



UC SANTA BARBARA

Iranian Studies Initiative

4th Annual Conference of the Iranian Studies Initiative

OCTOBER 19-20, 2018 | MOSHER ALUMNI HOUSE, UCSB

Friday October 19, 2018 | 8:45AM-6:00PM followed by reception

Saturday October 20, 2018 | 9:30-12:30

SLAVERY AND SEXUAL LABOR IN THE MIDDLE EAST & NORTH AFRICA

Co-organizer: Middle East Studies Program at Santa Barbara City College



This Event is Organized with Support From:

Duncan and Suzanne Mellichamp Funds

Gramian-Emrani Foundation

Department of Religious Studies, UCSB

Center for Middle East Studies, UCSB

Margareta Jamner, Jamner Family Fund

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The International Qajar Studies Association (IQSA)

Center for Research on Women and Social Justice, UCSB

Mellichamp Chair in Global Governance

Walter H. Capps Center for the Study of Ethics, Religion,
and Public Life

UCSB Middle East Ensemble

Cover photo: Courtesy of Farhad
and Firouzeh Diba Collection of
Qajar Photographs

FRIDAY October 19, 2018

Location: Mosher Alumni House, UCSB

Room: Alumni Hall

8:45-9:00 • COFFEE & TEA

9:00-9:15 • INTRODUCTIONS

Eric Massie (*Conference Organizer, UCSB*)

Manoutchehr Eskandari-Qajar (*Director, Middle East Studies Program, Santa Barbara City College*)

Janet Afary (*Director, Iranian Studies Initiative, UCSB*)

9:15-9:30

Welcome by **Dean John Majewski** (*Michael Douglas Dean of Humanities and Fine Arts, UCSB*)

9:30-10:45 • PANEL I

INTIMATES AND FAMILIARS: MARRIAGE, SLAVES, AND FAMILY

CHAIR

Behnaz Mirzai (*Department of History, Brock University, Canada*)

Eric Massie (*UCSB*)

The Bonds that Bind: Slavery and Familial Relations in the Persian Gulf, 19th and 20th Centuries.

Manoutchehr Eskandari-Qajar (*Santa Barbara City College*)
Temporary and Permanent Marriages at the Court of Fath Ali Shah Qajar

Anthony A. Lee (*UCLA*)

Ziba Khanum of Yazd: An Enslaved African Woman in Nineteenth-Century Iran

Ladan Rahbari (*University of Ghent, Belgium*)

All the King's Slaves: Vulnerability and Sexual Captivity during the Safavid Period

10:45-11:00 • COFFEE AND TEA BREAK

11:00-11:45 • PANEL 2

MANUMISSION AND MURDER: THE LEGAL BOUNDARIES OF SLAVERY

CHAIR

Ahmad Atif Ahmad (*Department of Religious Studies, UCSB*)

Özgül Özdemir (*Stanford University*)

Murder in the Palace: The Trial of a Sudanese Eunuch and the Position of Enslaved Africans in the Ottoman Palace

Ismail Warscheid (*National Center for Scientific Research, France*)

Saharan Qadis and their Protégés: Women, Orphans, Slaves in the Islamic Courts of Tuwat, Southern Algeria (1750-1850)

11:45-12:30 • PANEL 3

**PROSTITUTION AND EROTIC PERFORMANCE
IN THE LATE OTTOMAN EMPIRE**

CHAIR

Juan Campo (*Department of Religious Studies, UCSB*)

Orlin Sabev (*Bulgarian Academy of Sciences*)

Imperial Power and Non-Manageable Lust:
Prostitution in Late Ottoman Society

Erik Blackthorne-O'Barr (*Columbia University*)

Between the Street and the Stage: Erotic and Sexual
Performance in Late Ottoman Istanbul

12:30-2:00 • LUNCH

2:00-2:30 • KEYNOTE SPEAKER

CHAIR

Janet Afary (*Director, Iranian Studies Initiative, UCSB*)

SPEAKER

Joanna de Groot (*Department of History, University of York*)

'Servitude'?, 'Slavery'?, 'Sexual Labor'?: Reflections
on the Uses and Usefulness of these Terms for the Study of Iran
and the Middle East

2:30-3:30 • PANEL 4

FRAMING SLAVERY AND PROSTITUTION IN PHOTOGRAPHY, LITERATURE, AND FILM IN QAJAR IRAN AND ZANZIBAR

CHAIR

Anthony A. Lee (*Department of History, UCLA*)

Pedram Khosronejad (*Oklahoma State University*)

Photographs as Objects of Sexual Desire in Iran (1860s -1970s)

Staci Gem Scheiwiller (*California State University, Stanislaus*)

Photography and Prostitution in Qajar Iran (1785-1925)

Emily O'Dell (*Yale University*)

Memories of Slavery in Zanzibar Rendered in Literature, Testimonials, and Film

3:30-3:45 • COFFEE AND TEA BREAK

3:45-4:45 • PANEL 5

SEX TRAFFIC AND UNFREE LABOR IN THE CONTEMPORARY MIDDLE EAST (1)

CHAIR

Eileen Boris (*Department of Feminist Studies, UCSB*)

Kathryn Hain (*Independent Scholar*)

The *longue durée* of Sex Slavery in the Muslim Mediterranean

Sawsan Karimi (*University of Bahrain*)

Slavery and Colonialism: An Anthropological Review

Sriyani Tidball (*University of Nebraska-Lincoln*)

Slavery of Sri Lankan Housemaids in the Middle East

4:45-5:00 • COFFEE AND TEA BREAK

5:00-6:00 • PANEL 6

SEX TRAFFIC AND UNFREE LABOR IN THE CONTEMPORARY MIDDLE EAST (2)

CHAIR

Chair Alison Brysk (*Department of Global Studies*)

Muhammad Ala Uddin (*University of Chittagong, Bangladesh*)

Slavery, Sex, and Remittance: Exploring the Plight of the Bangladeshi Women Migrants in the Middle East

Kevin Dupont (*The Fletcher School of Law & Diplomacy, Tufts University*)

A Life of Glitz and Horror: An Examination of Female Trafficking into the GCC States and the Levant

Martin Jorgensen (*Aalborg University, Denmark*)

A Few Bad Apples? UN Peacekeepers, Prostitution and Sexual Abuse in the Gaza Strip, Cairo and Beirut

6:00-8:30 • DINNER AT THE FACULTY CLUB AND PERFORMANCE BY THE MIDDLE EAST ENSEMBLE

SATURDAY October 20, 2018

**Unveiling the Veiled: Royal Consorts,
Slaves and Prostitutes in Qajar Photographs**

Pedram Khosronejad, curator

Location: Mosher Alumni House, UCSB

Room: Alumni Hall

9:30-10:30 • COFFEE & TEA

CHAIR

Manoutchehr Eskandari-Qajar (*Santa Barbara City College*)

PRESENTERS

Pedram Khosronejad (*Oklahoma State University*)

Houman M. Sarshar (*Founder/Director of Kimia Foundation*)

**10:30-12:00 • ROUNDTABLE DISCUSSION
ON THE EXHIBITION**

CHAIR

Janet Afary (*Director, Iranian Studies Initiative, UCSB*)

SPEAKERS

**Manoutchehr Eskandari-Qajar, Pedram Khosronejad,
Houman M. Sarshar, Staci Gem Scheiwiller, Behnaz
Mirzai, Anthony A. Lee, Joanna De Groot**

**12:30 PM • CLOSING REMARKS: JANET
AFARY**

Unveiling the Veiled



Royal Consorts, Slaves and Prostitutes in Qajar Photographs

Photo exhibition curated by: Dr. Pedram Khosronejad

Associate Director for Iranian and Persian Gulf Studies, Oklahoma State University

A special Exhibit and Panel Discussion as part of the UCSB Conference on
Slavery and Sexual Labor in the Middle East and North Africa

Mosher Alumni House, McCune Library, UC Santa Barbara
Saturday October 20th 2018

Co-sponsored by: The Iranian Studies Initiative, UCSB, the Middle East Studies Program
SBCC and the International Qajar Studies Association (IQSA)

ABSTRACTS IN ALPHABETICAL ORDER BY AUTHOR

Muhammad Ala Uddin, *University of Chittagong, Bangladesh*
Slavery, Sex, and Remittance: Exploring the Plight of the Bangladeshi Women Migrants in the Middle East

Since the 1980s, short-term international migration for employment has been an effective livelihood strategy of Bangladeshi women. With increased opportunities for low-skilled labor, women's migration to various Middle Eastern countries (e.g. KSA, UAE, Lebanon, Oman, and Qatar) has rapidly increased in recent years. Like their male counterparts, female migrants directly benefit the Bangladeshi economy through the remittances they send home. Conversely, their lives overseas are not without risk and discrimination. Often confined at workplaces like slaves, migrant women face various hostile situations, including violence and exploitation by their "masters." They are often subjected to inhumane torture and sexual violence, and are denied salaries. However, this important issue has received little scholarly attention. In response, I conducted empirical research in three districts of Bangladesh between 2017 and 2018, applying both qualitative and quantitative methods towards achieving a comprehensive understanding of the problem. This paper is an effort to offer some insight into the 'slave-master' relationship between these migrant women and their employers. Through fieldwork, I revealed that, apart from poverty, there are multiple reasons that Bangladeshi women migrate to escape their depressed social conditions at home (e.g. divorce, disputes, violence, and

insecurity), and that a perceived religious similarity (i.e. Islam) was a significant factor in choosing particular Middle Eastern countries. After facing various forms of harassment, most migrant women escape yet again from their host countries, returning back to the unpleasant lives they had hoped to leave behind in Bangladesh. Thus, the plight of Bangladeshi migrant women workers neither ends at home or in host countries. This paper argues for the implementation of legal safeguards, as well as the offering of vocation and life-skill training for prospective migrant women to ensure a more secure working environment overseas.

Erik Blackthorne-O'Barr, Columbia University

Between the Street and the Stage: Erotic Dance and Sexual Performance in Late Ottoman Istanbul

This paper aims to explore the intersections between sex work and performative sexual labor in the late Ottoman Empire through an analysis of *kanto*, a genre of erotic musical performance which emerged in Istanbul during the early 1880s. Utilizing police records from the Başbakanlık Ottoman Archives, alongside biographical material and press reports sourced from Istanbul's various newspaper archives, this paper focuses on how the increasingly heavy-handed hygienic and moral regulation of prostitution led to the creation and proliferation of the *kanto* form, alongside the rise of new social spaces and new modes of sexual conduct. Emerging out of the cafes and brothels of Istanbul's port districts, *kanto* borrowed from both European styles of burlesque and the long tradition of Ottoman erotic dance, as performed by both men and women. *Kanto* singers, usually lower-class Greek or Armenian women, shared the same spaces as sex workers and existed within the same social circles. However, as *kanto* performers gained in fame and prominence, they gradually acquired social roles more akin to actresses and courtesans, especially among the Ottoman elite. As such, *kanto* singers operated in an ambiguous discursive and legal realm

somewhere between sex work and “respectable” theatre, which was itself under intense surveillance and censorship. I argue that the emergence of *kanto* should be understood not solely as a cultural phenomenon, but also as a product of legal and social pressures that constricted other venues of sexual labor and performance.

Joanna de Groot, University of York

“Servitude”?, “Slavery”?, and “Sexual labor”?: Some Reflections on the Uses and Usefulness of These Terms for the Study of Iran and the Middle East

This presentation seeks to contribute to the discussion and analysis of the themes of this conference by considering how best to deploy and reflect on the terminology scholars employ for exploring and interpreting slavery and sexual labor in the Middle East and North Africa. It will consider how notions of coercion, human trafficking and commerce in the field of sexual relations intersect with notions of family, marriage, and the household, as well as with personal desire and intimacy. Using a range of textual and visual material, it will show that such notions and interactions have been complex and fluid, and also that people in the Middle East enacted identifiable roles and understandings of sexual relations and servitude in both public and intimate settings, past and present. Drawing on material from Iran but also from elsewhere in the Middle East, it will look at visual as well as written sources in order to explore both the material and cultural frameworks for practices and perceptions around these issues. It will also consider how sexual activities were linked with classed, raced, and gendered regimes of enslavement and subordination, with family, household, and kinship structures, and with commercialized leisure. The discussion is intended to enrich our awareness and understanding of social and cultural practices across modern times, and to bring notions of intersectionality now shaping social and historical analysis to the study of those practices.

Kevin Dupont, *The Fletcher School of Law & Diplomacy, Tufts University*

A Life of Glitz and Horror: An Examination of Female Trafficking into the GCC States and the Levant

As the world continues to become ever more connected, the spread of human trafficking in the Middle East is becoming more prominent in international hubs. Women are often attracted to a life of presumed riches or a life in the sex industry due to the illusion of opportunities for quick revenue. They soon learn that such opportunities in the Middle East do not in fact exist, and they find themselves trapped in sexual or forced servitude. In the case of Middle Eastern countries such as the GCC (Gulf Cooperation Council), Lebanon and Egypt, many women are sent through trafficking routes from Nigeria, Ethiopia, Ghana and other Central/West African countries on the false proposition that their new home will lead to a better life. However, upon arrival, they soon learn that the life of luxury (particularly in the GCC) remains far from a reality. The GCC is a major source of trafficking due to its flexible immigration laws, lenient visa policies and lack of due diligence surrounding potential trafficking networks. This paper will attempt to highlight female trafficking in the Middle East and uncover which countries prove to be most accountable for the horrors of female trafficking.

Manoutchehr Eskandari-Qajar, *Santa Barbara City College*
Temporary and Permanent Marriages of the Court of Fath Ali Shah Qajar

Though the term concubines and concubinage have been used to describe temporary (*sigheh*) marriages at the Persian courts as well, this paper will argue that the term needs to be problematized and properly viewed through the prism of colonialism and orientalism to gain a more nuanced and accurate view of the social phenomena it describes, and to show that it better describes the practices of Far Eastern and

Ottoman courts than those of the Royal Courts of the Qajars. In particular, this paper will focus on the court of Fath 'Ali Shah Qajar, whose life and marriages have been the subject of much speculation and discussion and have been the paradigm and model for the court of his great-grand son Naser al-Din Shah Qajar. The paper will rely on the descriptions of court life and the Royal household by the son of Fath 'Ali Shah Qajar, Soltan Ahmad Mirza 'Azod al-Dowleh, in his account of the life and times of his father, the *tarikhe 'azodi*, to arrive at a more appropriate and accurate description of the institution of temporary marriage at the Persian Qajar court.

Kathryn Hain, Independent Scholar

The Longue Durée of Sex Slavery in the Muslim Mediterranean.

Muslim rulers and elites measured their status by the number of slaves they possessed, especially women. They paid for prestige by buying or gifting large numbers of slave concubines and eunuchs to build huge harems. The desire for luxury slaves drove the enslavement of multitudes of women and castrated boys for over 1200 years. As late as the eighteenth century, Sultan Mouley Ismail (d. 1727), ancestor of current ruling dynasty of Morocco, possessed a harem numbering between 500 and 2000 concubines, mostly European captives of the Barbary corsairs. The practice of owning hundreds of concubines, however, fell out of fashion under the onslaught of modernity. For example, the Young Turks dismantled the harem of the Ottoman Sultan in 1909. Traditional Islamic scholars argued against western pressure to abolish slavery, ruling that Sharia law could never forbid slave concubinage because of Mohammed's relations with Mariam the Copt. This paper examines the official end of royal harems and slavery in the Ottoman Mediterranean but argues that concubinage and coerced sex work in the region never completely disappeared. The paper uses R. David Goodman's research on the end of slavery in Morocco, Sriyani Tidball's interviews with Sri Lankan maids in the Arab world, and personal observations of the East

European monopolization of sex work, modeling, and belly dancing in the Muslim Mediterranean since the fall of the Iron Curtain to argue that the same patterns of slavery established in medieval Muslim harems and brothels are seeing a resurgence in the modern Middle East.

Martin Jørgensen, Aalborg University, Denmark

A Few Bad Apples? UN Peacekeepers, Prostitution, and Sexual Abuse in the Gaza Strip, Cairo and Beirut, 1956-1967

In late 1956, the UN deployed its first peacekeeping force of nearly 6,000 peacekeepers to Egypt and the Gaza Strip in early 1957. Not long after the arrival of the force, the Egyptian liaison officer notified the UN force that it should keep its soldiers from frequenting the Gaza brothels. Within a few weeks, a UN unit clashed with a Palestinian village after two drunk UN soldiers went looking for girls. Whether linked to these incidents or not, the UN started sending its troops for “rest and recreation” trips to Cairo and Beirut. Predictably, however, these arrangements also ran into trouble. Using records from the UN peacekeeping force and its leave centers in Cairo and Beirut, this paper explores the issues of prostitution and sexual abuse in the context of the first UN peacekeeping operation. In doing so, it addresses a lacuna in both historical research on prostitution and sexual labor in the Middle East and North Africa and contemporary peacekeeping research in the social sciences. Concretely, the paper outlines the involvement of UN soldiers in prostitution and sexual abuse in the Gaza Strip “mission area” and the “rest and recreation” areas in Cairo and Beirut. Additionally, it explores the UN’s attempts to address the problems. Furthermore, the paper discusses how the practices of both the UN soldiers and the UN force collided with Palestinian and Egyptian discursive links between nation, bodies, prostitution and sexual abuse, which were built on experiences with European imperial powers and their military forces.

Sawsan Karimi, University of Bahrain

Colonialism and Slavery: An Anthropological Review

The research investigates the socio-cultural construct of slavery, the slave trade, and the social conditions of the slaves in Bahrain during the British mandate in the early nineteenth to late twentieth centuries. The paper focuses on the following issues: 1) Who were the slaves? 2) the British role vis-à-vis the slave trade; 3) the locals' narratives on slavery and colonialism; 4) the multifaceted relations between the slaves and the wider community in Bahrain; and 5) the levels of assimilation and integration of slaves into Bahraini community. Acknowledging that the slave conditions in the region differed considerably from the experience of the slaves in Europe and the United States, the research reviews the degree of integration of the descendants of African slaves within Bahraini culture. The paper further examines: a) the locals' beliefs, perceptions, and daily dealings with slaves; b) the slaves' self-perception, daily interactions, and socio-cultural belief system. The paper delves further into the forms of jobs assigned to the slaves, social roles and duties, the hierarchy of values attached to their occupations, hence reflecting the level of slaves' integration and assimilation into Bahraini culture. Moreover, the research delves into gender relations within the slave community and the wider community. Being a native social anthropologist, the research is based on investigative fieldwork, whereby observation and interviews with various Bahraini locals were used, particularly those of the elderly who witnessed the era of slavery in Bahrain. Research on historical documentation of that era are included to further substantiate the locals' narratives of the slaves and slavery.

Pedram Khosronejad, Oklahoma State University

Photographs as Objects of Sexual Desire in Iran (1860s-1970s)

The invention of photography, as Lalvani states (1996: 2), “is a crucial moment in the development of a modern structure of vision and is both constructive of and constituted by a modern ocular paradigm; its operations are dependent on the larger ocular and cultural formation within which it is deployed, its investment-effect constituted by a particular ensemble of discourses and practices, and specific forms of subject-object relations.” Indeed, in legitimizing specific forms of subject-object relations, technologies of vision such as photography are embedded within particular discursive knowledge, power and the body (Foucault 1979). Therefore, in order to understand photography’s relation with the body during the modern period, we must not only examine the discourses and practices within which photography has operated at different levels of the social formation to produce specific bodies, but the ocular epistemology within which these practices are constituted, shaped, and given meaning (Lalvani: *ibid*). As Peirce (2009) discussed in her pioneering contribution, academic scholarship regarding histories of sexuality “in the region that we term the Middle East” has been ignored until recently. When it comes to the study of photography of/and sexuality in the Middle East and Central Eurasia (topics such as: erotic photography and pornography, sexual photographs of harems, photography of prostitutes and brothels, etc.) the number of academic contributions from the perspectives of the history of photography and its practices, the anthropology of art, visual anthropology, material culture and museum studies amounts to zero. With the arrival of photography in Qajar Iran, nude photography became a bourgeois hobby among royal court members and one can even imagine Nasser al-Din Shah was in favor of such development. This paper will examine series of photographs of late 19th and 20th century Iran where photographers and image-makers of the time recorded prostitutes and nude women. The presentation will review the

visual order of sexual photography in modern Iran with special interest on “photographs as objects of sexual desire.”

Anthony A. Lee, University of California, Los Angeles

Ziba Khanum of Yazd: An Enslaved African Woman in Nineteenth-Century Iran

African historians estimate that between one and two million enslaved Africans were exported from the east coast of Africa into the Indian Ocean trade in the nineteenth century alone. Most of these were sent, at least initially, to Iranian ports before being sent on to other parts. Some two-thirds of these enslaved Africans were women, intended as household servants and concubines. The story of Africans in the Iranian Diaspora is virtually unknown. Ziba Khanum (d. 1932), an African woman, lived as a slave in the city of Yazd, in central Iran, in the second half of the nineteenth century. She bore her master a son, Ghulam-‘Ali (1871-1949), later known as Ghulam-‘Ali Siyah (the black). According to Islamic law (the shari’a), this would have changed Ziba Khanum’s legal status to umm-walad (mother of a son), meaning an enslaved concubine who cannot be sold and whose children are heirs to their father’s fortune. The master died in the late 1880s, when Ghulam-‘Ali was a teenager. For some reason, however, he inherited nothing from his father and soon left Yazd. Ziba Khanum remained in the household of her master after his passing as a dependent of the family. Ziba Khanum’s son became a successful merchant, traveling to Palestine, to India, and to Bandar Abbas in southern Iran. He returned to Yazd some years later as a wealthy and notable person. As a teenager, Ghulam ‘Ali became a Baha’i, a member of a persecuted minority religion in Iran and his mother possibly converted as well. Ziba Khanum lived in her son’s Baha’i household after his return to Yazd with his children and grandchildren until the end of her life. Some of the grandchildren now live in the United States and remember the oral history of the family. This article discusses issues of race,

gender, slavery, and religion as experienced by an Afro-Iranian family in the nineteenth and twentieth centuries. The article makes the hopeful discovery that a history of African women in Iran is possible, even at the level of individual biographies. An examination of Ziba Khanum's life, as well as the lives of other enslaved women in the household, can begin to fill the gaps in our knowledge of African slavery, as well as issues of race, religion, and assimilation in twentieth-century Iran.

Eric Massie, University of California, Santa Barbara

The Bonds that Bind: Slavery and Familial Relations in the Persian Gulf in the 19th and 20th Centuries

This paper will explore the dynamic of slave families in the Persian Gulf in the late 19th and early 20th centuries, focusing on slaveholder management of slave families and its effects on the character of the slave family. The Persian Gulf's incorporation into the world economy during the 19th century and the disruption of the East African slave trade in the 1870s resulted in the commodification of slaves' reproductive capacities. Contrary to other regions of the Middle East, where manumission rates were high and slave populations rarely reproduced themselves, the ongoing demand for slave labor in the pearl banks and date plantations of the Persian Gulf resulted in family management practices that encouraged the (re) production of slave populations and a lower rate of manumission. This paper will draw on a research sample of nearly a thousand slave manumission statements and testimonies drawn from the India Office Records which contain unrivaled information on the character of slave life in the Middle East. These statements and testimonies reveal a tremendous amount of information about the nature of slave families in the Persian Gulf during the late 19th and early 20th centuries, including marriage and reproductive patterns, the use of marriage and social ties to inure slaves to their conditions, as well as treatment and abuse. This paper will also draw on archival sources from the British

Foreign Office and Ibadi fatwa collections and other theological compendiums to contextualize slave families from a variety of perspectives.

Emily O'Dell, Yale University

Memories of Slavery in Zanzibar Rendered in Literature, Testimonials, and Film

This presentation looks at how slavery in Zanzibar has been rendered into words and historical memory through memoirs and film, as well as oral histories I've conducted in Oman. This paper begins by giving historical facts about the slave trade in Zanzibar and how it came to an end. Then the paper draws upon oral histories I have collected in the Sultanate of Oman with former slave owners from Zanzibar to investigate how these former slave-owning families view their own family's past and the slave history of Zanzibar. Furthermore, this paper examines two memoirs written by women from Zanzibar – one from the 19th century and one from the 20th century – to see how they rendered slavery into words and to reveal the intersections of slavery and gender in Zanzibar. This presentation will also examine how the politics of reproducing memoirs in the modern period denies the horrors of gender violence against slaves in Zanzibar's past, particularly with regard to recent publications of the 19th century account which have had all mention of rape removed. Furthermore, this paper will look at how slavery in Zanzibar has been depicted in film. Finally, this talk will end with a discussion of how my students and I have been working to change the conversation on this issue in Oman through our scholarship and activism to bring these 19th and 20th century events and accounts to light.

Özgül Özdemir, Stanford University

Murder in the Palace: The Trial of a Sudanese Eunuch and the Position of Enslaved Africans in the Ottoman Palace

On September 4th, 1888, a murder took place on the premises of Yıldız Palace in a room situated very close to the bedroom of Sultan Abdulhamid II. Nedim Agha, the senior Sudanese eunuch, shot and killed another eunuch, for which he was immediately put on trial, convicted, and publicly hanged in one of the central neighborhoods of Istanbul. Information on this incident comes from Nadir Agha, a eunuch from Abyssinia who subsequently arrived in the Palace. He claimed that Abdulhamid II, a notoriously suspicious sultan, got rid of all the other Sudanese eunuchs due to the fact that everyone involved was from the Sudan. Henceforth, new eunuchs were to be deracinated from Abyssinia. Based on Nadir Agha's claim, this presentation inquires into Ottoman perceptions of race. Based on the murder trial court records gathered from the Ottoman Prime Ministry Archives, it uncovers unknown aspects of the lives of and ideas about enslaved Africans in the Ottoman Palace. At the same time, it aims to highlight the importance of court records for a bottom-up approach to the study of slaves in the Ottoman palace.

Ladan Rahbari, Ghent University, Belgium

All the King's Slaves: Vulnerability and Sexual Captivity during the Safavid Period

The Safavids' overt approach to sexuality and gender have made of it a reference for pre-modern sexuality. Nonetheless, it is important not to romanticize the pre-modern Orient as a queer heaven. It is possible to discuss Safavid sexuality as an important site of inquiry per se, and beyond/beside its relevance to the discussions over colonialism and its relation to the West. This study is based on a systematic study of the historical literature of the Safavid period, including multiple Western travelogues, as

well as local resources and histories. This paper aims to discover the relationship between forms of captivity and other factors, such as gender and ethnic background. This research discusses how the position of slaves were defined within religious, sexual, and ethnic discursive hierarchies during the Safavid period.

Orlin Sabev, Bulgarian Academy of Sciences

Imperial Power and Non-Manageable Lust: Prostitution in Late Ottoman Society

This paper will address prostitution in late Ottoman society (18th-19th centuries). Legislation regarding prostitution, both in the intransigent rules of the Sharia and the more tolerant Ottoman Sultanatic law (some customary laws included) will be taken into consideration. This paper will explore narratives, “urban legends”, and Ottoman archival sources related to prostitution and its prosecution. The archives dating from the 18th and early 19th century show that the systemic and sporadic measures undertaken by Ottoman authorities to suppress prostitution—namely the imprisonment and expulsion of prostitutes and states servants caught in lude acts—had only minimal effect. Since the Ottoman Empire included territories of a great variety of peoples and local customs, the measures applied against prostitution also changed over time and varied from place to place. The juxtaposition of the available sources leads to the hypothesis that Ottoman authorities abandoned corporal punishments, preferred in earlier periods, and instead resorted to exile and even sporadically to taxing prostitutes as a result of the conquest of the Arab provinces where it had been a well-established practice for centuries. In the late 19th century, the Ottoman authorities realized that prostitution was a “necessary evil” more effectively controlled through the legalization of brothels and the taxation of prostitutes (after the western pattern) rather than through exile and corporal punishments such as the death penalty.

Staci Gem Scheiwiler, California State University, Stanislaus
Photography and Prostitution in Qajar Iran (1785-1925)

This presentation examines how photography possibly changed and impacted the institution of prostitution in Qajar Iran. The concept of the “public” or “famous” woman was a prescription applied to prostitutes since the Safavid period (1501-1736) or even earlier while virtuous and politically-powerful women remained unseen, working behind the scenes of power as opposed to being the face of power. Historically, the main quality of a “prostitute” in early modern Iran was that she was visible in public—public space being synonymous with male space—more so than if she were selling herself and having sex with multiple partners for money. This definition, however, was complicated by the introduction of photography to the world and Iran in 1839. Through a growing presence of a photographic erotica industry in Tehran in the late nineteenth century, the access to a “famous” prostitute became more widespread, which had once only been the financial right of kings and noblemen, thus allowing women’s photographs to trespass many spaces, in particular the many spaces of men: royal/plebian, rich/poor, and Iranian/foreign. This photographic production also created a cult of famous female prostitute celebrities from across society, not solely the privileged Safavid courtesan prototype. In this way, photography made famous prostitutes available to all men, but it also made possible for average, ordinary prostitutes to achieve a type of celebrity that only their courtesan counterparts could have achieved in the past.

Sriyani Tidball, University of Nebraska-Lincoln
Slavery of Sri Lankan Housemaids in the Middle East

Female migrants from countries like Sri Lanka, Indonesia, the Philippines, and the SARC nations, make Middle East (ME) countries their primary destination. Today, the majority of workers who migrate to the ME—specifically Saudi Arabia, Kuwait, U.A.E., Qatar, Jordan and Lebanon—are women from Asia. A large proportion of these women are from Sri Lanka, known as the “country of housemaids.” One of Sri Lanka’s main exports are the poor women of the country. This industry has a huge economic impact on the country as twelve percent of Sri Lanka’s GNP, or over \$6 billion annually, is derived from this demographic. There is a huge negative impact on the families raised without mothers, however, as well as on the women migrating to abusive places of employment in the Middle East. This unique qualitative research study includes the perspective and experiences of over 200 marginalized women who, through focus groups and surveys, shared their experiences working as housemaids in the Middle East. These unskilled, uneducated women returning from the Middle East reported and documented incidences of harassment they faced, including abortion, forced prostitution, forced labor, torture, non-documentation, arrests, deportation, and threats of murder. The abusive conditions endured by these maids stem from the coercive laws imposed on them which allow employers to control the movement of their employees by seizing their passports. Although they willingly entered the Middle East as workers, the subsequent removal of their freedom of movement place them in a position resembling slaves. This study shares firsthand stories, themes, and data collected and analyzed concerning the unsafe conditions and lack of legal protections for housemaids from Sri Lanka who migrated to the Middle East.

Ismail Warscheid, *National Center for Scientific Research, France*

Saharan Qadis and their Protégés: Women, Orphans, Slaves in the Islamic Courts of Tuwat, Southern Algeria (1750-1850)

The richness of Islamic legal documents as a source for the history of women and marginalized groups in the pre-modern Muslim world has been widely recognized in the last decade. Court records and fatwa collections have enabled historians to insist on the agency of subalterns in the Middle East and North Africa, while highlighting the importance of the Islamic judiciary as a “public forum” where those of marginal status could express themselves (Pierce, 2003). However, most of these path-breaking studies maintain a strong urban focus, whereas the lived realities of women, slaves, and other “outsiders” in rural areas remain poorly researched, especially before the second half of the nineteenth century. The difficulty of accessing adequate source materials is often alleged as an explanation for this gap. This paper seeks to demonstrate that, in the case of pre-colonial rural North Africa, Islamic law played a pivotal role in the negotiation of social hierarchies and gender relations. It relies on a series of unedited fatwa collections, compiled between 1750 and 1850, as well as on other Arabic manuscripts and archival records that I have collected during fieldwork in the oases of Tuwat in southern Algeria. These documents allow us to explore how various forms of dependency underpinned everyday life in the oases and how the existence of Islamic legal institutions led to constant tension between the enforcement of individual rights claimed by the socially vulnerable and a societal order based on structures of authority that rigidly distinguished between statutory groups such as masters and slaves, patrons and clients, and husbands and wives.

CONFERENCE BIOGRAPHIES (*IN ALPHABETICAL ORDER*)

Janet Afary holds the Mellichamp Chair in Global Religion and Modernity at the University of California, Santa Barbara, where she is a Professor of Religious Studies and Director of the Iranian Studies Initiative. Her books include: *Sexual Politics in Modern Iran* (Cambridge University Press, 2009); *The Iranian Constitutional Revolution: Grassroots Democracy, Social Democracy, and the Origins of Feminism* (Columbia University Press, 1996); (with Kevin B. Anderson) *Foucault and the Iranian Revolution: Gender and the Seductions of Islamism* (University of Chicago Press, 2005); and (with John R. Perry) *Charand-o Parand: Revolutionary Satire in Iran* (Yale University Press, 2016).

Muhammad Ala Uddin has been teaching anthropology in the Department of Anthropology, University of Chittagong, Bangladesh for about fifteen years. He has been conducting research on diverse issues of the indigenous people in the Chittagong Hill Tracts of Bangladesh. My primary research focus has dealt mainly with their survival strategies, such as how they try to manage the effects of outsiders (i.e. settler Bengalis). Among other issues, he has worked on religious pluralism, street vending, health and diseases, migration & diaspora, refugee situations, overseas migration of women workers, and forest management. He has written a book entitled, *Theoretical Anthropology* (in Bengali), and authored several articles published in peer-reviewed national and international journals (e.g. *Asian Ethnicity*, *Ethnopolitics*, *Anthropos*). His current research looks

into the plight of the Rohingya refugees in Bangladesh, gender and adolescent experiences, and socio-cultural gerontology. Prof Ala Uddin was a Fulbright scholar in the Department of Religious Studies, University of California, Santa Barbara (UCSB) on “Religious Pluralism and Public Presence,” in 2014.

Erik Blackthorne-O’Barr is a PhD student in the MESAAS department of Columbia University, and is currently focusing on the depictions of other cultures in late Ottoman media and discourse. He completed his M.A. in Turkish Studies at Sabanci University in Istanbul, Turkey, and prior to this he received his B.A. from the University of Toronto.

Joanna de Groot is a Senior Lecturer in History at the University of York in the UK. She earned her doctorate from Oxford for research on the social history of nineteenth century Iran, which has remained a core focus for her research and teaching. She has published in that field, and on cultural, political and ideological aspects of modern Iranian history dealing with the roles of gender, religion, and nationalism and with historiographical issues, including a range of conference presentations on those topics. Her work on Iranian history informs and intersects with her research, publishing, and teaching in the fields of gender, imperialism, sexuality, and orientalism. She is currently working on a monograph on the social history of nineteenth century Iran to be published by Cambridge University Press.

Kevin Dupont is a first-year Master of Arts in Law and Diplomacy student at the Fletcher School of Law & Diplomacy at Tufts University, where he is studying International Security Studies and Southwest Asia & Islamic Civilization. After his studies, he hopes to enter the private sector to examine the impact of risk in the nexus of business and security affairs for corporations. In the Summer of 2015, Kevin formulated a global research project, analyzing the role of social media and political activism; from China, to Israel and Tunisia, plus

many locations in between. He has worked with the United States Department of State on three separate occasions, in the embassies at Baku, Azerbaijan, Tijuana, Mexico and Islamabad, Pakistan. Before arriving at the Fletcher School, he was teaching at an American international school in Dubai, United Arab Emirates, while managing the partnerships division of a youth-focused NGO called Global Young Voices (GYV). While at the Fletcher School, Kevin serves as a Strategic Communications Consultant for the Fares Center for Eastern Mediterranean Studies and recently presented a paper covering sectarianism in Bahraini politics at the *2018 CREOR Colloquium: Sources of Religion and Violence*, which was held at McGill University in Montreal, Canada. Kevin is also working with the United States Army on a research project highlighting the effectiveness of Post-Conflict Reconstruction Teams around the globe. He holds two Bachelor of Arts degrees from Brandeis University in International & Global Studies and in Anthropology.

Manoutchehr Eskandari-Qajar is a Professor of Political Science and Director and Founder of the Middle East Studies Program at Santa Barbara City College. He is also Founder and Past President of the International Qajar Studies Association (IQSA), an association dedicated to the study of 19th century Persia. He received his Magister in International Relations and International Law in 1980 from the University of Vienna, Austria and continued his studies at the University of California, Santa Barbara, where he received his MA and PhD in Political Science in 1982 and 1984 respectively. His research and publication interests are focused mainly on the Qajar era. His most recent publications include: *Notices on the Private Life of Naser al-Din Shah* (Forthcoming, 2019); "Soltan Ahmad Mirza 'Azod al-Dowleh and the *Tarikh-e 'Azodi*," *Encyclopaedia Iranica* (2018); "Subversive Subalterns: The Bagh-e Shah Twenty-Two," H.E. Chehabi, et. al. eds., *Iran and the Middle East: Transnational Encounters and Social History*, (I.B. Tauris, 2015); *Life at the Court of the Early Qajar Shahs* (Mage Publishers, 2014); "Persian

Ambassadors, their Circassians, and the Politics of Elizabethan and Regency England,” *Iranian Studies*, Vol. 44, No 2, March 11, pp. 251-271; “Between Scylla and Charybdis: Policy-Making Under Conditions of Constraint in Early Qajar Persia,” Roxane Farmanfarmanian, ed., *War and Peace in Qajar Persia: Implications Past and Present* (Routledge, 2008); “Novellas as Morality Tales and Entertainment in the Newspapers of the Late Qajar Period: Yahya Mirza Eskandari’s ‘Eshgh-e Doroughi’ and ‘Arousi-e Mehrangiz’,” *Iranian Studies*, Vol. 40, No. 4, September 2007, pp. 511-528. He is the recipient of several teaching awards, the most recent of which are: Community College Educator Recognition Award (2016), University of California, Irvine, Division of Undergraduate Education; California Professor of the Year (2013), Carnegie Foundation for the Advancement of Teaching and the Council for Advancement and Support of Education; Professor of the Year/Faculty Lecturer (1998-99), Santa Barbara City College; Professor of the Year (1991), University of California, Santa Barbara.

Kathryn Hain’s work came out of a search for a topic in the midst of the Arab-Israeli conflict. Living for seventeen years in Jerusalem and Amman during two intifadas and one Gulf War meant that she needed to find a research topic that did not require getting emotionally involved. Islamic medieval slavery seemed a good choice since these women had been dead for centuries. Unfortunately, in the midst of her research, ISIS and Boko Haram revived medieval Islamic slavery, making it front page news. After finishing her M.A. at Jerusalem University College and advanced Classical Arabic and History studies from Hebrew University, Kathryn accepted a fellowship from the University of Utah to complete a PhD in Middle East History. During that time, she organized other scholars of slave women under Islam and formed panels for seven years at MESA and AHA. This group of scholars also produced, *Concubines and Courtesans, Women and Slavery in Islamic History*, co-edited by Matthew Gordon and Kathryn Hain, published by Oxford University Press in 2016. Upon graduation, Kathryn taught at Northwest Christian University until she was replaced by

adjuncts. She is currently writing and job hunting. Her next work is based on her dissertation in two volumes: *Concubines as Commodity: Sex Trafficking in Antiquity and Middle Passage to a Harem: The Slave Trade of European Women to the Middle East, India, and China*. Her chapter on Greek women in ancient Indian palaces and brothels is in the pipeline for an article in the *Journal of World History*.

Martin Ottovay Jørgensen is a historian and assistant professor at the Department of Culture and Global Studies, Aalborg University. He focuses on how United Nations peacekeeping in the Global South evolved out of imperial and inter-imperial regimes of governance, functions to the benefit of the few, and is continuously contested within 'mission areas'.

Sawsan Karimi is an associate professor of social anthropology at the University of Bahrain, where she teaches social and cultural anthropology, ethnography, gender, and Bahraini cultural heritage. Karimi is a graduate of School of Oriental and African Studies (SOAS), University of London, where she received her M.A (1992) and PhD (2003) in Social Anthropology, specializing in the Middle East region. Karimi's PhD title was "Dress and Identity: Culture and Modernity in Bahrain." It examined the ethno-sectarian and social composition of Bahraini society and the impact of various socio-economic and political changes in the formation of contemporary Bahraini identities. Her academic interests are centred on the Middle East region generally, and the Gulf States in particular, and her work in the region revolves around the following issues: identities, ethnicity, religion, gender, dress, and heritage. Karimi is a fellow at the Higher Education Academy, U.K.

Pedram Khosronejad is a Farzaneh Family Scholar and Associate Director for Iranian and Persian Gulf Studies Program (IPGS) at the Oklahoma State University. He obtained his PhD at the École des Hautes Études en Sciences Sociales (EHESS) in Paris. His research interests include cultural and social anthropology,

the anthropology of death and dying, visual anthropology, visual piety, devotional artifacts, and religious material culture, with a particular interest in Iran, Persianate societies, and the Islamic world. He is chief editor of the *Anthropology of the Contemporary Middle East and Central Eurasia* (ACME).

Anthony A. Lee, Ph.D. (African History, UCLA, 2007) teaches African and African American history at UCLA and West Los Angeles College. After studying religious movements in West Africa, his research has been centered on enslaved Africans in Iran, with emphasis on their contributions to Iranian culture. He is the editor, with Awet T. Weldemichael and Edward A. Alpers, of *Changing Horizons of African History* (Africa World Press, 2017). Lee is the owner and Managing Editor of Kalimat Press, a small publishing company. He is co-translator, with Amin Banani of *Rumi: 53 Secrets from the Tavern of Love* (White Cloud Press, 2014) and with Nesreen Akhtarkhavari, of *Love Is My Savior: The Arabic Poems of Rumi* (Michigan State University Press, 2016), along with other books of poetry translation.

Eric Massie is a PhD Candidate in the Department of History at the University of California, Santa Barbara where he is completing his dissertation on slavery in southern Iran and the Persian Gulf during the 19th and 20th centuries. His dissertation, currently titled “The Bonds that Bind: Slavery, Manumission, and Familial Relations in the 19th and 20th Centuries,” focuses on the effects of British imperial policy in the region on slave vulnerability and slave family dynamics. His other research interests include the study of political culture and ideology in Iran and the broader Middle East, and he has recently published an article in the *British Journal of Middle Eastern Studies*, co-authored with Dr. Janet Afary, on Iranian constitutional theory, titled “Iran’s 1907 Constitution and its Sources: A Critical Comparison.”

Behnaz Mirzai is a Professor of Middle Eastern history at Brock University, Canada. She has authored numerous articles on slavery and the African Diaspora in Iran, edited *The Baluchi and Baluchistan*, coedited *Slavery, Islam and Diaspora*, and *Africa and Its Diasporas: Rethinking Struggles for Recognition and Empowerment* and produced two documentary films, *Afro-Iranian Lives* and *The African-Baluchi Trance Dance*. She is the author of *A History of Slavery and Emancipation in Iran, 1800–1929*. Her book was finalist for the 2018 *Canadian Historical Association Wallace K. Ferguson Prize*.

Emily O'Dell is a Research Scholar in Law and Islamic Law and Civilization Research Fellow in the Abdallah S. Kamel Center for the Study of Islamic Law and Civilization at Yale Law School and an editor of SHARIASource at Harvard Law School, after having spent over half a decade teaching in the Middle East at the American University of Beirut as the Whittlesey Chair of History and Archaeology and at Sultan Qaboos University in the Sultanate of Oman. Stateside, she has taught at Columbia University, Brown University, and Harvard University -- where she received an award for excellence in teaching. She completed her Postdoctoral Fellowship at Harvard University under the direction of Professor Homi Bhabha, and received her PhD, MA, MFA, and MA from Brown University -- and an additional Masters in Central Asian Studies from Columbia University. For her field-research on Islam and cultural heritage, Emily has been a Fulbright-Hays Scholar (Indonesia), a Harvard Traveling Fellow (Iran), an Edward A. Hewett Policy Fellow (Tajikistan & Afghanistan), a Columbia University Pepsico Fellow (Uzbekistan), an IREX Fellow (Kazakhstan, Kyrgyzstan, Czech Republic, Slovak Republic, & Hungary), an American Center for Mongolian Studies Fellow (Mongolia), an American Council Fellow (Turkmenistan), and a State Department Fellow in Critical Languages (Persian & Tajiki) in Tajikistan. She is a global mentor for the Coalition for Women in Journalism, and her writing has appeared in *The New York Times*, *Al Jazeera*,

NPR, International Herald Tribune, Salon, Christian Science Monitor, Huffington Post, Times of Oman and Jadaliyya.

Özgül Özdemir received her MA degree in History from Boğaziçi University, Istanbul in 2017. The following year, she moved to California to pursue a PhD degree in Transnational, International and Global History at Stanford University. Özgül's research focuses on the life stories of enslaved Africans in the 19th century Ottoman Empire through the lens of court records and biographical and literary texts. For her PhD studies, she aims to contribute to Ottoman slavery studies from a perspective that integrates both Ottoman and sub-Saharan African history.

Ladan Rahbari (PhD, MA, BA) is a feminist social anthropologist currently based in Ghent, Belgium. Rahbari has a PhD in Sociology (University of Mazandaran), a Master's degree in Anthropology (Tehran University) and a Bachelor's degree in Italian Literature (Tehran University). She lectures in gender, diversity and sexuality studies. She is now conducting a joint (post-) doctoral research project in Ghent University and Vrije Universiteit Brussel. This research project, 'Gender, Sexuality, and Embodiment' (2015-2019), is funded by Research Foundation Flanders (FWO) and explores Iranian women's embodied gendered and sexual practices in Iran and in diasporic contexts. Rahbari has teaching and research experience in gender studies and the social sciences at several universities, and currently lectures in the inter-university Master's program on Gender and Intersectionality, and teaches other courses in sexuality and gender. Her research interests include gender politics, sexuality, space, body, and harmful cultural practices with a general focus on Iran and the Middle East, and in the frameworks of postcolonial and feminist theories. She is currently affiliated with the Centre for Research on Culture and Gender (CRCG) and Centre of Expertise on Gender, Diversity and Intersectionality (RHEA). Her most recent publications include 'Kill Me But Make Me Beautiful', and 'Vaginal Hygiene Practices and the Formation of Sexuality.'

Orlin Sabev, born in 1970, is a Professor and Doctor of Sciences at the Institute of Balkan Studies at the Bulgarian Academy of Sciences (Sofia). He has published seven books, dealing with the history of Ottoman/Muslim education (in Bulgarian, 2001), the first Ottoman Turkish/Muslim printing press in Constantinople in 1726-1746 (in Bulgarian, 2004 and in Turkish, 2006), the history of Robert College, founded in Constantinople in 1863 by American missionaries (in English, 2014 and in Bulgarian, 2015), and the history of Ottoman libraries (in Bulgarian, 2017). His last book *Waiting for Müteferrika: Glimpses of Ottoman Print Culture* was published earlier this year (April 2018) by the Academic Studies Press, Boston. He has written over one hundred articles dealing with various topics in the field of Ottoman education, print culture, social history and sexuality.

Houman Sarshar received his B.A. in French and English literature from UCLA in 1990 and his Ph.D. in comparative literature from Columbia University in 2000. Dr. Sarshar is an independent scholar, and the founder of the Kimia Foundation, a culture foundation dedicated to promoting the art, culture, and history of Iran. With over 5,000 original photographs, the Kimia Foundation holds the largest archive of Qajar court photography outside the Golestan Palace in Tehran. Dr. Sarshar is presently working on his next book about the role of Iranian Jews in classical and minstrel Persian music from the Safavid period to the end of the Pahlavi monarchy. He is the co-editor of three volumes of *The Contemporary History of Iranian Jews*, and a contributing author to the *Encyclopædia Iranica* and *The Encyclopedia of Jews in the Islamic World*. Some of his publications include, *Esther's Children: A Portrait of Iranian Jews* (2002); "Jewish Communities of Iran: Entries on Judeo-Persian Communities," published by the *Encyclopædia Iranica* (2011); and *The Jews of Iran: The History, Religion, and Culture of a Community in the Islamic World* (2014).

Staci Gem Scheiwiller is Associate Professor of Modern Art History in the Art Department at California State University, Stanislaus. She received her Ph.D. in the History of Art from the University of California, Santa Barbara, in 2009. Her field is Modern and Contemporary Art with an emphasis in Iranian art and photography and a minor field in Islamic Art. She is currently continuing her research on gender in Qajar photography, as well as connecting Qajar photohistories with Ottoman ones, although she is still writing on contemporary Iranian art. Her most recent publications include *Liminalities of Gender and Sexuality in Nineteenth-Century Iranian Photography: Desirous Bodies* (Routledge, 2017), an edited volume with Markus Ritter entitled *The Indigenous Lens? Early Photography in the Near and Middle East* (De Gruyter, 2017), and another edited volume, *Performing the Iranian State: Visual Culture and Representations of Iranian Identity* (Anthem Press, 2013).

Sriyani Tidball is an activist against the trafficking of women and children in the U.S. and internationally and has been on the faculty at the University of Nebraska Lincoln (UNL) teaching journalism, advertising, social justice, and human rights for ten years. She is a specialist on human trafficking in the U.S. and Sri Lanka. She co-founded “Community Concern Sri Lanka” with her husband thirty-eight years ago, which works with the poor and disadvantaged in Sri Lanka. In 2015, she completed a Fulbright Award in which she investigated the labor exploitation of vulnerable Sri Lankan women in the Middle-East. She collected insights from the interviews of over 200 women. In 2017, she collected more in-depth interviews from women who had returned after being housemaids in the Middle East and is currently working on a book sharing based on her research. She has also started a project aimed at helping Sri Lankan women to acquire vocational training and to start small businesses as an alternative to going to the Middle East. She has also been closely involved in statewide efforts to combat human trafficking in Nebraska. Her recent research efforts include three research studies where she was been the Co-PI. In one study, she collected in-depth qualitative interviews of twenty-two women who were sex trafficked in Nebraska. This

study has been used for policy advocacy and development as the study shares the voices of the survivors. She has since left her teaching job to conduct additional international research on human trafficking in Sri Lanka to improve the conditions of women who travel to the Middle East as house-maids. As a dual-citizen of Sri Lanka and the US, she has kept close contact with Sri Lanka and lives in both countries, working with vulnerable adults and children and hopes to make a difference in their lives.

Ismail Warscheid is a tenured research scholar at the National Center for Scientific Research (CNRS) in Paris. He received his training in History and Arabic studies at the University of Geneva and the *Ecole des Hautes Etudes en Sciences Sociales* in Paris, where he obtained his Ph.D. in 2014. His scholarly interests are in the cultural and social history of the Islamic West, with a strong emphasis on the study of Muslim legal texts. He is currently exploring the role of Islamic law in the construction of social order in the early modern Sahara (Algeria, Mauritania, Mali). Among his recent publications are *Droit musulman et société : la justice islamique dans les oasis du Grand Touat (Algérie) aux XVIIe – XIXe siècles* (Leiden: Brill, 2017) and “The Persisting Spectre of Cultural Decline: Historiographical Approaches to Muslim Scholarship in the Early Modern Maghreb” in *JESHO*, 2017, 60/1-2, 142-173.





IN MEMORIAM
AHMAD GRAMIAN (1956-2018)

We dedicate this conference to the memory of Mr. Gramian. Together with his wife, Dr. Haleh Emrani, Mr. Gramian was one of the first patrons of our Iranian Studies Initiative. It was with their generous support that we were able to launch the annual conferences of the Iranian Studies Initiative in 2015. Mr. Gramian was one of the Founding Trustees of the

Farhang Foundation and most recently served as the Chairman of the Foundation. In addition to UCSB, he helped several other branches of the University of California, including the Iranian Music Degree Program at UCLA. He also was instrumental in the Iranian Studies Initiative at USC.

Mr. Gramian was a life-long patron of Iranian art, music and culture. He was a major supporter of the Los Angeles Chamber Orchestra, the Children Institute Inc., and Upward Bound, an organization that is dedicated to increasing the graduation rates of students from impoverished backgrounds.

Mr. Gramian's charitable work extended to his homeland in Iran, where he was working on establishing the first ever school for girls in the small village of Ney in Kurdistan. The Ahmad Gramian School for Girls will be opening its doors in October of 2018 for over 200 girls who have never had the opportunity to attend school.

Mr. Gramian was an upstanding member of the Iranian community in Southern California and a generous and giving person. His concern for the well-being of others was exceptional and only matched by his humility and kindness. He was always curious and patient, with a philosophical approach to life.



