

**The International Union of  
Anthropological and Ethnological Sciences  
(I U A E S)**

Commission on the Middle East  
Institute of Ethnology and Cultural Anthropology  
Jagiellonian University, Krakow, Poland

**August 10-12, 2017**

*“Continuity and Change:  
Diaspora, Religion, Kinship, Food, Art and Architecture”*

*Organized by*

Dr. S. Shahshahani, Shahid Beheshti University  
Chair of the Commission, [soheilairan@gmail.com](mailto:soheilairan@gmail.com)  
Dr. Marzieh Kaivanara, University of Bristol, UK  
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Scientific Committee:

Dr. Soraya Tremayne, Oxford University, UK.  
Professor Mary Hegland, Santa Clara University, USA.  
Professor Kim Shively, Kutztown University, Pennsylvania, USA.  
Professor Tomoko Yamagishi, Meiji University, Tokyo.  
Dr. Fakhri Haghani, Rutgers University, N.J., USA.  
Dr. Danila Mayer, University of Applied Sciences, St. Poelten, Austria

**\*Conference Venue:** The Main Building of the Jagiellonian University (2<sup>nd</sup> floor), Golebia 24, Krakow, Poland.

## PROGRAMME

**August 10<sup>th</sup>**

- 9:00-10:00 Registration
- 10:00-10:10 Dr. S. Shahshahani: Welcome Note to Participants
- 10:10-10:25 Dr. Hab. Marcin Brocki, Head of the Institute of Ethnology and Cultural Anthropology, Jagiellonian University.  
*“Creating and Professing the Myth of the Middle East and Refugees in Contemporary Poland: Introductory Remarks”*
- 10:25-10:30 Coffee/Tea Break
- 10:30-14:00 Panel I: The Cultural Expression of the Relationship Between Human/God Through Oral or Written Culture**  
Organiser and Chair: Prof. Kim Shively, Kutztown University, Pennsylvania
- 10:30-10:50 Anna Łukjanowicz, Hamad bin Khalifa University, Qatar  
*“Muhajirun, the Muslim Expats. Experiences of Western Converts to Islam in Qatar”*
- 10:50-11:10 Prof. Kim Shively, Kutztown University  
*“Good Deeds and Sincere Hearts: Hopes of Salvation among Members of the Turkish Gülen Movement”*
- 11:10-11:30 Dr. Marie Sato, JSPS  
*“Islamic NGOs and their Provision of Urban Refugee Protection in Jordan”*
- 11:30-11:50 Dr. Sachiko Hosoyo, Tokyo University of Foreign Studies  
*“Supporting Negotiation with God: Examples of Spiritual Care for End-Stage Cancer Patients and Their Families in Isfahan”*

11:50-12:10	Discussion
12:10-12:25	Coffee/Tea Break
12:25-12:45	Dr. Liyakat Takim, McMaster University <i>“Rituals and Pilgrimages in Kerbala”</i>
12:45-13:05	Stefan Williamson Fa, University College London <i>“Voices of Regret: Sound, Performance and Listening in Contemporary Turkish Shi’ism”</i>
13:05-13:25	Dr. Mateusz M. Kłagisz, Jagiellonian University <i>“The Omar-kośân Festival and some Polish Parallel Observances”</i>
13:25-13:45	Prof. Hiroshi Nawata, Akita University <i>“Methods for Selecting and Processing Red Sea Black Coral into Muslim Prayer Beads in Cairo, Egypt”</i>
13:45-14:00	Discussion
14:00-15:00	Lunch Break
<b>15:00-17:55</b>	<b>Panel II: Middle Eastern Diaspora in Europe and in Latin America</b> Organised by Dr. Leonardo Schiocchet (ISA, Austria) & Prof. Cecília Baeza (PUC-SP) & Prof. Paulo Pinto (UFF) Chair: Dr. Leondardo Socchio
15:00-15:20	Dr. Schiocchet Leonardo, Institute for Social Anthropology, Austria <i>“Home, (im)mobility, and belonging among Palestinians”</i>
15:20-15:40	Prof. Paulo G. Pinto, Universidade Federal Fluminense, Brazil <i>“Ambiguous Differences: Constructions of Arab/Syrian-Lebanese Identities in Brazil”</i>

- 15:40-16:00 Prof. Cecília Baeza, University of Brasilia  
*“The Palestinian Diaspora in Brazil in Perspective”*
- 16:00-16:20 Liza Dumovich, Fluminense Federal University  
*“Following the Prophet’s Path: Narrating Migration in the Hizmet Community in Brazil”*
- 16:20-16:35 Coffee/Tea Break
- 16:35-16:55 Yutaka Takaoka, The Middle East Research Institute of Japan & Aiko Nishikida, Tokyo University of Foreign Studies  
*“Syrian and Palestinian Diaspora: Their Experience and Consciousness of Migration”*
- 16:55-17:15 Yuko Suzuki-Monatte, Azad University, Tehran  
*“Iranian Migrants in French Society-- A Comparative Study of Immigration Politics and Cultural Elements to Integration”*
- 17:15-17:35 Dr. Sophie Roche, University of Heidelberg  
*“The Religious Infrastructure of the Cathedral Mosque in Moscow between Political Loyalty and Sociality of Migrants”*
- 17:35-17:55 Discussion
- 17:55-18:10 Coffee/Tea Break
- 18:10-18:30 **Panel III: Middle East in Distress, Roundtable Presentation and Discussion**  
 Organiser and Chair: Dr. S. Shahshahani, Shahid Beheshti University, Tehran

All participants are invited to give their views, and summary will be made to make a Statement from our Commission to the IUAES

**August 11<sup>th</sup>**

**9:00-10:40**                      **Panel IV: Food, Family, and Fellowship: The Ethnography of Culinary Work in The Middle East**  
Organisers: Prof. Mary Hegland & Prof. Nefissa Naguib, University of Oslo  
Chair: Prof. Nefissa Naguib

9:00-9:20                      Dr. Saideh Saidi, Bremen University  
*“Food and Identity: Changes in Afghan Culinary Culture”*

9:20-9:40                      Anna Zadrožna, University of Oslo  
*“Circulation of Foods within a Diaspora: Foods, Belongings, and Sensory Experience”*

9:40-10:00                      Dr. Ayisha Khansaheb, New York University Abu Dhabi  
*“Life Histories and Shared Platters: Food, Religion, and the Values of Senior Emirati Women”*

10:00-10:20                      Dr. Reik Otsubo, The University of Tokyo  
*“Changing Meanings of Qat Consumption in Sana’a, Yemen”*

10:20-10:40                      Discussion

10:40-11:00                      Coffee/Tea Break

**11:00-14:25**                      **Panel V: 4. Gender and Religion**  
Organiser and Chair: Dr. Soraya Tremayne, University of Oxford & Prof. Nefissa Naguib, University of Oslo

11:00-11:20                      Dr. Paulina Niechciał, Jagiellonian University  
*“Women in Zoroastrianism in the Contexts of Gender Relations in Iran”*

11:20-11:40                      Dr. Jabbar Rahmani, Institute for Social and Cultural Studies, Tehran & Dr Mehri Tayebinia

*“Women’s Reflexive Identity in Redefinition of Spirituality: Case Study: Women Who Are Employed And Have Higher Education In Iran”*

11:40-12:00 Dr. Sahar Maranlou, University of Essex  
*“Sharia, Gender and Personal Status: Understanding Public Legal Culture”*

12:00-12:20 Dr. Magdalena Rodziewicz, University of Warsaw  
*“The Phenomenon of ‘White Marriages’ in Iran – Legal Perspective”*

12:20-12:35 Discussion

12:35-12:50 Coffee/Tea Break

12:50-13:10 Anna Zadrożna, University of Oslo  
*“The Lions’ Milk: Women and Consumption of Alcohol in Turkey”*

13:10-13:30 Dr. Erol Saglam, University of London  
*“Islamic Practices in a Gendered Prism: Normativity, Masculinity, and Public in the Turkish Context”*

13:30-13:50 Dr. Saideh Saidi, Bremen University  
*“Exacerbation in Tensions between Change and Loyalty, case study: Afghan Migrant Women’s Religious Identity in Germany”*

13:50-14:10 Corinne Fortier, CNRS  
*“The Right to Divorce for Women (khul’) in Islam: Gender and Practices in Mauritania”*

14:10-14:25 Discussion

14:25-15:30 Lunch Break

**15:30-18:00 Panel VI: Anthropology of Art and Architecture in the Middle East**

Organiser & Chair: Dr. Farniyaz Zaker, University of Oxford

- 15:30-15:50 Prof. Anna Krasnawolska, Uniwersytet Jagiellonski  
*“Tracking the Vanishing Old Tehran in Zoyā Pirzād's Novel Adat mikonim”*
- 15:50-16:10 Dr. Fakhri Haghani, Rutgers University  
*“Egyptian Women, Revolution, and the Making of a Visual Public Sphere”*
- 16:10-16:30 Shokoufeh Arvin, Alzahra University, Tehran & Golsadat Seyed Mahdavi  
*“The "Others" in Iranian Movies on the Subject of Iran-Iraq War (Based on Ideas of Bakhtin)”*
- 16:30-16:45 Coffee/Tea Break
- 16:45-17:05 Nasim Yazdani, Deakin University, Australia  
*“Linking Ideology, Habitus and Landscape, Traditional and Contemporary Uses of Gardens and Parks in Iran”*
- 17:05-17:25 Kenichi Tani, Hitotsubashi University, Japan  
*“A Study On the Bodily Aspect of Hussein’s Mourning Ritual in Iran”*
- 17:25-17:45 Sara Bamdad, University of Warwick  
*“Physical Boundaries and Beyond: The Spatial, The Social And The Embodied in an Infertility Treatment Clinic in Iran”*
- 17:45-18:00 Discussion and Announcement of Zubaydeh Ashkanani Prize
- 18:00-18:05 Coffee/Tea Break
- 18:05-18:45 Documentary Film Screening  
 Chair: Dr. Danila Mayer  
 Rona Sela: *“Looted and Hidden - Palestinian Archives in Israel”*
- 18:45-19:00 Discussion

## August 12<sup>th</sup>

- 9:00-11:15**                      **Panel VII: Ethno-history of the Middle East**  
Organiser and Chair: Dr. Fakhri Haghani, Rutgers University
- 9:00-9:20                      Dr. S. Shahshahani, Shahid Beheshti University  
*“Culture and Governance in Pre-Islamic Persian Literature”*
- 9:20-9:40                      Dr. Kaseim Sh. Al Sultani, Al Nahrain State University, Iraq  
*“The Sectarian Conflict in Iraq in the Seventeenth Century and after: A study of its Causes and Extensions”*
- 9:40-10:00                      Prof. Tomoko Yamagishi, Meiji University  
*“Preparatory Study for the Ethnography of Mobile-phone Usage in the Middle East”*
- 10:00-10:20                      Dr. Matthias Battis, Higher School of Economics’ Centre for Historical Research, St. Petersburg  
*“Russian Oriental Studies and the 1934 Ferdowsi Milenary Celebration”*
- 10:20-10:40                      Khalil A. Arab, Jagiellonian University  
*“Matrimonial Traditions in Pre-Islamic (Zoroastrian) Afghanistan: Focusing on Epic Poetry Mainly Shāhnāmeḥ of Ferdawsī”*
- 10:40-11:00                      Dr. Kenichiro Takao, Tokyo University of Foreign Studies  
*“Development of Hisba in Today’s Muslim Society: “Religious Police” and its Scope of Operation”*
- 11:00-11:15                      Discussion
- 11:15-11:30                      Coffee/Tea Break



**11:30-12:50**

**Panel VIII: Anthropological Perspectives of Documentary Films About Women in the Middle East**

Organised by Prof. Esther Hertzog, Levinsky Academic College, Tel Aviv. & Prof. Yael Katzir, Beit Berl Academic College, Kfar Saba, Israel.  
Chair: Prof. Esther Hertzog

11:30-11:50

Prof. Yael Katzir, Beit Berl Academic College.  
*“Coping With The Military And The Religious Male Clubs”*

11:50-12:10

Dr. Abeer Zeibak Haddad, Beit Berl Academic College.  
*“Our Silence is a License to Murder”*

12:10-12:30

Prof. Esther Hertzog, Levinsky Academic College.  
*“Anthropological Perspectives of Documentary Films about Women in The Middle East”*

12:30-12:50

Discussion

12:50-14:30

Lunch Break

**14:30-16:30**

**Business Meeting of the Commission on the Middle East and Closure of the Conference**

**Agenda**

- ISSC Meeting in Japan this Fall, should our Commission Participate?
- Next year we shall meet in Florianopolis, Brazil, it will be the 18<sup>th</sup> Congress of IUAES, entitled **The Past, Present and Future of Anthropological Knowledge, the date will be July 16-20<sup>th</sup>, 2018.**
- Should we Hold Joint Commission Sessions?
- Titles for our Sessions in Brazil
- Structure of our Commission: Adding Regional Representatives?
- Publication of Conference Papers

# ABSTRACTS

Dr. Hab. Marcin Brocki, Head of the Institute of Ethnology and Cultural Anthropology,  
Jagiellonian University  
[marcin.brocki@uj.edu.pl](mailto:marcin.brocki@uj.edu.pl)

## ***“Creating and processing the myth of the Middle East refugees in contemporary Poland. Introductory remarks”***

Last two years were marked with a growing anti-Islamic and anti-muslim acts and hate speech toward „Others” in public discourse in Poland and Central-Eastern Europe, and that especially applies to people from Syria and Middle East. The dicourse on so called „refugee crisis” awaken the binary matrix of we-they opposition that serve as a root for common understanding of Midle East refugees. As far as back in first years of XXI century the opposite tendencies were observed. Public opinion survays and political discourse of the polarised Polish political scene showed positive attitudes toward muslim refugees i.e. from Chechenya. Thus the questions is what reverted the trend and what’s the basis for such rapid change? The paper is an attempt to clear up the current image of the Middle East refugees in Polish society by showing not only the figurative nature of the refugee but also the quasi-grammar structure that backs the figure and make it immune to any empirical data that contradicts the common image”.

## **Panel I: The Cultural Expression of the Relationship Between Human/God Through Oral or Written Culture**

Prof. Kim Shively. Kutztown University, Pennsylvania. [shively@kutztown.edu](mailto:shively@kutztown.edu)

In the Middle East, religiosity is often practiced in group gatherings. Religious practice is often integrated with community, kinship, neighborhood, and settlement organization and interaction. Furthermore, ethnographers can observe how religious beliefs, ideas, and practices are developed, disseminated, and modified. They can also understand how individuals see the connections among themselves, the sacred and religious groups and practices.

Through working at the community and group level, anthropologists are often able to uncover the personal attitudes, beliefs, society, and local-level culture, interaction and aspirations related to religion and ideas about the world and identity. By drawing on fieldwork, participant observation, interviewing, and/or discussion with people at the popular level, they can bring the world of people on the ground and how they consider God and religion and how they carry out rituals and practices related to their religious and spiritual understandings and their hopes for delivery from problems. Papers should try to find ways to better understand what people focus on and give significance to in giving meaning of their religious beliefs and practices.

In this special session, close observation and interaction among individuals and groups as they approach the divine, religion, and spirituality will be topical.

## Abstracts

Anna Łukjanowicz, Hamad bin Khalifa University, Qatar  
[anna.lukja@hotmail.com](mailto:anna.lukja@hotmail.com)

### ***“Muhajirun, the Muslim Expats. Experiences of Western Converts to Islam in Qatar”***

While in the common perception, countries of the Persian Gulf remain strongly traditional and abiding by a monolithic and strict interpretation of Islam by Saudi Wahhabi scholars, the overwhelming presence of foreign residents, many of whom are Muslims of various religious traditions, from South and South-East Asia, Africa and other parts of the world, disrupt this tendentious picture.

Among foreign Muslims living in Qatar, there are Western converts to Islam who chose Qatar over their home countries, while seeking a place more compliant with their religious, Muslim aspirations. Many of those who decided to migrate, see their migration to Qatar as *Hijrah*, therefore a form of piety and fulfilment of a religious obligation.

Qatar, as a country, where official religion is Islam, and which continues to emphasize its religious heritage, provides Western Muslims with the sense of ‘normality’ and comfort while practicing their religion in the public spaces, that was usually not a case in their home countries. Hence, Western Muslims generally appreciate abundance of the mosques, hearing *adhan* (call for prayer) five times a day, public holidays with accordance to Islamic celebrations, the dress code, as well as general availability of halal food products in the supermarkets and restaurants.

Despite the convenient religiously-gearred infrastructure and social and gender norms, Western converts to Islam experience difficulties in participating in and building meaningful religious communities in Qatar. While the religion of Islam in the Gulf has been embraced by the tribal societies, and the local religious communities are organized along ethnic lines, Western Muslim migrants, who come to Qatar as singles or accompanied only by their small – nuclear families, are prone to experience loneliness and isolation.

Based on the ethnographic study of Western converts to Islam in Qatar between 2014- 2016, this paper seeks to explore Western Muslims’ quest for cultivation of meaningful relationship with God. It sheds light on how the religious beliefs together with the experiences of ‘difficult moments’ of the geographical relocation, and specifically the sense of loneliness and precarity of their staying in Qatar, allow Western Muslims to explore the metaphysical dimensions of their migration as well as deepen their relationship with the Divine.

Prof. Kim Shively, Kutztown University, Pennsylvania  
[shively@kutztown.edu](mailto:shively@kutztown.edu)

### ***“Good Deeds and Sincere Hearts: Hopes of Salvation among Members of the Turkish Gülen Movement”***

Members of the Turkish Gülen movement are in many ways like pious Muslims in other parts of the Islamic world in that they experience moral anxiety about their destinations in the afterlife. In Turkey this anxiety is intensified by increased wealth and the fear that the wealth will induce sinful egotism that would lead the believer off of the straight path of Islam. One way Hizmet members respond to this anxiety is by performing good deeds (*sevap*), such as intensified devotional and charitable practices, that will hopefully be rewarded by God in this world and in the next. On the surface it can seem that this conception of the relationship between God and the believer is a crudely transactional one, where believers must continuously “audit” their balance sheet of good deeds to try to earn themselves a place in heaven. No doubt, this intellectual orientation reflects the infiltration of neoliberal assumptions into matters of religion—a process reported in other parts of the Muslim world. Yet within the Hizmet movement, the transactional nature of the believer’s relationship with God is tempered by a focus on the internal state—the intention (*niyet*) and sincerity (*ihlas*)—of the giver. Based upon research conducted among Gülen Movement members in Turkey and the U.S., this paper will discuss how these devout Muslims argue that prayer and charity alone are not adequate for earning God’s reward. Rather, the believer must perform all deeds with sincere devotion to God and respond to God’s plans with patience in the face of suffering and thanksgiving in the face of prosperity. Then will the believer be able to face God on the Last Day with the hope of true reward, Inshallah.

Dr. Marie Sato, JSPS Research Fellow  
[satohmarie@gmail.com](mailto:satohmarie@gmail.com)

### ***“Islamic NGOs and their Provision of Urban Refugee Protection in Jordan”***

The Hashemite Kingdom of Jordan is one of the gently welcoming host countries, which provides a refuge for people from adjacent areas. The NGO sector plays an important role by offering refugee protection via its regime policies. This presentation aims to examine Jordan’s Islamic NGOs in the urban sphere. Much of the NGO data is based on fieldwork conducted from 2014 to 2016. The analysis focuses on the Islamic values the workers in NGOs manifest through their work and their daily expressions. Jordan’s NGO sector has grown after her political liberalization; Islamic NGOs, in particular, play an important role in refugee protection. Most of the workers and volunteers explain their motive to gain “ajr” or to carry out “iḥsān” (jobs that are recommended to Muslims). A certain group used the term “da‘wa”. In the documents they provide, verses of the Qur’ān are often cited, and a group provides a leaflet in which they try to explain today’s refugee issue by referring to the “Hijra” which prophet Muḥammad experienced in the 7th century. By using the scope of Islamic Revival theory and the current refugee issue, this analysis highlights the wider social context in which Islamic charitable work is practiced and explained.

Dr. Sachiko Hosoya, Postdoc Fellow in the Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies.

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### ***“Supporting Negotiation with God: Examples of Spiritual Care for End-Stage Cancer Patients and Their Families in Isfahan”***

In middle-income countries such as Iran, the development of palliative care for patients with end-stage cancer has not been prioritized. However, recently, cancer became one of the main causes of death in Iran, and some local charitable organizations try to develop home-visit palliative services for end-stage cancer patients, including medical, nursing, psycho-social, and spiritual care.

To understand the needs and demands of palliative care for Iranians, the care practices for end-stage cancer patients were studied in Isfahan, in 2016. This showed that the patients and their families considered the demands for spiritual care as important as the physical / social needs. Suffering from cancer is recognized as punishment by God, and during the process of negotiation between patients and God, spiritual care is strongly required to support the patients' peaceful departure.

Regular praying assemblies organized for patients in a cancer hospital in Isfahan, and volunteer workers' visits to the patients and their family at home will be introduced to depict the negotiation and interaction between patients and God, as examples of the beliefs and attitudes of people towards their fatal illness and the life in this world / after death.

Dr. Liyakat Takim, McMaster University  
[LTakim@McMaster.ca](mailto:LTakim@McMaster.ca)

### ***“Rituals and Pilgrimages in Kerbala”***

This paper examines the Shi'i practice of visiting the shrines of Imam Husayn in Kerbala and other rituals associated with the pilgrimage. It argues that Shi'i rituals at the shrine of Husayn differ markedly from those practiced by the Sufis when they visit the shrines of their holy men. The paper also argues that the shrine complex in Shi'ism is an amalgamation of hereditary authority, *baraka*, extraordinary powers, prayers, *communitas*, and a place for expressing socio-political grievances. The various rituals in the shrine complex allow for an emotional encounter with sacred figures in Shi'ism. They also recreate and reenact the events on the day of Ashura and encourage a public affirmation of solidarity with Shi'is from other ethnic and cultural background. Furthermore, pilgrimage in Kerbala helps to draw and establish sectarian boundaries, delineating between those who share in the love and grief for Husayn and those who do not.

The paper will then discuss the role of objects, symbols and others relics in the ritual ceremonies, illustrating how the *baraka* at the shrine of Imam Husayn is transferred to those living abroad. This marks the universalization of the *praesentia* (presence) and *potentia* (power) of the imam and the transmission of *baraka* through secondary objects that have made contact with the shrines.

Stefan Williamson Fa, PhD Candidate, University College London  
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### ***“Voices of Regret: Sound, Performance and Listening in Contemporary Turkish Shi’ism”***

In text and print, Islamic ritual language appears to be standardised and widespread, yet sounded ritual practices and forms of religious expressive culture tend to vary more widely across time and space, evoking the diversity at the core of identity and faith. Through a focus on forms of sounded practice and devotional expression, this paper builds on recent studies in anthropology and ethnomusicology that ask, how does Islam sound?

Based on longterm ethnographic fieldwork, my research focuses on Azeri Ithnā 'Ashaī Shī'ahs living in Northeastern Turkey. I consider practices of ritual recitation and listening at mourning gatherings held in remembrance of the Ahl al-Bayt, examining the role of sound in delineating the boundaries of Shī'ism locally and their transnational connections. By drawing attention to questions of performance, embodiment and mediation in ritual I highlight the need for the development of a 'sonic' understanding of Islam which is grounded in ethnography.

Dr. Mateusz M. Kłagisz, Jagiellonian University, Kraków,  
Poland. [mateusz.klagisz@gmail.com](mailto:mateusz.klagisz@gmail.com)

### ***“The Omar-košân Festival and some Polish Parallel Observances”***

The Omar-košân (Killing of Omar) Festival is one of the most interesting quasi-religious observances to be found in Persian culture. In the festival an effigy of the Caliph Omar is ceremonially destroyed. The festival's origins are, firstly, pre-Islamic and refer to the Achæmenidian Magophonia mentioned by Herodotus. Secondly, the festival echoes the Islamic tradition of tabarrâ'iyân, which is the expressing hate and aversion towards the enemies of the Ahl-e bayt (the family of Muhammad). Combining textual and ethnographic research, the paper argues that an important theme of the Omar-košân is the process of macro- and microcosmic renovation of the world preceded by a period of decline and chaos. Based on this analysis, the paper will then compare the Omar-košân to a series of Polish Eastern festivals related to the figure of Judas. These festivals feature the destruction of Judas in the context of multi-stage spectacles, called the Wieszanie Judasza (Hanging of Judas), Wodzenie Judosza (Leading of Judas) and Palenie Judasza (Burning of Judas). Finally, this paper will analyse the two different festivals—the Persian and Polish versions—according to Bakhtin's analysis of the carnival, in which parody, grotesquery, and blasphemy are accompanied by temporal suspension of the social rules, leading to orgiastic behaviour. Since these types of carnival-festivals allow for such tabooed behaviour, it is hard to observe how such practises develop. My research of the Persian and Polish festivals should help us to better understand the roots and nature of the these types of festivals.

**Keywords:** (quasi-)religious performance, effigy, Parody, Grotesque, Blasphemy

Prof. Hiroshi Nawata, Graduate School of International Resource Sciences, Akita University. [nawata@gipc.akita-u.ac.jp](mailto:nawata@gipc.akita-u.ac.jp)

***“Methods for Selecting and Processing Red Sea Black Coral into Muslim Prayer Beads in Cairo, Egypt”***

This paper examines local techniques for selecting and processing Red Sea black coral into Muslim prayer beads in Cairo, Egypt, based on interviews with local craftsmen and storekeepers. This approach offers a new understanding of the technical aspects involved in crafting Muslim prayer beads, such as selecting and processing raw materials and the use of silver inlay, in relation to biological and ecological aspects of the black coral source material. Scientific characteristics of Red Sea black coral, particularly its skeletal structure, have a decisive influence on the manufacturing processes of prayer beads. In this context, technical aspects of their manufacture may provide an explanation as to why black coral prayer beads have been traditionally preferred in the practice of counting recitations in Muslim prayer, due to the association of rubbing black coral beads with the easing of pain and the release of special odors.

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**Panel II: Middle Eastern Diaspora in Europe and in Latin America**

Dr. Leonardo Schiocchet (ISA, Austria) [leonardo.schiocchet@oeaw.ac.at](mailto:leonardo.schiocchet@oeaw.ac.at)  
& Prof. Cecília Baeza (PUC-SP) [cecilia.baeza.k@gmail.com](mailto:cecilia.baeza.k@gmail.com)  
& Prof. Paulo Pinto (UFF) [philu99@gmail.com](mailto:philu99@gmail.com)

This panel aims at discussing contemporary migration, forced and otherwise, from the Middle East to Europe and Latin America in comparative perspective. Mashreqi migration to Latin America peaked in the first half of the 20th Century. Ships carrying these migrants passed through European ports, such as Marseille, Genova and Barcelona. However, while France has had a steady Maghrebi and Lebanese populations since at least the onset of its colonial entrepreneurship in the region, it was not until the 1980s that Mashreqi presence in Europe at large became demographically significant. Palestinian refugees arrived first in Germany, and then Denmark and Sweden, before spreading in the region. As today large groups of Syrians arrive in Europe, not only has the Arab presence in the continent achieved a new high, but also it turn Middle Easterners into a very visible population, one that has been particularly influential of both contrastive identity and policy. Panel papers will discuss historical and contemporary processes of migration, forced or otherwise, and community building in Latin America and Europe in comparative perspective as one case may produce insight on the other.

**Abstracts**

Dr. Schiocchet, Leonardo, Institute for Social Anthropology,  
Austria [Leonardo.Schiocchet@oeaw.ac.at](mailto:Leonardo.Schiocchet@oeaw.ac.at)

### ***“Home, (im)mobility, and belonging among Palestinians”***

After more than 65 years of protracted refuge, Palestinian refugees have to make elsewhere "home". Even non-refugee Palestinians are prohibited to return to their villages of origin. This situation has prompted Palestinians worldwide to conceptualize home abroad. This paper discusses how Palestinians engage home in exile. In the refugee camps in Lebanon, Syria and Jordan, for example, taking up local citizenship (tawtin) has historically prompted resistance from the political leadership, as this has been seen as the main barrier to the “Right of Return” (Al-Haqq al-‘Awda), which in turn is often seen as key to the Palestinian Cause (al-Qadyyia al-Falastinyia) and the Palestinian Struggle (al-Nadal al-Falastyn). In this sense, Palestinians Muslim and Christians alike have often referred to their existence as entailing resistance, mobilizing the idiom of al-sumud (steadfastness), a concept with Islamic undertones resignified by the PLO leadership especially in the 1970s as secular to prompt political action. In Latin America, to where most Palestinians migrated before the creation of Israel (Al-Nakba), many still describe Palestine as home (baladna, meaning “our country”), alongside their countries of residence. Even though this migration would fit neatly most definitions of a diaspora (shatat), and indeed this is the concept most widely used by scholars to refer to this social situation, Palestinians tend to refer to their own experience abroad as one of exile (ghurba). What lessons can anthropologists engaging (im)mobility learn from the Palestinian case?

**Key words:** Palestinians, diaspora, exile, resistance, home

Prof. Paulo G. Pinto, Professor of Anthropology and Director of the Center for Middle East Studies (NEOM) at the Universidade Federal Fluminense, Brazil  
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### ***“Ambiguous Differences: Constructions of Arab/Syrian-Lebanese Identities in Brazil”***

The analysis of the cultural dynamics of the Arab identities - which I defined as a range of related identities (Arab, Syrian, Lebanese, Palestinian, and Syrian-Lebanese) that codify and express ethnic references to the cultural heritage of Arabic-speaking immigrants - in Rio de Janeiro shows how Arab/Syrian-Lebanese ethnicity have been negotiated, transmitted and reinvented in the Brazilian society. Discrete ethnic/national codifications of the linguistic and cultural heritage of the Arabic-speaking immigrants emerged in the period from 1890 until 1930. From 1940 to 1970, various ethnic and religious were created to transmit these codifications of the “cultural heritage” of the Arab community to the generations born in Brazil. From 1970 on, there was a decline in the religious and ethnic/national institutions. Also, the younger generations had weaker identification with the codifications of “Arab culture” presented by the ethnic and national institutions, such as clubs and associations. Arab/Syrian-Lebanese identities came to be lived as family traditions codified into concrete symbols and private arenas of sociability, such as the sentimental aspect of kinship ties and



family meals around Middle Eastern food. However, my ethnographic research revealed that the Arab identities did not disappear in this process, but rather became de-institutionalized ethnic categories that re-emerged in the public sphere since the 1990s. The data analyzed here were collected during my ethnographic fieldwork Arab/Syrian-Lebanese community and archival research in its institutions in Rio de Janeiro in 2009-2010.  
**Keywords:** identity dynamics, Arabs, Latin America, tradition, affect

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### ***“The Palestinian Diaspora in Brazil in Perspective”***

This paper examines two different waves of Palestinian migration to Brazil, and two more recent cases of displacement from the Middle East to this country. The first of these two displacement cases is that of a group of Palestinian refugees who fled Iraq in 2007 and were resettled in Brazil. Prior to being relocated to Brazil, most of these refugees were living in the Rwayshed refugee camp in the Jordanian desert, close to the Iraqi border. The second case is that of Palestinian refugees from Syria who arrived in Brazil after 2013, some of which are living in an urban occupation in São Paulo. These four cases differ first in what related to the process of displacement. First case was marked by voluntary migration, while the second by forced migration. Yet, in both these cases Palestinians left Palestine to Latin America. Both the third and the fourth cases were marked by forced migration, but this time from a situation of protracted refuge in a second country. Furthermore, these four cases vary not only due to historical circumstances, but also due to different subjectivities found in each case. What can we conclude about Palestinian identity through comparing these different cases?  
**Keywords:** Palestinians, diaspora, Brazil, Syria, identity

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### ***“Following the Prophet’s Path: Narrating Migration in the Hizmet Community in Brazil”***

The Hizmet community in Brazil is part of the Hizmet Movement, a transnational Turkish Sunni Muslim movement with a missionary character, present in many countries worldwide. “Hizmet” means “service” and is a term used by the community members to refer both to the Movement itself and to the religiously motivated activities and practices in which they engage. After the July 15 coup attempt in Turkey, the ensuing crackdown has led to a financial and social reconfiguration of the Hizmet community in Brazil, affecting the ways its members imagine their country, the Hizmet Movement, and their role in it. Since then, the idea of hizmet has been used by the community members to make sense of their migratory movement as a way of following Prophet Muhammad’s path. This paper is based on two

years of ethnographic fieldwork with the Hizmet community in Brazil, and analyzes how members of the community have articulated the religious notions of hizmet and hicret in order to deal with their new reality, mobilizing Islamic history and vocabulary to reelaborate their migration experience and life mission.

**Keywords:** Hizmet, hicret, Brazil, missionary, Gülen

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### ***“Syrian and Palestinian Diaspora: Their Experience and Consciousness of Migration”***

In the past decade, enormous number of migrants-refugees has arrived in the EU countries and caused significant dispute which lead to a global issue. Among them, people from the Arab countries occupied high proportion of those asylum seekers. This situation promotes us to the urgent research topic which inquire about their process of decision for migration. There is a diversion of their destination either to the neighboring countries (such as to Jordan for Syrians) or to the EU countries. While there are plenty studies about this Arab migration, not many studies investigated this mechanism of diversion through academic field researches.

This paper tries to clarify this point based on our research project conducted in Jordan (2014) and Sweden (2015, 2016). Our face to face interviews with Syrians, Palestinians, and Iraqis in those field indicated the experience and perception of those migrants-refugees: they mobilize their capacities and personal network in choosing their temporary refuge, travel route, and the final destination. In other words, they are the active subjects and exercises migration as positive strategy. Their choice of those EU countries (Sweden, Denmark and Germany) is a contemplated decision, and it is verified through our qualitative and quantitative analysis.

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### ***“Iranian Migrants in French Society-- A Comparative Study of Immigration Politics and Cultural Elements to Integration”***

As the results of my second fieldwork about Iranian migrants in Europe, in this paper, I compare the adaptability of Iranian migrants in France with the one of Iranians in Sweden. On the national demographic statics, 22 thousand Iranians are living in France in 2013. This number is less than 1/3 of the population in Sweden.

Many of Iranians in France must say: “This would be an underestimated figure”. But when we observe their mass emigration from France to Canada, USA or Iran, we cannot completely deny this figure.

This movement comes from French immigration politics: in fact, with its cultural assimilation policy, French government supports for asylum seekers and refugees are not comparable in language education or social and financial aids to Swedish ones. Moreover, many students have to leave this country after their graduation without job nor visa, if they cannot find a European citizen partner. Despite these hardships, all of my informants show a strong attachment to French life. This tendency is analyzed in my work from historical and cultural relations between home country and host country.

**Keywords:** Iranian community, diaspora , Europe, comparative study

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### ***“The Religious Infrastructure of the Cathedral Mosque in Moscow between Political Loyalty and Sociality of Migrants”***

Russia has repeatedly emphasized its good relation with the Muslim world, on the one hand, and with its local Tatar population, on the other. This claim to good relationship with the Muslim world however does not extend to the migrants that have come from the former Soviet periphery of Central Asia and the Caucasus. Migration in Russia was long discussed first of all through the economic and ethno-national lens whereas Islam was considered a foreign policy issue that did not include Central Asians. The unease to link the question of Islam to migration has resulted into a “swampy situation” in which popular emotions turn into aggression against vague categories of Muslim and migrant. Widely neglected by academics, Central Asia has developed into the main provide of labour migrants to the Russian Federation since the mid-2000s. Based on seven-year fieldwork in Moscow, this paper will provide an insight into the complexity of migration from Central Asia to Russia. So far migrants have been reluctant to establish ethnic mosques and rather invested to integrate into the existing Muslim infrastructure. How this integration works, how migrants relate to Russia through official institutions and how religion becomes a way to participate in society will be the subject of this paper. The focus hereby is on the Cathedral Mosque in Moscow, which is a political project of Putin and the Tatar community and a religious infrastructure from which migrants from Central Asia profit.

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### **Panel III: Middle East in Distress: Round Table Presentation & Discussion**

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All participants are invited to give their views, and summary will be made to make a Statement from our Commission to the IUAES

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## **Panel IV: Food, Family, and Fellowship: The Ethnography of Culinary Work in The Middle East**

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& Prof. Mary Hegland, Professor of Cultural Anthropology, Santa Clara University [mhegland@scu.edu](mailto:mhegland@scu.edu)

This panel focuses on various aspects of the highly significant food culture and social organization in the Middle East. Those who produce, prepare, serve, share, donate, receive, and eat food are embedded in identity and connectivity. Family and kin, religious and spiritual, community and political groups give meaning to food. From ties among family members in daily life, all the way through community and religious gatherings, and yearly festivals, national identities and traditions are associated with food. Thus food carries great significance, and value. Food and its preparation and eating can define family and kinship groups and fractures. People use food to commemorate life-cycle rituals and convey messages about class, geographical, generational, and modern versus traditional membership. Food donated during religious commemorations can send messages and aspirations about religious identity, level of piety and material success, connections with spiritual figures, political ties and power, and/or personal problems and desires. Food can carry caring or indicate disapproval and resistance. Ethnographer conducting research about transformations in food culture, preparation, or meanings—vegetarian movements, food for health, critiques of massive donations during particular times, development of TV cooking classes and how they are received, or challenges for food producers or transporters are welcomed to participate in this session.

### **Abstracts**

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#### ***“Food and Identity: Changes in Afghan Culinary Culture”***

Food and consumption of certain nutrients and a characteristic dish along with language, folklore, and dance have become important in the enactment of social identities and can be named as emblem of cultural identity. Migration and war have been recognized as important agents of dietary change which cause broader sociocultural change.

In this paper I will try to look at the culinary practices by Hazara migrant families in Germany as a symbolic means of enunciation of their diasporic presence. The food choices made by people, can reveal stories of families, views, passions, personalities, resistance, and changes over time. Afghan woman's food choice in diaspora, offers insights on how "ethnicity" may be variably performed through women's domestic food-work; food as a social language and a valued artefact is more than just eating and influences on her perceptions of self and of her tendencies to adaption or distance in the German society.

This research is based on qualitative method which consists of 51 semi-structured interviews with Afghan (Hazara) migrant girls and women in refugee camps, as well as the city of Hamburg and Bremen in German from 2012 to 2015. Food and drinks can be key incorporator of Afghan cultural identity. Afghan women through engaging in their everyday household practices and managing culinary habits of the family they exert their agency and try to redefine and modify their ethnic identities in diaspora. Some Hazara families try more to preserve their Afghan identity than others and food is the easiest aspect of Afghanness to exhibit and a significant tie to the homeland and with mixing some German culinary habits they show their social reproduction in diaspora.

**Keywords:** Immigrant women, Food and identity, Afghan family, Sociocultural change, power shift within the family

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### ***“Circulation of Foods within a Diaspora: Foods, Belongings, and Sensory Experience”***

Building on scholarship about food, migration and belonging (e.g. Sutton 2001; Mankekar 2002), and based on fieldwork conducted in and between Turkey and Macedonia, this paper scrutinizes 'paketčinja' – parcels of foods and other commodities – as polysemic carriers of meanings such as home, place of origin, family and nation, carried out between family members and close friends across the borders. Food items sent among dispersed family members become carriers of love and care and sensory triggers of an embodied past. They evoke different feelings in different people, reflecting their ties and relationships with 'here' and 'there'. Whereas some foods and brands are desirable because of their 'vkus' (taste), others are valued because of their quality. What is the relationship between sensory experience, memory and belonging? What does the labeling of certain products as having high quality and good taste tell about economic hierarchies and political views? In this paper I address these questions and explore various meanings given to foods from Macedonia among the first and second generation migrants in Istanbul.

**Keywords:** diaspora, food, migration, senses, memory

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## ***“Life Histories and Shared Platters: Food, Religion, and the Values of Senior Emirati Women”***

The research project *Culinary Life Histories: An Exploration of Gender, Identity, and Nation-building through Cuisine* records the life histories of senior Emirati women, examining these through the lens of food and cuisine. The project explores and records women’s lives before the union of the Emirates in 1971 and how they changed after the formation of the United Arab Emirates. Women from different Emirates and varied tribal and social backgrounds have participated in this multi-disciplinary study which engages with perspectives from history and anthropology and uses multi-method approaches including oral history, visual anthropology, participant observation, interviews, and archival research.

Through an exploration of food practices and traditions the means of identity-making, power and the cultural and embodied religious knowledge of Emirati women is examined. This paper draws on interview data, in particular, to focus on one aspect of Emirati society through shared food practices and traditions: religion.

I argue that religious values are an important aspect of the culinary traditions of the UAE, and are invoked in the preparation, eating and serving of traditional Emirati food. Emirati sayings and traditional knowledge which incorporates a world view grounded in religious values, norms and practices are materialized in myriad ways from the presentation of everyday dishes to the serving and sharing of special foods for celebratory occasions. The values passed from generation to generation and woman to woman in the oral histories collected, shed light on the moral identities of the women interviewed and the values that govern their way of life, including generosity and hospitality, piety and modesty.

**Keywords:** Food practices, identity, religion

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## ***“Changing Meanings of Qat Consumption in Sana’a, Yemen”***

In some societies, people talk while eating; they discuss what they have seen, heard, and thought on the day. In Sana’a, however, people do not talk while eating. They do while chewing qat.

Qat, the leaves of which produce a stimulant effect, is cultivated and consumed in Yemen and East African countries. Anthropologists started research in North Yemen in 1970s and they were interested in qat. They focused not on the pharmacological aspects of qat but the social aspects; qat made people gather to talk about not only small matters but also social, political, or theological topics. Attending the qat party was something obligatory for the members of the community, and they were not allowed to stay alone in another room.

According to the research done in 2003, Yemenis enjoy chewing qat with their friends. Some chew qat alone, some have stopped chewing qat. Those who do not chew qat sometimes attend the qat party to talk with friends, which was not seen in the 1970s. During “Arab Spring”, people stayed at the tents, chewing qat, discussing their future, and joining antigovernment demonstrations. Qat has now less obligatory power, but still has power to unite people.

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## **Panel V: Gender and Religion**

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The Middle East is the birthplace of the world's major religions, Zoroastrianism, Judaism, Christianity, and Islam, and many relevant minority ones. Over many centuries, these religions have reached beyond their religious and spiritual remit and have acted as a guiding principle for more practical and everyday actions of individuals, meaning that they are inextricably involved in and have penetrated almost all the social institutions from economic, legal, moral and ethical, to political. This presence is also visible in defining the boundaries of the relationship between men and women, which affects family and kinship and, by implication, the stability of the society.

Although the abundant contemporary Middle East scholarship on gender and religion has been instrumental in unraveling some of the stereotyping of the relationship between men and women, continuing with new research is an imperative as gender relations are changing and taking many turns and twists and remain in a state of flux. The changes stem from a variety of factors including education, globalisation, considerable increase in female labour market participation, and migrations. But, they are also due to the more recent turbulent political events in the Middle Eastern countries, which inevitably have had implications for and have affected gender relations in both negative and positive and often unexpected ways.

This panel invites contributions from scholars whose research falls within the areas of the interaction between religious texts/ settings/places/sites and their impact on gender relations. Proposals could include a wide range of issues including links between religious guidance/text and politics, economics, and social and cultural practices in relation to people's everyday life and interaction.

### **Abstracts**

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#### ***“Women in Zoroastrianism in the Contexts of Gender Relations in Iran”***

This paper comments on some preliminary research on the position of women in contemporary Zoroastrianism. Its main focus is the aspects of their position in Iran that are perceived as a reflection of the general gender relationships in this country. The changes in a woman's role in the Zoroastrian community is discussed, as well as the contemporary situation of Zoroastrian women, for example giving women full rights to participate in Zoroastrian councils (1966), opening the male-only priesthood to women (2011) or

emphasising the equal treatment of both sexes in order to underline their distinctiveness from the Muslims and to indicate that the source of certain adverse practices and behaviour towards women originates from Arabic culture.

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***“Women’s Reflexive Identity in Redefinition of Spirituality (Case Study: Women Who Are Employed And Have Higher Education In Iran)”***

Massive entrance of Iranian women into the labor market and higher education has formed a type of women's experience of modernity in Iran, which is followed by many consequences in women who have been educated and employed. Women in traditional identity and roles, above all were defined within home environment and traditional sexual roles. In this traditional framework, the most important religious socialization and religious practices of women was defined. The main issue of the present article is the consequence of women’s reflexive identity has in their religious and spiritual identity. To do this open narrative interviews and ethnographic methods were used.

reflexive identity of Iranian women through higher education and employment experience have led them to get out of traditional roles and find a combination of traditional roles (housekeeping, motherhood, and wifehood in the traditional sense) and new roles (based on the individualism, the realization of self and reflexive identity). Field data indicate that in this group of women, moving from traditional spirituality dominated by the traditional religion and institution to the modern spirituality and redefinition of individual assignments and inner life has occurred in the new occasion. The results show that the Iranian woman on his track to achieve their social realization through education and employment, by choosing the guidelines to consecrate life, will change their spiritual aspects of life.

**Keywords:** Women’s Identity, Higher Education, Employment, Spirituality, Rethinking Identity

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***“Sharia, Gender and Personal Status: Understanding Public Legal Culture”***

This paper aims at discussing gender and Islamic Personal Status from Legal Anthropology perspective. Legal framework around women’s personal status in Iran is a pluralistic setting



rooted in Sharia, customs and modern regulations. Women in Iran have struggled to achieve more equal legal status and accordingly personal law such as family law has undergone several developments and changes. The combination of different sociolegal dynamics such as increased women's education and employment; and the efforts made by various women's groups, has paved the path for some reforms in family law. One interesting approach to explore gender and religion in Iran is to understand how people see and understand women's rights in personal legal issues such as divorce, custody or inheritance.

While ample data are available for legal aspects of gender and law especially around Iranian family law, little data has been collected or published about how people understand and interpret issues of gender within the law such as women's rights in divorce or temporary marriage. I am very interested in understanding public legal cultural and public perceptions of law especially in Muslim dominated countries. One important direction for me is to understand what are Iranians (as a case study) interpretations of gender in personal status issues such as marriage, divorce or inheritance. This paper is an initial attempt (and hopefully an original one) to explore how people understand family law matters through various forms of socio-cultural expressions in contemporary Iran.

This presentation aims at analyzing public understandings/perceptions about these socio-legal issues (personal status in particular). The paper provides anthropological examples of public legal culture around gender and personal status. The paper presents examples such as street-graffiti, printed cartoons, social media and smart phone platforms. It hopes to use anthropological evidence to understand public legal culture about gender, law and religion.

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### ***“The Phenomenon of ‘White Marriages’ in Iran – Legal Perspective”***

Raising popularity of the so called “white marriages” (ezdevaj-e sefid) among young Iranians has caused a great commotion in Iranian public sphere in the last few years. Term “white marriage” has been used to describe a relationship between a man and a woman who live together without marriage. As the problem of premarital relationship between man and women is often considered a taboo in Iran, at first the discussion has been recognized as problematic. However, with time even governmental and public institutions as well as religious circles came into conclusion that they can no longer ignore or avoid it. Today, many circles – academics, journalists, shi'a clerics and representatives of governmental institutions as well as ordinary Iranians speak about “white marriages” which are also called hambashi or hamkhanegi (cohabitation) and discuss both, its causes and its economical, demographical, moral, and psychological consequences. An important aspect of this controversy concerns legal issues since according to Shi'a law the relationship of an unmarried couple is considered illegal (namashru). Many disputes are dedicated therefore to legal consequences of this practices. And yet in public domain, in internet, on public forums, and in press another phenomenon could be observed - that is an attempt to reconcile “white marriages” with the shi'a doctrine and to find some sort of religious or doctrinal justification for this type of informal relationship. This paper concentrates on the legal and religious issues concerning “white marriages” and discusses arguments that has been raised in this discussion. As such it

can be considered as introductory to the studies of Islamic law or research conducted on changes taking place in modern Iranian society.

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### ***“The Lions’ Milk: Women and Consumption of Alcohol in Turkey”***

Given the growing clout of conservative politics and religious authorities in recent years, alcohol consumption becomes a symbol of political resistance and secularism for many people in Turkey. As early as 2013, the conservative Islamist party in government condemned recreational consumption of alcohol as a sinful and immoral practice claiming that it was contributing to disintegration of families. At the same time, leading religious figures and political offices including the state-run religious office *Diyanet* propose family models based on gender complementarity instead of gender equality. They advise women to remain “modest” and attached to the household. In response, many people associate the use of alcohol with resistance and emancipation, especially women with a conservative, religious background, who at some point in their lives decide to drink.

Drawing on research carried out in two major provinces of Turkey, Istanbul and Adana, this paper seeks to examine the consumption of a popular alcoholic beverage among women in the context of intertwining conservative political narratives and religious norms in Turkey. Who are the female consumers of alcohol, and what are their life trajectories, social backgrounds, interests and desires? Where do they drink and when did they try alcohol for the first time, on what occasions, and with whom? Focusing on gendered aspects of recreational alcohol consumption, I further explore the rules of “appropriate” drinking among different age groups, and the symbolic differences between various alcoholic beverages. Are there any specific, feminine ways of and reasons for drinking? Is alcohol perceived as gendered? Finally, the paper scrutinizes alcohol consumption as a form of resistance, and explores the contexts in which it acquires political meaning. How do women consumers of alcohol see themselves in relation to religion and politics in Turkey? How is alcohol consumption described by religious and political leaders, and how does it correspond to religious texts?

**Keywords:** women in Turkey, secularism, gendered alcohol consumption, Islam

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### ***“Islamic Practices in a Gendered Prism: Normativity, Masculinity, and Public in the Turkish Context”***

How subjectivities and socialities are informed by practices of piety seems to be one of the most important themes of contemporary anthropological endeavours. Various scholars explored ethical implications of practices of piety in different contexts (Mahmood, 2004;

Hirsckind, 2005; Deeb, 2006), highlighting how engagements with Islamic doctrines instantiate subjectivities with particular normative orientations. Although generally opposing the binaries (secularism v. religion, these accounts still tend to focus on a peculiar understanding of piety and belief, which is widely conceived to be a state of feeling and consciousness that is interior to the self. How pieties are modulated by political, material, and socio-historical factors in gendered ways, hence, has received limited scholarly attention.

Drawing on my ethnographic research on communities in Trabzon, northeastern Turkey, which I conducted in 2015, I explore modalities of masculine piety at the intersection of politics, socio-cultural context, and materialities. Local men's Islamic practices, for instance, demonstrated a form of Islamic identity and belonging that is profoundly affected by the gendered configurations of Turkish nationalism. Tracing masculine engagements with (Sunni) Islamic imperatives, I argue that practices of piety might also be seen as aestheticized forms, e.g. mosques or rhythmic recitations of the Quran, that instantiate a masculine Muslim self in public. Offering a different articulation of piety as engagements that are exterior to the self, I attend to the intriguing co-existence of both the nominal-aesthetic reiteration of Islamic practices (performance of which inducts the practitioner as Muslim) and the masculine disregard for the ethical content of these engagements. Hence, I trace how Islam is enacted in thoroughly different manners in the Turkish context through which its masculine modality is intricately tied to the nationalist agenda of the state.

**Keywords:** Islam, masculinities, piety, normativity, Turkey

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### ***“Exacerbation in Tensions between Change and Loyalty, case study: Afghan Migrant Women’s Religious Identity in Germany”***

Migration as a transformative parameter in physical and social setting and exposure to the new society provokes curiosity and enables an immigrant to observe and learn new things and to reflect upon their own traditions in relation to the new living and social setting and it creates conditions for further potential significant sociocultural change. Islamic religious identity often plays a crucial role in the reaffirmation and reconstruction of the Afghan immigrant's identity. As an Afghan woman who migrate to a strange land they experienced ongoing pressures such as loss of status, identity confusion, isolation and disappointments which lead to a massive change on their identity and in a way “who they are?”. In this paper I want to explore significant changes take place in self-perception of Afghan women (predominantly Hazara ethnic group) and their level of religiosity through a gender lens as a result of migration to Germany. I explain how Hazara women negotiate and sift their religious understandings and identities over time in a secular society? I also want to illustrate the notion of acceptance and reaction to change amongst Hazara immigrant women in their lived religion in diaspora and degree and kind of change they have been experiencing. This research is based on qualitative method which consists of 15 semi-structured interviews with Afghan (Hazara) migrant girls and women in refugee camps, as well as the city of Hamburg and Bremen in German from 2012 to 2015.

Based on the fieldwork there are three various trajectories divided along religious lines within the Afghan diaspora: the level of religiosity intensified among some Hazara women in their process of adjustment to the German society and their religious involvement in existing Islamic associations and mosques increased; the second group is consists of those women who have shifted their religious attitudes and took their hijab off; they consider themselves as largely “secular” Muslims who don’t have the hijab and do not follow the Sharia laws but participate in religious programs to feel connected to the Afghan community. The third group belongs to those migrant women who have an elastic religious identity and blurring in their religious boundaries and exert their agency to introduce a new way of worship according to their individual needs and follow the individual religiosity which is woven in their personal experiences and blend their Islamic values with European norms which lead them to be more spiritual rather religious.

**Keywords:** Migration, Islamic identity, Lived religion, Afghan women, Sociocultural change, Gender dynamics

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### ***“The Right to Divorce for Women (khul‘) in Islam : Gender and Practices in Mauritania”***

Moorish women did not wait for the introduction of a personal status code to benefit from the right to the right to divorce. The situation of Moorish women in this regard does seem different from that of Egyptian women who are rediscovering these rights through the new legislative reforms of 2000 concerning personal status.

The right to divorce available through women's own initiatives, or *khul‘*, although generally less known and less practiced by Muslim societies than repudiation, is clearly elaborated in Islamic jurisprudence. By *khul‘*, the wife can regain the freedom which she had surrendered to her husband's authority by reimbursing his marital compensation of gifts given to her and her family at the time of betrothal and wedding.

This legal process for divorce testifies implicitly to the role of bridewealth as that which secures the man with social, legal and symbolic authority to possess the female body. Each society makes differential usage of Islamic jurisprudence. This usage can be explained by many factors, especially, by the degree of knowledge of this Sunni legal corpus, as well as the specific kinship and gender relations of each society.

**Keywords :** Divorce, marriage, gender, Mauritania, Egypt, Islamic jurisprudence

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## **Panel VI: Anthropology of Art & Architecture**

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The architecture surrounding us is not static but changes in accordance with the altering needs and habits of society and individuals. At the same time, we are contemplating the built

environment surrounding us; we live in and with it; we experience it with all our sense, especially optically and tactilely. In other words, we make architecture as architecture makes us. Examining this mutual relationship, Janet Carsten and Stephen Hugh-Jones (1995) have gone so far as to argue that the body and its built environment are one entity. The relationship between the body and the built environment is manifold indeed. Architecture translates into social space, thereby sanctioning certain norms of behaviour. It affects us somatically and psychologically. We make cognitive maps of it, and it leaves an imprint in our motor memory. We commit it to our memory, and it evokes memories in us. Our bodies and minds are permeated and enriched by the memory of architectural places. Parallels can be drawn between the way we experience both architecture and art. Walter Benjamin's essay 'The Work of Art in the Age of Mechanical Reproduction' compares architecture to film and highlights the durable effect that films have on us. Benjamin argues that films, unlike other art forms, such as painting, stimulate not only our sense of vision but also our sense of touch. In a similar vein, Bernard Berenson, Maurice Merleau-Ponty, and Juhani Pallasmaa have maintained that eyes can touch, i.e. that our gaze allows us to identify with objects and to grasp them. Consequently, not just film but also other media, such as painting or photography, although primarily visual, are capable of stimulating our haptic system. They can touch us not just metaphorically but literally. Art and architecture engage our perceptual system in similar ways. Moreover, our perception of them is both shaping our identity and shaped by it. The multitude of stimuli that prompt us to identify ourselves, to behave and move in certain ways and to favour particular gestures or ways of speaking over others, cannot be reduced to art and architecture alone. Still, what Pierre Bourdieu has called the habitus is certainly also shaped by the built environment surrounding us, and its influence is more powerful and enduring than is often assumed. This makes it more crucial to study art and architecture (separately or jointly) as pivotal loci in anthropology. This panel invites papers using theoretical and/or empirical research on a broad range of case studies from the MENA region and beyond. We are interested in how people's awareness of space, identity, and their social habits are crucially mediated through where they are. We invite papers from a wide range of critical and theoretical approaches to the anthropological study of art & architecture. And we are particularly interested in studies with phenomenological approaches.

## Abstracts

Prof. Anna Krasnowolska, Jagiellonian University, Krakow  
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### ***“Tracking the Vanishing Old Tehran in Zoyā Pirzād's Novel Ādat mikonim”***

The novel is apparently a love story. In reality, it is a fascinating picture of Iranian society in a process of transition to a modern, consumerist lifestyle after the decade of revolution and war hardships. The story revolves around the issues of architecture and living space. The heroine of the novel, Ārzu, is a business woman running a real estate agency. Since she is dealing with houses and apartments, her professional activity furnishes occasion for description and evaluation of new and old buildings, their esthetics, their technical qualities, their correspondence to human needs and compatibility with the environment. Getting involved in a relationship with her eccentric client Sohrāb Zarju, Ārzu explores the parts of Tehran previously unfamiliar to her, thus coming back to her childhood memories and to her forgotten family background. The descriptions of the remnants of the Qajar and early Pahlavi

Tehran, now briskly disappearing, are nostalgic and somewhat oneiric. By contrasting the modest, functional elegance of the old architecture with the shoddy, false luxury of the new one, the author criticizes the bad taste and lack of cultural aspirations of the new, post-revolution middle class. The novel conveys a message on the importance of protecting the vanishing patrimony of the near past, in order to save the Iranians' historical memory and their cultural identity.

Dr. Fakhri Haghani. Rutgers University.  
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### ***“Egyptian Women, Revolution, and the Making of a Visual Public Sphere”***

The theory of visibility as a site of performativity for social practices and relations between women opens up new perspectives and methods for the explorations of areas previously neglected in the fields of cultural studies and gender and women's studies related to the question of women, revolution and the making of a visual public sphere in Egypt. Drawing a line of connection between the **2011** and the **1919** revolutions, this article reflects back on the **1919** revolution and its aftermath in order to explore the gap that the archival documents have left out in the study of the historical experience of women's contribution to the emergence of a visual public sphere in Egypt.

**Keywords:** visual public sphere, corporeal, performativity, intertextual, social practices, identity negotiations

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Golsadat Seyed Mahdavi, M.A in Dramatic Literature, Tehran  
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### ***The ‘Others’ in Iranian Movies on the Subject of Iran-Iraq War (Based on Ideas of Bakhtin)***

Other and Otherness are the main concerns of Bakhtin in his works. According to his ideas, recognizing others, is the first step towards polyphonic society. In this research, considering philosophical analysis of Bakhtin about the other, we've studied the presence or absence of other in Iranian war movies. In this study, other has a wide meaning and includes foreigner, Iraqi, the opposition, other thinker and so on.

We have analyzed movies, according to the ideas of Bakhtin with descriptive – analytical method and we've searched for the components of the polyphonic movie. It seems that many war movies have removed others in characters and message of the story. They have presented a unilaterally and dispositional image of war by turning off other sounds. By using the logic

of the conversation and review of the different types of "other" in the form of characters, we can divide Iranian war movies into three categories from this point of view:

Category 1: The absence of the others (case study: The Scout, Best of the Fadjr film festival 1990 )

Category 2: The Presence of the others with the different level and status, with the judgment of the author (case study: The Glass Agency, Best of the Fadjr film festival 1998 )

Category 3: The Presence of the others with equal level and equal rights like polyphonic movies. (we found no case study)

**Keywords:** Other, Bakhtin, Iranian movies, Iran\_Iraq war, Epic

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### ***“Linking Ideology, Habitus and Landscape, Traditional and Contemporary Uses of Gardens and Parks in Iran”***

For centuries, nature has played significant roles in the Persianate world. Across generations and beyond national borders, Persian gardens and parks have carried traces of narratives, beliefs and attitudes of those who designed, built and used them. This article explores Persian garden history and philosophy, and the emergence of urban parks in Iran. It examines the evolution of cultural attitudes and their reflections in contemporary meanings, layout and use of parks. Landscape narratives both influence and are shaped by shifting cultural values and needs. Urbanisation – and the necessity for urban dwellers to experience ‘nature’ in new environments, sociocultural factors and habitus transformation contribute to the diminution of the role of ‘traditional’ narratives in contemporary design. Nevertheless, the importance of spaces of stillness in landscape design, inherited from Persian garden ideology, influences recreational behaviour in Iran’s contemporary urban parks.

**Keywords:** contemporary parks, cultural attitudes, habitus transformation, Persian gardens

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### ***“A Study On the Bodily Aspect of Hussein’s Mourning Ritual in Iran”***

In Iran, where most of people are shi’i muslims, Hussein’s mourning ritual is held every year. A lot of local hey’at (religious gathering) perform various emotional rituals at Husseinieh or streets specially in Moharram month. Many previous studies pointed out the meaning of the worldview in the ritual and the important role of it in forming interpretative framework for their lives, and sometimes even imbuing political direction like a case of the Islamic revolution. Although this semantic aspect is important, the physical aspect can’t be overlooked. In Islamic society, generally speaking, there exists the tension between physical

action and religious prohibition of music and dance. In Hussein's mourning ritual, both clergy and lay people interpret their physical practice in their own way, and as the result of that, the unique norms among people are established. Considering anthropological study on ritual and populous practice of Muslims, this study discusses the feature of physical aspect of Shi'i ritual. In this study, I focus on the difference of people's view on bodily movement in Hussein's mourning ritual in the basis of the data which I got in fieldwork in the south part of Tehran, and discuss the relationship between norms and the bodily movement in the ritual.

**Keywords:** Shi'i Islam, ritual, body, norm

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***“Physical Boundaries and Beyond: the spatial, the social and the embodied in an infertility treatment clinic in Iran”***

Assisted Reproductive Technologies (ARTs) have travelled far from the countries they were pioneered in and in this travel local cultural ideologies, practices and structural forces have changed the ways they are being practiced. A wide range of feminist scholars have conducted research on ARTs in various contexts (Western and non-western) and shed light on the discursive construction of these variations in practice. Yet, analysis of the material realities of treatment settings, space/place, has received much less attention. I conducted an 11-month ethnography in an infertility treatment clinic in Iran in 2015/16, in which Islamic understandings of women's bodies and sexuality had produced gendered segregated areas. Female clinic users were being examined by female gynaecologists and male clinic users were being examined by male urologists. Moreover, husbands were normally banned from entering the consultancy room with their wives, and vice versa. Drawing on interview data with clinic users (male and female) and practitioners, as well as observations, this paper explores IVF treatment as it is emplaced in a gender segregated setting. I argue that gender segregation in the clinic not only impedes patient information about and understanding of their treatment, sometimes contributing to distrust between couples, it also furthers gender inequality around ARTs, reinforcing hegemonic masculine culture regarding fertility and virility.

**Keywords:** Assisted Reproductive Technologies (ARTs), Space, embodiment, gender segregation

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Documentary Film Screening:

***“Looted and Hidden - Palestinian Archives in Israel”*** (42 min)

The film *Looted and Hidden* deals with Palestinian archives controlled by Israeli military



archives. These were plundered by Jewish/Israeli military bodies and soldiers, or looted by civilians who internalized the codes of power during the 20th century. It explores how, through seizure and the colonial regime, Israel became a large reservoir of knowledge about the Palestinians. It reveals the way Israel conceals Palestinian history and narrative by means of deliberate and organized systems - censorship and classification, limitations and restrictions on viewing, and western terminology and interpretation that differ from the original contents.

The film focuses on the cinematic and other treasures that Israel took in Beirut in the 1980s from various visual and research institutions and their creators/scholars. Akin to a detective novel, the film follows four characters involved in the fate of these Palestinian archives. But unlike the detective novel, all the characters are real people and narrators lead them through an exchange of letters or monologs. The film is based entirely on archival materials, lengthy research and interviews with the characters it portrays. Characters moving on an axis of time and place: Amman - Beirut - Tel Aviv- Fassuta. The film exposes, for the first time, films that for many years were considered lost.

The main Palestinian characters in the film are Sabri Jiryis -the last director of the Palestine Research Center in Beirut, Khadijeh Habashneh - director and founder of the first Palestinian visual archive and cinematheque in Beirut in mid 1970s to the early 1980s, Ismail Shammout - Palestinian painter and director of the Cultural Arts Section of the PLO in Beirut, and Tamam Al-Akhal - a painter and deputy manager of the Cultural Arts Section.

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## **Panel VII: Ethno-history of the Middle East**

Dr. Fakhri Haghani. Rutgers University. [the\\_fakhri@yahoo.com](mailto:the_fakhri@yahoo.com)

Ethno-history of the Middle East is definitely a very rich topic, given the massive documentation existing in the area. This could be a search for origins of various social science disciplines to a search for various activities, crafts and behaviors, to different subsistences, or a search for context to a specific problem. Given that erudition has been a very respectable practice in the area, anthropologists can no longer ignore this past, and just engage in their everyday life ethnographies. The vast amount of documentation on great many issues can enlighten us in numerous ways.

### **Abstracts**

Dr. Soheila Shahshahani, Shahid Beheshti University, Tehran  
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#### ***“Culture and Governance in Pre-Islamic Persian Literature”***

In this paper attempt will be made to explore the meaning of culture in pre-Islamic Persian literature. Texts which have become more accessible as language is concerned during the past two decades particularly ever since Tafazzoli (1977) History of Literature of Iran, Before Islam, have made this exploration possible. Comparisons will be made with meanings of

culture, particularly using classical text of Kroeber and Kluckhohn (1952) in anthropology. Continuity of relevance of this meaning of culture remains in the background of our interest to attend to this topic, and this will explain certain qualities of Iranian culture up till today.

Dr. Kaseim Sh. Al Sultani, Assist. Professor. Faculty of political science – Al Nahrain State University (Iraq).

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***“The Sectarian Conflict In Iraq In The Seventeenth Century And After: A Study Of Its Causes And Extensions”***

At the beginning of the seventeenth century and after, Iraq witnessed terrible events caused by the invading states (the Ottoman Empire and the Persian state), which caused a rupture in the social relation, especially between the Sunnis and the Shiites. The central question of research: has the external factor played a role in changing the sectarian structure of Iraqi society? And what its effects on the nature of life and thought and traditions in this society. The researcher tries to monitor these events analytically and Normal life, individual behavior, and community cohesion. And how it affects the daily lives of citizens, with an impact on the current reality of Iraq.

Prof. Tomoko Yamagishi, School of Political Science and Economics, Meiji University (Tokyo) [go.tomyam.go@gmail.com](mailto:go.tomyam.go@gmail.com)

***“Preparatory Study for the Ethnography of Mobile-phone Usage in the Middle East”***

It goes without saying that the recent development of information and communication technology (ICT) and the expanded use of new ICT tools is a remarkable world-wide phenomenon, and the Middle East is no exception. The invention of smart-phone and the increase in its availability has certainly accelerated people's access to internet, since a smart-phone actually works as a personal portable terminal. Now smart-phones are something more than telephones: with a smart-phone, one can take, see, and share pictures; one can send text messages and share documents; one can take memos and make reminders.

Mobile-phone use has been studied in sociology and communication studies, besides the researches and experimentations of electronical engineering. It is speculated that mobile-phones have changed communication modes, and accordingly construction of society, which consists in sociability through social interaction, is supposed to have been affected by that change. However, at present, arguments about the influence of mobile-phones are very much controversial.

While the growing influence of mobile-phone is seemingly irreversible and global, its influence is observed to be more or less nuanced. That is to say, local contexts and conditions are, for some extent, thought to affect. Therefore the changes might well be

assessed, through case studies in some particular culture and society, applying ethnographic methods.

The paper surveys and explores the questions and challenges concerning mobile-phones and ICT in general, and tries to present a prospect of an ethnography of mobile-phone usage in the Middle East, particularly in Iran.

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***“Russian Oriental Studies and the 1934 Ferdowsi Milenary Celebration”***

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***“Matrimonial Traditions in Pre-Islamic (Zoroastrian) Afghanistan: Focusing on Epic Poetry Mainly Shāhnāmeḥ of Ferdawsi”***

The current state of affairs in every society is, with no doubt, influenced by its historical past. To understand current behaviors of a given society, historians study the society's past. People of present day Afghanistan are not foreign to such historical influence. Matrimonial traditions of Afghan people, is the topic of this study, which I regard is as a collective behavior. Even though marriage practices, have always been, under direct influence of their religion and their system of belief, one needs to draw a line between pre-Islamic and post-Islamic Afghanistan. The latter part can be easily comprehended through the study and analysis of the Quran and other available Islamic literature. It is the former part that is more complex and harder to grasp due to limited available documented evidence. The analysis of Zoroastrian's sacred religious texts can provide indispensable amount of information on pre-Islamic matrimonial practices. However, if combined with Persian epic poetry and “historical novels” that are available today, the insight provided can be manifold and invaluable.

In this paper, I am investigating possible reference(s) to marriage practices, made in Persian epic poetry notably in *Shāhnāmeḥ* of Ferdawsi. I am interested to see how they treated such issues as polygamy, dowry, divorce, matrimonial ceremonies, child marriage, arranged/forced marriage, incest taboo, sexuality and morality.

**Keywords:** Zoroastrianism, Pre-Islamic, Persian Epic, Shāhnāmeḥ, Ferdawsi, Afghanistan, Marriage practices.

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### ***“Development of Hisba in Today’s Muslim Society: “Religious Police” and its Scope of Operation”***

This paper aims to explore how hisba, practice of “commanding right and forbidding wrong” has developed in today’s Muslim society. Historically, “commanding right and forbidding wrong (Ar: amr bi-l-ma’ruf wa nahy ‘an al-munkar) ,” rooted in Qur’an, theorized in Islamic law (shari’a), has been practiced through “market inspector” called muftasib, policing injustice and immoral behavior to maintain the public order. In modern, although the role of muftasib has been absorbed by secular institutions, some states and areas, where the people is oriented to establish “true Islamic society” by enforcing shari’a, employ hisba as an indispensable way for it. Hisba is embodied as a governmental institution which could be called “religious police.,” monitoring and policing people’s behavior violating shari’a. “Religious police” would be a symbol to preserve the religious order in society on the one hand, but their rigid and lofty patrol, which is sometimes accompanied by violence, harassment or abuse of human rights, often elicit people’s backlash, especially from the people enjoying moderate religious life or modern changes of society. This paper examines contemporary roles and challenges of today’s hisba, through the case of “religious police” in Saudi Arabia, “Islamic State (ISIL)” and Indonesia etc.

**Keywords:** Islamic law, Modernity, Morality, Order, Violence

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### **Panel VIII: Anthropological Perspectives of Documentary Films about Women in the Middle East**

Prof. Esther Hertzog, Levinsky Academic College, Tel Aviv. [bental4@gmail.com](mailto:bental4@gmail.com)  
& Prof. Yael Katzir, Beit Berl Academic College, Kfar Saba, Israel. [katziry@gmail.com](mailto:katziry@gmail.com)

In their groundbreaking book *Observational Cinema: Anthropology, Film, and the Exploration of Social Life*, Grimshaw and Ravetz (2009) illustrate the linkages between visual and social anthropology and between anthropological gazes and artistic visions. They perceive "observational filmmaking" as "... a mode of inquiry that sticks close to lived experience and [that] seeks to render the finely grained texture of lived experience" (ibid: xiv). This kind of social exploration bridges the art and anthropology divide, thus "... a new dialogue has begun to take shape between artists and anthropologists... (ibid: xii).

It appears that documentary films can offer, sometimes unintentionally, surprising and unfamiliar picture of reality, which otherwise would not be identified or acknowledged.

Moreover, the interaction between documentaries and anthropology emerges as "the critical site for a convergence of different perspectives around the visual..." (ibid: xii).

The proposed panel will relate to documentary films about women in the Middle East. It will discuss various aspects of women's lives and struggles as they are reflected on film. The conspicuous value of documentary films will emphasize: A. the potential of ethnographic documentation as means for learning about women's lives and struggles within their societies; B. The significant contribution of "observational cinema" to the "investigation of technique and forms of knowledge in anthropological research..." and as "a new context for the exploration of the sensory, material and subjective dimensions of field work..." (ibid: xii).

Issues like violence against women, women's leadership, women's struggles for equality, cultural and religious constraints on women in Middle East societies, women participation in military activities, women's economic struggles and so on, are some of the topics that can be relevant for the panel.

Documentary filmmakers and social/cultural anthropologists interested in documentary films on the Middle East from women's/gender perspectives are invited to propose abstracts for this panel. The film makers and the anthropologists on the panel will elaborate on social, cultural and political aspects that the films reflect, as well as the discrepancy between narratives' analysis and a film based on a compelling narrative. The discussion can expose local/national/global implications that emerge from the "small" picture depicted by personal narratives, protagonists' life stories, their expectations, frustrations, motivations etc. The film makers will discuss the professional/artistic challenges they faced while filming and editing their films and more. A few screened excerpts from the discussed documentaries will serve to demonstrate the main arguments and insights.

## Abstracts

Prof. Yael Katzir, Beit Berl Academic College, Kfar Saba, Israel  
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### ***“Coping With The Military And The Religious Male Clubs”***

Israeli women's struggles for equality, against discriminating practices and their exclusion from many spheres of public life are increasingly exposed in documentaries. Along the last decade I have produced several films on this subject, referring to the situation and struggles of women in Israel for the acknowledgement of their contribution to society in spheres like the army, the religion, the memorialization of women's heroism in the Holocaust and more.

My presentation in this panel will relate to two documentaries: 1. *Company Jasmine*, Women field Officers' school in the IDF (Israel Defense forces). This film unfolds young Israeli women's attitudes towards their femininity, their role in a Macho club, and how they cope with gender stereotypes. 2. *Praying in her own Voice* depicts the struggle of women's religious group with another Macho club, the ultra-orthodox men in Israel. The religious feminists struggle to acquire presence and voice in the prayer, more specifically: a space at the Wailing Wall. Their uncompromising struggle focuses on women's right to participate in the religious rituals, to be recognized as equal partners in the performance of the Jewish faith and to be recognized as part of mainstream religious sector. This film also shows the political power of the extreme orthodoxy in Israel and how it dominates forcefully and even violently the place (the Wailing Wall) and the rituals there, although they are a minority in the country. Excerpts from these documentaries will demonstrate the arguments and will be used for inferring anthropological insights.

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### ***“Our Silence is a License to Murder”***

Being personally familiar with the Arab-Palestinian society I am professionally and emotionally interested in women's situation in this patriarchal context. Based on my extensive inquiries I contend that Arab and Palestinian women's subjugation to strict family inspection, anchored in secrecy, establishes their vulnerability. The expression "Dirty laundry is not hung outside" implies how deeply embedded is the concept of silence and secrecy in the basics of the Arab culture; this culture encourages women, regardless of their age or education, to "hold back", never share their "shameful" secret. Relating to excerpts from two of my documentaries I shall discuss these arguments:

*Duma* (dolls in Arabic) documents the stories of four women who were victims of sexual violence in their families. The film is groundbreaking, as the women overcame the wall of silence imposed on them, by their families and the larger society. Exposing their stories openly to the wide public reflects these women's courage and profound commitment to bring about change in their society, calling to protect other women in the future.

*Women of Freedom* follows the stories of women who were murdered in the name of "honor killing", in the Arab and Palestinian society. It unfolds also the story of women who survived murder attempts and the confession of a killer expressing remorse.

The film wishes to encourage a discussion on this silenced and controversial problem that many societies are still inflicted by. It aims to unravel the social and political circumstances that had led to this troubling phenomenon. It conveys an outcry of Arab women to eliminate the cruel, barbaric, practice and enable women to choose freely their sex partners.

Prof. Esther Hertzog, Levinsky Academic College, Tel Aviv  
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### ***“Anthropological Perspectives of Documentary Films about Women in The Middle East”***

Following Grimshaw and Ravetz (2009) who perceive "observational filmmaking" as "... a mode of inquiry that sticks close to lived experience..." (ibid: xiv), the panelists will attempt to bridge the art and anthropology divide, between visual and social anthropology and between anthropological gazes and artistic visions.

The panel will relate to four documentary films created by two documentarists: Prof. Yael Katzir, a historian and documentary film maker; and Abir Zeibak Haddad, an actress and a director of documentaries. Many of Katzir's films focus on women's lives and struggles for equality in Israeli society. Zeibak Haddad's films deal with sexual violence against women and "family's honor killing" of women in the Palestinian society.

A few screened excerpts from the above mentioned documentaries will serve to demonstrate the main arguments and insights. The discussion will elaborate on various aspects of women's lives as they are reflected in the films. The two film makers will discuss the rationale and aims of their films and describe the artistic, professional and technical challenges they faced while filming and editing them.

I shall introduce the panelists, offer a sociological-anthropological interpretation along the discussion and will sum it up. The discussion's conclusion will point to the importance of ethnographic documentation as means for learning about women's lives and struggles in the Middle East and for enhancing profound anthropological understanding in general.

Thus, the crucial value of documentary films from anthropologists' perspective will be emphasized, suggesting that documentary films can offer, sometimes unintentionally, surprising and unfamiliar picture of reality, which otherwise could not be identified or acknowledged.

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## Brief Scientific Biography of Participants

**Al Sultani, Kaseim. Sh.** Lecture at the Faculty of Political Science - Al Nahrain University (Baghdad). I got a master's degree in contemporary history in 2008 and a PhD in same field from the University of Baghdad in 2012. Visiting professor at the Udmurt state university (Russia) in 2013. Participated in more than 13 international and local conferences. Published more than 15 scientific research. Member of the Association of Iraqi Historians and Iraqi Society for Public Policy.

**Arab, Khalil A.** is a graduate student of Institute of American Studies, a Ph.D. Studies candidate at Institute of Oriental Studies at the Jagiellonian University in Krakow Poland. He is holding a B.A. degree in International and Political Studies/American Studies and is a holder of B.A. and M.A. degree from the Institute of Oriental Studies/Iranian Studies. He is currently working on various research and translation projects. He is from Herat Afghanistan and is living in Krakow.

**Arvin, Shokoufeh** is a PhD student at The University of AlZahra, in Tehran. She works on Iranian novels particularly literature of war, and films on Iran-Iraq war and explores concepts such as dialogue and polyphony. She does interdisciplinary research, trying to find links between sociology, art and literary criticism. She is also a playwright and novelist and has already published a few plays, what has earned her a few awards.

**Baeza, Cecília** is a professor at CPDOC (São Paulo) and a CNPq Postdoctoral Fellow at the Institute of International Relations of the University of Brasilia (UnB). Between 2003 and 2009, she was associate professor at Sciences Po Paris, where she concluded her PhD in International Relations in 2010. Since 2007, she teaches for the Master of Political Science of the University of Salamanca at the Global Institute of Higher Studies in Social Sciences (IGLOBAL), in Santo Domingo (Dominican Republic). She is cofounder of RIMAAL, an academic research network on the relations between Latin America and the Arab World and the Deputy Coordinator for Latin America of the Arab-Latin-American Forum.

**Battis, Matthias** is a German historian with a specific interest in the colonial and Soviet history of Central Asia. He received his BA in Cultural Studies from the European University Viadrina in Frankfurt and from the University of Warsaw in 2009. In 2011 he graduated with a MPhil in Russian and Eastern European Studies from the University of Oxford, where, in 2016, he also received his DPhil for a study on the life of the Russian Orientalist and colonial administrator Aleksandr A. Semenov (1873-1958). He has done extensive archival research in Tajikistan. From September 2016 he will be a post-doctoral fellow at the Higher School of Economics' Centre for Historical Research in St. Petersburg.

**Brocki, Marcin** is ethnologist and cultural anthropologist, assistant professor in the Institute of ethnology and cultural Anthropology at Jagiellonian University in Kraków. Research interests: theory in anthropology, intercultural communication, community studies, postsocialism. Recent publications treat the issue of button up perspective on postsocialist transition, intercultural values and public anthropology.

**Dumovich, Liza** is a PhD candidate in the graduate program in Social Anthropology at the Fluminense Federal University (UFF). Prior to researching the transnational character of the Hizmet community in Brazil, she studied Sunni Muslim gender performances in that country. She is the editor of the magazine "Diaspora", a member of the Middle East study Center



(NEOM) at UFF, and coordinator of the Center for Study and Research on the Middle East at Universidade Candido Mendes (Rio de Janeiro).

**Fortier, Corinne** is CNRS researcher, anthropologist and film director. Researcher 1st Class at the French National Center of Scientific Research (CNRS). Member of Social Anthropology Lab (LAS) (CNRS-EHESS-Collège de France, Paris). Bronze Medal 2005 of the French National Center of Scientific Research (CNRS). Field research in Algeria, in the Moorish society of Mauritania, in Egypt as well as research on Islamic scriptural sources related to gender, the body, misfortune and the transmission of knowledge.

Invited Fellow by the Berlin Graduate School for Muslim Cultures and Societies (Freie Universität, Berlin) and by the Zentrum Moderner Orient (ZMO) in Berlin in september-october 2011. Direction of a Seminar from 2014 to 2017 at l'EHESS, Paris : « Gender and subjectivation in the Middle East and in islam ».

**Haddad, Abeer Zeibak** is a filmmaker, theater director and actress. She teaches in this field at the Beit-Berl College. Abeer was born in Nazareth and lives in Jaffa. She received her MA in the Arts of Theatre from Tel Aviv University and then she entered a career in the arts. Amongst her theatrical work are 'Aunt Reem', and 'Chocolates' both winning numerous awards at the International Children's Play Festival in Haifa. In 2011, Abeer produced and directed her first documentary "Duma" (the first documentary film ever to be made about sexual abuse of women in Arab and Palestinian society) which received the best television and video professional production award at Urban TV 2012 in Madrid and was nominated for the best documentary at the Documentary Forum Competition. In 2013 she was part of the International Jury of the Religion Today Film Festival in Trento and other Italian cities. Her second film, "Women of Freedom" (2016) was part of Haifa International Film Festival and official selection of Human Rights Film Festival BARCELONA. "Women of Freedom" follows the stories of women, who were murdered in the name of 'honor killing'.

**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.

**Hegland, Mary Elaine** is Professor of Cultural Anthropology at Santa Clara University. Her research has been conducted mainly in Iran and among Iranians, but she has also conducted shorter periods of field research in Turkey, Afghanistan, Pakistan, India and among Iranian Americans. Dr. Hegland is the author of Days of Revolution: Political Unrest in an Iranian Village (Stanford U. Press, 2014) and has published many articles about religion, ritual,

gender, local-level politics, revolution, and change in Iran and Pakistan. She will be at the National Humanities Centre in North Carolina this next year, working on a book about the politics of religious ritual in Aliabad.

**Hertzog, Esther** is a social anthropologist and a social and feminist activist. Her book “Immigrants and Bureaucrats: Ethiopians in an Absorption center in Israel” (Berghahn, 1998) is based on the PhD thesis. Her research and teaching subjects are: Bureaucracy (of welfare, education and immigration policies); Gender issues (in politics, education, immigration, sports, the Holocaust). Publications: Prostitution, Trafficking in Women and Pornography in Israel (co-ed., 2013); Serendipity in Anthropological Research: The Nomadic Turn (co-ed., 2012); Patrons of Women: Literacy Projects and Gender Development in Rural Nepal (2011); At Teachers' Expense: Gender and Power in Israeli Education (co-ed., 2010). Perspectives on Israeli Anthropology (co-ed., 2010); Life, Death and Sacrifice: Women and Family in the Holocaust (ed., 2008).

**Hosoya, Sachiko** (PhD, RN, PHN) is a Postdoctoral Fellow in the Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. Her current study is on health and disability policies in Iran. Her PhD dissertation in Area Studies, which was an ethnography of Kahrizak Charity Care Centre in Tehran, was published in English in 2014 (‘Care, Redemption and the Afterlife: Spiritual Experiences of Bathing Volunteers in a Charity Care Center in Iran’ in Robert, L. and J. Benthall, (eds.)

**Kaivanara, Marzieh** obtained her Ph.D. (2017) in Anthropology at University of Bristol focusing on the social context that gives rise to desires for cosmetic surgery in Tehran, Iran. Her past researches represent in-depth investigations of anthropology of the body, human health and medical anthropology, social studies of biomedicine, gender studies, sexuality health policy, sexual and reproductive health, and bioethics. She published her MA research in journal of *Health, Culture and Sexuality* as “Virginitly Dilemma: Re-creating Virginitly through Hymenoplasty in Iran”. She currently collaborates with several academic journals and organisations such as *Anthropology of the Middle East*, *HARTS and Mind*, Society for Cultural Anthropology and since 2013, she is the Executive Secretary of Commission on Anthropology of the Middle East at IUAES.

**Katzir, Yael** is an independent award winning Documentary Filmmaker and Academic Professor . The Director of Cable and Satellite TV, Channel 98, aired 120 programs. A published author: *Commando – Mom*,(Diary of a mother of an infantry Soldier, TLV,1994

**Khansaheb, Ayisha**, a research assistant, is working with Professor Marzia Balzani, a research professor of anthropology, on *Culinary Life Histories: An exploration of Emirati Gender, Identity, and Nation-building through Cuisine*. Together, they aim to record the life histories and family recipes of a group of Emirati women who encountered dramatic changes over the last 50 years, and who remember life before the birth of the UAE. Ayisha's role in the project includes interviewing the women, producing an archive of their oral history, writing a research paper in the form of a master’s dissertation, as well as presenting the research at an international conference. Before joining the research assistantship program, Ayisha worked as a Program Associate in NYUAD where she spent a year training under several departments. Ayisha is a graduate of Zayed University, where she received a Bachelor's of Art in International Studies with a specialization in Culture and Society.

**Klagisz, Mateusz M.** (1982-), MA in Iranian Studies (2007): Nowoperski przekład średnioperskiego poematu *Mādīgān-ī Yōšt-ī Fryān* (New Persian Translation of Middle Persian Poem *Mādīgān-ī Yōšt-ī Fryān*); PhD in Linguistics (2013): Nowoperskie przekłady *Ardā Wīrāz Nāmag* w świetle teorii skoposu (New Persian Translations of *Ardā Wīrāz Nāmag* in the Light of the Skopos Theory). Scientific interests: Middle and New Persian language and literature, Religion Studies, Translation Studies, Afghanistan.

**Krasnowolska, Anna** studied at the Institute of Oriental Philology of the Uniwersytet Jagiellonski in Kraków, completed her PhD in 1983 and her habilitation in 1998. She was research scholar at the Ferdousi University in Mashhad in 1977-78. In 1994 she had another scholarship of the Swedish Institute for a research stay at the Uppsala University. She was director of the Institute of Oriental Philology of the Uniwersytet Jagiellonski in 1999-2002 and is head of its Department of Iranian Studies since 2000. She is also a member of the Oriental Committee of the Polish Academy of Sciences and of the Association for the study on Persianate Societies as well as on the editorial board of *Folia Orientalia*. Her main fields of research are: Persian epics, Iranian folklore, Modern Persian literature, history of Iranian Studies in Poland. Selected publications: "The Heroes of Iranian Epic Tale", in *Folia Orientalia* XXIV, 1987, 173-89; "Some Key Figures of Iranian Calendar Mythology," Cracow 1998; "Mytho-epic Patterns in Modern Persian Literature", in Proceedings of the 3rd Eur. Conference of Iranian Studies II, Wiesbaden 1999, 91-99; "Iranian Ceremonial Songs of the Winter Cycle", in *AO Acad. Scient. Hung.* 53, 2000; "Mythological Topography of Iranian Epics", in *Erzählter Raum in Literaturen der islamischen Welt*, ed. Haag-Higuchi, Szyka, Wiesbaden 2001, 19-30; "Rediscovery of Nature in Iranian Post-revolutionary Literature", "En Iran: Questions et connaissances III", Paris 2003; "Introduction to Persian Epic Poems", in *Iranica Selecta. "Studies in honour of W. Skalmowski,"* ed. v. Tongerlo, Turnhout, Belgium 2003, 121- 130.

**Lukjanowicz, Anna** obtained her MA in the Study of Contemporary Muslim Thought and Societies at Hamad Bin Khalifa University, Qatar, with her final dissertation titled: 'Pious Expats in Qatar: A Study of Migration, Race and Religion in the Gulf'. Prior to the MA program, she earned two BA degrees, in the Middle Eastern Studies and International Management at the Jagiellonian University, Poland. Most recently she completed 1-year Certificate in Arabic Language Program at Qatar University. Her research interests revolve around questions about the religion, state and society in the contemporary Gulf region. Maranlou, Sahar is the author of *Access to Justice in Iran: Women, Perceptions and Reality* published by Cambridge University Press in 2015. She is a Postdoctoral Research Officer in the Modern Middle Eastern Studies, University of Oxford. She has written extensively on topics such justice, law and society, empowerment and has taught at the University Warwick and the University of Brunel in the UK.

**Mayer, Danila** is a free-lance anthropologist, lecturer, and curator based in Vienna, Austria. Her work encompasses the research of museums and global art events, the analysis of music scenes, three decades of migration studies, and researching the city of Vienna, Austria, as a site of continuity, change, and globalisation. Dr. Mayer is a lecturer at the University of Applied Sciences, St. Poelten, and at the University of Graz; she is a member of the IUAES Commission on the Anthropology of the Middle East and the newly-found Commission on Music, Sound, and Bodily Performative Practices.

**Nawata, Hiroshi** is Professor, Graduate School of International Resource Sciences, Akita University, and Visiting Professor, National Museum of Ethnology, Osaka. He received his

Ph.D. in Human and Environmental Studies (Cultural Anthropology) from Kyoto University (2003). His major fields of interest are camel pastoral systems, coastal resource uses, Muslim trading networks, and indigenous (traditional) knowledge about rural development in arid lands of the Middle East and Africa. His major publications include *Human Resource and Engineering in the Post-Oil Era: A Look at Viable Future Societies in Japan and Oil-Rich Countries* (Shoukadoh Book Sellers, 2016), *Exploitation and Conservation of Middle East Tree Resources in the Oil Era* (Shoukadoh Book Sellers, 2013), *Dryland Mangroves: Frontier Research and Conservation* (Shoukadoh Book Sellers, 2013) etc.

**Niechcial, Paulina** is an assistant professor at the Centre for Comparative Studies of Civilisations at the Jagiellonian University in Kraków. Her main area of research includes the sociology and anthropology of religion, religious minorities, processes of identity building and the contemporary culture and society of Iran, Afganistan and Tajikistan. Her publications include a book entitled *Mniejszość zaratustriańska we współczesnym Teheranie. O tożsamości zbiorowej w kontekście dominacji szyickiej* (Zoroastrian Minority in Modern Tehran: On Collective Identity in the Context of Shi'a Domination, 2013) as well as a variety of academic articles.

**Pinto, Paulo** is Associate Professor of Anthropology and Director of the Center for Middle East Studies (NEOM) at the Universidade Federal Fluminense (UFF), Brazil. He is a member of the editorial board of several international publications, and has advised the first generation of Brazilian anthropologists who did fieldwork in the Middle East. His main topics are: the anthropology of Islam, pilgrimage and sacred territories, Sufism, Shi'ism, Nationalism and ethnicity, and Arab diasporas. He has done fieldwork in Syria, Iraq, Tunisia, Morocco, Brazil and Paraguay, and authored many books and articles on Muslims and the Middle East.

**Rahmani, Jabbar** is Assistant Professor of Anthropology and the deputy of the Institute for social and cultural studies, Tehran. His field work has been in India and Iran. He has worked on Islamic rituals, particularly mourning rituals of Muharram among Shia communities. Dr. Rahmani's publications, in Persian, deal with *Mourning Rituals of Muharram in Iran (1979-2015)*; *Myth and Rituals in Shia Culture*; *Shia Rituals in North India*; *Historical development of Islamic Culture in India*. Currently he is conducting research about religiosity and higher education in Iran.

**Roche, Sophie** is currently leading the junior research group "The Demographic Turn in the Junction of Cultures" at the Cluster of Excellence "Asia and Europe in a Global Context" at the University of Heidelberg. She was a researcher at the Max Planck Institute for Social Anthropology in Germany and received her PhD from the Martin-Luther University Halle-Wittenberg in 2010. She then joined the Center for Modern Oriental Studies in Berlin in 2010 with a project on jihad in text and context. The resulting book manuscript "The Faceless Terrorist. A Cultural Enquiry of Jihad" is under review with HeiUP. In 2016 she accomplished her habilitation at the University of Heidelberg. She has extensive ethnographic experiences in Tajikistan since 2002, in Russia among Migrants from Central Asia since 2010 and among Muslims in Germany since 2014. Beside classic ethnographic methods, she developed socio-demographic methods for social anthropology and biographical approach for transcultural studies. She has authored several articles that contextualize Tajiks within theoretical debates such as conflict studies, transcultural studies, and Islam in Europe and Russia and Soviet ethnography. She has been awarded visiting scholarships by the Institute d'études de l'islam et des sociétés du monde musulman (IISMM) and the Fondation Maison Science de l'Homme (FMSH) both in Paris. She is author of the monograph 'Domesticating

youth: Youth Bulges and their Socio-Political Implications in Tajikistan' (Berghahn Books 2014) and edited the volumes "Central Asian Intellectuals on Islam: Between Scholarship, Politics and Identity" (2014) and "The Family in Central Asia: New Research Perspectives" (2017).

**Rodziewicz, Magdalena** Ph.D. in Iranian Studies - from 2009 works as an Assistant Professor at the Department of Iranian Studies, Faculty of Oriental Studies, University of Warsaw, Poland. Her fields of study are: Contemporary Iranian Religious and Philosophical Thought, Iranian Religious Intellectualism, Modern Shi'a Theology, Persian Ethics, Shi'a Ethical Doctrine, Contemporary Iranian Society.

**Saidi, Saideh** is a research fellow at Institute for Middle East Strategic Studies in Tehran. She received her doctorate with honors in Anthropology and Cultural Studies from Bremen University. She teaches at Shahid Beheshti University and University of Science and Culture in various disciplines such as cultural anthropology and sociology of migration. Her recent publications include forthcoming book *Juggling Between Two Worlds: Sociocultural Change in Afghan Immigrant Women's Identity in Germany* (LIT Verlag 2017). Her research interests include analysis the relation between international migration and Afghan family dynamics and their identity through the anthropological lens in two main receiving countries in Europe (Germany) and Asia (Iran).

**Saglam, Erol** has completed his doctoral research at Birkbeck, University of London in early 2017 with his anthropological study on Romeika-speaking communities of Trabzon, Turkey. His analysis explores processes of subjectivation across a number of socio-political registers, at the intersections of gender, national identity, memory, religion, and state practices. His research interests include psychoanalysis, masculinities, subjectivity, treasure hunts, conspiracies, and Islamic pieties.

**Sato, Marie** received her M.A. and Ph.D. in Area Studies at Kyoto University, where she was a JSPS research fellow (DC2). Her doctoral research was concerned with socio-ecological/geographical change especially in urban settings and local grass roots organizations, so-called Islamic NGOs, relating to refugee influx. Her regional specialization has subsequently focused in East Arab states particularly Jordan, where she continues to work on issues around urban politics and state-society relations, charity, and migration. She is currently a lecturer in Kyoto University of Art & Design and Kyoto University, as well as JSPS research fellow (PD) based in Ritsumeikan University (Kyoto, JAPAN).

**Schiocchet, Leonardo** earned his PhD in anthropology from Boston University and is currently a researcher of the Austrian Academy of Sciences Institute for Social Anthropology (ISA), in Vienna. He is a coordinator of the transnational Refugee Outreach and Research Network (ROR-n), and Assistant Editor to *Anthropology of the Contemporary Middle East and Central Eurasia* (ACME). He is also a member of the advisory board of *al-Irfan* (Morocco/Argentina), of the academic editorial board of *Prace Etnograficzne* (Krakow, Poland) and *Ipsis Libanis* (Brazil/Lebanon), and of the international review board of *Critique and Humanism* (Bulgaria). His broad research program primarily investigates social belonging dynamics among Palestinians in the world.

**Sela, Rona** is a curator and researcher of visual history and a lecturer at Tel Aviv University. Her research focuses on the visual historiography of the Israeli-Palestinian conflict, Palestinian photography, colonial Zionist/Israeli photography, colonial Zionist/Israeli

archives, human rights violation, plunder and looting of Palestinian archives and their subjugation to repressive colonial mechanisms, and on constructing alternative postcolonial archives. She also researches the development of alternative visual practices connected to civil society systems, asking to replace the old Israeli official gatekeepers. She recently directed a film entitled *Looted and Hidden: Palestinian Archives in Israel* (2017). For more information, visit [www.ronasela.com](http://www.ronasela.com).

**Shahshahani, Soheila** is associate professor and head of the department of Social Sciences at Shahid Beheshti University in Tehran, Iran. She is editor of *Anthropology of the Middle East* (in English and French) and *Culture and Human Being* (in Persian). She received her doctorate from the New School for Social Research in New York in 1981. She was Vice-President of the International Union of Anthropological and Ethnological Sciences and the Chair of the Commission on Anthropological Dimensions of Global Change of the same Union. In 2009 she established Commission on the Middle East and has been Chair person of this Commission of the IUAES. She is author of *The Four Seasons of the Sun* (1987), an ethnography of women of Oyun, a sedentarized village of the Mamassani pastoral nomads of Iran, *A Pictorial History of Iranian Headdresses* (1995), *Meymand, We Were One People One territory*, an ethnographic study of a grotto-village (2005), guest editor of *Nomadic Peoples, Nomads and Nomadism in Postrevolutionary Iran* (Vol 7, No.2, 2003) and editor of *Body as Medium of Meaning* (2004), *Cities of Pilgrimage* (2009) and author of many articles in English and Persian. Interview with her in *American Anthropologist* entitled "Interview with Iranian Anthropologist..." is [onlinelibrary.wiley.com/doi/10.1111.aman.12534.abstract](http://onlinelibrary.wiley.com/doi/10.1111.aman.12534.abstract).

**Shively, Kim** is professor of anthropology in the Department of Anthropology and Sociology at Kutztown University of Pennsylvania, USA. Dr. Shively received a B.A. in religious studies at the University of Chicago, a Master's of Theological Studies at the Harvard Divinity School, and a PhD in anthropology at Brandeis University. Since 1997 she has conducted studies on the relationship between secular state policy and popular religious practice in Turkey. She is currently working on a research project investigating faith-based philanthropic activities among Turks living in Turkey and the United States, with a special focus on the Hizmet movement. Dr. Shively is president of the Association for Middle East Anthropology of the Middle East Studies Association.

**Suzuki, Yuko** PhD from Ecole des Hautes Etudes en Sciences Sociales à Paris, Social anthropology. Former post-doctoral researcher attached to UMR7528 (Mondes Iranien et indien) in France. Will be teaching in the Unity of Sciences and researches, University of Azad in Tehran, Iran.

**Takao, Kenichiro** is a PD research fellow of Japan Society for the Promotion of Science/ The Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. He graduated and got his Th.D (Doctor of Theology) in 2014, from Doshisha University at Kyoto, with the dissertation on Sufism in Modern Syria. From 2011-13, he worked at the Embassy of Japan in Saudi Arabia as a researcher, and made research on the Committee for the Promotion of Virtue and the Prevention of Vice, that is called often "religious police." Since 2016, after taking his present position, he started the comparative research of "religious police" seen in the contemporary Muslim societies, such as that of Saudi Arabia, "Islamic State"(that is called "Da'ish"), Indonesia (Aceh province), and Iran.

**Takaoka, Yutaka** is a Senior Research Fellow, the Middle East Research Institute of Japan, Tokyo since 2014. She was Visiting Research Fellow, at the Middle East Research Institute of Japan during 2003-2006, Research Fellow, at the Middle East Research Institute of Japan during 2006-2008, Research Assistant, at Sophia University 2008-2011, and Research Fellow, at the Middle East Research Institute of Japan, Tokyo, Japan during 2011-2014. She has published “The Role of Tribes in Contemporary Syrian politics and Society: An Analysis of Tribes in the Euphrates River Region and al-Jazeera Region Tokyo” in *Sangen-sha* in 2012 in Japanese.

**Tani, Kenichi** is doctoral student of Hitotsubashi University, Japan. He was born in Tokyo, Japan in 1987. Through his trip to Middle eastern countries, Turkey, Syria, Lebanon, Jordan, Egypt, Iran and UAE during his undergraduate years, he was fascinated by people and their warm culture, which is completely opposite of Japanese. Especially Iranian hospitality struck him. After getting MSc in Social Anthropology at Hitotsubashi University (2013), to stay and to do fieldwork in Iran, first he went to Tehran and learned Persian. After that he went to Tehran University and got MA in Iranian studies (2017). He finished his master thesis in Persian. Now he came back to Japan and studies Social Anthropology for PhD in Hitotsubashi University. He loves traveling and visited most of cities in Iran by using Couchsurfing. He is also gourmand and especially prefer Iranian Kebab. He is now focusing on people’s beliefs and rituals in Tehran. He is also interested in Shi’i Islam, Iranian behavior and habitual practice, Nationalism, Secularization, Modernity, Ethnic minority and so on.

**Tayebinia, Mehri** has a PhD in cultural sociology and she works in institute for Management and Planning Studies, Iran. Her research topic is identity of women in Iran. Her published articles include ‘The Relationship between Religion and Culture in Cultural Policy-Making’ (*International Journal of Humanities and Cultural Studies*); ‘University and Reflexive Female Identity in Iran’ (*Proceeding of the 4th Global Summit on Education, 2016*). Her present research is on the influence of higher education and employment on women’s reflexive identity in the redefinition of spirituality

**Tremayne, Soraya** is a social anthropologist and the Founding Director of the Fertility and Reproduction Studies Group (FRSG) and a Research Associate at the School of Anthropology, University of Oxford. She is the Founding convener of the seminar series on Women’s Rights in the Middle East at the Middle East Centre, at St. Antony’s College, University of Oxford. She was formerly the Director of the International Gender Studies at the Department for International Development Studies, University of Oxford. She is the Founding co-series editor of the Fertility, Reproduction, and Sexuality series, with Berghahn books. She served on the Council of the Royal Anthropological Institute between 1993 and 2014, as a Council member.

**Williamson Fa, Stefan** is a PhD candidate in the department of Social Anthropology at University College London. His research interests include Shi’ah studies, the anthropology of Islam and the role of sound in ritual and religious expression, particularly in Anatolia, Central Asia and the Caucasus.

**Yamagishi, Tomoko** is Professor at School of Political Science and Economics in Meiji University, Tokyo, to deliver lectures of “Cultural Studies Theories” and “Area Study of West Asia”. She earned her M.A. and Ph.D. from University of Tokyo, Komaba, Graduate School of Arts and Sciences. She was the first female guest Japanese student of Tehran University after its reopening in 1990-1992. She has been working on identity politics and image

construction in Middle East, and has written a variety of articles including Shi'ite mourning ceremony, modern history, and contemporary issues. She is a board member of Japan Association of Middle East Studies, and a reviewer for International Society for Iranian Studies. Her current research program is "Iranian Networking; its genealogy, social and political implications" supported by JSPS grant.

**Yazdani, Nasim** has conducted research on cultural and mythical landscapes, and has been involved in socio-cultural research in the capacity of a historical and field research on Persian and Australian landscapes and the use and perception of urban parks by ethnic minority and immigrant groups. Her work is driven by a focus on the ways that landscape architecture interacts with human identity which has shaped her approach in landscape research. Nasim has also conducted research in relation to cultural landscape planning and design in her Master project, and is involved in teaching and research in association with cultural & human geography, environmental challenges, urban spaces, and multiculturalism. Her areas of interest comprise urban environment and ethnicity, human geography, urban history, cultural landscape, community attitudes, and environmental behaviour in multicultural urban public spaces.

**Zadrožna, Anna** is a PhD Candidate in Anthropology at the University of Oslo. Her doctoral dissertation explores the ways in which Muslims from Macedonia construct and perform their identifications at different levels of intimacy and in the context of transnational migration between Macedonia and Turkey. Previously affiliated at Yeditepe University where she has held a TÜBİTAK-BİDEB fellowship and the University of Warsaw, she has conducted research in Macedonia, Turkey and Italy. Her research interests include trans-national migration and belonging, European Islam, gender, memories and emotions. Her most recent publication is: *Reconstructing the Past in a Post-Ottoman Village: Turkishness in a Transnational Context*. Nationalities Papers: The Journal of Nationalism and Ethnicity. March 2017, DOI: 10.1080/00905992.2017.1287690

**Zaker, Farniyaz** is an Iranian-born UK based artist and scholar. Her art practice and writing is located between architectural theory and gender studies and largely deals with the nexus of body, society and place. She has been the recipient of numerous grants and awards. In 2011 she was awarded the Lamb and Flag scholarship from the University of Oxford, which enabled her to pursue a Doctor of Philosophy in Fine Art (Theory and Practice). Farniyaz has exhibited her art practice internationally in galleries and museums, including Etemad Gallery - UAE, The Ashmolean Museum - UK, Mark Rothko Museum - Latvia, and Sharjah Contemporary Art Museum - UAE. Additionally, she has published in journals and newspapers, including Home Cultures, Theory Culture & Society, Oculus, The Journal of the Edgar Wind Society For Art History and Cumhuriyet, on subjects in the fields of architectural history and theory, fine art and gender studies. Farniyaz is represented by Pi Artworks Gallery (London and Istanbul), and she is teaching at the Oriental Institute of the University of Oxford.



### **\*Meeting Place Guideline**

**Kraków** is one of Poland's major cities, a former capital of Polish kingdom. It has a convenient transportation infrastructure and links to Polish major cities as well as other European cities, as i.e. Frankfurt am Main, Munich, London, Rome, Prague, Budapest, Vienna, Lviv.

The detailed tourist information about Kraków can be found at [www.krakow.pl/english/](http://www.krakow.pl/english/)

**The Jagiellonian University** in Krakow was established in 1364, as the second university in Central Europe, after Prague in 1348. Soon afterwards other universities were established in the area: in Vienna (1365), Pécs (1367), Erfurt (1379) and Heidelberg (1386). Among the numerous notable alumni of the university are Nicolaus Copernicus, Pope John Paul II and two Nobel Prize winners, Ivo Andrić and Wisława Szymborska. Jagiellonian University teaches about 50,000 students. Today it is ranked the best university in Poland.

**The Venue:** Gołębia 24, The Main Building of the University, Aula (2nd floor)

#### **Institute of Ethnology and Cultural Anthropology**

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#### **Institute of Ethnology and Cultural Anthropology**

The teaching of ethnology at Jagiellonian University began in 1851, but as a formal institution ethnology was introduced in 1926, with an establishment of the Department of Slavic Ethnography under the supervision of Professor Kazimierz Moszyński, after Bronislaw Malinowski refused to take up this position. In 1995, the Department of Slavic Ethnography was replaced by the Institute of Ethnology, later renamed to the Institute of Ethnology and Cultural Anthropology.

The disparate denomination of the discipline in Poland, ethnology and cultural anthropology may be confusing. There are two reasons for this duality: historical (naming tradition of the discipline in Europe) and content-based (owing to the statutory scope of a discipline and the numerous manners in which it can be practised). In everyday academic practice we use the two terms interchangeably. However, common usage assumes the term ethnology to have a closer connection to research on European and non-European folk cultures, while cultural anthropology, in addition to its 'classical' areas of research, encompasses a wider spectrum of contemporary cultural phenomena.

We define anthropology not through considering it as a specific area of research (distinguished on geographical, national, class or other groupings), but through a particular **way of looking at** a cultural/social reality. To put it briefly, this way of looking involves "making strange" the familiar; in other words, being 'constructively surprised' by what a given culture considers to be usual, natural and granted. Through this approach to the essence of anthropology, every phenomenon incorporated into a culture becomes a potential subject of reflection, at which point it is not the subject that will determine the essence of our discipline, but rather our particular attitude towards the subject.

Regardless of how we define the tasks and duties of our discipline, one thing seems obvious: ethnology/cultural anthropology practised in our Institute is an empiric science. The generalisations it formulates are always founded on an empirical fact, be this a belief held in an African village, a touristic ritual observed on Krakow's Main Square, or a blog entry.

In our Institute we undertake a wide variety of research projects. Among these are: ethnic identity, mobility and minority studies (Norway, Iceland, Canada, Ukraine, Romania, Poland), folk religiosity (Poland, Ghana), urban subcultures (Serbia, Poland), socialism and postsocialism (Poland), women NGO's (India), II WW anthropology, and the ethnography of museums. There are also anthropological papers well established in familiar areas of contemporaneity, such as the role of particular objects in culture, tourist practices, advertising strategies, travel writing, the world of Facebook, zoological gardens, deportation holding cells, photographic archives, and so on.

In our institute, we not only encourage students to tackle new intellectual challenges, but we also strive to equip them with reliable methodological tools and fieldwork practice (both in Poland and abroad, i.e. in Belarus, UK, Ethiopia). We offer a unique (on the national scale) course of studies in the Theory of Culture (i.e. phenomenology, hermeneutics, ethnomethodology, semiotics, cognitivism and poststructuralism), as well as topical studies (e.g. Anthropology of Politics, Visual Anthropology and Applied Anthropology). Students' thesis projects are supervised by academic staff with experience acquired from national and international research (in Europe, North America and Africa) and courses and lectures given at European and American universities.

We treat anthropology not just an academic discipline; in fact, we assume it constitutes something between a mission and a calling, as anyone who has had even a brief contact with it know s well.