Abstract
According to Goffman (1974), one of the important functions of the communication is to produce and maintain a good self-image, what he calls "the face". According to him, in interpersonal communication, individuals use all the activities, behaviours or objects to be judged positively by others. The fundamental goal of self-presentation by Goffman is to appear friendly, kind, intelligent, etc. to get others what we want.

In this article we try to explain why Iranian bloggers do not wish to give a good image of them on their blog, but what they consider their "real image", a mix of qualities and flaws. It is important to know that most bloggers that I chose write their blogs with their real name and surname and those who have a pseudonym know they are easily identifiable on the Internet i.e. they are sure they are put enough information about themselves, those who know them closely can easily recognize them. So it's not because they are hiding themselves behind a pseudonym that they show the "black side" of their personality.

We advance three main reasons which justify this fact by the Iranian culture and living conditions in Iran.

First, Iranian culture steeped in religion, rejects falsehood and hypocrisy. For example, an Iranian poem said that "we must be ourselves, one who is someone and fails to show it, will not be hindered." The modesty prized in the second verse, is a value in the Iranian culture i.e. we don’t be too proud of what we have or what we are, we must think that we are not infallible and that we are making mistakes at all times. We must add to that the indecency of hypocrisy and lies, which make bloggers unwilling to show only the good side of their personality.

Second, despite what is taught as a value by Iranian culture, namely sincerity and humility, the daily life of Iranians is not spared by hypocrisy of all kinds. The "maintaining face" which is in excess in the daily lives of Iranians has become a constraint that prevents people from saying and acting as they like to save appearances. Blogging is a means to freedom from such restrictions allowing Iranians to show both good and bad images of themselves.

Third, Patrick Charaudeau (2005) says that the speaking subject must show that what he says is the truth, in other words, he must show himself credible. So, since Iranian culture regularly suggests that human beings are not perfect and have both qualities and defects, in order to appear credible, bloggers find it normal to show both sides of their characters. And they prefer to appear credible to show a good image of themselves.

This is one of the results of my dissertation which is still under work about self-expression on Iranian blogs. I made content analysis of thirty blogs and their comments for six months and I did semi-directiv interviews with their authors.

Biography
Shadi Zabet was born on March 09, 1976 in Tehran. She is Ph.D. student of Sciences of Information and Communication in university of Stendhal (Grenoble 3- France). She is graduated from university of Tabriz-Iran (bachelor's degree at French Literature) and university of Toulouse le Mirail- France
2) Mahmood ENAYAT
Power and Counter-Power in the Persian Websphere

Abstract
Throughout history communication and information have been fundamental sources of power and counter-power, of domination and social change. Governments have been trying to regulate different aspects of communication mediums for centuries, and nowadays the focus is increasingly on the Internet. However such desire to control encompasses much wider issues than the obvious technical challenges. The desire is closely intertwined with the political, cultural and social values of the given country, reflected in their varying degrees of political control.

Iran is one of the countries with a historical tendency of controlling different communication mediums, and it currently has one of the world's most extensive Internet censorship regimes. Yet the central issue is not the obvious and crude divide between a 'free' and 'closed' Internet in Iran. There are two subtle lines of tension running through Internet development in the country. The first is the centralising state's desire to control the online information, both via censorship and propaganda. The second is the rapid emergence of various uses of the Internet in Iran, constituting one of the most dynamic and vibrant 'spaces of freedom', and where an astonishing rise and popularity of weblogs has become a particular sign of 'resistance'.

I will present a few brief examples to see how certain groups of Internet users in Iran, by employing different tactics, attempt to use the Internet to find their voice and seek their desired social, cultural and political ends. I will also present a few regulatory devices adopted by the Iranian government to respond to and set limits to these online ventures whilst concomitantly pursuing their own strategies.

Biography
Mahmood Enayat is a doctoral student at the Oxford Internet Institute. Mahmood holds a Masters degree in Analysis, Design and Implementation of Information Systems from the London School of Economics (2006) as well as a BSc in Computer Science with Management from King's College London (2005).

Mahmood's academic work centers on state censorship and control of the Internet, online political discourse and collective action in Persian cyberspace.

Previously Mahmood was working as an online producer with the BBC World Service (Persian Service). He is now working as a Training Manager for the Iran Project at the BBC World Service Trust, where he is responsible for the Trust's journalism training project in Iran.

3) Erfan SABETI
Blog Wars in the Global Age: The Case of Persian Bahai and anti-Bahai Weblogs

Abstract
As far as religion is concerned, globalization is both empowering and disempowering since it presents both opportunities and challenges to religion. On the one hand, globalization brings an unprecedented opportunity for religions to promote their ideas on a global scale in an economic and easy way. It provides religions with unique communicative facilities to extend the range and spread of religious activities. On the other hand, globalization brings various religions into direct contact with one another, which in turn relativizes their hitherto absolute claims. To put another way, while globalization facilitates the spread of universal messages of many religions, it forces them to confront each other since any given religion is rooted in a particular culture and history through which it communicates its universal message. The aim of the present paper is to draw a clear picture of the ongoing ‘religio-cultural wars’ on Persian Bahai and anti-Bahai weblogs. We shall argue that the rise of information technology has proved a mixed blessing for the Iranian Bahai community. On the one hand, it gives an unprecedented opportunity to the Bahai community to make the impression of being global; to broaden its social relations because of the publicity it gains through internet; to facilitate and economize the ways of contacting and updating academics, politicians and lawyers who are concerned about the rights of Bahais as a persecuted religious minority; to communicate official religious discourse with Bahais; and to recruit new members. On the other hand, it brings serious challenges to the Iranian Bahai community, the most important of which is the impossibility of the control over the flow of information, and the rise of anti-Bahai websites and weblogs to which search engines provide access exactly in the same way as they do for pro-Bahai websites and weblogs. Reviewing 40 Persian pro-Bahai and 45 Persian anti-Bahai weblogs, we will show how blogosphere has reshaped the old religio-cultural wars in a global, virtual context, with both promising and despairing results as regards to fostering a culture of religious tolerance among Iranians both at home and in the diaspora.

Biography
Erfan Sabeti studied Pharmacy & Bahai Studies at the Bahai Institute of Higher Education (BIHE), Iran, before moving to the UK. He holds a Master’s degree, with Distinction, in Religious Studies from Lancaster University, UK, where he is currently a PhD candidate, working on Globalization of the Bahai Faith and the Church of Jesus Christ of Latter-day Saints since 1960. His research interests lie at the intersection of globalization and religion, particularly the rise and fall of new religious movements in the globalized world. He has translated some 20 books into Persian, including Justice as Fairness (John Rawls), Liquid Love (Zygmunt Bauman), Fashionable Nonsense: Postmodern Intellectuals’ Abuse of Science (Alan Sokal & Jean Bricmont), The Meditations (Marcus Aurelius), The Art of Always Being Right (Arthur Schopenhauer), and The Decalogue (Krzysztof Kieslowski).

4) Majid TAFRESHI
The Grand Ayatollahs and modern electronic media: The role of modern electronic communications in the transformation of religious leadership in Iran

Abstract
The establishment of the Islamic Republic following the Iranian Revolution changed many aspects of social and religious life both for leaders and their followers in Iran.

Up until first decade, a handful of Grand Ayatollahs, including Ayatollah Rouhollah Khomeini (1902-1989), the leader of Revolution, were entitled the ‘Marja’-e Taqlid’ [a religious reference for highest ranking Shiite religious leader, which literary means: Source of imitate] and were recognised in Iran and other parts of Shiite world. However from 1989, the death of Khomeini as well as other elder Marja’-e Taqlids made way for the gradual emergence of new generation of religious leaders. While the position and title of Marja’-e Taqlid used to belong almost exclusively to Ayatollah Hossein Borujerdi (1875-1961), after his death, less than ten figures became Marja’, after the death of Khomeini, however, more than sixty high or middle ranking clergy called themselves Marja’e Taqlid.
This chaotic situation was partly a product of the unofficial and non-unified selection procedure of the Marja’ which allowed many to claim eligibility to this title. The leadership vacuum created after the demise of famous Grand Ayatollahs such as Araki, Golpayegani, Kho’i, Khomeini, Khonsari, Mar’ashi, Mohammad Rowhani, Mohammad Baqer Sadr and Shari’atmadari during the first decade of Revolution, further compounded the situation.

In this situation, the few remaining old Marja’s, as well as the newcomers had the difficult task of attracting the potential followers and younger generation, as well as communicating with existing followers.

The religious leadership exploited the emergence of satellite television channels and the internet in Iranian and broader Shiite life and became one of the early heavy users of emerging modern electronic mediums of communications.

In this paper I will examine the following topics:
1. Introduction: the communication strategies of Shiite religious leadership up until 1979.
2. The Iranian Revolution and its effect on the office of Marja’e Taqlid.
3. The Khomeini era.
4. The Post-Khomeini era and early use of modern electronic forms of communication.
5. The use of modern electronic mediums as the service of communications by pro-Islamic Republic religious leaders.
6. The Use of modern electronic communications by non-political religious leaders.
7. The use of modern electronic communications by anti-Islamic Republic religious leaders.
8. The electronic media and active non-official supporters of Marja’s.
9. The Use of modern electronic media by the young clergy.
10. Conclusion: The role of electronic media and the future trends of the use of electronic communications by religious leadership in Sh’ii Islam.

**Biography**

Born in Tehran, Iran (1964). He studied History at Tehran and London University. He has done independent research work for different projects at the British National Archives and was formerly a Researcher at the Iran National Archive, Encyclopaedia of Islamic World (Tehran) and the Institute of Iranian Contemporary Historical Studies.

His current research interests are: Persian and Shi'i history and politics since the nineteenth century, religion and society in the Pahlavi era, religious leadership in Shi'i Islam, religious seminars, oral history of British diplomats in Iran.


At present he is working on British official documents at the time of Iranian Revolution (1978-9) for publication of two versions of books in English and Persian, a selection of documents on the history of the Persian Gulf, as well as a monograph on the history of British public diplomacy in Iran.