

# IUAES

International UNION of  
ANTHROPOLOGICAL and  
ETHNOLOGICAL sciences

 ORIENT-INSTITUT  
ISTANBUL



Fransız Anadolu  
Arařtırmaları Enstitüsü

## I U A E S

International Union of Anthropological and Ethnological Sciences  
Commission on the Middle East  
Institut Franais d'Études Anatoliennes (IFEA)  
Orient-Institut, Istanbul – Turkey

September 7–9, 2022 Hybrid Conference

### **The Middle East from the Margin**



*Chair of the Commission: Dr. Soheila Shahshahani*  
*Executive Secretary of the Commission: Dr. Farniyaz Zaker*  
*Technical Hosting: Dr. Katja Rieck*

Regional Representatives:

*Dr. Soraya Tremayne: Europe*

*Dr. Mary Hegland: United States and Canada*

*Dr. Paulo Pinto: South America*

*Dr. Tomoko Yamagishi: East Asia*

## First Day: September 7, 2022 – 09:15 Istanbul Time

09:15–09:30 *Registration*

09:30–10:00 *Welcome Note to Participants:*

*Acting Director of Orient-Institut Istanbul: Dr. Richard Wittmann.*

*Director of the French Institute: Prof. Philipp Bourmaud*

*Chair of the Commission: Dr. Soheila Shahshahani*

### **10:00 Panel 1: What Does Anthropology Have to Do With Education?**

**Convenor: Prof. Esther Herzog (Zefat Academic College) and Dr. Soheila Shahshahani (Shahid Beheshti University)**

1. 10:00–10:20 Soraya Tremayne: Princess Forouq, a leading light
2. 10:20–10:40 Anna Krasnowolska: How to make a New Man/Woman? The case of Khanom Morabbi
3. 10:40–11:00 Soheila Shahshahani: Is our Educational System in Iran Preparing the Children for Future Challenges
4. 11:00–11:20 Amina Tawasil: The Women of Howze-ye Kowsar

Q&A: 11:20–11:40

### **11:40 Panel 2: Outstanding Women who Played an Important Role in Political Events in the Middle East**

**Convenor: Prof. Christian Bromberger (University of Provence)**

1. 11:40–12:00 Christian Bromberger: The Extraordinary Story of a Revolutionary Woman
2. 12:00–12:20 Minoo Salimi: Anthropological Study of Feminine Narratives from the Imposed War Era (Iraq and Iran)

Q&A: 12:20–12:30

○ **12:30–13:30 Lunch Break**

### **13:30 Panel 3: Challenges Facing Middle Eastern Youth**

**Convenor: Prof. Mary Elaine Hegland (Santa Clara University)**

1. 13:30–13:50 Erika Friedl: Young People in Culture Trends in Iran
2. 13:50–14:10 Mary Elaine Hegland and Melody Melani: Challenges Facing Iranian Youth: To Migrate or Not to Migrate
3. 14:10–14:30 Seyed Abdolreza Hosseini: *Sepa*: Economic Habitus of Lower Classes Young Men, and the Future of Conflicts on Hormuz Island

Q&A: 14:30–14:50

○ **14:50–15:00 Coffee/Tea Break**

4. 15:00–15:20 Maha Alsejari: Challenges Facing Kuwait Youth During the Total Lockdown Due to the COVID-19 Pandemic
5. 15:20–15:40 Basma Doukhi: Palestinian Youth in Lebanese Camps: Between Protracted Displacement and the Unforeseeable Future
6. 15:40–16:00 Oroub Elabed, Mustafa Hoshmand, Osama Okour and Watfa Najdi: Refugee Representation and Local Knowledge in Research: Refugee-led Organisations in the Middle East

Q&A: 16:00–16:20

#### **16:20 Panel 4: Visual Anthropology**

**Convenor: Dr. Soraya Tremayne**

1. 16:20–16:40 Nacim Pak-Shiraz: The Right to Move: Gender and Space in Iranian Cinema
2. 16:40–17:00 Magdalena Rodziewicz: Transgressing the Limits of Socio-political Criticism in Iranian Pro-regime Film Productions

Q&A: 17:00–17:10

### **Second Day: September 8, 2022 - 10:00 Istanbul Time**

#### **10:00 Panel 1: Romantic Love in the Muslim World**

**Conveners: Prof. Subhadra Channa (Delhi University) and Dr. Anna Romanowicz (Jagiellonian University)**

1. 10:00–10:20 Janet Afary and Ramina Sotoudeh: A Match Made in Heaven: Love and Piety in Iranian Spousal Selection
2. 10:20–10:40 Corinne Fortier: L'amour Bedouin-arabo-islamique ou la passion poetisee
3. 10:40–11:00 Mari Norbakk: A Man in Love, in Companionship and in Familiarity: Middle Eastern Men's Conceptions of Love
4. 11:00–11:20 Sousan Rezaei: Romantic Love as Social Taboo
5. 11:20–11:40 Reneta Rusek-Kowalska: "And they lived happily in the hereafter..." : Posthumous Love in the Early New Persian Romances.

Q&A: 11:40–12:00

○ **12:00–13:00 Lunch Break**

#### **13:00 Panel 2: Made in Japan: How Japanese Goods Introduced Modernity into Iran**

**Convenor: Prof. Tomoko Yamagishi (Meiji University)**

1. 13:00–13:20 Y. Yoshida: Statistical Data Related to Export and Import
2. 13:20–13:40 A. Tsubakihara: The Encounter of Japanese Manufacturers and Iranian Consumers through the Products
3. 13:40–14:00 T. Yamagishi: Advertisements of Japanese Goods in Iranian Periodicals

Q&A: 14:00–14:20

- **14:20–14:30** Coffee/Tea Break

**14:30 Panel 3: Sports in the Middle East**

**Convenor: Prof. Christian Bromberger (University of Provence)**

1. 14:30–14:50 Izady Jeyran: ‘Inflamed-Fans’ in Stadium: Recovery of Damaged Identity among Supporters of Tractor in Iran
2. 14:50–15:10 Mohammed Al Haddad: Woman Spectators in the Persian Gulf Region
3. 15:10–15:30 Christian Bromberger: The Anthropological Interest of Sports Analysis

Q&A: 15:30–15:50

**15:50 Panel 4: Contemporary and Emergent “Non-Governmental” Formations for “Social Good” in the Middle East: NGO, CBO, CSR, App, Co-Op, and Others.**

**Convenor: Dr. Nahal Naficy (Allameh Tabataba’i University)**

1. 15:50–16:10 Jabbar Rahmani: Modernized Tradition: Traditional Roots of the Modern Civic Institution for School Charities in Iran
2. 16:10–16:30 Sahar Aurore Saeidnia: Doing Good in the Middle East: Insights from a Collective Editorial Experience and Ethnographic Research in Iran
3. 16:30–16:50 Nahal Naficy: Voluntary Work and the Discourse of Affects in Contemporary Iran

Q&A: 16:50–17:10

**Business Meeting: 17:10–18:00 All participants are invited to this Meeting**

**18:30–20:00 Panel 5: Visual Anthropology 2**

**Convenor: Mina Rad**

**Third Day: September 9, 2022 – 10:00 Istanbul Time**

**10:00 Panel 1: [Political] subjectivity and desire in the Middle East**

**Convenor: Dr. Mehrdad Arabestani (University of Tehran)**

1. 10:00–10:20 Sadeq Rahimi: Haunted by The Future: Utopian and Nostalgic Thinking as Drivers of Compulsory Repetitions in Contemporary Iranian Politics
2. 10:20–10:40 Iraj Esmaeilpour Ghoochani: My "No" خیر is My "Goodness" خیر: In Pursue of a Proper Sign Model for the Subject of Farsi

3. 10:40–11:00 Mehrdad Arabestani What do they want? Towards an Ethnography of Desirous Subject
4. 11:00–11:20 Noriko Tozawa: Post-Migration Social Movements of Ethnic Return Immigrants and Homeland Experience: A Case Study of American Jewish Immigrants in Israel

Q&A: 11:20–11:40

### **11:40 Panel 2: Ethnohistory of the Middle East**

**Convenor: Dr. Fakhri Haghani (Rutgers School of Art and Sciences)**

1. 11:40–12:00 Nozhat Ahmadi: The state of Education of Women during the Safavid Period
2. 12:00–12:20 Mohammad Amin Keikha Shahinpour: The Status of Women's Education in the Ottoman Empire

Q&A: 12:20–12:30

○ **12:30–13:30 Lunch Break**

### **13:30 Panel 3: Religion in Popular Culture**

**Convenor: Dr. hab. Bożena Gierek (Jagiellonian University)**

1. 13:30–13:50 Marek Moroń: Perception of Jalaluddin Muhammad Balkhi-Rumi, Muslim Poet and Mystic Living in the 13th Century, in Popular Culture Then and Now
2. 13:50–14:10 Wojciech Mruk: "...in their distress they come and recommend themselves to the prayers of the Friars". The Surprising Practices of Muslims in Syrian Cities Described by Francesco Suriano in *Trattato di Terra Santa e dell'oriente*
3. 14:10–14:30 Zhila Moshiri: A Study of the Religious and Mythological Themes of Popular Culture in the Rain-Making Ritual
4. 14:30–14:50 Mazyar Oskouie: The Understanding (Popular Culture) of the Sabians-Mandaean, as an Iranian Ethnic and Religious Minority, by the Swedish Society "
5. 14:50–15:10 Bożena Gierek: Islam Portrayed in the Turkish Series *Diriliş: Ertuğrul (Resurrection Ertuğrul)* and the Perception of the Religion by Viewers

Q&A: 15:10–15:30

○ **15:30–15:40 Coffee/Tea Break**

### **15:40 Panel 4: Research in Progress**

**Convenor: Dr. Soheila Shahshahani (Shahid Beheshti University)**

1. 15:40–16:00 Hossein Vahedi and Zahra Soleymani Fard: Ethnoarchaeological Study of Sefidkuh Makran Region
2. 16:00–16:20 Anne H. Betteridge: “Two-Handed:” Personhood and Forms of Respect in Iranian Culture
3. 16:20–16:35 Danila Mayer: The Impact of Transnational Migration on Sending Village Communities: From Subsistence Economy to Cash-Crops, An Example from Central Anatolia
4. 16:35–16:50 Saeide Saidi: Everyday Negotiations Between Individuals and the State, Second or Third Generation Migrants Studied, along with their Folklore
5. 16:50–17:05 Toyoko Morito: Immigrants from the Middle East to Japan: comparing the situation in the 1990’s and 2010’s
6. 17:05–17:20 Anna Tozzi: The Ritual Use and Symbolism of the Cups such as a *jāme čelel kelid* and *panj- tan* in Iranian Culture
7. 17:20–17:35 Manami Goto: The Revival of Cultural Identity amongst Naturalised Iranian Youth: An Exploration of the United Arab Emirates

Q&A: 17:35–17:50

**18:15–20:00 Panel 5: Visual Anthropology 3**  
**Convenor: Mina Rad**

**Abstracts:**

**First Day**

**Panel 1: What Does Anthropology Have to Do With Education?**

**Convenor: Prof. Esther Herzog (Zefat Academic College) and Dr. Soheila Shahshahani (Shahid Beheshti University)**

Soraya Tremayne: Princess Forouq, a leading light

Anna Krasnowolska: How to make a New Man/Woman? The case of Khanom Morabbi

Soheila Shahshahani: Is our Educational System in Iran Preparing the Children for Future Challenges

Amina Tawasil: The Women of Howze-ye Kowsar

During the last few decades the world is going through profound changes and it appears that the system of education has not followed suit. As anthropological research is based on field work and on grounded theorizing, it can offer original insights that stem from innovative critical understanding of divergent situations. This background contains challenging opportunities for us anthropologists to develop anthropological knowledge that can help facilitate a better education which would be more conscious toward topics such as ethnicity, gender, race, environment, animals. Far reaching changes are taking place with the globalization of the world, the ecology is rapidly changing, technological inventions gain a growing influence on human society, massive waves of immigration involve profound social and political changes in many parts of the world, Covid-19 imposes a huge challenges to human kind – to mention just some of the dramatic changes that we witness.

Hence, the question of how does societies/states prepare the next generation to cope with these processes and changes makes the role of the education system(s) crucial. From this perspective the education system has a significant role and responsibility to provide its young students with information, practical tools as well as with social, professional and moral values. etc.

This session will elaborate on the connections between globalized changes and the ways in which various education systems cope or can cope with them. Thus, paper proposals can relate to the following (and other) issues:

Education and ecology: Knowledge, ways and methods of incorporating ecological issues in daily teaching and training

Education and the environment: The deteriorating conditions of animals and vegetation as reflected in the education systems

Education and gender: Issues of gender identity, gender power relations and sex education, brought up by the global feminist-gender revolution

Education and religion/tradition: Policy dilemmas – diversity and pluralism, national and/or universal values, liberal or traditional based teaching

Education and parental involvement: Power relations between parents and school management

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**Soraya Tremayne: Princess Forouq, a leading light**

The second decade of the 20<sup>th</sup> Century is generally known as the dawn of female education in Iran, but more recent research has emerged showing that earlier attempts

had been made to open schools for girls, most of which had met with strong and even violent opposition from the religious authorities and conservative layers in the society. In this presentation I focus on a pioneer, who started female education in one of the most conservative cities in Iran, Mashhad, in 1914, and who achieved remarkable success against all odds where many of her predecessors or contemporaries failed. This paper is a brief account of Princess Forouq, Forouq-ol- Saltaneh Azarakhshi's, life, her struggle and tenacity in face of strong adversity and threats, and the way in which she touched the lives of hundreds of women paving the path for them to participate in, gain access to, and earn recognition in the public sphere. I propose to explore not only the Princess Forouq, my maternal grandmother's achievements, but also examine the unique social and political circumstances which combined to facilitate her outstanding accomplishments. Finally, I challenge the current labelling of her through the lens of feminism. Rather I see her simply as a purposeful person in passionate pursuit of a higher vision and, who, at times, could even be highly conservative when it came to women's equality.

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**Anna Krasnowolska: How to make a New Man/Woman? The case of Khanom Morabbi**

The school education is never limited to transmitting knowledge. Everywhere it exists it openly or covertly transfers the worldview, values and patterns of behaviour proper to a given culture. In Iran the attempts at creating a modern, westernized and secularized citizen through the state controlled schooling system in the Pahlavi times have been described in numerous school memories of the period. The victory of the Islamic revolution 1978/9 brought a contrariwise movement, i.e. an attempt at bringing up a new human being – revolutionary, religious, gender-segregated and ready for self-sacrificing. The “cultural revolution” of 1980-83 tried to implement such conceived educational project from the above, but even more interesting is to see, how it worked on grass-root level. An extended interview with Sa'ideh Sadiqzadeh\*, an educator and activist in post-revolution Mashhad, gives a fascinating insight in the process of islamization of girls' schools. The focus of the paper is on the ideas and methods applied by young Islamic female activists in order to bring up a new type of women (both deeply conservative and revolutionary). The teachers' activity was aimed at ideologizing and Islamizing the school, but simultaneously they tried to change its model towards more socially sensitive and community-oriented.

\* Xānom Morabbi. Xāterāt-e šefāhi-ye Sa'ide Sadiqzāde, tahqiq-o tadvin: Marziye Zākeri, [Tehrān] 1398.

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**Soheila Shahshahani: Is our Educational System in Iran Preparing the Children for Future Challenges**

“For the education of children” is a motto which is widely upheld in Iran of all social classes and among pastoral nomads, rural and urban people. Education has a long history in the country and formal teaching has been recorded ever since the first written records of the first Iranian dynasties dating to more than 2500 years ago. During the Islamic period, teaching was in the hands of the erudite of the country who

were men and women of religion, and the curriculum included ancient Iranian poetry and prose and the holy Koran. Ever since the modernization and institutionalization of education during the early 1900's, modern schooling following the French and later American system has been practiced in the country, while religious teaching has been practiced in various cities known for their schools of education. Ever since the 1979 Revolution the religious sector of the country has taken over their pre-20<sup>th</sup> century responsibilities in education. Rewriting texts of formal education particularly in literature and history, pictorial representation of ethnic groups and men and women throughout the books have been raising questions. But extracurricular activities through private lessons, particularly teaching languages, various arts and physical education have taken the children outside the total hegemony of the educational system. Looking abroad for education has also become a rationale for the population who has migrated and is now living abroad.

In this article I will try to show the various schools which are practicing in Iran and how they are serving the purpose of education of various classes. Informal education and nurturing at home should definitely not be forgotten.

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### **Amina Tawasil: The Women of Howze-ye Kowsar**

The 1979 Iranian Revolution enabled conservative women previously limited in mobility to partake in building a Shi'i revolutionary state by expanding access to the women's seminaries unparalleled in the history of Shi'i Islam. I lived in Iran for 15 months to explore what the consequences have been for some of them. Of the eight women I did my research with, five of them were either on reserve or actively involved with one of the six branches of the Basij. Over 21 of the howzevi I interacted with were active in the University Basij. Fatemeh and Hoda come from a family of martyrs and war survivors. Fatemeh and Hoda were students of Agha-ye Sharifi at Howzeh-ye Kowsar. And, like many of Agha-ye Sharifi's students, the two sisters were both howzevi and members of the University Basij and Jahadi Sazandegi (they referred to as Jahadi Basij), the Reconstruction Corps. By virtue of their association with the Islamic government, they remain faceless and unworthy of consideration. In this presentation, I draw on their ethnography as students of Howze-ye Kowsar and as daughters of a martyr, who saw themselves as vanguards of a state with the maxim to derail western political domination in the Middle East. I pose an alternative look at their lives, moving analysis away from a dehumanizing narrative and into one that focuses on how they experience belonging in their politics of practice. This work is part of a recently completed book project entitled, "Shirini: The Work of Howzevi (Seminarian) Women in Iran." It is positioned at the intersection of state, Islamic education, and the Iranian women's movement, currently characterized by women's work to undermine patriarchal state policies.

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### **Panel 2: Outstanding Women who Played an Important Role in Political Events in the Middle East**

**Convenor: Prof. Christian Bromberger (University of Provence)**

Christian Bromberger: The Extraordinary Story of a Revolutionary Woman

Minoo Salimi: Anthropological Study of Feminine Narratives from the Imposed War Era (Iraq and Iran)

The role of women in revolutionary movements is often underestimated. However, in the 19th and 20th centuries, women played an important role in revolutions and social movements in Europe and particularly in Russia. What about the Middle East? We will focus on the place of women, from the Middle East or elsewhere, in these movements.

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**Christian Bromberger: The Extraordinary Story of a Revolutionary Woman**

The subject of this communication is the story of an exceptional woman (which does not mean blameless) who transgressed the rules and customs of her time. Coming from a hamlet in Courland, Latvia, she became an activist, then a combatant with arms in hand during the civil war in the Caucasus, passed through northern Iran to stir up the *jangali* revolution there, decorated, apparatchik in the organs of power in Moscow, feminist, orator, author of propaganda works, promoter of culture in the Republic of Bashkiria (between the Volga and the Ural Mountains), she was then a victim of the Stalinist purges.

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**Minoo Salimi: Anthropological Study of Feminine Narratives from the Imposed War Era (Iraq and Iran)**

War is one of the most important and decisive events in the history of any society. This incident can be a turning point in the calendar of life of any society; Whatever the outcome, it casts a shadow over people's minds and lives for years and even decades to come, and has an undeniable impact on the lives of the people of that community. The purpose of this study was to discuss a narrative of lived experience of the war that shaped and represented the women life experiences. Women who had been involved in some kind of war or have lived directly in it. The present study was intended to study the anthropology of female narratives from the imposed war period. The method of this study was field study (participatory observation, facts documentation and narrative interview). The research conducted in-depth interviews with fifty women in Sarpo-le-Zahab and Ghasreshirin in Kermanshah province in Iran, who had lived and experienced the imposed war so that women's verbal narratives could be integrated to ultimately represent the women's narrative imposed war. Research findings showed that war had negative effects on the lives of women and posed them as one of the main victims of the war.

According on the findings of this study, Iranian women have similar experiences such as sexual violence, rape and female anxiety, separation from family, courage and bravery, displacement and migration of women, helping war-torn immigrants, women, war and nostalgia, mothers of martyrs, women rescuers Donors, women at the forefront of the war, the experience of suspending / waiting for the experience of women, the experience of re-establishing themselves in daily life during the war, and the participation of women as support staff for men on the battlefield.

The lived experience of the women after the war, in contrast to the war itself, which was enclosed and terminated at a particular time and place, was extended over time and place and formed a link between the past, the present and the future, and make changes in their lives.

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**Panel 3: Challenges Facing Middle Eastern Youth**  
**Convenor: Prof. Mary Elaine Hegland (Santa Clara University)**

- Erika Friedl: Young People in Culture Trends in Iran  
Mary Elaine Hegland and Melody Melani: Challenges Facing Iranian Youth: To Migrate or Not to Migrate  
Seyed Abdolreza Hosseini: *Sepa*: Economic Habitus of Lower Classes Young Men, and the Future of Conflicts on Hormuz Island  
Maha Alsejari: Challenges Facing Kuwait Youth During the Total Lockdown Due to the COVID-19 Pandemic  
Basma Doukhi: Palestinian Youth in Lebanese Camps: Between Protracted Displacement and the Unforeseeable Future  
Oroub Elabed, Mustafa Hoshmand, Osama Okour and Watfa Najdi: Refugee Representation and Local Knowledge in Research: Refugee-led Organisations in the Middle East

The Middle East and North Africa are currently in crisis mode. Challenges facing MENA populations have been increasing in the last few decades and all the more so in recent years. Conditions are impinging on middle and lower class individuals of all ages, but the older generations have more often become settled in their lives, be those as they may. Younger generations, many of whom have not yet found their places in society, are often facing greater challenges.

Much of the difficulties experienced by people in these regions come from outside forces—other nations and political leaders have interfered in ways that exacerbate conditions. For example, American support for Iraq during the Iran/Iraq promoted the length and harmfulness of these 8 years of death and destruction. The senseless war directed by the Americans against Iraq post 9/11 brought chaos to the region and encouraged the growth of ISIS and other problematic groups.

American-led sanctions against Iran have added to internal corruption and ineptitude bringing a high rate of inflation, joblessness, increasing poverty, and hopelessness. American support for Israel has enabled their taking over of more Palestinian land areas and violence and discrimination against Palestinians. Incursions into Afghanistan have in the end left that country with desperate poverty, hunger and a destroyed economy in the hands of the Taliban. Some of the difficulties of the youth have been caused also by internal conflicts, policies and developments, such as corruption, favoritism, incompetence, and repressiveness, resulting in economic challenges and political problems such as crack-downs on protests.

Youth may suffer from lack of financial security; susceptibility to violence, discrimination, unemployment, lack of possibility to attain educational aims, barriers

to attaining marriage, fear of having children due to concerns about their future; problems in trying to migrate to better attain their goals; inability to find means of recreation and entertainment; political repression; lack of ability for self-expression. Some youth are homeless or in situations of abuse and exploitation. Some youth of course leave their home areas, crossing borders legally or illegally, or find themselves in exile or in refugee camps, facing an uncertain future. And now covid19 exacerbates their difficulties even more.

Youth may also face difficulties due to conflicts and cultural clashes: conflicts between their family/relatives culture and their age group culture; between religious culture and more modern, sectarian expectations; between following traditional paths such as marriage and closeness to family versus becoming more independent and self-sufficient; between staying in their home environments versus attempting to migrate elsewhere. Many young people are stuck between traditional expectations and first and foremost loyalty and obedience to family versus more modern and global expectations of becoming more individuated and self-sufficient. Developments in the near past have raised expectations among the youth; current inability to attain those expectations have caused frustration, sometimes pushing youth toward such negatives as drugs, alcohol, aimlessness, excessive emphasis on pleasure and entertainment, promiscuity, or hopelessness.

For this panel, we invite paper proposals/abstracts dealing with various kinds of challenges facing young people, sources of those problems, various initiatives young people take on to try to deal with some of their difficulties (such as family support, interaction with other young people, parties, social media and internet, activism, etc.), interventions for assistance to them, and ideas and insights about situations of the youth—these precious resources upon whose shoulders the responsibilities for building their future societies rest.



**Erika Friedl: Young People in Culture Trends in Iran**

When I talk about young people in Iran, I draw mostly on my ethnographic observations of four generations of youngsters in a small town in the Province of Kohgiluyeh/Boir Ahmad in Southwest Iran, between 1965 and 2015. In addition, I get occasional updates via the telephone and I use the literature about youth issues in other places in Iran. Based on these sources I will sketch here what I think are salient points for understanding where young Iranians are heading.

The trends I observed over my five decades in Iran are based on the push and pull young people experience when they make sense of what happens around them. Economically, for example, a person is pushed to work for a living and pulled by the increasingly diverse possibilities of a modern society. But push and pull also are exerted by what people call 'Persian' values in traditional relationships and in habits, in their responsibilities and in the upkeep of kinship ties. These often don't jibe with one's ambitions or fit the lifeways created by today's Islamic government. The choices young people have are not equally accessible either -- there are limits set by gender, by opportunities, by chance, by governmental actions.

Of the many challenges young people face, I address four here, and with an eye on the historic process that is implied in the term 'trend'. My rough, brief sketches of general trend directions are meant as an example for ways to think about young people and the future.

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**Mary Elaine Hegland and Melody Melani: Challenges Facing Iranian Youth: To Migrate or Not to Migrate**

Middle and lower-class Iranians in general are facing serious problems: inflation, poor economy, lack of jobs and money, poor opportunities for advancement, restrictions, political problems, and lack of personal freedoms—and in the last three years—covid19. Such difficulties impact Iranian youth all the more. Their parents have been set up in their lives, but the youth often have not. The expenses of a wedding, setting up a home, and supporting a wife—and children—are too often out of reach for young men who have great difficulties to find jobs—at the level which they expect. Fathers need to continue supporting young men and especially young women into their 20s and even 30s. Females face even greater challenges finding suitable jobs, gaining any independence, and finding suitable husbands. Although young women, more so than young men, would like to marry, young men often do not have the attentive, modern attitudes and behaviors young women have now come to expect. Men want to avoid responsibility. “Youth” is continuing into ever older years.

For both females and males, emigration has become the dream, the only way out of their dilemmas. A Tehran friend stated: Iranian youth talk mainly about sex and migration.

Based on about four years of living and conducting research in Iran and more than 30 interviews mainly with younger people about issues of migration, I find lack of perceived suitable alternatives to be the main reason for the wish to migrate. Females especially have to live with their parents, and thus cannot develop their independence, increasingly an expectation and wish among the young. With marriage ages of both males and females dramatically climbing, issues of sex also become problematic in the cultural milieu. Sexual gratification is culturally expected for both Iranian males and females, but particularly for females, it should be within the confines of marriage. Sexual relations outside of marriage have become much more common, sometimes bringing females more problems—such as need for (illegal) abortions.

Iranians who want to migrate fall mainly into two groups: people who are disadvantaged or in trouble and see migration as the only way to escape, and people who have advantaged situations and want to progress further, to develop themselves and their talents, and see migration as the best or only way to accomplish this. Individual stories illustrate reasons for migrating, perceived pros and cons, and experiences and evaluations of migration.

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**Seyed Abdolreza Hosseini: *Sepa*: Economic Habitus of Lower Classes Young Men, and the Future of Conflicts on Hormuz Island**

Over the last decade, during the closed fishing season, lower class young men of Hormuz Island have subsisted on the *sepa* [three-legged]; the cargo tricycles, used as

sightseeing rickshaws. First, I was curious how could such a vehicle grow in number and be sustainable. 1. A decade of Sand Carpet festival from 2009 made Hormuz a destination for the tourists. 2. Since 2010, the government intervened in local regulations of commodity transportation from UAE and left some of the young men jobless or labelled them as smugglers. 3. After a tragic accident of an old motorboat, several tourist died and the state banned them from operating, hence the new wave of unemployment appeared. All of these focal points necessitate the reserve army of youth labour toward *sepas*.

According to my ethnographical studies, lower class families could afford the *sepas*. They were also compatible to the urban infrastructures and utilities. Furthermore, to own and drive a motor vehicle is of a high social value for young men and consequently accommodated and encouraged by the society. Although the economic, infrastructural, and social dimensions of sustainability are accomplished, but the conflict landscape of the environmental dimension is systematically disregarded.

Another upcoming conflict in Hormuz rises from economic crisis. Economic habitus of the drivers, is inherited from fishing tradition; conceptualized here as *ruzikhori* [consuming what has been earned daily]. At first sight, it seemed that *sepa* drivers willingly work only for the satisfaction of survival requirements with a daily income. Once being voluntary it is now becoming obligatory.

The sharp rise in land and home appliances' prices made any perspective of housing less and less affordable. Simultaneously, the disposition of wealth accumulation among the network of powerful families of the Island coexist, reproduce and benefits from the habitus of *ruzikhori*.

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### **Maha Alsejari: Challenges Facing Kuwait Youth During the Total Lockdown Due to the COVID-19 Pandemic**

Since the outbreak of the COVID-19 pandemic worldwide, drastic alterations have occurred in many individuals' daily lifestyle schedules and routines causing several mental and emotional health disorders. The objective of the current study is to detect the main challenges that faced Kuwaiti youth during the total lockdown that was due to the outbreak of the COVID-19 pandemic. A non-random sample of 55 Kuwaiti youth aged from 15 to 24 years was recruited from all Kuwaiti residential sectors. A face-to-face interview was conducted with the study's participants. Questions related to the main challenges that they had encountered during the total lockdown such as social, mental, educational, physical, and nutritional. The findings of the present study demonstrated that the COVID-19 pandemic has had a positive effect on youths' family relationships, bonding time, and learning new hobbies and languages. Male participants claimed that they have started to cook and engage in indoor physical activities, group board games, and fixed electronics. Female participants claimed that they started to learn new hobbies such as painting, learning new languages, and reading books about spirituality and self-esteem. On the other hand, the pandemic has also had a negative effect on youths' mental health and educational learning and comprehension. Online learning substituted for traditional learning which impacted youth cognitive behavior, attitudes, and concentrations. Depression, fear, anxiety, feeling isolated, and left tearful were the main psychological disorder symptoms were reported by the youth. Moreover, the pandemic has a negative effect on youth's dietary intake and sleeping patterns. Unhealthy diet intake, irritable sleeping patterns,

and spending a long hours gaming were the main negative lifestyle behaviors reported by Kuwaiti male youth. Regarding whether youth experienced verbal or physical abuse in their surroundings and family during the total lockdown, a few participants said that they were verbally abused by their fathers during the lockdown. The majority said that they live in positive and peaceful family-supported environments. It can be concluded that the COVID-19 lockdown has had a major effect on the mental health, academic achievement, dietary habit, physical activity, and sleeping patterns of youth. This issue needs to be identified as a public health priority for policymakers to design effective behavioral programs to moderate the burden of the pandemic and the unpleasant behaviors as an outcome of the health strategies to limit the pandemic such as quarantine and lockdown.

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**Basma Doukhi: Palestinian Youth in Lebanese Camps: Between Protracted Displacement and the Unforeseeable Future**

This paper's purpose is to contribute to the substantial knowledge and understanding of the influences and determinants on Palestinian refugee youth living in the camps of Lebanon. They suffer from the state's human rights violations and discrimination, lack of dignified living conditions, future prospects and foreseen durable solutions in the longest forced displacement.

The research questions: How do refugee youth perceive their own role in the mist of these difficult circumstances? And how do they plan for the future? How do Palestinian youth living in camps understand and reflect on their roles in the context of protracted displacement in Lebanon?

Using a qualitative approach and thematic analysis to analyze the collected data will be used. Sixteen semi-structured interviews are conducted with Palestinian refugees youth living in the twelve Palestine refugee camps in Lebanon over the phone and through video calls. The research is contributing academically to the understanding of the roles of refugee youth from a people –centered approach. This brings an added value to knowledge production as it is based on lived experiences. Second, the research's importance is that it supports the emphasis on the connection between resilience and perceived roles and expectations and protracted displacement. Third, it provides refugee youth the platform to amplify their own stories and understanding of their roles. Sharing these stories helps to shift to narratives and stigma through giving room for the Palestinian voices. It allows reflection on the roles that individuals may have and create in their displacement to modify their identities and thrive.

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**Oroub Elabed, Mustafa Hoshmand, Osama Okour and Watfa Najdi: Refugee Representation and Local Knowledge in Research: Refugee-led Organisations in the Middle East**

As a result of displacement, refugees tend to recreate the homeland. They connect with town-or village people and social or professional networks to establish a community of trust, community, support and a common Identity. In contrast to the patriarchal norm, youth in the host countries has taken over from the elders who used to have the power and status in the homeland (Turner 2001). It is the mobility of the youth that becomes essential in supporting the members of the community at multi-

levels, whether it is service provision or handling paperwork or making calls with officials.

Our research seeks to understand the patterns of entities refugees have been able to create in light of the domestic politics of host countries and the international support for their self-reliance by seeking to involve refugee researchers. This was meant to empower refugees through their input in research and through their local knowledge of the social networks and the dynamics in the refugee community.

We study the ways youth, with their mobility and motivation and building on their social networks, have sought to mobilise members of their community and channel funds from international entities to establish their own led entities to support their community members and fill the service gaps. This drive synchronizes well with the Global Refugee Compact of 2018 that has called for self-reliant refugees who engage in decision-making and participation in the multiple spheres of everyday life. The call for the meaningful participation of refugees (Milner et.al 2022) has also trickled down to the importance of their role in researching refugees. Rather than reflecting the analyses by outsiders to the refugee community, the knowledge of members from the targeted refugee community will better present understanding of local dynamics.

In this work, we discuss the issues related to refugee participation. How representative are these young leaders of their communities? How accountable are they, in light of the scarcity of resources, to their own community? As researchers, and gate-keepers for their own communities, what are the risks and advantages of being involved in a study that focuses on the issues of their communities? In our paper, we aim to unpack the understandings of participation in research and the power dynamics that implicitly impact their roles in leadership and in representation. This will enable us to study the challenges that may affect the roles played by refugees as researchers.



**Panel 4: Visual Anthropology**  
**Convenor: Dr. Soraya Tremayne**

Nacim Pak-Shiraz: The Right to Move: Gender and Space in Iranian Cinema  
Magdalena Rodziewicz: Transgressing the Limits of Socio-political Criticism in Iranian Pro-regime Film Productions

The success of the Iranian cinema in the past few decades has been outstanding and Iranian film producers rank among some of the best producers worldwide and continue to win major international prizes. While these films have become one of the most effective mediums, not only to entertain, but also to address a range of social and political issues through focusing on everyday life of ordinary people, they have also been used as powerful tool by the state to advance its ideology. This panel invites contributions from scholars on any aspects of the Iranian cinema.



## **Nacim Pak-Shiraz: The Right to Move: Gender and Space in Iranian Cinema**

By examining a number of contemporary Iranian films, this paper will present the legal, social, and political challenges that women face in accessing space in Iranian society. These filmic formulations of women's negotiation of spaces are often inspired from their actual lives. The films allow us to problematise the conventional assumptions of a dichotomous male and female or private and public space in Iranian society. Whilst they reflect the restrictions imposed by the patriarchal structures, they also demonstrate women's daily resistance to them. The limitations can curtail the opportunities afforded by freedom of movement such as, for example, the attendance of female athletes in international competitions. In other instances, the Islamised public spaces empower some women's position and facilitate their access and presence in the public. This presentation will scrutinise the complex set of structures that restrict or assist both men and women's movement in Iranian society.

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## **Magdalena Rodziewicz: Transgressing the Limits of Socio-political Criticism in Iranian Pro-regime Film Productions**

During many years of the existence of the Islamic Republic, direct criticism of its authorities in films released on the public circuit was virtually impossible. This does not mean that the political critique was absent from the cinema, but rather that its form was heavily veiled, and filmmakers usually had to resort to the language of symbols and metaphors in order to smuggle in content that could strike at those in power. The same applied to any critical narrative of legally or politically conditioned social phenomena such as women's rights, inequality before the law or capital penalty. These treatments have sometimes gone unnoticed by censorship institutions, but have often led to the failure to obtain licenses for public screening, forcing filmmakers to distribute their works outside the country. Although there are still many socio-political taboos in Iranian cinematography and some of the more daring or controversial actions taken by independent filmmakers are met with a harsh reaction from the authorities, in the last two years we have observed the admission of criticism of certain social and political phenomena tied to the authorities in productions branded by pro-regime cultural producers.

The starting point for the current study is the activities of the OWJ Arts and Media Organization, a pro-regime cultural producer operating under the leadership of Ehsan Mohammad Hassani. This institution, funded by the Islamic Revolutionary Guard Corps, in addition to its typical productions of a more or less propagandistic nature, created for the obvious purposes of reinforcing the foundations and ideas on which the Islamic Republic was built and protecting its achievements, has recently released three productions that bluntly transgress the boundaries of criticism of power prevailing in public discourse by addressing sensitive topics that until recently remained beyond the reach of both independent and state-financed Iranian filmmakers.

This phenomenon should be investigated within the framework laid out by Narges Bajoghli in her book *Iran Reframed*<sup>1</sup>, in which she explores the new politics of pro-

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<sup>1</sup> Narges Bajoghli. *Iran Reframed: Anxieties of Power in the Islamic Republic*. Stanford Studies in Middle Eastern and Islamic Societies and Cultures. Stanford: Stanford University Press, 2019.

regime cultural producers who, in order to protect the concepts that underlie the Islamic Republic, promote the creation of new entertainment that will be able to reach younger generations, most of whom are resistant to old-style state propaganda.

As part of this new cultural policy, OWJ has produced: Television series *Aqazadeh* [The Noble Born] (2020), film *Khoruj* [The Exodus] (2020), and a mini-series *Ruz-e balva* [The Riot Day] (2021). All three touch on the socio-political ills of the Islamic Republic and while the first highlights nepotism and lavish lifestyles of children of some of the political elite in a broader context of enrichment of an Iranian ruling class, the second depicts public backlash against the injustice of the government's actions. The third and probably the most telling address the problem of widespread financial scams and corruption cases of government officials.

In my paper, I explore the nature and significance of this phenomenon and attempt to identify its character and potential objectives. To achieve this, I examine not only the film productions themselves and the public discussions surrounding their releases, but also place them in the context of the socio-political reality of contemporary Iran, which can be seen as the motivation for undertaking this internal critique.

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## Second Day

### **Panel 1: Romantic Love in the Muslim World**

**Conveners: Prof. Subhadra Channa (Delhi University) and Dr. Anna Romanowicz (Jagiellonian University)**

Janet Afary, Ramina Sotoudeh and Roger Friedland: A Match Made in Heaven: Love and Piety in Iranian Spousal Selection

Corinne Fortier: L'amour Bedouin-arabo-islamique ou la passion poetisee

Mari Norbakk: A Man in Love, in Companionship and in Familiarity: Middle Eastern Men's Conceptions of Love

Sousan Rezaei: Romantic Love as Social Taboo

Reneta Rusek-Kowalska: "And they lived happily in the hereafter..." : Posthumous Love in the Early New Persian Romances.

The idea of romantic love has been long present in Islamic tradition (such as in Arabic and Persian poetry and prose, Sufi mystical heritage), though its manifestation and its link to marriage has changed over time. It is of scholarly interest to map how the notions and overt manifestation of love has changed and how it has impacted the popular culture of the people.

With the understanding that love is not only a physiological reaction, but also a socio-cultural construct, changing in time, we invite papers which explore the phenomena of heterosexual and homosexual romantic love (*ishq*, *hubb*, *hava* [lust], and *muhabbat* [affection]) in the Muslim world.

Importantly, we are not bound by a rigid definition of "the Muslim world". Rather, we seek for ethnographies which explore socio-cultural context in any place in the world in which Islamic influences can be traced. That is, "the Muslim world" is seen as diachronically and synchronically constructed rather than a fixed socio-cultural and

geographical formation. Consequently, as our main focus is on the Middle East, we welcome contributions which study different parts of the world, including countries and regions where Muslims are a minority.

We are especially interested in empirically grounded papers on:

- Differences and similarities between notions and practices of romantic love within the Muslim world and its comparison to other religions and regions.
- Public (local & global) policies which shape and are being shaped by the notions and practices of romantic love.
- Representations of romantic love in media, cinema, popular literature, poems and other cultural products.
- Everyday practices and narratives of romantic love, including matchmaking.
- Impact which romantic love has on family structures (including marriages and divorces) and on gender dynamics within and outside of the family,
- The bearing of romantic love on reproductive practices and choices.

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**Janet Afary, Ramina Sotoudeh and Roger Friedland : A Match Made in Heaven: Love and Piety in Iranian Spousal Selection**

Love's emergence as basis of marriage is a hallmark of modernity. Its compatibility with religious and traditional bases of marriage, however, is less understood. We explore the different criteria Iranians use to select their spouse as part of a broader effort to understand the complex relationships between love, religion and modernity. Love, we argue, does not mean the same thing to all, and its meaning is conditioned by the distinct historical and cultural frameworks in which it is embedded. Using a statistical technique called Latent Class Analysis, we analyze original survey data from an original online survey of more than 2,500 Iranians to examine these ideas. We find four distinct configurations of marital selection criteria, three of which include love. For some, love is the sole important criteria in marital decisions, for others love as a basis of marriage is tied to secularism and independence from familial opinions. For yet others, love as a basis of marriage is compatible with both seeking a pious mate and being religiously pious oneself. For individuals who adhere to traditional familial and gender norms, love does not figure as an important criterion, suggesting that traditionalism, rather than religiosity may be an impediment to love-based marriages. These classes are not only demographically distinct but have implications for behavior: who and how respondents love, whether they see God as loving, and the practices they engage in during courtship. We situate our findings in the context of Iranian cultural history, highlighting the forces that shaped these diverse forms of love, phenomenologically and institutionally.

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**Corinne Fortier: L'amour Bedouin-arabo-islamique ou la passion poetisee**

Alors que l'amour passe pour être un sentiment né en Occident au XII<sup>e</sup> siècle, la poésie amoureuse, sous sa forme déclamatoire ou chantée, est apparue dès le VI<sup>e</sup> siècle chez les Bédouins du désert d'Arabie avant de fleurir dans le monde arabe citadin, puis persan et enfin occidental au XII<sup>e</sup> siècle suite à la présence de la culture arabo-islamique

en Andalousie (*al-Andalus*) du VIII<sup>e</sup> au XV<sup>e</sup> siècle. La poésie arabe bédouine est en effet très probablement à l'origine du madrigal des troubadours d'Espagne, de France, de Sicile, et du Portugal. Mais cette origine reste un impensé, l'Occident refusant de reconnaître ce type d'« emprunt civilisationnel » ou tout au moins d'influence de la « culture » arabe de surcroît bédouine, ignorant que celle-ci possède un code de « chevalerie » arabe ou *futūwwa* dont relève l'amour courtois proche de celui de la chevalerie occidentale.

Parmi les deux genres poétiques bédouins arabes, le *nasīb*, le poète chante l'absence de l'aimée, identifiée au lieu où ils se sont rencontrés. Le terme *nasīb* dériverait du verbe arabe *nasaba* qui signifie « chanter la beauté d'une femme et le trouble qu'elle inspire ». Dépeignant les vestiges évocateurs (dune, arbre...) d'un passé heureux, ce genre poétique est dénommé par la périphrase : « L'arrêt sur les vestiges du passé » (*al-wuqūf 'ala al-aṭlāl*) ou « les pleurs sur les vestiges du passé » (*al-bukā al-aṭlāl*).

Le second genre poétique, le *ghazal*, décrit la beauté de l'aimée ainsi que les peines et les joies qu'elle inspire. Le terme de *ghazal* fait référence à l'acte même de flirter puisqu'il dérive du verbe arabe *ghazala* qui signifie « faire la cour », terme qui s'apparente dans ses phonèmes et dans sa signification à celui de « galérer » en vieux français. Ainsi, peut-on faire l'hypothèse que ce terme ainsi que ses dérivés tels que galant ou galanterie dérivent du terme arabe de *ghazal*. Une série de sept à dix poèmes arabes ou *qaṣā'id* datés du VI<sup>e</sup> siècle, attribués à plusieurs poètes bédouins d'Arabie, constitue l'anthologie de référence de la poésie arabe antéislamique notamment en matière d'amour. Lors de l'apparition de l'islam au VII<sup>e</sup> siècle, ces poèmes n'ont fait l'objet d'aucune censure, l'islam étant indissociable d'une culture arabe — d'où l'emploi du terme « arabo-musulman » — qui cultive l'expression poétique de l'amour,

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### **Mari Norbakk: A Man in Love, in Companionship and in Familiarity: Middle Eastern Men's Conceptions of Love**

Haitham first told me of his wife-to-be back in 2013 and while courtship, engagement and marriage happened fairly quickly he felt that he knew his wife-to-be well, having been part of the part of the same extended group of friends since college. When discussing the topic of love and relationships over several late nights of coffee and shisha, Haitham explained how he viewed love through a lens based on his comprehension of Islam, and how he believed in a platonic relationship-base, or what he termed “a meeting of intellects” as a base for what would later evolve into erotic love as a couple married and moved together. As he got married his perceptions shifted, and the quotidian practices of everyday family life caught up with him. In this paper I further revisit these questions with Haitham almost ten years later, where he as the father of two young boys revisits his somewhat naïve ideas as a young, unmarried man. The paper offers an exploration of Arab men's views of romance, love and companionship through an extended case approach circling around one man's story. The paper focused on the expressed desires and hopes men have for love, building on ethnography from Egypt and Qatar, discussing the ways in which Arab men conceptualize love with and through their faith.

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### **Sousan Rezaei: Romantic Love as Social Taboo**

In this article I am going to show how and why in certain ethno-religious groups, romantic love, if does not fit the socio religiously accepted structure, is perceived as a taboo, able to act as a social stigma. This is paradoxical as love by itself does not follow any structure and one is not able to limit love to pre-fixed structures, love always crosses the borders. Romantic love could turn into a critical situation as it crosses the borders, causes disorder in the society, and makes it impure. I chose Mandeans, an ethno-religious group living in Khozestan Iran and some parts of Iraq, as my case study.

Mandaean is the only survived instance of many Gnostic religions existed in the region during antiquity and late antiquity. Like any other ethno-religious group, their social structures are to a high degree influenced by their cosmology and theology. One of the situations in which these socio-religious structures manifest themselves is the situation of romantic love and the following marriage between a Mandaean and outsiders or between the same sexes, which are forbidden, out of the structure, and crossing the borders which in turn make the society impure. Living always in religiously and ethnically diverse societies make this matter quite a challenge for them. As I will show in the article the key concept to understand Mandaian society is the concept of “border”. Being aware of and observing the borders is one of the key matters in Mandaean cosmology and theology as well as Mandaean society, which is fully based on Mandaean Theology. Crossing any border brings impurity and degrades the involved person and mandates a certain religious bathing. Since these people never entertain structural power to guarantee their rolls they use other alternatives such as education, social, and emotional forces.

Following Mary Douglas theory, I am going to show how and why Romantic Love is a taboo and is able to act as an impurity that functions against Mandaean society. I am also going to explain the possible solutions in the case that one falls in love with a non-Mandaean and crosses the borders.

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**Reneta Rusek-Kowalska: “And they lived happily in the hereafter...” :  
Posthumous Love in the Early New Persian Romances.**

The standard ending of English fairy tales, which commence with “once upon a time”, is “and they lived happily ever after”. It does not explicitly indicate the termination of love by death, which “will tear the lovers apart”. In fact, the vague formula of “ever after” may imply that “love has no validity date” and, thus, defies mortality.

The concept of posthumous love is definitely not universal, and is considered by some scholars as “a particular pattern of Latin Christian culture”. Yet, it can also be traced in early Medieval Persian love epics (*manzume-hā-ye āšeqāne/manzume-hā-ye qanāyi*), such as *Vis-o Rāmin*, *Xosrow-o Širin* or Persian re-makes of Arabic love stories, such as *Varqe-vo Golšāh* and *Leyli-yo Majnun* (11<sup>th</sup>-12<sup>th</sup> century). Interestingly, the theme of post-mortal love faded into oblivion in later Persian romances, as well as in Western literature after the Protestant Reformation.

In my paper, I will focus on early love romances in Persian and their happy-endings, which presumably echo pre-Islamic romance tradition and Zoroastrian eschatology.

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**Panel 2: Made in Japan: How Japanese Goods Introduced Modernity into Iran**

**Convenor: Prof. Tomoko Yamagishi (Meiji University)**

Y. Yoshida: Statistical Data Related to Export and Import

A. Tsubakihara: The Encounter of Japanese Manufacturers and Iranian Consumers through the Products

T. Yamagishi: Advertisements of Japanese Goods in Iranian Periodicals

It is largely accepted that Iranian people have enjoyed “made in Japan” consumer products, but their details are not very clear. The aim of our study is to

1. To make a thick description of Japanese exports of consumer goods to Iran based on statistics, stories of those who worked in that productive and business fields, and the ways those goods were introduced
2. To consider the significance and roles of those consumer goods in Iran; those goods might have played an important role in making the habit of “modern city-life” of Iranians, as the period of the dramatic increase in city-dwelling middle class in Iran and the dramatic increase in Japanese export coincide, i.e. 1960s-1970s; and those products might have contributed to the image of Japan as an industrialized country.
3. To reconsider the complex relationship between Iran and Japan; the increased use of consumer goods were largely thought a part of “Westernisation,” though a considerable part of those goods did not come from the West, and since the establishment of the Islamic Regime in Iran Japanese government has maintained a good relationship with Iran culturally and politically as an “Asian” country, while the economic relation of the petroleum-exporting country and her buyer has been thought as the very basic.

Our team consists of **Prof. A. Tsubakihara**, associate professor affiliated to Ryukoku University, **Prof. Y. Yoshida**, associate professor affiliated to Setouchi College, and **Prof. T. Yamagishi**, professor affiliated to Meiji University. **Yoshida** is planning to review the statistical data related to the import of Japanese goods in Iran/ the export of Japanese products to Iran, **Tsubakihara** is to read her paper focused on the dinner set of Japanese porcelain with blooming roses painted on them reflecting her interviews with Japanese porcelain companies and trade brokerage; and **Yamagishi** is to give a brief overview of the magazine advertisements of Japanese goods carried on Iranian periodicals.

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**Panel 3: Sports in the Middle East**

**Convenor: Prof. Christian Bromberger (University of Provence)**

Christian Bromberger: The Anthropological Interest of Sports Analysis

Mohammed Al Haddad: Woman Spectators in the Persian Gulf Region

Asghar Izadi Jeiran: ‘Inflamed-Fans’ in Stadium: Recovery of Damaged Identity among Supporters of Tractor in Iran

Sports, understood in their double dimension of practice and spectacle, are privileged observatories of the real and imaginary functioning of societies. We can read, through their magnifying mirror, the construction and representation of genders (through the sexual distribution and discrimination of practices), local, regional, national

antagonisms (through the militant fervor aroused by the spectacle of competitions), how societies manage and tolerate the violence of confrontations between athletes and the unbridling of collective emotions (among supporters), the canons of beauty and bodily propriety (through the history of sportswear, the morphological types of stars of the stadium, educational standards (through the place and functions attributed to physical activities, including, in the past, preparation for war), social stratification (through the breakdown, even discrimination of practices according to backgrounds and origins), the forms of sociability (which are woven on the pitches or in the bleachers), the dramatization of the social hierarchy (which is displayed within the enclosure of the arena), the expressions of power (through the evergetism of the powerful), the cardinal values that shape societies ( the spirit of competition, the cult of performance, cunning, skill, strength, etc.), regional differentiations (through the types of practices anchored here or there), the evolution of measurement techniques - spatial and temporal - consubstantial with the development of sport, architectural forms, finally, to complete this inventory, the ritual dimensions of sports events.

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### **Christian Bromberger: The Anthropological Interest of Sports Analysis**

Sports, understood in their double dimension of practice and spectacle, are privileged observatories of the real and imaginary functioning of societies. We can read, through their magnifying mirror, the construction and representation of genders (through the sexual distribution and discrimination of practices), local, regional, national antagonisms (through the militant fervor aroused by the spectacle of competitions), how societies manage and tolerate the violence of confrontations between athletes and the unbridling of collective emotions (among supporters), the canons of beauty and bodily propriety (through the history of sportswear, the morphological types of stars of the stadium, educational standards (through the place and functions attributed to physical activities, including, in the past, preparation for war), social stratification (through the breakdown, even discrimination of practices according to backgrounds and origins), the forms of sociability (which are woven on the pitches or in the bleachers), the dramatization of the social hierarchy (which is displayed within the enclosure of the arena), the expressions of power (through the evergetism of the powerful), the cardinal values that shape societies ( the spirit of competition, the cult of performance, cunning, skill, strength, etc.), regional differentiations (through the types of practices anchored here or there), the evolution of measurement techniques - spatial and temporal - consubstantial with the development of sport, architectural forms, finally, to complete this inventory, the ritual dimensions of sports events.

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### **Izadi Jeiran: ‘Inflamed-Fans’ in Stadium: Recovery of Damaged Identity among Supporters of Tractor in Iran**

The act of supporting a local football club in Iran, in many cases, is a resistance and protest form for expressing the repressed cultural identity. The Tractor FC case in Azerbaijan, Northwest Iran, is one of the important cases in this regard. In the present article, the idea of ‘inflamed-fan’ will be investigated through the ethnographic fieldwork among the fans of the Tractor in the Yadeghar stadium in Tabriz, in 14, 18, and 21 league, focusing on the collective emotions of the fans. The inflamed-fan

phenomenon emerged among the fans of Tractor, is an emotional act which locates the ‘local self’ against the ‘Otherness of the government’. This kind of supporting a local football club exacerbates the situation when a local team faces the clubs who are owned by the government such as Perspolis and Esteghlal. The football game between the Tractor and the so-called Tehran teams, in fact, is a cultural war between the Turkic-speaking and Farsi-speaking people. Therefore, the act of supporting the Tractor is a way for Azerbaijani and Turkic young men to express the repressed. The historical sadness and the “cultural dis-ease” is the main root of the aggressive behaviors in the Yadeghar stadium: oral or physical. From this point of view, the living moments in the stadium are a temporary therapeutic practice for the old wounds. It is a kind of pleasant ecstasy, seeing a dream while you are awake. Meanwhile, the more the stadium becomes a location for resistance and recovery of the damaged identity, the more the image of it as a political act intensifies. The binary opposition of ‘the local/the governmental’ simultaneously destruct and empower each other.

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### **Mohammed Al Haddad: Woman Spectators in the Persian Gulf Region**

These days, there is a lot of debate in our Arabian Gulf countries ( Gulf Cooperation Council—Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates—about the role of women in social , political and economic life. Why are restrictions imposed on women's mobility and activity? Shouldn't those restrictions be modified or eliminated altogether? How can women benefit from their full potential , and contribute to social , political and economic development and growth of the society ?

Outside the GCC, there is still the impression that the choices available to women are limited to what their families and societies as a whole consider acceptable. However, the reality is more complex. In the last ten years, the GCC countries have taken a number of steps towards improving women's access to education, health care and jobs, as well as towards encouraging them to participate in political life.

But with respect to all of these efforts to bring women to the surface , I identity of women still ambiguous . woman still is the wife of so-and-so, the daughter of so-and-so or the mother of so-and-so or his sister, and sometimes his cousin or niece if he is known. The woman is still the female of the man. She is the mother and she is the wife. In short, she is defined in relation to the man, as she does not have an independent existence and Identity . she is an object other than itself. And because she is an object of another, she cannot, within the framework of traditional conditions, live by herself. she does not feel complete in itself, nor does society accept here as a being in itself. It is the typical example of alienation, as one dimension of her personality dominates over all other dimensions, or over all of her humanity.

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**Panel 4: Contemporary and Emergent “Non-Governmental” Formations for “Social Good” in the Middle East: NGO, CBO, CSR, App, Co-Op, and Others. Convenor: Dr. Nahal Naficy (Allameh Tabataba’i University)**

Jabbar Rahmani: Modernized Tradition: Traditional Roots of the Modern Civic Institution for School Charities in Iran  
 Sahar Aurore Saeidnia: Doing good in the Middle East: Insights from a collective editorial experience and ethnographic research in Iran  
 Nahal Naficy: Voluntary Work and the Discourse of Affects in Contemporary Iran

This panel seeks to contribute to our understanding of the politics and poetics of contemporary and emergent “non-governmental” formations for “doing good” in the region. “Non-governmental” is put in quotation marks here to suggest that the link to government or the role of the government in the formation and function of these so-called non-governmental entities, whether civil society organizations, businesses, tech initiatives, or whatever else, is itself in need of critical exploration. “Social good” is also put in quotation marks to state and stress the obvious; that not all groups involved agree on what is good and what is good for the society, and there are in fact conflicts, of opinions as well as of interests, which present themselves at different junctures. The panel invites ethnographic and historical engagements with any kinds of non-governmental (or not directly and obviously governmental) entities and initiatives for social good (however they claim it) that have emerged in the past few decades in different national and transnational settings in the Middle East. These could include, but are not limited to, civil society and community-based organizations and initiatives, activities undertaken as Corporate Social Responsibility (CSR), applications and other technical tools designed for humanitarian/charity/voluntary/collective work, neighborhood and other co-operatives, and other formations that might have evolved from or merged with other existing and more traditional ones or might be just emerging.

Possible questions to address include:

- How are “doing good” and “doing well” held in tension, juxtaposed, or reconciled in these endeavors? What do the practitioners themselves say, and how are they viewed by their critics?
- What about “structural change” and “charity”?
- How do political debates and power dynamics figure in these endeavors (even, and perhaps specially, when the practitioners emphasize the “non-political” nature of their work)?
- How do the practitioners narrate their collective identity and history in a larger social, cultural, economic, and political context?
- What role have national governments and international organizations played in the formation and function of these entities? What discourses, what funds, what other forms of promotion or hindrance are we talking about?
- How are these formations nested within particular local dynamics and global trends?
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**Jabbar Rahmani: Modernized Tradition: Traditional Roots of the Modern Civic Institution for School Charities in Iran**

Charitable institutions are one of the most important civil institutions in the Social history of Iran, whose activities are mainly formed in the field of public goods. These institutions, which are known as endowments in the Islamic tradition, were followed by the upper classes and wealthy elites of the society in the pre-modern period, who dedicated part of their property for public goods. The religious institution (trusted cleric of that region and sometimes a high-ranking religious authority) supervised these endowments as a trustee and sometimes as a supervisor.

One of the traditions of charity in Iran is the tradition of endowment for *school construction projects*. In the pre-modern period, endowed schools had several main characteristics: they were endowed by the upper classes of the society, with the emphasis and centrality of religious education and under the institution of religion. For this reason, *school construction projects* were a religious act and school was a religious space.

In the modern era, *school construction projects* are still popular, we are facing a new kind of these projects in Iranian society. But the main point is the changes in modern endowed schools. In the modern tradition of *school construction projects*, we can see some important features: It is a religious act, by all classes of the society, for educating modern sciences and with the supervision and control of modern institutions (ministry of education).

The main question of this article is why and how this transformation happened. What a change has happened in Iranian society that the endowment of school construction has turned from a religious institution to a civil institution.

In order to answer this question, the transformation that has occurred in Iranian society under the idea of education and modern sciences as a policy for the development of Iranian society. What happened under the context of the Iranian constitutionalism movement and the discourse of cultural reform in Iran during the Qajar era, led to a movement in the Iranian society, which can be called the *school* movement (to develop schools and education). This movement started in Iran in 1870 and continued with the Association of Education, today it has reached a situation where the charitable assemblies of *school construction projects* in most cities and sometimes in large villages are one of the most successful inclusive civil institutions throughout the Iranian society. The key point is that this movement came from the heart of the tradition and with religious motives, but in the context on Iranian modernizing process it was able to create a new formation both in its content (for teaching modern sciences) and in its form (modern and western schools).

From this point of view, *school construction projects* associations are a modern civil institution for Charity, which, despite its traditional roots, has created a new formation in the objects and contexts of its goals in the civil society. Therefore, these institutions can be considered as a modernized tradition in the context of the Iranian modernity to organize society and public goods.

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**Sahar Aurore Saeidnia: Doing good in the Middle East: Insights from a collective editorial experience and ethnographic research in Iran**

I will present both my ethnographic oriented research about doing good practices in Tehran neighborhoods (2007-2011) and how it entangles with an undergoing collective research program that explores the plural worlds of benevolence with their diverse political, social and religious histories – from ancient Judea to contemporary France, including Tunisia and 19th century Iran. Both works analyze benevolence practices paying attention to their representations, organizational forms, and competitive investments. These researches underline the constructed and contentious division of tasks between private initiatives and public social responsibility and their different institutional, legal and moral foundations. My ethnographic research in Iran focuses particularly on local development associations, the *shorâ yâri*, that have been spreading throughout the neighborhoods of Tehran since the early 2000s. Although their members are elected, participation within these organizations is mainly defined as a depoliticized form of charity shaped by plural religious socializations and transnational developmental norms.



**Nahal Naficy: Voluntary Work and the Discourse of Affects in Contemporary Iran**

Drawing on ethnographic examples from research done at the turn of the Iranian century, I will focus on how affects “work” in voluntary work and take center-stage in social projects and political debates over who is right and what is good for the society. Different scholars have discussed affects as “social technologies” to form and govern subjects in particular ways, for particular ends, and at particular historical junctions. Lauren Berlant (2004), for instance, shows that “Compassion” is promoted as the mark of good citizenship by conservatives such as George Bush or David Cameron, just as government services are shrinking and the responsibility to alleviate social pains and problems is outsourced increasingly to charities, religious organizations, neighborhood councils, businesses (through Corporate Social Responsibility, for instance), families, and so forth. Or Sarah Ahmed (2010) talks about the “Happiness Turn” as the hallmark of the present Neoliberal era when being happy is almost like a civil duty as well as a moral virtue to be achieved via individual hard work and faith despite all political, social, and economic hardships. One who is not happy is one who has failed to adjust and to turn threats into opportunities. In Iran, too, some of these same developments can be discerned, but as ethnography always reminds us, it is in the local configurations and particularities that the global finds its ever emergent meanings and functions. In this presentation, I will discuss a few examples of how affects can be seen as players in the context of voluntary social work in contemporary Iran and how this conceptual lens can help us understand the entanglements and the volatility of the scene in Iran a little better.



**Panel 5: Visual Anthropology 2**  
**Convenor: Mina Rad**



Third Day:

**Panel 1: [Political] subjectivity and desire in the Middle East**  
**Convenor: Dr. Mehrdad Arabestani (University of Tehran)**

Sadeq Rahimi: Haunted by The Future: Utopian and Nostalgic Thinking as Drivers of Compulsory Repetitions in Contemporary Iranian Politics

Iraj Esmaeilpour Ghoochani: My "No" خیر is My "Goodness" خیر: In Pursue of a Proper Sign Model for the Subject of Farsi

Mehrdad Arabestani What do they want? Towards an Ethnography of Desirous Subject

Noriko Tozawa: Post-Migration Social Movements of Ethnic Return Immigrants and Homeland Experience: A Case Study of American Jewish Immigrants in Israel

Middle Eastern people have long been involved in social and political turmoil; and ethnic and religious clashes that represent the opposing aspirations and desires in the region. The struggles are inconclusive and endless, and each gives way to another, with no resolution in prospect. The dichotomies such as “tradition-modernity,” “religious-secular,” and “power-resistance” are the usual conceptual devices that are applied to make sense of these precarious and factionalized conditions. However, despite the explanatory merits of these concepts, they can conceal the significant direct dimension of subjectivity and its deep embeddedness in power relations. [Political] subjectivity includes the perceptions and desires that motivate the subject. At the same time, socio-political and cultural formations are the foundational grounds that shape subjectivity. Therefore, an anthropological inquiry into [political] subjectivity requires a back and forth movement between the subjects’ inner states- the perceptions and desires- and their surrounding discourses.

The socio-cultural formations and power relations present the subject with a lack that shapes the subject’s desire, which animates the acting subjects. Desires can be found in the subject’s conscious identification with specific values and ideals (Ego ideals) such as security, wealth, dignity, honor, prestige, pride, freedom, piety, independence, and democracy. These declared desires are “legitimate” and socially approved ideals that the subject is identified with them. Another less declared, or even subconscious, desires are those at the imaginary register (Ideal Ego) that could be manifested in arts, music, poetry, bodily expressions, aspirations, ambitions, daydreams, and fantasies. Fantasies are imaginary pictures that absorb the subject and are the ultimate subconscious object of desire.

The contributors of this panel would include the presentations that approach their topic through the formation of subjectivity, desire, conscious and subconscious identification, and how they affect and make sense of the subjects’ behavior. The subjects’ interpretation of their situation and what motivates them is the groundwork for analysis. Whether it is about a political movement, a religious practice, feminist activism, youth culture, lifestyle, migration, nationalism, mass psychiatric disorder, or any other topic, the line of inquiry revolves around the enigmatic question of “What do they [really] want?.”

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**Sadeq Rahimi: Haunted by The Future: Utopian and Nostalgic Thinking as Drivers of Compulsory Repetitions in Contemporary Iranian Politics**

Utopian and Nostalgic desires appear to flow in diametrically opposing directions, specifically once transformed into political ideologies. But they share two fundamental characteristics: they are both articulations of dissatisfaction with the present, and they are both constructed around an imagined state of completeness. From the point of view of political subjectivity, both utopian and nostalgic desires are expressions of the same underlying process, and more importantly, they are both bound to lead to similar sociopolitical destinations. This paper will begin with a brief discussion of subtle yet significant distinctions between utopianism and the utopian function on the one hand, and between nostalgianism and the nostalgic function on the other. I will then highlight dominant nostalgic and utopian/messianic political trends in contemporary Iranian history, followed by a discussion of the ways in which these streams can be unpacked to expose basic similarities that connect them despite their apparent oppositions. The paper will then present the notions of hauntological justice and radical democracy as alternative models for political action which may offer a way out of the repeating cycles of revolution and social oppression the country has experienced during the last two centuries

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**Iraj Esmailpour Ghoochani: My "No" خیر is My "Goodness" خیر: In Pursue of a Proper Sign Model for the Subject of Farsi**

Language constitutes and divides the subject. However, the “law of the expression,” is indeed the “law of the signifier” which is again a linguistic issue. For a better understanding of the political subjectivity constituted by Persian languages, we need firstly an appropriated theory of signifier. This theory is supposed to provide us a proper exegesis of what is expressed in Persian languages. What is "expressed" , in turn, will lead us back to the "repressed" as the source of every articulation. In every word lies a "repressed" component camouflaged in the voice of the "expressed" and hence, remained unheard, though uttered. The word خیر in Farsi is a good example that it's double entendre wires "Good" directly to "No!": A primordial short circuit between the "Name of the Father" and the "No of a father".

Accordingly, Inside a postmodern and post-structural domain of thinking, we can distinguish a set of different theories of signifier as different articulations of a sign model originally suggested by Ferdinand de Saussure. Lacan puts the signifier over the signified, Derrida, instead, puts his focus on the signifiers by ‘tracing’ the [archaic-]signifier that lives inside every signified. Roland Barthes suggests instead a system of double signification to describe how the myth functions and how it could be coined with [every day] language (Barthes 1964: 93).

However, we still need a proper sign algorithm as “the law of the signifier” to be able to differentiate the position of reader and writer and consequently, to describe the uncanny and Real aspects of words inside a Persianate context; for instance, to describe: why there is relatively such a big passion for calligraphy instead of painting when we look into their plastic arts?

In this paper, it is tried to propose a different sign model, in which the position of reader and writer are differentiated. This will enable us to share the anamorphic view of a culture in which "No" sounds "Good".

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**Mehrdad Arabestani: What do they want? Towards an Ethnography of Desirous Subject**

Human beings are thrown into a pre-existing milieu comprised of their genetic pool, language and cultural patterns, and a particular geographical and environmental backdrop. These constants of every specific human being determine his/ her existence. On the other hand, as soon as one distinguishes his distinct identity, s/he starts projecting a desire for what one wants to be or be identified with. That's why Spinoza considers desire as the very nature of man. According to the Lacanian approach, desire sets subjectivity in motion and forms the most intimate existential experience of the subject. The object of desire, however, is a social construct; that is the product of the interaction between the subject and the socio-cultural and political formations surrounding him. The very experience of subjectivity is fundamentally political, as it is shaped through power relations and unequal relationships of the subjects. Thus, politicality is not the added aspect of the subject but the subject's mode of being.

Nonetheless, anthropology, as the science of humans, has largely ignored desire as the crucial dimension of the subject's existential experience. In doing so, the studies fail to grab what the subjects "really" want. The desire moves the subjects and lets us understand their perception of the word and the meaning of their behavior. To follow and investigate the desire allows us to get closer to the subject's existential experience with all its despairs, hopes, aspirations, envies, anxieties, anger, pain, and pleasures. The manifestation of desire, however, is not always spoken. Despite their decisive role, unspoken and subconscious desires are mostly under-recognized in anthropological studies. The primary loci of such unspoken desires are the imaginations, aspirations, and fantasies, which are accessible through adopting the proper theoretical perspective and applying appropriate data-gathering techniques.

Through a brief review of some ethnographic studies, I try to show how this approach can shed light on this ignored dimension and, going beyond the macro formulations, uncover the hidden layer of the palimpsest. I contend that in a region so fueled with socio-political turmoil as the Middle East, an ethnographic approach to the desirous subjects can unravel the meaning of motivation of the behaviours and give us a more transparent understanding of what they want.

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**Noriko Tozawa: Post-Migration Social Movements of Ethnic Return Immigrants and Homeland Experience: A Case Study of American Jewish Immigrants in Israel**

This case study reveals how home experiences influence ethnic return immigrants' social movements post-migration. Israel is an immigrant country since it was established as a state in the land of Palestine in 1948. Jewish people have immigrated from Russia, Ukraine, France, and the US, as well as other regions. Among immigrant groups, American Jewish immigrants are unique because their political spectrum is wider, ranging greatly from Right to Left. Their political divisions occur deeply over Israel's policy of occupation over the Palestinian territory of the West Bank of the

Jordan River. On the Right, they have developed the settlements and promoted the settler movement in general in the occupied territories. On the other hand, Leftist groups are engaged in opposition movement activities in the same territories.

Although immigrant studies research immigrants' social movements, the research focuses on immigrants' assimilation and certain other socioeconomic issues. Instead, this research focuses on the relation between their homelands' experience and social activities post-migration. Therefore, this case study focuses on the activists' embedded American values that drive them to engage with post-migration social movements and transnational politics between US and Israel.

According to pre-research (interviews conducted among 20 interviewees in 2019), both Rightist and Leftist groups have to some extent maintained liberal concepts or sensibilities in supporting or opposing Occupation policy. The American 'pioneer spirit,' as one of those American values, was observed among the Right, too. Conventionally, whereas Israeli Leftist groups are perceived as secular, American Jewish Leftist groups have integrated religious perspectives and rituals into their activities since 2018. This Leftist religious phenomenon has also been observed in Jewish Americans' anti-Occupation protests in the US since 2011. Although both groups of American Jewish activists are working on seemingly the opposite sides, they still carry their previous homelands' values and are influenced by transnational politics.



**Panel 2: Ethnohistory of the Middle East**  
**Convenor: Dr. Fakhri Haghani (Rutgers School of Art and Sciences)**

Nozhat Ahmadi: The state of Education of Women during the Safavid Period  
Mohammad Amin Keikha Shahinpour: The Status of Women's Education in the Ottoman Empire

Writing history is about telling stories which are made up of testimonies, archival research, audio and visual representations and much more. In other words, how the stories have been told, presented, and witnessed take a primary role. Another factor that plays an important part in the make-up and narration of these stories in shaping the writing of the history are the way the audience's reaction to, participation in, and reflection on these stories are imagined. While, in general, stories have been trusted in writing or presenting the history of the Middle East, numerous examples have pointed out ahistoricizing history of the region. Stories about national struggles for independence, territorial sovereignty, religious diversity, pre-modern nomadic lives or civilizations, women's status and gender practices, social establishments, natural, environmental, and economic resources, costumes and traditions including food, handcrafts, and architecture, etc. have been subject of dispute and contestation from different point of views, both regional and global. In this panel we address questions such as how have stories been able to ahistoricize history of the region? What particular characteristics about telling stories have contributed to this process? Why, when and how? How have historians, anthropologists, ethno-historians, etc. approached these questions while using archival research and collecting oral accounts in their field works? How did the historians approach the role that the audience plays in the way these histories are written? While contributions from scholars in the field

on these topics and questions are welcomed, proposals are not limited in exploring other topics and questions.

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**Nozhat Ahmadi: The Situation of Women’s Education in the Safavid Period**

Safavid kingdom was the greatest, the longest and the most glorious dynasty that ever ruled in Iran after the Arab invasion. The dynasty was established by Ismail I in 1501 and declined after the capital; Isfahan, fell into the hands of Mahmood Afghan in 1722. Therefore, the Safavid dynasty was the longest and the most powerful ruling dynasty in pre-modern Iran during which Iran developed in terms of diplomatic, economic and cultural relations with other countries in the West as well as in the East.

A long bureaucratic tradition in Iran led to a social and cultural development. In the Safavid period, Iran, witnessed a developed and urbanized society in terms of welfare and security. Not only have foreign travelers and Iranian chroniclers expressed their observations on that in their accounts, but also magnificent buildings, amazing bridges, luxurious shrines and glorious mosques and schools attest to it. At the same time, art, science, techniques and industry developed at the same pace. The educational progress that took place during the Safavid period remained unparalleled until the 20<sup>th</sup> century when the educational system was modernized after the Constitutional Revolution. The Safavid educational system was partly the formal education provided by the government at public schools and partly traditional training conducted by parents and private teachers at home. The key question here is what was the status of women in such society whether as an educator or as a learner and whether they benefited from social developments taking place in the country.

Undoubtedly, the role of women in a patriarchal and pre-Modern society was limited with regard to social activities. Even the primary sources have provided limited information on social, economic and political activities of the hidden part of the society, namely the women. The primary sources have only mentioned noblewomen and women at court who were mostly absent in the society and in the political affairs of the country. Therefore, there was rarely an educational method for the women under the Safavids. However, we cannot say for sure that ordinary women were deprived of education, more so because there is some evidence to support that particularly in literary, medical and religious sources as well as in some extant documents showing that at least there were groups among women who had the opportunity to benefit from a formal education.

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**Mohammad Amin Kikha Shahinpour: Education of women in the Ottoman Empire**

The Ottoman state was first established as a small emirate in Anatolia in the 13<sup>th</sup> century AD, and gradually transformed into an empire by expanding its territory to the Balkans and by conquering Constantinople, the Eastern Roman Empire capital, Egypt and Arabia. The Ottomans deposed the descendants of the Abbasid caliphs claiming a Caliphate and subjugating a vast territory from Eastern Anatolia to North Africa and the Balkans. They dominated the Black and White Seas and territories with a wide variety of people for about six hundred years until the end of the First World War. The structure of the Ottoman Empire, originally named after the Turkish family of Al-

Ottoman, with a geographical and cultural diversity, inherited governance from the Iranian and Roman civilizations as well as from Hanafi Sunni Islam.

With the growth in power of the Ottomans, the issue of education and science as well as the transfer of ancient knowledge became a matter of utmost importance. Although it was the Islamic science that mattered most, the Western knowledge and science infiltrated into the empire through the neighboring Western countries. Therefore, the Ottoman Government played a major role in the progress of education and production of knowledge in the territories under its rule. The education was not limited to males, and women, who were half of the population, also benefited from official education. Of course, it is obvious that, according to norms and values of a traditional and Muslim society of the time, there were many differences between the education of men and that of women.

Based on primary sources of the time relevant to women's education, women, like men, played an important role in the society in almost each and every matters. Literacy was not only common among court and aristocratic women, but also more or less among middle-class women. Official chronicles might not have explicitly addressed this issue, but other sources and accounts confirm this.

What was the instructional material used for the teaching of women and what group and class of women were able to study? What was the main difference between the education of men and that of women? When and why has the Ottoman government paid more attention to the education of women? What was the impact of religion on women's education? It is also to examine how women of different classes were educated and what education were they denied. It is also important to study the role of social beliefs and values in the Ottoman education. The aim of this presentation is to show that the education of women in the Ottoman Empire was influenced by social and cultural circumstances. Nevertheless, it was always a group of privileged women that benefited from education.

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### **Panel 3: Religion in Popular Culture**

**Convenor: Dr. hab. Bożena Gierek (Jagiellonian University)**

Marek Moroń: Perception of Jalaluddin Muhammad Balkhi-Rumi, Muslim Poet and Mystic Living in the 13th Century, in Popular Culture Then and Now

Wojciech Mruk: "...in their distress they come and recommend themselves to the prayers of the Friars". The Surprising Practices of Muslims in Syrian Cities

Described by Francesco Suriano in *Trattato di Terra Santa e dell'oriente*

Zhila Moshiri A Study of the Religious and Mythological Themes of Popular Culture in the Rain-Making Ritual

Mazyar Oskouie: The Understanding (Popular Culture) of the Sabians-Mandaeans, as an Iranian Ethnic and Religious Minority, by the Swedish Society "

Bożena Gierek: Islam Portrayed in the Turkish Series *Diriliş: Ertuğrul (Resurrection Ertuğrul)* and the Perception of the Religion by Viewers

Religion has always been a core, an essence of human life. Understood by Émile Durkheim (1912) as a system of connected beliefs and practices related to sacred things, which are distinguished and forbidden, religion: binds all believers in one moral community; expresses a collective ideal; and is a stimulus to an action. Rudolf Otto (1917) also considered *numinosum* (sacred) to be an essence of religion. For the

both authors sacred was experienced; it was something without which religion would not be religion. Moreover, Otto distinguished the following elements of *numinosum*: *tremendum*, *majestas*, *mysterium*, *fascinas* and power, through which sacred can be described and revealed to the man.

In the past, not only in the traditional societies, there was no division for *sacrum* and *profanum* because every day of human life was permeated with *sacrum*. So called “religious” was “an integral part of the total ongoing way of life” (Winston L. King, 1987).

Nowadays, there are societies in which there is no place for *sacrum*, nothing is sacred because the contemporary man has desacralised his world and accepted secular reality, although, according to Mircea Eliade (1957), there is no “perfectly secular existence”. According to Eliade *sacrum* and *profanum* are two ways of “being-in-the world”, “two existential situations formed by the man in the course of his history”. Therefore, the way and the form *homo religiosus* experiences the world differ from the experiencing by the man devoid of religious feelings, living in the desacralised world, and yet still “brimming over with religious values”.

There are also various ways of expressing what is experienced or observed. One of them is myth considered by Gerardus van der Leeuw (1956) as a primordial source of religion. The man has tried to capture *numinosum*, using any possible means available to him/her, in: architecture, sculpture, picture, song, formula, music, deco art, film, just to name a few of them. The intangible of *numinosum* must result in symbolism in the art, whether it belongs to popular culture or not.

Religion constantly changes its form; it is constantly *reformanda*, although it has been already *reformata*, as noticed by van der Leeuw. So do change the forms of its expression. It seems that because of the progress of techno-civilisation and dissemination of mass culture, nowadays, popular culture has the widest audience in the world. Without going into the detailed discussion on the different definitions of popular culture (see John Storey 1997, 2018), for this panel’s purpose I use the term popular culture to mean the culture that is widely available, accessible. Are there any consequences of this in relation to religion? The answer to this question can be given by discussing the following issues:

- Means of expression of religion engaged in popular culture.
- Exact or distorted depiction of the religion in popular culture. Respect or disrespect.
- Does presenting religion in popular culture evoke emotions, both individual and collective? Why?
- The way the sacred is displayed in popular culture.
- The way the values of a certain religion are displayed in popular culture.
- Ideology and politics behind displaying religion in popular culture.
- Religious values and individual desires reflected in popular culture.
- Does popular culture influence people’s religiosity?
- Is there any task for popular culture in relation to religion?

The authors of the proposals for this panel are invited to discuss the above issues, but are not limited to them.

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**Marek Moroń: Perception of Jalaluddin Muhammad Balkhi-Rumi, Muslim Poet and Mystic Living in the 13th Century, in Popular Culture Then and Now**

Rumi with his works and achievements as poet, sufi mystic and scholar was a product of Islam. That state of matters was taken as natural by his contemporaries and is nowadays also considered as such, in popular culture in the Middle East and South Asia.

To grasp the nature of the perception of Rumi's works by his contemporaries, it is necessary to review the situation during his time both in the region of Balkh (present Afghanistan) and in the Middle East where he journeyed , i.a. to Damascus, Karaman and Konya. It is interesting to present the personalities who had influence on Rumi such as Sayyid Burhanettin Muhaqqaq-I Tirmizi, Selah al din Zerkub, Sultan Veled (Rumi's son), Ziya ul Haq Husam al din Hasan Chelebi and ,of course , Shams al Din Muhammad, commonly known as Shams-e Tabrizi.

Rumi's perception by his contemporaries was the function of Islamic environment of that time and region allowing for growth of unconventional and novel ideas and practices. Rumi, though perhaps the greatest, was not the only one of poets and sufi mystics of the Persian language world, of that period. Remarks about that environment of mystic poetry of Islam in time of Rumi's life will add to the presentation of scenario of popular perception of his poetry and prose writings.

As for the growing presence of Rumi in the pop culture of the West I shall emphasize the aspect of "fashion addiction" of the culture industry of West which means short time enthusiasm but could as well be a way to present the heritage of Islam. I shall try to compare it with earlier pop culture fascination by that industry with Hinduism (The Beatles – Maharishi Mahesh Yogi) and Buddhism. The Rumi wave is also present, i. a. in the pop culture of India.

The present Rumi fashion ,as well as promotion of Rumi's poetical works, is often characterised in the West by attempts of detaching Rumi from Islam. Rumi as a Muslim poet ,scholar and mystic presenting eternal aspirations and feelings of mankind does not fit the image that generally Western popular culture creates of Islam. It seems that the West cannot reconcile with Islam being the source of spiritual inspirations and humanism for mankind.

While discussing the present day popular culture interest and inclusions or Rumi's heritage I will refer to the proceedings of the seminar "Universal influence of Moulana Jalaluddin Rumi" held in Mumbai (India) in 2005 at the K.R. Cama Oriental Institute .I shall support myself with the works of Erkan Turkmen of The Seljuk University of Konya, Mark Sedgwick of the Aarhus University, works of Hazrat Inayat khan, articles of Omid Safi ,Rozina Ali, to name only some.

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**Wojciech Mruk: "...in their distress they come and recommend themselves to the prayers of the Friars". The Surprising Practices of Muslims in Syrian Cities Described by Francesco Suriano in *Trattato di Terra Santa e dell'oriente***

The surprising practises of Muslims in Syrian cities described by Francesco Suriano in *Trattato di Terra Santa e dell'oriente*. Francesco Suriano (born in 1450) was a member of a famous merchant family from Venice. As a young man he travelled a lot in the Eastern Mediterranean. At the age of 25 he joined the Franciscan Observant community in Venice and some years later was sent to the Holy Land. He was Superior at the Franciscan convent in Beirut and later became Guardian of the convent at Mt. Sion in Jerusalem and Minister of the Franciscan Province of the Holy Land. Suriano returned to Italy in 1515 and published an interesting description of the Holy Land entitled *Trattato di Terra Santa e dell'oriente*. His treatise contains a valuable information on the attitude of the Muslim population towards the small Franciscan community in Holy Land during the last decades before the Ottoman conquest of Syria. According to Suriano's opinion the Friars were trying to maintain good relations with both Mamluk's government and the Muslim minority as well. It was not an easy task, and Suriano described numerous cases of harassment the brothers experienced. On the other hand, their efforts brought unexpected results. Some Muslim citizens of Palestinian and Syrian cities have accepted the Friars as their neighbors. They were also interested in the religious practices of Christians from Western Europe. What is particularly surprising, Suriano also described the cases of active participation of Muslims in the religious practices of Latin Christians. He also described cases where Muslim neighbors asked the Franciscans for a blessing for their children or newly built houses. Such examples of crossing religious boundaries allow us to reflect on the scale of the religious tolerance displayed by both communities. They also prove that the presence and religious activity of the Franciscans became an element of popular culture in the cities of Muslim Palestine in the late Middle Ages.



**Zhila Moshiri: A Study of the Religious and Mythological Themes of Popular Culture in the Rain-Making Ritual**

Water has a special expression in the culture and social customs of all regions, religions and faiths. Water shortage causes drought and one of the most important causes of drought is lack of rain. For this reason, with the onset of the drought, people in different societies with different rituals and customs pray for rain and ask it from a higher power. In different parts of Iran, there are special rituals for Rain-making, which are held in each region with its own characteristics. Many droughts and the necessity of rain in times of drought, especially in the arid and desert regions of Iran, have led to the emergence of these rituals, many of which are associated with ancient religion and mythology. This research is taken from a research project entitled Rain-making rituals in desert areas of Iran. The method of this research is qualitative and its approach is ethnographic. The data collection tool was an open interview with the questioners and performers of the ritual in this area and obtaining information from them about how to perform this ritual. Rain-making rituals in Iran are performed in two ways, individually and in groups, but most of these rituals are in the form of group activities and are accompanied by ritual instruments, songs and dances, or prayers and supplications. This study looks at the rain-making rituals in the desert regions of Iran and examines the religious and mythological themes of popular culture in this ritual. According to the

results of this research, The Rain-making ritual are influenced by ancient Iranian myths and in their new form are influenced by religions such as Zoroastrianism and Islam.

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**Mazyar Oskouie: The Understanding (Popular Culture) of the Sabians-Mandaeans, as an Iranian Ethnic and Religious Minority, by the Swedish Society "**

Sabianism-Mandaeism, whose vision of the world is strongly dualistic, is a monotheistic religion which these days exists in Iran and Iraq. It is, in fact, the only Gnostic movement that has survived to the present day. It is also the first heir movement of the Baptists.

A stable, fairly reliable figure gives one million Mandaeans in Iran and Iraq at the beginning of the 20th century, but today they are around only 70,000 in the world. In fact, political and social unrest, and successive civil wars in recent decades have led to the emigration of large numbers of Iranian and Iraqi Mandaeans around the world; therefore, we are witnessing the formation of a Mandaean diaspora over the past three decades. Today, the largest community of Iranian Mandaean immigrants is found first in Australia and then in the United States.

In Europe, despite the large number of Iraqi Mandaean immigrants, there are only a small number of Iranian Mandaean immigrants. One of the countries where a handful of Iranian Mandaean immigrants can be found is Sweden.

Through examining the personal experiences of these immigrants, we will try to find out the problems they had to preserve their culture and religious traditions on the one hand and to integrate with the culture and beliefs of the Swedish society on the other hand, as well as how the people and government of Sweden treated and accepted them as a religious immigrant minority?

**Methodology and source :**

Our methodology includes comparative approach and theoretical reflection to understand the cultural effects of migration for the Mandaeans of Iran from a traditional and religious society to a secular society.

To carry out our research and answer our questions, we will rely on different sources:

\_ The theoretical reference works concerning Mandaism, its evaluation and its political and religious implications in Iranian society.

\_ Archival documents and articles from specialized journals in the field of history and religion.

\_ Various websites in the historical, religious and social fields.

\_ Interviewing some Mandaean immigrants in Sweden and presenting them a questionnaire in order to understand and examine their migration process and the cultural issues and problems they had faced.

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**Bożena Gierek: Islam Portrayed in the Turkish Series *Diriliş: Ertuğrul (Resurrection Ertuğrul)* and the Perception of the Religion by Viewers**

This paper is a continuation of my research on the Turkish television series (two first seasons) *Diriliş: Ertuğrul (Resurrection Ertuğrul)*, the hero of which is Ertuğrul, a historical figure, the father of Osman I, the founder of the Ottoman Empire. The series

was written by Mehmet Bozdağ and directed by Metin Günay. It was aired on Turkish television for five seasons from December 2014 to May 2019. It has been very well received in Turkey and many other countries. However, it has been also criticised, even banned in several Arab countries and fatwas have been issued against it.

Last year, at the Middle East Conference I concentrated on the power of media, precisely television and movies, in making the hero of Ertuğrul. This year I would like to focus on other ‘hero’ of that series, namely Islam. Already last year I emphasised an enormous impact of media–“the tools of mass communication”–on society, and its role in shaping popular culture, including perception and thinking (cf. Marshall McLuhan). One of these tools is television, and more precisely movies.

In my paper, I would like to analyse the way Islam is presented in the series *Diriliş: Ertuğrul (Resurrection Ertuğrul)*, as well as the perception of this, real or imagined (cf. Anderson 1983, 1991), religion by viewers and its influence on them. I will base my paper on the series, but also on the literary sources on Islam and the comments of the viewers on the series.



#### **Panel 4: Research in Progress**

**Convenor: Dr. Soheila Shahshahani (Shahid Beheshti University)**

Hossein Vahedi and Zahra Soleymani Fard: Ethnoarchaeological Study of Sefidkuh Makran Region

Anne H. Betteridge: “Two-Handed:” Personhood and Forms of Respect in Iranian Culture

Danila Mayer: The Impact of Transnational Migration on Sending Village Communities: An Example from Central Anatolia - and some thoughts about re-migration

Saeide Saidi: Everyday Negotiations Between Individuals and the State, Second or Third Generation Migrants Studied, along with their Folklore

Toyoko Morito: Immigrants from the Middle East to Japan: comparing the situation in the 1990’s and 2010’s

Anna Tozzi: The Ritual Use and Symbolism of the Cups such as a *jāme čelel kelid* and *panj- tan* in Iranian Culture

Manami Goto: The Revival of Cultural Identity amongst Naturalised Iranian Youth: An Exploration of the United Arab Emirates



#### **Hossein Vahedi and Zahra Soleymani Fard: Ethnoarchaeological Study of Sefidkuh Makran Region**

Today, Ethnoarchaeological studies are one of the main pillars of archaeological research and are of great importance. Ethnoarchaeological, by using mechanisms It begins to compare and analogy static archaeological findings with dynamic anthropological findings, expands them, relates to each other, as well as environmental conditions, and helps to study this process in order to better understand human societies in the past. Southeastern Iran has been one of the important areas in cultural interactions with the Indus Valley, Mesopotamia, the Iranian plateau and the southern coast of Iran; this region is known as Little India due to its humid and tropical climate, impassable mountains and dry deserts. The present study was conducted in SefidKuh area located

in Nikshahr city, Bent district of Sistan and Baluchestan province. This area is home to communities with a semi-sedentary settlement pattern in the form of scattered and cohesive villages with a specific location pattern along rivers or intermountain plains that follow the pattern of circular, oval, cohesive and rectangular architecture in a limited way. The livelihood pattern of these communities is very broad and is based on agriculture, horticulture, livestock, hunting, food gathering, trade and labor, and they follow unique cultural and economic patterns and political and social relations similar to prehistoric times. Two separate and, of course, related objectives were considered in this study; in the first stage, the project of surveying and identifying the ancient sites of the region was carried out, and in the second stage, the anthropological study of the current living communities was considered. In this study, the continuity of the settlement patterns of the studied communities and also the identification and registration of all biological and cultural patterns of living settlements in Sefidkuh of Makran area (Balochistan) were examined. Finally, using the approaches of the thnoarcheological, the similarity and difference between the communities in question and prehistoric communities (exclusively, Epipaleolithic, Neolithic, Chalcolithic) was measured, which ultimately led to a better awareness of the region's ancient and special cultures.

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**Anne H. Betteridge: “Two-Handed:” Personhood and Forms of Respect in Iranian Culture “Two-Handed:” Personhood and Forms of Respect in Iranian Culture**

I lived in Shiraz, Iran in the mid to late-1970s and conducted ethnographic research on pilgrimage (*ziārat*) to local shrines (*imāmzādehs*). At the same time, I became interested in standards for proper behavior, in everyday life as well as in the process of *ziārat*. I was most concerned to understand expectations of how to be polite. I continue to appreciate William Beeman’s work on *ta’ārof*, which helped me understand some of the ins and outs of spoken interaction and both representation and manipulation of status positions. I turned my interest in the enacted expression of social relations to an exploration of gift-giving, about which I published a paper. Since that time, I have thought about more general expectations of proper behavior and their meaning. My preliminary research is based on observations of encounters in Shiraz and in diaspora in the US, as well as consideration of the language used to describe expectations of polite behavior. Those observations included gentle instruction of children on how to greet guests, correction of grandchildren’s behavior, and a young child’s comments on what he saw as his own failure to behave properly. I came to see proper behavior as intended to acknowledge others fully and individually, and in so doing to treat them with respect. The title of my paper comes from a grandmother’s admonition to her granddaughter to offer tea “two-handed.” She explained that a casual offering of tea or sweets with one hand was rude. I subsequently noticed the many occasions on which items, including those purchased in shops, were presented directly and carefully with two hands, giving full attention to the recipient. My paper will take the form of a description and analysis of encounters that suggest the importance of complete acknowledgement of personhood among Iranians.

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**Danila Mayer: The Impact of Transnational Migration on Sending Village Communities: An Example from Central Anatolia - and some thoughts about re-migration**

Subsistence production has been, along with wheat farming for the national market, the mainstay of Central Anatolian villages. Animal husbandry and pulses, irrigated gardens, fruit trees, and the preparation and preservation of produce were the base of nutrition, diligently made by village women and girls, often in cooperation of several households.

Some families began in the 1960s and 1970s to send men to Europe, usually into pre-arranged work contracts. Menial jobs in Austria were abundant and the men were soon able to send money back home. On the other hand, they could build their economic base, e.g. in Vienna, by acquiring market stalls, pooling resources between wage-earning brothers and/or fathers and sons. They eventually brought their wives and fiancées to Austria and started families, while investments back home continued, buying farm land and large agricultural machinery.

The economic structures in the home villages were affected: land and machinery ownership changed village structure, and migrants' family structures changed with urbanization.

The sending process included, for those living in Vienna, a difficult social situation, largely unknown and foreign to those left behind.

My paper will elaborate on these changes by giving ethnographic data from fieldwork in three villages, a district town, Ankara, and Vienna from 1988 to 1993.

The realities and myths of return were always part and parcel of migrants' lives.

Several new phenomena of re-migration efforts will be included in my presentation.

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**Saeide Saidi: Everyday Negotiations Between Individuals and the State, Second or Third Generation Migrants Studied, along with their Folklore**  
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**Toyoko Morito: Immigrants from the Middle East to Japan: comparing the situation in the 1990's and 2010's**

The purpose of the paper is to explore the immigration system in Japan and examine the situation of the immigrants from Middle Eastern countries to Japan and the social change in Japan. In this research, especially we compare the situation of Iranian immigrants in the 1990's and Turkish immigrants in the 2010's. Generally, the Japanese government has a long history that does not want to accept immigrants. But only in a shortage of manpower, it allowed to accept foreigners. In the early the 1990's, many foreigners including Iranian immigrants came to Japan. After the twenty years of economic depression, this time, because of declining birthrate and aging, Japan began to be the shortage of manpower and began to accept foreign workers. Now we witnessed Turkish (many of them are from Kurdistan) came to Japan from 2010 's. From this comparison, it will become apparent how and why the immigration system and Japanese society itself have changed.

## **Anna Tozzi: The Ritual Use and Symbolism of the Cups such as a *jāme čelel kelid* and *panj- tan* in Iranian Culture**

Research project “The ritual use and symbolism of the cups such as a *jāme čelel kelid* and *Panj- tan* in Iranic culture”. First data from the fieldworks in Teheran and Isfahan.

In 2006 I had bought a *Panj- tan* cup in Nīshāpūr in order to add it to my private collection of talismanic (or so called magic) cups from the Middle East. Many years later the idea of a research project came to my mind. Its aim is to study firstly the typology of these cups as their morphological and content features, then to analyse their use and every ritual practice during the last centuries. The first survey was conducted in Teheran and Isfahan with the islamologist Leila Karami in order to find the bibliography and to document the territorial distribution of these cups in Iran. In addition to the collection and the analysis of the bibliographic sources, the survey was conducted in ethnographic, archaeological and fine art museums and in antique shops in bazaars.

We found mainly two kinds of different cups (*jām* in Persian language): *jām-e čelel kelid*, or “forty keys cup”, and *Panj- tan* (in Pers. five persons) or “hand cup”. During the past some Iranian scholars such as Sadeq Hedāyat e Parvīz Tanāvōlī studied them from the ethnographic and artistic as well as religious viewpoints. The *jām-e čelel kelid* has its analogous typology in Arab magic cup with keys at its centre. The *Panj- tan* has the central hand referring to the Prophet’s cousin ‘Abbās ibn ‘Alī’s hand which was amputated, while filling a water skin during the battle of Karbala, and the five fingers represent *Ahl al-Kisā*, the Shiite sacred family that is Muḥammad, Fāṭima, ‘Alī, Hasan e Husayn.

These two cups date back to late Safavid period (1501-1736) but they are not unique in Persian culture. For instance, Tanāvōlī cites another typology, the *jām-e saqqāqāna* (cup of the fountain) spread mainly in the region of Mashhad. The Persian tradition of the ritual cup has an antique heritage, such as the *Jām-e Jamšid*, (or *Jām-e jam*) the prodigious cup which allows the mythical Persian king *Jamšid*, to see the world.

The *jām-e čelel kelid* features forty brass small pieces shaped as keys and strung on a metal wire to a hole in its edge. The writing “*bismillāh ar-raḥmān va ar-raḥīm*” is engraved on the keys. At its inner and outer the cup is engraved with Koranic suras and verses as “*idā jā’a naṣr-a lahu val-fath*”. The bibliographic sources underline its magic use which is connected to the *ḥammām*. Especially women used this cup to pour water on the person’s head and body, in particular the new mother, in a sort of purification. Moreover, other practices were referred in order to have a good marriage or a therapeutic use or against the malevolent spirits, the jinn.

Regarding the *Panj- tan*, it is related to Mašhad, in particular to the Imam Reza. Its apotropaic use consists to drink the water which receives sacredness from the engraved symbols and writings referred to the Imam, containing the *tabarrook*, the divine force which protects against illness and injuries.

The research project is at its first step and these remarks need to be confirmed and completed through other studies and fieldworks.

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## **Manami Goto: The Revival of Cultural Identity amongst Naturalised Iranian Youth: An Exploration of the United Arab Emirates**

Since the early 1930s, many in southern Iran crossed the Gulf and resettled on the other side of the water, to the eastern Arabian Peninsula, migrating on political and economic grounds. In later years, some gained citizenship in today's Gulf Arab states, contributing to the nation-building process of these countries, utilising the skills and knowledge of their professions. In the case of the United Arab Emirates (the UAE), many naturalised Iranian migrants integrated into society while maintaining family connections and the cultural traditions of their Iranian origins. However, since the 1979 Iranian Revolution, their sense of belonging to Iran has been perceived as a threat to the UAE's national identity. As a result, the practice of these traditions has been restrained in both public and private spheres. While the Arabisation of naturalised Iranian migrants has significantly intensified, in recent years, the younger generation has begun to revive the cultural traditions lost by their parents' and grandparents' generations. Through an exploration of ethnographic data collected in the UAE since 2019, this paper sheds light on the tendency to revive and celebrate Iranian cultural traditions and identity amongst young Iranian naturalised migrants of the UAE. This paper simultaneously seeks suggestions on theories and perspectives, laying the foundations for further investigation into this ongoing phenomenon.



**Panel 5: Visual Anthropology 2**  
**Convenor: Mina Rad**



## **Biographies:**

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**Aurore Saeidnia, Sahar** is a research associate at the Université libre de Bruxelles (ULB). She was a Co-fund MARIE CURIE and a Gerda Henkel postdoctoral researcher. She holds a Ph.D in sociology from the Ecole des Hautes Etudes en Sciences Sociales (EHESS Paris). Her research interests have revolved around three main axes related to her Iranian fieldwork: developing a comparative anthropological

approach of everyday politics; reflecting on the circulations of discourses and know-hows (from global to micro-local and vice-versa); and exploring methodological and ethical issues raised in sensitive fieldwork. Since 2019 she has been coordinating the annual seminar of the Observatoire des Mondes Arabes et Musulmans (OMAM) at the ULB. Alongside her publications in peer-reviewed journals (*Gouvernement et Action Publique*, *Revue Internationale de Politique Comparée*, *Sens Public*), she has co-edited “Les mondes de la bienfaisance. les pratiques du bien au prisme des sciences sociales. (CNRS Editions, Paris, 2021).

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**Betteridge, Anne H.** is Director of the University of Arizona (UA) Center for Middle Eastern Studies and a professor in the UA School of Middle Eastern & North African Studies. She served as Executive Director of the Middle East Studies Association of North America (MESA) from 1990-2002. An anthropologist with a Ph.D. from the University of Chicago, her research interests focus on Iranian culture, and women and ritual in particular. Anne Betteridge is currently Co-Chair of the Council of National Resource Centers for International and Area Studies (CNRC) and President of the American Institute of Iranian Studies.

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**Channa Subhadra, Mitra** taught Anthropology at the University of Delhi. She retired from service on 31 October 2016. Her areas of interest are marginalization and identity, gender, religion and cosmology, ecology and landscapes. She was a Charles Wallace Fellow to UK (Queen's University 2000) and a Visiting Professor to MSH, Paris (2002), Fulbright visiting lecturer to USA (2003) and a Visiting Professor in 2008-9 to USC, USA. She has written about fifty scholarly papers and is the author/editor of eight books. She was the President of the Indian Anthropological Association and currently is editor of the *Indian Anthropologist*; was Chair of the Commission on the Anthropology of Women (IUAES) and is now an elected Vice President of IUAES. She was awarded the S.C. Roy memorial gold medal by the Asiatic Society for life time contribution to cultural anthropology, Her most recent publications include, ‘Gender in South Asia’ (Cambridge University press); ‘The Inner and Outer Selves’ (Oxford University press) and the edited book, ‘Life as a Dalit’ (ed.) (Sage Publications) and *Gendering Material Culture* (ed.).

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**Haghani, Fakhri** teaches comparative and transnational history of the Islamic, Middle Eastern, and Iranian cultures at Rutgers. She has taught courses with wide-ranging scopes in methodologies, key theoretical debates and issues of representation and identity in pre-modern and modern West Asia and North Africa. Dr. Haghani has embraced the idea of borders, as fluid, flexible, and nomadic (between languages, identities, cultures, and disciplines) as the thematic framework both of her research and teaching philosophies. Her research interests explore the intersection of gender, aesthetics, critical theory, popular culture, politics, and social and intellectual history of modernism, secularism, and liberalism from the standpoint of visual cultures, shaped by post-colonial discourses. She is working on a book manuscript, which traces the historical roots of the emergence of the "new woman" in Egypt and Iran, as an interlocutor of a visual public sphere, and as symbols, carriers and actors for continuity and change present both in discourses and practices about the nation, social justice, and liberal modernity. Dr. Haghani has an eclectic educational formation, studying between Europe, Middle East, and the US. She holds an advanced degree in Art History from Facolta di Magistero at University of Rome (Sapienza) in Italy, M.A. in Women's Studies and a Ph.D in History from Georgia State University. Email: [the.fakhrih@gmail.com](mailto:the.fakhrih@gmail.com)

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**Izadi-Jeiran, Asghar** gained his PhD from the University of Tehran. He is assistant professor and director of Research Core for Cultural Anthropology in the University of Tabriz since 2016. He has been assistant professor in the department of anthropology in the University of Tehran from 2011 to 2016. His book *Sensing Culture: Ethnographic Researches in Iran* (Aghar, 2021) which was well received includes nine chapters on sensory anthropology with themes such as traditional arts, religious rituals, fans of football, and pain. Izadi-Jeiran's fieldwork studies in the last ten years has been alternatively between the nomadic pastorals of Tarakama tribe in the Qaradagh region and the poor marginalized neighborhoods in Tabriz, Tehran, and Kermanshah in the Northwest, West, and Central Iran. Based on the seven months fieldwork during eight years, Izadi-Jeiran now is writing a monograph about the life of rural people who inhabited in the slums of Tabriz, focusing on the emotions and sufferings. Simultaneously he is continuing fieldwork in the summer and winter lands of the pastoralists of Tarakama tribe. Both projects guided by the psychological and medical anthropology.

Izadi-Jeiran has founded and directed the Academy of Anthropology which holds workshops for teaching and promoting the step by step fieldwork and writing ethnographic texts for the Iranian students and researchers. He is also the founder and director of the Field Studies and Ethnography Group in the Iranian Association of Cultural Studies and Communications which holds monthly meetings for introducing the outstanding ethnographic works and experiences of the young Iranian fieldworkers.

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**Krasnowolska, Anna** is a specialist in the field of Persian literature and the culture of the Iranian world. At the Institute of Oriental Studies at the Jagiellonian University (formerly the Chair and Institute of Oriental Philology at the Jagiellonian University) since 1972, she was its director from 1999–2002, and from 2000–2017 the long-time head of the Department of Iranian Studies. She is a member of the Societas Iranologica Europaea (Board member from 2003–2011, vice-president from 2007–2011), also of the Association for the Study of Persianate Societies, as well as the Orientalist Committee of the Polish Academy of Sciences, Krakow branch (currently vice president) and the Committee on Oriental Studies of the Polish Academy of Sciences (president from 2003–2007)

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**Mayer, Danila** is an independent researcher, is interested in transnational migration, and processes and structures of contemporary art. She has widely contributed to A.M.E. publications and conferences. Her findings are backed by multiple experiences in a variety of non-academic jobs, and she lives in Vienna, Austria.

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Her most recent films include Persian Tales, Jean Rouch in Iran and The future of the past, Pierre and Yolande Perrault, which are both dedicated to the two directors who greatly influenced her own approach to filmmaking. In 2020, she premiered two films. MR and Mrs Mafi, which is a story of one century of modernisation of Iran through the life of Mr and Mrs Mafi, the founders of the Mehran School, which Mina Rad herself attended as a child. (52 minutes, 2020, WCD production, France).

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My PhD dissertation was recognized as the second best in Asian studies by the International Convention of Asia Scholars in 2017. Subsequently, it was published as "Unintended revolution. Middle class, development and non-governmental organisations" by the Jagiellonian University Press, in cooperation with Cambridge and Columbia University Press (2017).

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