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1EMSS2 - LEE HERRING

An Iranian scholar chronicles the life and legacy of the last Shah of Iran, including his role in the creation of the modern Islamic republic.

Rumour and speculation in Iran have been rife for generations that the BBC has had a hand in every political upheaval in the country. In this vein the BBC has become a notable element in the complex and tortured narrative of Anglo-Iranian relations. The BBC Persian Service was initially developed in 1940 to prepare and broadcast British war-time propaganda. And it has since been seen by many in Iran as an integral part of British policy-making in the region. Thirty years ago, the Shah of Iran regarded the BBC Persian Service radio as his 'enemy number one' and held it responsible for promoting the revolution of 1979. Only a couple decades earlier, the BBC Persian Service was widely accused for having been complicit in the CIA-led 1953 coup against Prime Minister Mohammad Musaddiq. And a decade earlier, the BBC Persian Service was strongly linked to the British-planned removal of Reza Shah in 1941. The BBC Persian service has frequently been perceived as an entity which was not simply a vehicle to record the changes occurring in Iran and throughout the Middle East, but rather an active agent of change. In this book, Annabelle Sreberny and Massoumeh Torfeh track the history of the BBC Persian Service, critically analysing both the assumptions that the BBC is a standard bearer for objective reporting and representations of it as a simple tool of Western interests. Also examining the history of relations between the Foreign Office and the BBC Persian Service, they demonstrate that these have never been pre-defined or rigid. Instead, they explore how both institutions have moved from an interest in what can crudely be called state-orchestrated 'propaganda' to a more subtle advocacy of fair and balanced journalism as the best agent of British values and influence.

Prozak Diaries is an analysis of emerging psychiatric discourses in post-1980s Iran. It examines a cultural shift in how people interpret and express their feeling states, by adopting the language of psychiatry, and shows how experiences that were once articulated in the richly layered poetics of the Persian language became, by the 1990s, part of a clinical discourse on mood and affect. In asking how psychiatric dialect becomes a language of everyday, the book analyzes cultural forms created by this clinical discourse, exploring individual, professional, and generational cultures of medicalization in various sites from clinical encounters and psychiatric training, to intimate interviews, works of art and media, and Persian blogs. Through the lens of psychiatry, the book reveals how historical experiences are negotiated and how generations are formed. Orkideh Behrouzan traces the historical circumstances that prompted the development of psychiatric discourses in Iran and reveals the ways in which they both reflect and actively shape Iranians' cultural sensibilities. A physician and an anthropologist, she combines clinical and anthropological perspectives in order to investigate the gray areas between memory and everyday life, between individual symptoms and generational remembering. Prozak Diaries offers an exploration of language as experience. In interpreting clinical and generational narratives, Behrouzan writes not only a history of psychiatry in contemporary Iran, but a story of how stories are told.

Kate Millett was already an icon of American feminism when she went to Iran in 1979. She arrived just weeks after the Iranian Revolution, to join Iranian women in marking International Women's Day. Intended as a day of celebration, the event turned into a week of protests. Millett, armed with film equipment and a cassette deck to record everything around her, found herself in the middle of demonstrations for women's rights and against the mandatory veil. Listening to the revolutionary soundscape of Millett's audio tapes, Negar Mottahedeh offers a new interpretive guide to Revolutionary Iran, its slogans, habits, and women's movement—a movement that, many claim, Millett never came to understand. Published with the fortieth anniversary of the Iranian Revolution and the women's protests that followed on its heels, *Whisper Tapes* re-introduces Millett's historic visit to Iran and lays out the nature of her encounter with the Iranian women's movement.

The Islamic Republic of Iran faced a favorable strategic environment following the US invasions of Afghanistan in 2001 and Iraq in 2003. Its leadership attempted to exploit this window of opportunity by assertively seeking to expand Iran's interests throughout the Middle East. It fell far short, however, of fulfilling its long-standing ambition of becoming the dominant power in the Persian Gulf and a leading regional power in the broader Middle East. In *Squandered Opportunity*, Thomas Juneau develops a variant of neoclassical realism, a theory of foreign policy mistakes, to explore the causes and consequences of Iran's sub-optimal perfor-

mance. He argues that while rising power drove Iranian assertiveness—as most variants of realism would predict—the peculiar nature of Iran's power and the intervention of specific domestic factors caused Iran's foreign policy to deviate, sometimes significantly, from what would be considered the potential optimal outcomes. Juneau explains that this sub-optimal foreign policy led to important and negative consequences for the country. Despite some gains, Iran failed to maximize its power, its security and its influence in three crucial areas: the Arab-Israeli conflict; Iraq; and the nuclear program. Juneau also predicts that, as the window of opportunity steadily closes for Iran, its power, security, and influence will likely continue to decline in coming years.

Despite the relative calm apparent in Iran today, there is unmistakable evidence of political, social, and cultural ferment stirring beneath the surface. The authors of *Politics and Culture in Contemporary Iran*—a unique group of scholars, activists, and artists—explore that unrest and its challenge to the legitimacy and stability of the present authoritarian regime. Ranging from political theory to music, from human rights law to social media, their contributions reveal the tenacious and continually evolving forces that are at work resisting the status quo.

Iranian history was long told through a variety of stories and legend, tribal lore and genealogies, and tales of the prophets. But in the late nineteenth century, new institutions emerged to produce and circulate a coherent history that fundamentally reshaped these fragmented narratives and dynastic storylines. Farzin Vejdani investigates this transformation to show how cultural institutions and a growing public-sphere affected history-writing, and how in turn this writing defined Iranian nationalism. Interactions between the state and a cross-section of Iranian society—scholars, schoolteachers, students, intellectuals, feminists, and poets—were crucial in shaping a new understanding of nation and history. This enlightening book draws on previously unexamined primary sources—including histories, school curricula, pedagogical materials, periodicals, and memoirs—to demonstrate how the social locations of historians writ broadly influenced their interpretations of the past. The relative autonomy of these historians had a direct bearing on whether history upheld the status quo or became an instrument for radical change, and the writing of history became central to debates on social and political reform, the role of women in society, and the criteria for citizenship and nationality. Ultimately, this book traces how contending visions of Iranian history were increasingly unified as a centralized Iranian state emerged in the early twentieth century.

In the essays collected here, Abbas Milani uses an impressive array of cross-disciplinary Western and Iranian theories and texts to investigate the crucial question of modernity in Iran today. He offers a wealth of new insights into the thousand-year-old conflict in Iran between the search for modernity and the forces of religious obscurantism. The essays trace the roots of Shiite Islamic fundamentalism and offer illuminating accounts of the work of Iranian intellectuals -- both men and women -- and their artistic movements as they struggle to find a new path toward a genuine modernity in Iran that is congruent with Iran's rich cultural heritage. This book challenges the hitherto accepted theory that modernity and its related concepts of democracy and freedom are Western in essence. It also demonstrates that Iran and the West have more that brings them together than separates them in their search for such modern ideals as rationalism, the rule of law, and democracy.

This critical review of the history of America's relations with Iran shows how little of the two countries' long and complicated relationship is reflected in the foundational axioms of the "Great Satan" myth. The author explains why meaningful and equitable relations can begin only after the two nations have arrived at a common, critical, and accurate reading of the past.

This book provides a comprehensive overview of Iran's political economy since the 1979 revolution and examines the country's energy sector.

Some of the most fascinating human epochs lie in the borderlands between history and mystery. So it is with the life of Cyrus the Great, founder of the Persian Empire in the sixth century B.C. By conquest or gentler means, he brought under his rule a dominion stretching from the Aegean Sea to the Hindu Kush and encompassing some tens of millions of people. All across this immense imperium, he earned support and stability by respecting local customs and religions, avoiding the brutal ways of tyranny, and efficiently administering the realm through provincial governors. The empire would last another two centuries, leaving an indelible Persian imprint on much of the ancient world. The Greek chronicler Xenophon, looking back from a distance of several generations, wrote: "Cyrus did indeed eclipse all other monarchs, before or

since." The biblical prophet Second Isaiah anticipated Cyrus' repatriation of the Jews living in exile in Babylon by having the Lord say, "He is my shepherd and will accomplish all that I please." Despite what he achieved and bequeathed, much about Cyrus remains uncertain. Persians of his era had no great respect for the written word and kept no annals. The most complete accounts of his life were composed by Greeks. More fragmentary or tangential evidence takes many forms - among them, archaeological remains, administrative records in subject lands, and the always tricky stuff of legend. Given these challenges, *Discovering Cyrus: The Persian Conqueror Astride the Ancient World* is a remarkable feat of portraiture. In his vast sweep, Reza S. Zarghamee draws on sources of every kind, painstakingly assembling detail, and always weighing evidence carefully where contradictions arise. He describes the background of the Persian people, the turbulence of the times, and the roots of Cyrus' policies. His account of the imperial era itself delves into religion, military methods, commerce, court life, and much else besides. The result is a living, breathing Cyrus standing atop a distant world that played a key role in shaping our own.

In *Beholding Beauty: Sa'di of Shiraz and the Aesthetics of Desire in Medieval Persian Poetry*, Domenico Ingenito explores the understudied connections between eroticism, spirituality, and politics in the lyric poetry of 13th-century literary master Sa'di Shirazi.

Investigates the emerging, new sexual culture of Iranian youth, in which sexuality represents freedom and engaging in sex can be considered political activism.

How do countries become dictatorships? In this book, Fathali M. Moghaddam presents his "springboard model" of dictatorship, derived from both a substantive analysis of the common structures underlying dictatorial regimes and his own personal experience of life in a modern dictatorship.

Examines the last forty years of Iranian and Middle-Eastern history through the prism of the Green Uprisings of 2009.

With democracy in decline, authoritarian governments are staging a comeback around the world. Over the past decade, illiberal powers have become emboldened and gained influence within the global arena. Leading authoritarian countries—including China, Iran, Russia, Saudi Arabia, and Venezuela—have developed new tools and strategies to contain the spread of democracy and challenge the liberal international political order. Meanwhile, the advanced democracies have retreated, failing to respond to the threat posed by the authoritarians. As undemocratic regimes become more assertive, they are working together to repress civil society while tightening their grip on cyberspace and expanding their reach in international media. These political changes have fostered the emergence of new counternorms—such as the authoritarian subversion of credible election monitoring—that threaten to further erode the global standing of liberal democracy. In *Authoritarianism Goes Global*, a distinguished group of contributors present fresh insights on the complicated issues surrounding the authoritarian resurgence and the implications of these systemic shifts for the international order. This collection of essays is critical for advancing our understanding of the emerging challenges to democratic development. Contributors: Anne Applebaum, Anne-Marie Brady, Alexander Cooley, Javier Corrales, Ron Deibert, Larry Diamond, Patrick Merloe, Abbas Milani, Andrew Nathan, Marc F. Plattner, Peter Pomerantsev, Douglas Rutzen, Lilia Shevtsova, Alex Vatanka, Christopher Walker, and Frederic Wehrey

The *Discovery of Iran* examines the history of Iranian nationalism afresh through the life and work of Taghi Arani, the founder of Iran's first Marxist journal, *Donya*. In his quest to imagine a future for Iran open to the scientific riches of the modern world and the historical diversity of its own people, Arani combined Marxist materialism and a cosmopolitan ethics of progress. He sought to reconcile Iran to its post-Islamic past, rejected by Persian purists and romanticized by their traditionalist counterparts, while orienting its present toward the modern West in all its complex and conflicting facets. As Ali Mirsepassi shows, Arani's cosmopolitanism complicates the conventional wisdom that racial exclusivism was an insoluble feature of twentieth-century Iranian nationalism. In cultural spaces like *Donya*, Arani and his contemporaries engaged vibrant debates about national identity, history, and Iran's place in the modern world. In exploring Arani's short but remarkable life and writings, Ali Mirsepassi challenges the image of Interwar Iran as dominated by the Pahlavi state to uncover fertile intellectual spaces in which civic nationalism flourished.

Completed in 1938, the Trans-Iranian Railway connected Tehran to Iran's two major bodies of water: the Caspian Sea in the north and the Persian Gulf in the south. Iran's first national railway, it produced and disrupted various kinds of movement—voluntary

and forced, intended and unintended, on different scales and in different directions—among Iranian diplomats, tribesmen, migrant laborers, technocrats, railway workers, tourists and pilgrims, as well as European imperial officials alike. Iran in Motion tells the hitherto unexplored stories of these individuals as they experienced new levels of mobility. Drawing on newspapers, industry publications, travelogues, and memoirs, as well as American, British, Danish, and Iranian archival materials, Mikiya Koyagi traces contested imaginations and practices of mobility from the conception of a trans-Iranian railway project during the nineteenth-century global transport revolution to its early years of operation on the eve of Iran's oil nationalization movement in the 1950s. Weaving together various individual experiences, this book considers how the infrastructural megaproject reoriented the flows of people and goods. In so doing, the railway project simultaneously brought the provinces closer to Tehran and pulled them away from it, thereby constantly reshaping local, national, and transnational experiences of space among mobile individuals.

The politics of music -- The nightingale rebels -- The musical guide : Mohammad Reza Shajarian -- Revolution and ruptures -- Opening the floodgates to pop music : Alireza Assar -- Rebirth of independent music -- Purposefully "fâlsh" : Mohsen Namjoo -- Going underground -- Rap-e Farsi : Hichkas -- The music of politics

The developments of early 2011 changes the political landscape of the Middle East. But even as urgent struggles continue, it remains clear that authoritarianism will survive this transformational moment. The study of authoritarian governance, therefore, remains essential for our understanding of the political dynamics and inner workings of regimes across the region. This volume considers the Syrian and Iranian regimes—what they share in common and what distinguishes them. Too frequently, authoritarianism has been assumed to be a generic descriptor of the region and differences among regimes have been overlooked. But as the political trajectories of Middle Eastern states diverge in years ahead, with some perhaps consolidating democratic gains while others remaining under distinct and resilient forms of authoritarian rule, understanding variations in modes of authoritarian governance and the attributes that promote regime resilience becomes an increasingly urgent priority.

A masterpiece of Persian literature illustrated by 207 Persian, Turkish, Afghan and Indo-Pakistani miniatures from the fourteenth to the seventeenth centuries, from public and private collections from around the world

Alternative Iran offers a unique contribution to the field of contemporary art, investigating how Iranian artists engage with space and site amid the pressures of the art market and the state's regulatory regimes. Since the 1980s, political, economic, and intellectual forces have driven Iran's creative class toward increasingly original forms of artmaking not meant for official venues. Instead, these art forms appear in private homes with "trusted" audiences, derelict buildings, leftover urban zones, and remote natural sites. These unusual cultural scenes are not only sites of personal encounters, but also part of the collective experience of Iran's citizens. Drawing on interviews with over a hundred artists, gallerists, theater experts, musicians, and designers, Pamela Karimi throws into sharp relief extraordinary art and performance activities that have received little attention outside Iran. Attending to nonconforming curatorial projects, independent guerrilla installations, escapist practices, and tacitly subversive performances, Karimi also discloses the push-and-pull games between the art community and the authorities, and discusses myriad instances of tentative coalition as opposed to outright partnership or uncompromising resistance. Illustrated with more than 120 full-color images, this book provides entry into Iran's unique artistic experiences without catering to voyeuristic curiosity around Iran's often-perceived "underground" culture.

For centuries, Persian was the language of power and learning across Central, South, and West Asia, and Persians received a particular basic education through which they understood and engaged with the world. Not everyone who lived in the land of Iran was Persian, and Persians lived in many other lands as well. Thus to be Persian was to be embedded in a set of connections with people we today consider members of different groups. Persianate selfhood encompassed a broader range of possibilities than contemporary nationalist claims to place and origin allow. We cannot grasp these older connections without historicizing our conceptions of difference and affiliation. Mana Kia sketches the contours of a larger Persianate world, historicizing place, origin, and selfhood through its tradition of proper form: *adab*. In this shared culture, proximities and similarities constituted a logic that distinguished between people while simultaneously accommodating plurality. *Adab* was the basis of cohesion for self and community over the turbulent eighteenth century, as populations dispersed and centers of power shifted, disrupting the circulations that linked Persianate regions. Challenging the bases of protonationalist community, *Persianate Selves* seeks to make sense of an earlier trans-regional Persianate culture outside the anachronistic shadow of nationalisms.

Iran is home to the largest Jewish population in the Middle East, outside of Israel. At its peak in the twentieth century, the population numbered around 100,000; today about 25,000 Jews live in Iran. *Between Iran and Zion* offers the first history of this vibrant

community over the course of the last century, from the 1905 Constitutional Revolution through the 1979 Islamic Revolution. Over this period, Iranian Jews grew from a peripheral community into a prominent one that has made clear impacts on daily life in Iran. Drawing on interviews, newspapers, family stories, autobiographies, and previously untapped archives, Lior B. Sternfeld analyzes how Iranian Jews contributed to Iranian nation-building projects, first under the Pahlavi monarchs and then in the post-revolutionary Islamic Republic. He considers the shifting reactions to Zionism over time, in particular to religious Zionism in the early 1900s and political Zionism after the creation of the state of Israel. And he investigates the various groups that constituted the Iranian Jewish community, notably the Jewish communists who became prominent activists in the left-wing circles in the 1950s and the revolutionary Jewish organization that participated in the 1979 Revolution. The result is a rich account of the vital role of Jews in the social and political fabric of twentieth-century Iran.

Drawing on Iran's history and its relations with great powers and regional neighbours, this book addresses the question of how much continuity and/or change there is in Iranian international relations since the Iranian revolution. Iran has often been at the centre of the political debate on both the Gulf region and the transatlantic relations. Following the Trump administration's withdrawal from the Viennese nuclear agreement in May 2018 signed by the five permanent members of the UN-Security Council, the relationship between Iran and the world entered a new phase. With high expectations within Iran for improved relations with Europe, the this book calls for a new and innovative approach to be undertaken by the Iranian leadership towards the US, Europe and Asia if Iran is to find a role for itself within regional and international structures. Exploring power relations, negotiations, the role of international institutions and international law, the contributors consider the relations among central powers that influence Iran's internal and external affairs; and examine Iran's domestic motives and role in the local and regional context. This book will be of interest to scholars and students of Politics, International Relations, Iranian Politics, Iranian Foreign Policy. It may also provide insights for policymakers, journalists, and the military.

In Misagh Parsa's view, the outlook for democracy in Iran is stark. Gradual reforms will not be sufficient for real change: the government must fundamentally rethink its commitment to the role of religion in politics and civic life. For Iran to democratize, the options are narrowing to a single path: another revolution.

The 1979 revolution fundamentally altered Iran's political landscape as a generation of inexperienced clerics who did not hail from the ranks of the upper class—and were not tainted by association with the old regime—came to power. The actions and intentions of these truculent new leaders and their lay allies caused major international concern. Meanwhile, Iran's domestic and foreign policy and its nuclear program have loomed large in daily news coverage. Despite global consternation, however, our knowledge about Iran's political elite remains skeletal. Nearly four decades after the clergy became the state elite par excellence, there has been no empirical study of the recruitment, composition, and circulation of the Iranian ruling members after 1979. *Postrevolutionary Iran: A Political Handbook* provides the most comprehensive collection of data on political life in postrevolutionary Iran, including coverage of 36 national elections, more than 400 legal and outlawed political organizations, and family ties among the elite. It provides biographical sketches of more than 2,300 political personalities ranging from cabinet ministers and parliament deputies to clerical, judicial, and military leaders, much of this information previously unavailable in English. Providing a cartography of the complex structure of power in postrevolutionary Iran, this volume offers a window not only into the immediate years before and after the Iranian Revolution but also into what has happened during the last four turbulent decades. This volume and the data it contains will be invaluable to policymakers, researchers, and scholars of the Middle East alike.

This site, begun at Stanford University, provides detailed information about the country of Iran.

"This is an Authorized translation from the Persian of *Zendegi dar Zendan*."

"Amir Abbas Hoveyda was a central figure in the historic struggle between modernity and tradition in Iran—a struggle pitting Western cosmopolitanism against Persian isolationism, secularism against religious fundamentalism and ultimately civil society and democracy against authoritarianism...In telling the story of Hoveyda's life, the author has not only laid bare the development of Iranian society during a pivotal period (1919-1978) but has also unearthed important new materials on U.S.-Iranian relations..." -- p. [4]

A prominent civil servant, scientist, and intellectual, Taghi Erani was a pivotal figure in interwar Iran. Witness to two of the major political upheavals in the twentieth century—the rise of Pahlavi and the collapse of the Weimar Republic—he turned from fundamental science to leftwing activism and pacifism, leading to his arrest and death in prison. Younes Jalali traces his journey from Tehran to Berlin, where in the 1920s he crossed paths with the greatest German scientists and scholars of his day, including Max Planck, Albert Einstein, and Friedrich Rosen, and published semi-

nal works on psychology and political philosophy. In the 1930s, as Reza Shah pursued rapprochement with the Third Reich, Taghi Erani was caught up in a crackdown on left-wing and pro-labor activists. His life and death offer a unique lens through which to view modern Iranian intellectual and political history.

"A history of the relationship between Iran and America from the 1700s through the current day"--

An inside look at what it means to be pro-regime in Iran, and the debates around the future of the Islamic Republic. More than half of Iran's citizens were not alive at the time of the 1979 Revolution. Now entering its fifth decade in power, the Iranian regime faces the paradox of any successful revolution: how to transmit the commitments of its political project to the next generation. New media ventures supported by the Islamic Republic attempt to win the hearts and minds of younger Iranians. Yet members of this new generation—whether dissidents or fundamentalists—are increasingly skeptical of these efforts. *Iran Reframed* offers unprecedented access to those who wield power in Iran as they debate and define the future of the Republic. Over ten years, Narges Bajoghli met with men in Iran's Revolutionary Guard, Ansar Hezbollah, and Basij paramilitary organizations to investigate how their media producers developed strategies to court Iranian youth. Readers come to know these men—what the regime means to them and their anxieties about the future of their revolutionary project. Contestation over how to define the regime underlies all their efforts to communicate with the public. This book offers a multilayered story about what it means to be pro-regime in the Islamic Republic, challenging everything we think we know about Iran and revolution.

Based on archival and primary sources in Persian, Hebrew, Judeo-Persian, Arabic, and European languages, *Between Foreigners and Shi'i* examines the Jews' religious, social, and political status in nineteenth-century Iran. This book, which focuses on Nasir al-Din Shah's reign (1848-1896), is the first comprehensive scholarly attempt to weave all these threads into a single tapestry. This case study of the Jewish minority illuminates broader processes pertaining to other religious minorities and Iranian society in general, and the interaction among intervening foreigners, the Shi'i majority, and local Jews helps us understand Iranian dilemmas that have persisted well beyond the second half of the nineteenth century.

Solacers tells the touching story of a 5-year old child's search for family life and safety following the divorce of his parents in Iran during the 1960's. The first child of a heartless father and a discarded mother is left to fend for himself on the streets of Mashhad, seeking food and shelter wherever he can. His lonely early years are an unbelievable tale of cruelty and betrayal on the part of nearly everyone who might be expected to help, save for one aunt who does her best to keep him from starving. But living a harsh and solitary existence has one advantage for this little boy: other than forcing him to be self-reliant, no one attempts to indoctrinate him on rural Iranian society's archaic cultural values and religious beliefs. And so he never accepts his wretched state as fate, choosing instead to dream big dreams about getting an education, having his own family, and starting a new life possibly in the faraway land called America. He makes a plan and by the age of 17 he boards a plane to the land of possibilities, where his dreams eventually also take flight. "A story of hope, determination, and forgiveness, Solacers is a remarkable tale of resilience and optimism, with lessons for us all," say Hans J. Massaquoi, retired managing editor of *Ebony Magazine* and the author of best-selling book, *Destined to Witness: Growing Up Black in Nazi Germany*. "Golmakani gives voice to children everywhere who long for nurturing and hunger for security."

Following the 1979 revolution, the Iranian government set out to Islamize society. Muslim piety had to be visible, in personal appearance and in action. Iranians were told to pray, fast, and attend mosques to be true Muslims. The revolution turned questions of what it means to be a true Muslim into a matter of public debate, taken up widely outside the exclusive realm of male clerics and intellectuals. *Say What Your Longing Heart Desires* offers an elegant ethnography of these debates among a group of educated, middle-class women whose voices are often muted in studies of Islam. Niloofar Haeri follows them in their daily lives as they engage with the classical poetry of Rumi, Hafez, and Saadi, illuminating a long-standing mutual inspiration between prayer and poetry. She recounts how different forms of prayer may transform into dialogues with God, and, in turn, Haeri illuminates the ways in which believers draw on prayer and ritual acts as the emotional and intellectual material through which they think, deliberate, and debate.

Burying the Beloved traces the relationship between the law and literature in Iran to reveal the profound ambiguities at the heart of Iranian ideas of modernity regarding women's rights and social status. The book reveals how novels mediate legal reforms and examines how authors have used realism to challenge and re-imagine notions of "the real." It examines seminal works that foreground acute anxieties about female subjectivity in an Iran negotiating its modernity from the Constitutional Revolution of 1905 up to and beyond the Islamic Revolution of 1979. By focusing on marriage as the central metaphor through which both law and fiction

read gender, Motlagh critically engages and highlights the difficulties that arise as gender norms and laws change over time. She examines the recurrent foregrounding of marriage at five critical periods of legal reform, documenting how texts were understood both at first publication and as their importance changed over time.

Women Write Iran is the first full-length study on life narratives by Iranian women in the diaspora. Nima Naghibi investigates auto/biographical narratives across genres—including memoirs, documentary films, prison testimonials, and graphic novels—and finds that they are tied together by the experience of the 1979 Iranian revolution as a traumatic event and by a powerful nostalgia for an idealized past. Naghibi is particularly interested in writing as both an expression of memory and an assertion of human rights. She discovers that writing life narratives contributes to the larger enterprise of righting historical injustices. By drawing on the empathy of the reader/spectator/witness, Naghibi contends, life narra-

tives offer the possibilities of connecting to others and responding with an increased commitment to social justice. The book opens with an examination of how the widely circulated video footage of the death of Neda Agha-Soltan on the streets of Tehran in June 2009 triggered the articulation of life narratives by diasporic Iranians. It concludes with a discussion of the prominent place of the 1979 revolution in these narratives. Throughout, the focus is on works that have become popular in the West, such as Marjane Satrapi's best-selling graphic novel *Persepolis*. Naghibi addresses the significant questions raised by these works: How do we engage with human rights and social justice as readers in the West? How do these narratives draw our attention and elicit our empathic reactions? And what is our responsibility as witnesses to trauma, atrocity, and human suffering?

The protests following Iran's fraudulent 2009 Presidential election took the world by storm. As the Green Revolution gained protes-

tors in the Iranian streets, #iranelection became the first long-trending international hashtag. Texts, images, videos, audio recordings, and links connected protestors on the ground and netizens online, all simultaneously transmitting and living a shared international experience. #iranelection follows the protest movement, on the ground and online, to investigate how emerging social media platforms developed international solidarity. The 2009 protests in Iran were the first revolts to be catapulted onto the global stage by social media, just as the 1979 Iranian Revolution was agitated by cassette tapes. And as the world turned to social media platforms to understand the events on the ground, social media platforms also adapted and developed to accommodate this global activism. Provocative and eye-opening, #iranelection reveals the new online ecology of social protest and offers a pre-history, of sorts, of the uses of hashtags and trending topics, selfies and avatar activism, and citizen journalism and YouTube mashups.