

Novita

Under supervision of Student Association of Foreign Languages
Second Issue, March 2020

- A legendary musician with unforgettable smiles.
- Medical Art through History.
- Calligraphy; a journey to the depth of the self.

Art
is a miracle

Leonardo di ser Piero da Vinci
1452-1519

In the name of God
the Most Gracious, the Most Merciful

Novita Magazine

Second volume, March 2020

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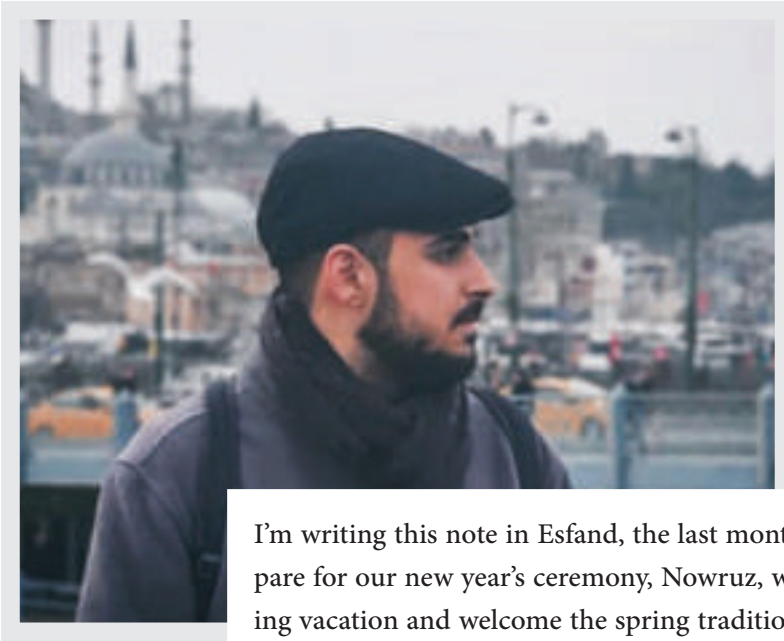
Mr. Massoud Ahmadi, Director of "Call the Devils".

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Editor's letter

I'm writing this note in Esfand, the last month in Persian Calendar, we would prepare for our new year's ceremony, Nowruz, we would be excited about our following vacation and welcome the spring traditionally but this year's story is different. COVID-19 has become a pandemics, many people around the globe have contracted this lesser-known contagion and the death toll is rising with a concerning rate especially in my hometown. In order to stop the outbreak schools and universities shut down nationwide and thousands of students are isolated in their homes. People are upset and almost no-one can predict what will happen. But I believe in the magic of Art. Art can light the candle of hope in these dark and gloomy days. Let's resort to art and start a journey with Iranian nomads, Qashqai people and role of art in their long history; Let's listen to Anoushiravan Rohani's reviving melodies and nourish our spirits. Let's read and know more about our university's outstanding poets' and director's works. In this issue of Novita, you would get familiar with great artists like Camus and Tarantino as well as fascinating subjects about arts incline to Art therapy, role of artists in medical education and the world's fair, the Expo. At the end, I hope you would enjoy reading this volume and this disaster would be recovered soon. Happy Nowruz!

A handwritten signature in dark ink, appearing to read 'Amirali'.

Amirali Mashhadiagha
Director and Editor in chief

7 questions about the Expo!

Armin Shokrikoochak

Exposition Universelle de Paris 1878



Exposition Universelle de Paris 1900



You may have heard about Expo or World's Fair before, but do you exactly know what it is? Below are listed a few questions that first pop up in mind. However, the answers are summarized because there are a lot of details to cover, and it's better to let the reader search for what they're interested in about Expos after reading.

1. What are Expos?

Expos are global events dedicated to finding solutions to fundamental challenges facing humanity by offering a journey inside a chosen theme through engaging and immersive activities. Organized and facilitated by governments and bringing together countries and international organizations (Official Participants), these major public events are unrivalled in their ability to gather millions of

visitors, create new dynamics and catalyze change in their host cities. Four types of Expo are organized under the auspices of the Bureau International des Expositions (BIE): World Expos, Specialized Expos, Horticultural Expos, and the Triennale di Milano.

2. How did the Expo originate?

International Exhibitions originated in the French tradition of national exhibitions, a tradition that culminated with the French Industrial Exposition of 1844 held in Paris. This fair was followed by other national exhibitions in continental Europe and the United Kingdom. The best-known 'first World Expo' was held in The Crystal Palace in Hyde Park, London, United Kingdom, in 1851, under the title "Great Exhibition of the Works of Industry of All

Nations". The Great Exhibition, as it is often called, was an idea of Prince Albert, Queen Victoria's husband, and is usually considered to be the first international exhibition of manufactured products. It influenced the development of several aspects of society, including art-and-design education, international trade and relations, and tourism. This expo was the precedent for the many international exhibitions, later called World Expos that have continued to be held to the present time. The character of world fairs, or expositions, has evolved since the first one in 1851. Three eras can be distinguished: the era of industrialization, the era of cultural exchange, and the era of nation branding.

3. How often are the Expos held?

World Expos, known officially as International Registered Exhibitions, are organized every five years.

4. When and where is the next Expo?

The next World Expo will take place in Dubai (UAE) between 20 October 2020 and 10 April 2021.

5. What is the main theme of Expo 2020?

UAE selected the theme “Connecting Minds, Creating the Future”, sub-themes being Sustainability, Mobility and Opportunity.

6. Does Iran (Islamic Republic) participate in Expos?

The Islamic republic has been

present in Expos since the 19th century, the country regularly participates in World and Specialized Expos. The Islamic Republic of Iran joined the BIE in 2002. Its pavilion at World Expo 2015 Milan was awarded the Silver Prize



for its design.

7. Why would you want to visit an Expo?

1) The World Comes to You
Visit an Expo and you will be exposed to 100 or more different

countries at a single site. Expos are places to learn about the world's cultures, governments, economies, issues and travel opportunities. National pavilions are nations in microcosm. It gets you outside your national cocoon.

2) Getting to Know Your Hosts

An Expo makes a great base camp for further exploration in the host city or country.

3) From Little Mermaid to Stephi Graf

Countries often bring their national treasures to Expos. Denmark's The Little Mermaid statue was the centerpiece of the Danish pavilion in Shanghai in 2010. The Chinese pavilion there featured a bronze chariot and horses from China's famed, 2,000-year-old

The Iranian participation at Expo 67 / From: library and archives Canada





a Gutenberg press, the writing desk of the Brothers Grimm, and Martin Luther's pulpit—not to mention a two-story plaster bust of tennis star Stephi Graf! You will see things it would take you a lifetime to track down on your own.

4) See the Future

It goes without saying that Expos offer a look “around the corner” at what's to come: video and mobile phones, mono-rails and Maglevs, satellite communication, new methods of recycling, virtual reality shows and holograms, innovations in architecture, all are or have been staples of Expos. Creative pavilions can make you look at things in a new light: a pavilion that operates like a giant flower, a series of ecosystems stacked vertically into a high-rise, an entire pavilion made from paper tubes. You will see innovations, large and small, showcased, and you will return knowing more than your friends and neighbors about what is possible, and what is to come.

So whether you're a student or a professional, regardless of what you do, it can be a very precious experience to attend an Expo. Expo 2020 Dubai would be a good opportunity for Iranians to visit because it'd be cost effective and they wouldn't need to travel a long distance.

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Exposition Universelle d'Anvers (Antwerp) 1930

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Vue aérienne d'une partie de l'exposition d'Anvers: au premier plan, le pavillon de la

Exposition Universelle et Internationale de Gand (Ghent) 1913

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Exposition Universelle de Gand - Le Pavillon de la Perse

Published by: Gand : Hélotypie De Graeve (1913)



Call the devils, An exclusive report.

Mahroo Hosseinkhani, Ahmad Nazarzadeh

You can't be a fan of cinema and the horror genre without having heard about Ed and Lorraine Warren. The couple spent their lives dealing with supernatural affairs and studying thousands of controversial cases. The city of Shiraz, this time witnessed an execution *Call the Devils*, by Massoud Ahmadi, who tells the story of a possessed girl named Marilyn from a series of Warren cases. It was the second production of Massoud Ahmadi after the successful performance of Anhe Michel's 23rd Exorcism Squad, which took place from the 6th to the 12th of August at the "Honar Shahre Aftab" Cinema and from The 23rd to the 25th of August at the Ehsan Hall in Shiraz.

Call the Devils presents Such an exciting and surprising performance to the audience. The fantastic cast, visual effects and story itself makes you feel like you are at the center of this terrifying story. From the first moment you see Merlin pale and resting on a wooden chair to the frightening moments of exorcism and superb sound effects that make you realize this is not just a show but a reality that can happen to everyone. During the performance, it is repeatedly mentioned that your faith is maintained and that your faith, however faded, is working, and this is clearly felt in the fight scene. The story of Marilyn and Satin who abused her can be a glimpse of the lives of each of us, which stifles our fears and nightmares and withholds us from a new beginning as a great demon. This play, in addition to its visual effects, inspires us to confront and overcome the devil in our lives. Performing live and performing in the style of theater brings the magic of cinema to a close view. Furthermore, we get a close-up of all the angles, lighting and sound effects of the show and experience every moment in a special way. Theater is an art that brings the actors and the audience together moment to moment, and that is why, despite the emergence of films on the magic screen of cinema, it still retains its audience. The extraordinary action in the second series of "Call the Devils" performances was clearly seen in the Ehsan Hall when the actors, in the exorcism scene, brought the play to the audience, making the whole audience feel involved in the conquest of Merlin.

Among the highlights were students from Shiraz University of Medical Sciences in the cast. Among them, Ghazal Rafiee in the wonderful role of Marilyn. we can also point to the Shiraz Green Hearts charity center which sponsored the show for EB patients from The 6th to the 12th of August at the Aftab Art Gallery in Shiraz and brought a beautiful display of the integration of art and health. We hope to see such beautiful events again in the near future.

A legendary musician with unforgettable smiles

Ali Nowroozi

He was born on July 24, 1939, in Rasht, Iran. Anoushiravan's father, Reza Rohani, who was a violinist tended his son to take steps towards learning music. So, he went through primary music lessons under the instructions of his dad. Then, he started studying music at Tehran conservatory of music which was a dramatic period in his life.

He found the chance to learn to play piano and other music skills under the supervision of the greatest Iranian classical music masters like Javad Maroufi who is a well-known Iranian pianist. After graduating from the conservatory, he took some music courses in Paris and became a member of French composers'



society in 1967.

Anoushiravan Rohani is known as a brilliant Persian composer and pianist. He composed his first professional piece of music at the age of twenty-one which is called "Asrare Saz". During the next years, he composed a huge number of songs for old Iranian movies and famous singers of that

time. Also, he was the first Iranian artist who achieved a private pilot license at a young age.

Rohani's compositions are a combination of eastern music especially Iranian music and western classical music. Besides, his works do

not belong to any specific time, which everyone enjoys listening to them at any age. A number of his pieces of music like "Gole Sang", "Soltane Ghalbha" and "Tavalodat Mobarak" have large



popularity among the folk.

Moreover, he has had cooperation with many international bands and artists. A supreme example of these songs is “Maybe I Maybe you” which is the result of his cooperation with Scorpions, a popular German rock band, or his collaboration with the Czech symphony orchestra in one of his instrumental albums. His impressive performance with this modern instrument in Iran national radio is still memorable for all people of that age.

Anoushiravan Rohani has such genius for playing piano that many Iranian pianists have always inspired by the techniques he uses while performing pieces of music. Furthermore, he has published a host of piano albums; for example, “Yadegare Omr”, “Rangarang” and so on that are all accounted for the best Iranian classical piano samples. Besides, He has a reputation for playing the accordion.

These days, he is mostly occupied with holding concerts and masterclasses. One of his influencing actions in recent years is arranging some of his music pieces for piano solo that are available on his website, and are widely taught by piano instructors to familiarize piano students with Iranian classical music. He is loved by many people all around the world and his unforgettable songs would stick in Iranian’s mind forever.



An interview

Ali Ghorbanpour

1. Please introduce yourself to our readers.

Well, I'm Ziba, I was born in Shiraz in 1998, I am a student of OHSE (occupational health and safety engineering) and I'm a fan of art.

2. Do you have any ideas on how your major, occupational health, and safety engineering, could be combined with different types of art?

Well, my major is mainly about reducing hazards at the workplace to have healthy workers at suitable jobs. These hazards can be classified in groups such as physical, psychological, mechanical, chemical and so on.

We must design, assess and modify.

Now the combining part; in our designs, lighting, music, colors and their mental effects,

Plants, workers' costumes, etc.

It's hard to stand a place without art!

3. You study French as well. What was the main reason you started doing so? I enjoy learning other languages. I always loved French but didn't have the time, after staying one year and a half in Kermanshah I started learning Kurdish, maybe that was the motivation for starting french as well. I also love French songs, that may be a good reason too!

New languages are new worlds!

4. You have had brilliant results in the Simorgh Festival as a stand-up comedian! Tell us what happened.

Oh, that festival! Well that experience, me as a stand-up comedian, was just too odd to be figured out even for myself,

I have no explanation for that.



But that was fun, also essential, I learned a lot about myself.

5. I know you're fascinated by poems and plays. Who are your favorite poets and writers? Why?

Hard question!

I never ask anyone this question because I am not interested in answering it either,

But briefly: I enjoy Charmshir's plays, Parvaneh va yoogh is my favorite, among foreign writers I like Sartre and Lorca, also Rilke's letters and Marquez.

And among poets, well Sepehri is my favorite, I enjoy Shamlou and also regarding classical poets, who doesn't love Hafez?

They are a lot that I like! I can keep adding to



Ali Ghorbanpour, Interviewer

my list.

6. You play some musical instruments. Which one do you like the most? And why so?

I prefer Tonbak. Well, why do you listen to music or play it? It's evident because it touches you. I like the feeling it gives me.

7. You also practice Tazhib, a type of traditional Iranian painting. Are there any particular reasons behind that?

You can easily find out the reason if you search it. It's gorgeous.

8. Tell us a bit about your experience of working in radio.

I worked in radio as a writer and narrator, It would be five years by now, but It hasn't been continuous, I like to read the words I write to others in the way I read them in my mind.

9. How does Ziba see love? What's her point of view on this matter?

I prefer not to use words to answer this question.

10. How do you consider the role of Shiraz University of Medical Sciences in making you who you are?

Well, I'm afraid I can't find any direct relation between them. Still, the environment has always been a valuable item.

11. Among all of those practices we discussed, which one are you going to choose as a career? Why? I prefer my major, that's what I'm learning proficiently, I prefer to call the rest hobbies, even if it contradicts my personality and talents.

A photograph of three Qashqai women standing outdoors. The woman on the left is older, wearing a dark brown robe with intricate white embroidery and a red headscarf. The woman in the middle is younger, wearing a striped shirt and a green headscarf, holding a small white lamb. The woman on the right is also younger, wearing a dark brown robe and a red headscarf, holding a young child in a red outfit. They are all smiling and looking towards the camera.

The brilliance of art in Qashqai culture

Yeganeh Zamiri, Amin Amiri, Fatemeh Charkhesht

In a world filled with stress and loneliness, high up the breathtaking mountains of Zagros, dwell the lively nomads leading a life of love and companionship; A life replete with art as a means of survival. Qashqai nomads breathe art. From a shepherd sitting in the shadow of a tree playing the flute in the pastures of “Kara agac” to the call of “Halay” creating rainbows of women dancing in colorful clothes, art flows in every moment of Qashqai lifestyle.

Qashqai is a nomadic tribe in which the majority of its people are pastoralists. The traditional nomadic Qashqai travelled with their flocks twice yearly from the summer highland pastures north of Shiraz to the winter pastures on lower (and warmer) lands near the Persian Gulf. Art is intertwined with Qashqai's life and is an integral part of their daily lives. Nomads lead a wandering life and don't accumulate documents and archives. So their legends and myths have never been written down, thus the epic tale is told from father to son. Qashqai's Tales and legends are mementos of distant past and accounts of their sufferings, historical events and their deeds of valor, so their history, though unwritten, still remains by the word of mouth. They have been showing off their valuable and impressive history to the whole world by practicing their art.

Art and experience

In dreadful times, when people were desperate, they've always turned to God, mysticism and art to find solace. Qashqai, like the other nomads, because of their lifestyle, have found their comfort in everyday use of art. On the account of their nomination, they have to lead a simple life and provide their essential supplies from their natural environment. This is why Qashqai's art has been demonstrated in their crafts.

Craftsmanship

Myths, legends, symbols and Qashqai's history are all concepts used in their handicrafts. There's no way to talk about Qashqai's art and not mention their famous carpets. Their carpet is one of the few carpets in the world that is woven through the mind. Consider-



ing the arts as a representation of the artist's lifestyle, it is not unlikely that someone so free in her life, that her home could be as large as the plains and the ceiling of her room as tall as sky, could be dominated by the usual frameworks.

Fars knitting craft is primarily a tribal art and secondly a rural art that relies on nomads. The tribes of Fars, especially the Qashqa'i and the Khamseh tribe, are more involved with this art than the other tribes, and the villagers living along these tribes are also engaged in the production of rugs and other handicrafts. The carpet weavers of this province usually produce their own textiles, not as a commercial product, and because of that, their designs have a particular coloring and freshness.

Girls of every ethnicity have a special way of responding to their suitors. Qashqai's girls have a stunning and artistic way of replying to their courter. Girls who are asked for their hand in marriage weave a carpet with a lion's pattern on it; if their answer is affirmative, the lion's

tale would be woven upward and if not, the tale would be woven downward.

One of their decorative-functional handicrafts is called "Mahle". The nomadic women collect some aromatic seeds in summer in order to keep themselves fragrant, then they dye them in different stages and times with henna (and other herbal colors). They pierce the seeds, and along with cardamom, cloves, small pellets of gold or silver and provide a necklace that with a slight touch of moisture (sweat from the human body) will emit a pleasant smell that, in addition to its soothing aroma, is useful for relaxation and has a special beauty. Every woman usually wears a "mahle" along with their bridal gown, which is a folk outfit. Another One of their practical handicrafts is called "black tent weaving". "Siah chador" is a tribal handicraft that is completely traditional and mainly woven by nomads which is used for the roof of their tents. They use a different method than weaving carpets to produce it. They stretch the cords on the ground in an open space and start to weave. The black tent technique is the

simplest and most primitive type of hand-woven fabric, but because of the use of goat hair as a raw material, it is most effective for the nomadic tent.

A glimpse into Qashqai traditions

The Qashqai are very cheerful, jovial and energetic people and they're very fond of celebrating and dancing. One of the best opportunities for Qashqai to show their happiness is at their wedding ceremonies. They see marriage as the preservation of their social personality and a way to continue their generation. Marriage is the most beautiful tradition they have, because any bystander would be fascinated by the things they do at this ceremony.

When the bride wants to leave her parents' house and bid farewell to her family and the people, she puts some bread, salt and ashes on the stove.

Then, she packs them and straps them to her waist.

She circles the stove in her father's house three times and kisses the Quran on it.

The Tawaf around the stove reflects the girl's appreciation for the father who has provided for her for so many years,

and on the other hand, it emphasizes the continuity and warmth of the stove.

Respect is one of the bases of Qashqai culture. Women and mothers command great respect in the tribes. Such that "Carqad", a piece of feminine clothing similar to a scarf, is considered so holy that taking an oath on Carqad is customary among them. "Baydag", a seven-colored fabric Qashqai women put on their hair, is used as a flag on the top of their tents, and its considered the symbol of happiness. Because of their difficult life, they need to tackle the hardships of their lives with the help of each other which creates a strong sense of unity between them. As a result, they have created lots of epic scenes history will never forget.

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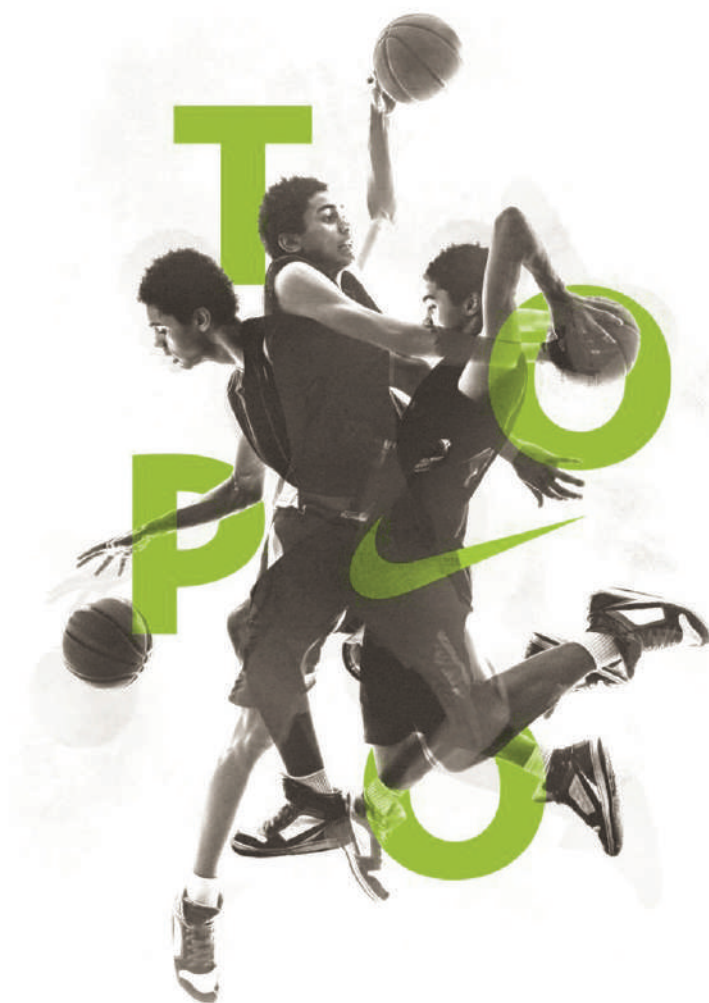
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Art, the ethereal medicine

Mohammad Reza Yousefi



Figure 1 Kendra Knudsen, a fourth-year psychobiology student, works with Tony for the Santa Monica-based nonprofit organization Step Up on Second, where she leads an art studio component. Step Up on Second serves individuals who are affected by mental illness.

Art, a deliberate arrangement of elements that embodies man's emotions, can have unbelievable effects on physical and psychological conditions. Different art forms stimulate the brain in a way that eventually high brain functions and emotional tones change Harmoniously with the nature of that artwork. It has been proven that there is a relationship between psychological states and physical well-being, but the exact underlying mechanisms are rather obscure. Considering this

relationship, artworks have been put in use in many different health-related procedures; for instance, using visual art forms to deal with mental disorders, decorating healthcare centers, and some other amazing examples.

In the first place, it is helpful to briefly review some effects caused by exposure to different art forms. Studies suggest that various art forms such as visual arts, performing arts, and literature can improve brain

functions and help cognitive development. When a piece of art is seen or heard, a group of neurons will be stimulated and generate new neural pathways; the very same neurons that were active when the creator of that piece was creating and performing it. These neurons, so-called mirror neurons, can stimulate a state of inspiration which is the basic mechanism of the exotic sentiments that individuals experience when they look at a painting, for instance, or hear a melody.

As discussed later, these cognitive experiences can be useful to mend the overall mental state of either patient and healthcare provider. Another interesting effect of art, which is not always the case, is that usually the brain's pleasure center is activated in response to the perception of that artwork. Regardless of melancholy compositions, different art forms can often boost one's mood and pacify someone who is enduring a tough situation.

Also, it is not as common as chemical drugs, artworks are put in clinical use in some extraordinary cases, especially in patients with mental disorders. Art-based activities, also known as art therapy, can be beneficial for individuals who suffer from such disorders as Dementia, Alzheimer's, or even Schizophrenia. Simply, creating artworks like painting, songwriting, and claywork alongside other therapeutic interventions can help the patients to counter with the adverse manifestations of their problems, including their behavioral issues. The most prominent aspect of art therapy is the communicative nature of the procedure. It can be very efficient in patients who find it hard to express their thoughts and feelings verbally. Facilitating a safe and comfortable environment, artworks make the therapist able to deeply explore their patients' brains and help them to



Figure 2 Ralph B. Sirianni, a Marine veteran of the Vietnam War with degrees in fine arts and art therapy from UB and Buffalo State, has a successful art career.

organize their cluttered minds more effectively (Figure 1).

One of the other uses of art therapy is during heavy medical procedures to enhancing the patient's morale. This can be seen in individuals who are undergoing radiotherapy. Radiotherapy, regarding its hazardous nature, can have many unwanted effects on the patients' quality of life. Fatigue is one of the most common complications that many patients have to bear. Surveys indicate that art therapy based on viewing famous paintings can lead to an increase in patients' self-esteem and help them to cope with stressful conditions of cancer treatments. It is suggested that the underlying mechanism of this effect is due to the appreciation of a fine piece of artifact that would reduce negative symptoms like anxiety and depression, as well as increasing feelings of energy. Patients full of spirits are patients with more confidence; the more confident the patients become, the better they can tolerate rough situations. This is the same pattern by which PTSD patients try to cease their stressful thoughts and live more productive lives (Figure 2). Emotionally hurt people like veterans of a destructive war or victims of brutal rapes find art to be a warm shelter to forget their horrible experiences and rebuild their self-confidence (Figure 3). Lots of workshops have been held to assist PTSD victims to express their emotions freely and ease their pain by sharing their feelings with other participants.

Considering the peaceful nature of art, applying artworks in health care centers decidedly improve the friendly atmosphere. Naturally,



Figure 3 Marine Corps Staff Sgt. Anthony Mannino performs art therapy as part of his traumatic brain injury treatment and recovery with art therapy interns Adrienne Stamper, left, and Nancy Parfitt at the National Intrepid Center of Excellence in Bethesda

health-care establishments have a stressful environment, so some conflicts may occur between healthcare providers and patients. Playing a heart-warming melody or decorating walls with a tranquil painting of a peaceful landscape can keep the tension down and help everybody to perform their duties more efficiently (Figure 4). Florence Nightingale, a pioneer of modern nursing, insisted that art can have positive effects on patients' well-being. In *Notes on Nursing*, she described this effect as "Variety of form and brilliancy of color in the objects presented to patients are actual means of recovery". Another example is Hamish McDonald, who is a cancer survivor and an artist himself. He referred to his experience by these words: "I am a firm believer in the power that art has to inspire and help alleviate suffering and that it can play a key role in lessening the burden that illness brings". These and many other shreds of evidence prove that displaying artworks in hospitals can increase pain tolerance and decrease the anxiety of patients; as a result, accelerate the recovering progress and shorten their stay in the hospital. In conclusion, art is considered to play a profoundly effective role in healthcare systems and can either be used as an auxiliary therapy or simply a creative decoration of healthcare centers. Its relieving effects on the emotional tone and anxiety by stimulating joy mechanisms in the brain are well-proven. The very presence of a pleasant artwork in any place can warm up the atmosphere; hence, the quotation "Art washes away from the soul the dust of everyday life".



Figure 4 Tim A Shaw and Hellingly Centre Patients at Hellingly Centre. Courtesy of Hospital Rooms. Photography by Damian Griffiths

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Heart beat

T a u l h a

*Lyrics of my uncanny doubts,
Sung's tales on grave without name,
Echoes that keep silence at bay,
And I will find a way.
Near dusky shores of blue moon,
Where voices prey over my crypt,
A distant sound underneath all.
Among many heart beats wailing,
I felt peace when laid by my grave.*

Other languages

From Pages 23 to 41



français

les minutes d'Albert Camus

Fatemeh Korhanni, Marzieh Karami Rad, Zahra Ghodoosi

Aujourd'hui, nous voulons parler de Albert Camus. Il était français, philosophe, journaliste et écrivain. Il est né le 7 novembre 1913. Pendant son enfance, il était pauvre puis il étudiait à l'université d'Algérie. En 1935, il a obtenu la licence de philosophie. Il aimait le football. Avant d'être infecté par la tuberculose, il était gardien de but. Son père était fermier et sa mère était espagnole et serveuse. Albert avait un frère appelé Lucien. Il a marié avec Simon Hie (elle était très belle et riche et toxicomane). Ils ont été séparés parce qu'elle l'a trompé. Il a marié encore pour la deuxième fois avec Francine Faure. Elle était pianiste et mathématicienne. Ils avaient deux enfants appelés Catherine et Jean. Camus a écrit ces livres appelés L'Étranger, La Peste, La Chute, La Mort heureuse et Le premier homme. Il est mort à 47 ans à cause d'un accident de voiture dans la Villeblevin, France.

En ce moment, vous pouvez lire le résumé du livre "l'étranger" d'Albert Camus.

Le roman met en scène un personnage-narrateur nommé Meursault, vivant à Alger en Algérie française. Le roman est découpé en deux parties. Au début de la première partie, Meursault reçoit un télégramme annon-



gant que sa mère, qu'il a internée à l'hospice de Marengo, vient de mourir. Il se rend en autocar à l'asile de vieillards, situé près d'Alger. Veillant la morte toute la nuit, il assiste le lendemain à la mise en bière et aux funérailles, sans avoir l'attitude attendue d'un fils endeuillé ; le protagoniste ne pleure pas, il ne veut pas simuler un chagrin qu'il ne ressent pas. Le lendemain de l'enterrement, Meursault décide d'aller nager à l'établissement de bains du port, et y rencontre Marie, une dactylo qui avait travaillé dans la même entreprise que lui. Le soir, ils sortent voir un film de Fernandel au cinéma et passent le restant de la nuit ensemble. Le lendemain matin, son voisin, Raymond Sintès, un proxénète notoire, lui demande de l'aider à écrire une lettre pour dénigrer sa maîtresse, une Maure envers laquelle il s'est montré brutal ; il craint des représailles du frère de celle-ci. La semaine suivante, Raymond frappe et injurie sa maîtresse dans son appartement. La police intervient et convoque Raymond au commissariat. Celui-ci utilise Meursault comme témoin de moralité. En sortant,

il l'invite, lui et Marie, à déjeuner le dimanche suivant à un cabanon au bord de la mer, qui appartient à un de ses amis, Masson. Lors de la journée, Marie demande à Meursault s'il veut se marier avec elle. Il répond que ça n'a pas d'importance, mais qu'il le veut bien.

Dans la seconde moitié du roman, Meursault est arrêté et questionné. Ses propos sincères et naïfs mettent son avocat mal à l'aise. Il ne manifeste aucun regret, mais de l'ennui. Lors du procès, on l'interroge davantage sur son comportement lors de l'enterrement de sa mère que sur le meurtre. Meursault se sent exclu du procès. Il dit avoir commis son acte à cause du soleil, ce qui



Minutes of Albert Camus

Fatemeh Korhanni, Marzieh Karami Rad, Zahra Ghodoosi

Minutes of Albert Camus

This article discusses about Albert Camus and a view on his literature. He was a French philosopher, journalist and writer. He was born on November 7th, 1913. During he was poor during his childhood and studied at the University of Algeria. In 1935 he obtained a license in philosophy. He loved soccer. Before being infected by Tuberculosis, He was a goalkeeper. His father was a farmer and his mother was a waitress and she was from Spain and his brother named Lucin. Albert married to Simon Hie, who was a very beautiful and wealthy woman but was addicted. They got divorced because she betrayed him. His second wife was Francine Faure. She was a pianist and also a mathematician. They had two children named Catherine and Jean. Camus wrote the books "The Stranger", "The Plague", "The Fall", "The Happy Death" and "The First Man". He died when he was 47 years old due to a car accident in the Villeblevin, France.

Here's a summary of Albert Camus' book, "The Stranger" in the following content.

The novel stages a character-narrator named Meursault, living

in Algiers in French. The novel is divided into two parts. At the start of the first part, Meursault receives a telegram announcing that his mother, whom he interned in the Marengo hospice, has just died. He went by coach to the retired house, located near Algiers. Watching over the dead woman all night. Next day, he attended the brewing and the funeral, without having expected of a bereaved son; the protagonist does not cry, he doesn't want to simulate the grief that he doesn't feel. The day after the funeral, Meursault decided to go swimming at the bathing establishment at the port, and met Marie, a typist who had been working in the same company as him. In the evening, they go to the cinema to watch a film by Fernandel then spend the rest of the night together.

The next morning, his neighbor, Raymond Sintès, a notorious person, asked him help to write a letter to disparage his mistress, a moor to whom he was brutal; he feared reprisals from her brother. The following week, Raymond strikes and insults his mistress in his apartment. The police intervened and summoned Raymond to the police station. So

he uses Meursault as the witness of morality. As he leaves, Meursault and Marie invite him for the following Sunday to lunch at a shed by the sea, which belongs to a friend of him, Masson. During the day, Marie asks Meursault if he wants to marry her and he confirms.

In the second half of the novel, Meursault is arrested and questioned. His sincere and naive words make his lawyer uncomfortable. He shows no regret, but boredom. During the trial, he was asked more about his behaviour during his mother's funeral than about the murder. Meursault feels excluded from the trial. He says he committed the action because of the sun reflection, which triggers the laughter of the audience. The sentence fell; he was sentenced to the guillotine. Before leaving for death, Meursault finally finds peace in the serenity of the night.



Türkçe

Burhan Doğançay

Seyyed Ali Moosavi

Burhan Doğançay, 11 Eylül 1929 tarihinde İstanbul'da doğmuştur. Doğançay esasen, yarım asır boyunca dünyanın muhtelif şehirlerinde izlediği duvarları sanat eserlerine entegre etmesiyle tanınmıştır. İlk sanat eğitimini, ressam babası Adil Doğançay ve diğer bir ressam Arif Kaptan'dan almıştır. 1950 yılında Ankara Üniversitesi Hukuk Fakültesi'nden mezun olduktan sonra; 1950 ile 1955 yılları arasında Fransa'daki Académie de la Grande Chaumière'de sanat kurslarına katılmış ve 1953 yılında Paris Üniversitesi'nde iktisat konusunda doktora yapmıştır. Bu dönemde, resim çalışma-

larına devam etmiş ve eserlerini birkaç karma sergide sunmuştur. Daha sonra; 1970'li yıllarda fotoğrafçılığa başlamış ve dünya çapındaki bütün şehir duvarlarını çekmeye girişmiştir. Kasım 2009'da, yaptığı tablolardan "Mavi Senfoni", Yıldız Holding yöneticisi Murat Ülker tarafından 2,2 milyon TL'ye alınmıştır.

Dünyanın Duvarları

1970'lerin ortasında Doğançay, ikinci projesi olarak nitelendirdiği, küremizdeki şehir duvarlarının fotoğraflarını çekmeye kalkıştı. "Dünyanın Duvarları" olarak adlandırdığı bu fotoğraflar

zamanımızın bir arşivi ve eserlerinin çekirdeğini teşkil etmekte oldukları gibi, özlerinde yaşadığımız dönemin belgeselleridir. "Ansiklopedik" yaklaşımının odağı, özellikle insanların duvarlarda bıraktıkları yapılarla, işaretlere, sembollere ve görüntülere yönelmiştir. Bu, yaratıcılık eksikliğinden değil, insanlık halini herhangi bir kültürel, ırk ayrımı, siyasi, coğrafi, veya biçimsel sınırları olmaksızın, tamamıyla kapsamlı olarak bulmuş olmasındandır. Doğançay kendisi, bu keşiflerinin özünü "Duvarlar toplumunun aynasıdır" sözüyle belirtmiştir. Bunun sonucu olan uygulamaları, temel

konusunda en çok ilgisini çeken, kendini kısıtlamaları ve saplantıları ile yakalayabilmesi, August Sander (portreler) ve Karl Blossfeldt (bitkiler) gibi diğer "belgeselcilerle" kıyaslanabilir. Fotoğrafları sadece o anı yakalama amacıyla çekilen fotoğraflar olmayıp, özenle ayrıntıyla donanmış yüzey bölütlemeleri, renklerin, yapıların, ışığın ve malzemelerin ustaca incelenmeleri ile bazen, radikal indirgemecilikleri içinde, tek renkli resim (monokrom) benzeri olmalarıdır. Bu proje, son kırk yıl içinde, beş kıtada 100 farklı ülkeden 30.000 kadar görüntüyle hem içerik hem de önem kazanmıştır. 1982 yılında, arşivindeki görüntüler Paris'te Centre Georges Pompidou'da tek kişilik bir gösteri olarak sergilenmiş ve akabinde Brüksel'de Palais des Beaux-Arts, ve Montreal'de Musée d'Art Contemporain'de izlenmiştir.



English translation

Burhan Doğançay

Seyyed Ali Moosavi

Burhan Doğançay was born on September 11, 1929 in Istanbul. Doğançay was mainly known for integrating the walls he watched in various cities of the world for half a century into his works of art. He received his first art education from his father, painter Adil Doğançay and another painter Arif Kapitan. After graduating from Ankara University Faculty of Law in 1950; He attended art courses at the Académie de la Grande Chaumière in France between 1950 and 1955 and in 1953, he completed his doctorate in economics at the University of Paris.

During this period, he continued his painting works and presented his works in several group exhibitions. Later; He started photography in the 1970s and attempted to shoot all city walls worldwide.

In November 2009, “Blue Symphony/Mavi Senfoni” from his paintings was taken to 2.2 million TL by Yıldız Holding manager Murat Ülker.

Walls of the World

In the mid-1970s, Dogançay embarked on what he thought of as a secondary project: photographing urban walls all over the globe.

These photographs – which Dogançay called Walls of the World – are an archive of our time and the seeds for his paintings, which also expressed contemporary times. The focus of his “encyclopedic” approach was exclusively directed toward the structures, signs, symbols and images that humans leave on walls. Here he found the entire range of the human condition in a single motif, without any cultural, racial, political, geographical, or stylistic, limitations. Dogançay got to the heart of his exploration when he said:

Walls are the mirror of society.

Dogançay’s consequential execution, his radical thematic self-limitation and obsession with capturing what interested him most is comparable to other “documentarians” such as August Sander (portraits) and Karl Blossfeldt (plants). His pictures are not snapshots but elaborate segmentations of surfaces, subtle studies of materials, colors, structures and light, sometimes resembling monochromies in their radical reductionism. Over time, this project gained importance as well as content; after four decades it encompasses about

30’000 images from more than 100 countries across five continents. In 1982, images from the archive were exhibited as a one-man exhibition at the Centre Georges Pompidou, Paris; it later traveled to the Palais des Beaux-Arts, Brussels, and the Musée d’Art Contemporain, Montreal.

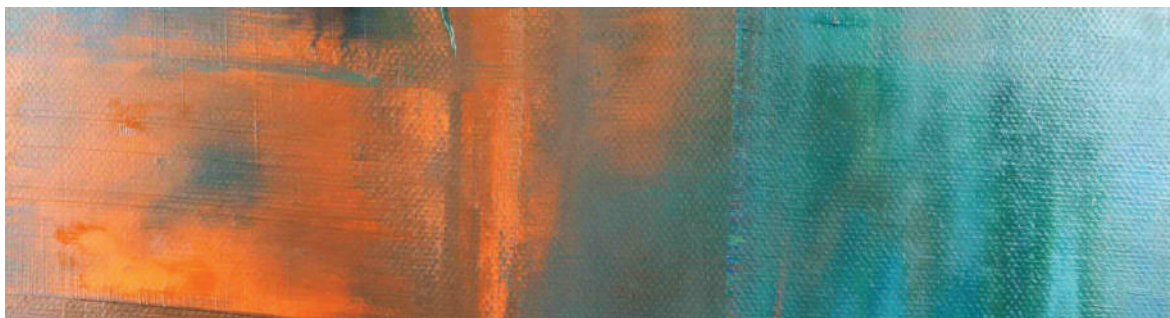
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EMPIRE STATE BUILDING

Burhan Dogancay



Lebe die kunst

Mohammad Jalali, Pardis Hemmat

Hallo in die runde! Diesmal möchten wir Ihnen über die Funktion der Kunst berichten. Was ist Kunst und wie kann sie unserem Leben beeinflussen? In diesem Artikel würden wir es Ihnen erklären.

Tatsächlich ist die Kunst eine Fähigkeit, mit der wir uns entspannen und auch mit Andere verbinden können. Es wirkt sich auf unser ganzen Leben aus und spielt eine wichtige Rolle in der Aufschwung des unseren Alltages. Sie ist eigentlich ein echter Weg, damit man seine Gefühle ausdrücken, Selbstvertrauen aufbauen oder schwierige Lebensabschnitte bewältigen kann.

In Wirklichkeit gibt es viele verschiedene Arten von Kunst in der ganzen Welt. Manche von denen, mit denen man ruhig werden, werden als Medizin benutzt. Zum Beispiel Yoga ist eine Kunst, mit der man seine Psyche beherrschen kann. Es kann beispielweise die Blutdruck senken, Stress abbauen und ja zu einer besseren Durchblutung führen. Zahlreiche Untersuchungen nachweisen, dass die regelmäßige Ausübung von Yoga einen guten Effekt auf die verschiedene Aspekte der Gesundheit hat.

Tönen gelten auch als Therapie. Wissenschaftliche Untersuchungen zeigen, dass Klavierspielen in der Patienten mit dem Schlaganfall zu der Besserung führen kann. Nach dem Schlaganfall kann man sich oft nicht so richtig bewegen. Obwohl es schwer ist, dass jemand nach dem Schlaganfall mit seinen Händen Klavier spielt, aber mit Fingerübungen am Keyboard sollte er seine Bewegungsfähigkeit wiedererlangen. Klavierspielen kann auch für die Gedanken beruhigend sein.

Tanz der Hormone ? Warum nicht. Nach der Untersuchungen, wenn man tanzt, verursacht es einen Kreislauf der Hormone im Körper. Serotonin ist einer von den Hormonen, die zur Freude führen kann. Kurz: das Tanzen kann führt zum Tanz der Hormone. Ja interessant.

Ab und zu kommt es in der Heilkunde vor, dass Anästhesisten die Tönen der Musikinstrumente verwenden, um Patienten zu betäuben.

Daraus folgt, dass wir mithilfe der Kunst, die vielfältig sind, uns heilen und entspannen können.

English translation

Live the art

Mohammad Jalali, Pardis Hemmat

This time, we intend to talk about art. What is art and how does it affect our lives?

In this article, we want to talk about it. Art is a type of ability that we can use to soothe ourselves and connect to others. Art can impress all aspects of our life and play an essential role in filling our free time. Art, indeed, is a way to express our emotions, improve our self-confidence and Help us passing the difficulties in life. There are several types of art in the world. Some of them can be used as cures due to their Calming effects; for example, YOGA is a kind of art that can control the spirit in an individual. It can also decrease blood pressure and stress and even improve blood flow. Researches show that having Regular yoga exercise can have a significant effect on different aspects of our health. Sounds and melodies are parts of art. Some studies show that Playing the piano in people who have apoplexy can be curative. Usually, after apoplexy, limbs can't be moved; therefore, play-

ing the piano is an excellent way to recover their ability to move their fingers; however, it would still be difficult. Playing the piano even can be Relaxing for our mental status.

Hormones' dancing? Why not! According to investigations, when we dance, some hormones get secreted that cause happiness, like serotonin. Dancing can cause hormones' dancing!

Sometimes we can see that in an anesthetic, anesthetize patients with melody.

As a result, we can cure and relax with art.

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日本語

浮世絵, 日本美術

Zahra Sadat Dastgheib

浮世絵は、江戸時代の日本画や木版画を指します。これらの素晴らしい物語は、その時代の余暇活動と気候を記録するだけでなく、美しさ、詩、自然、精神性、そして愛という明確な日本の美学も描写しています。

浮世絵という言葉は、悲しみと人生を組み合わせることによって、もともとは生、苦しみ、死、そして再生のサイクルを含む、一時的な幻想としての仏教の概念を反映していました。しかし皮肉なことに、江戸時代初期には、「浮かぶ」ことを意味する別の表意文字が使用されるようになり、この用語は人生の世俗的な喜びを漂わせることに関連付けられました。

浮世絵は、ヨーロッパやアメリカに進出した最初の日本の芸術のひとつです。この露出が西洋に与えた影響はジャポニズムとして知られるようになり、印象派、アールヌーボー、モニズムなどの多くの西洋の芸術家や運動に深く影響を与えるスタイルの美学への関心によって定義されました。

海道品川御殿山ノ不二 (Goten-Yama Hill,
Shinagawa on the Tokaido by Hokusai)



Ukiyo-e, Japanese Art

Zahra Sadat Dastgheib

Ukiyo-e, often translated as “pictures of the floating world,” refers to Japanese paintings and woodblock prints from Edo Period. These wonderful narratives not only document the leisure activities and climate of the era, but also portray the clear Japanese aesthetics of beauty, poetry, nature, spirituality, and love.

By combining uki for sadness and yo for life, the word ukiyo-e originally reflected the Buddhist concept of life as a transitory illusion, involving a cycle of birth, suffering, death, and rebirth. Ironically, however; during the early Edo period, another ideogram which meant “to float,” similarly pronounced as uki, was used, and the term became associated with a secular joy of life.

Ukiyo-e was one of the first forms of Japanese art that found its way to Europe and America. The influence that this exposure had upon the West became known as Japonism, defined by an interest in the aesthetics of the style that would go on to profoundly influence many Western artists and movements such as Impressionism, Art Nouveau, and Modernism.

神奈川冲浪裏 (The Great Wave off Kanagawa by Hokusai)



خوشنویسی، سفر به اعماق خویش

Sallahedin Pordel

پس پشت نهاده، که به مقتضای آن تغییر و تحولات زیادی را بخود دیده است.

پس از میرعلی، سلطانعلی مشهدی (۹۲۶ ه.ق)، میرعلی هروی (۹۵۱ ه.ق) و میرعماد (۱۰۲۴ ه.ق) از جمله استادان بزرگ خوشنویسی تا سده یازدهم بحساب می آیند. میرعماد به گواهی بزرگان خوشنویسی، جایگاه رفیعی میان همه ی خوشنویسان قبل خود داشته و تا کنون نیز پیروان بسیار دارد، و کسانی که از شیوه ی پیروی نمیکنند نیز معترف به جایگاه سترگ وی هستند. بطور کلی قرن ۹ تا ۱۱ دوران طلایی خوشنویسی بشمار می آید.

در دوره قاجار افق تازه ای در خوشنویسی به وجود می آید. تا قبل از قاجار نگاه ها بسمت دانگ هایی همچون کتابت و چلیپا بود، اما قالبی بنام سیاه مشق که تا قبل، حکم تمرین قبل از اجرای اصلی داشت، جلوه ای جداگانه و رسمی بخود گرفت، بگونه ای که امروزه ازین قالب در دیگر هنرهای تجسمی نیز استفاده می شود.

مبارکی میان خط نسخ و خط تعلیق ایجاد کردند که حاصل آن، نو عروسی بنام «نستعلیق» بود، که پای به عرصه گیتی نهاد. و چه فرزند خوش یمن و پربرکتی!

شنیده ها و روایات حاکی از ظهور نستعلیق در سده هشتم هجری قمری و دوره تیموری است. آن را به میر علی تبریزی (۸۵۰ ه.ق)، نسبت داده اند.

اما با مطالعه در آثار سده های پیش از میرعلی تبریزی، در می یابیم که پیدایش نستعلیق قبل از زمان میرعلی بوده و بگمان بنده میرعلی را باید یک مولف دانست تا مبدع. باری، این نکته چیزی از ارزشهای او نکاسته و به گواه خوشنویسان، وی آغاز گر راه بی پایان نستعلیق است:

مطربان رفتند و صوفی درسماع
عشق را آغاز هست، انجام نیست

نستعلیق از دوره تیموری، سپس صفوی و قاجار و پهلوی و تا به امروز، روزگاری پرفراز و نشیب را

درین مجال اندک، سخن از خوشنویسی کار دشواری است، اما هم اینکه از هنری آرامش بخش سخنی به میان آید خالی از لطف نیست.

کلام، ابتدایی ترین و اساسی ترین وسیله ارتباطی میان انسان ها بوده، چیزی که زندگی ماشینی نقش آن را کمرنگ تر از همیشه کرده است. گاه سخنی کوتاه دل مرده ای را زنده، و ناامیدی را به زندگی امیدوار میکند.

به قول حضرت مولانا:

عالمی رایک سخن ویران کند
روبهان مرده را شیران کند.

در گذشته، بعلت نبود دستگاه چاپ، راه انتقال مفاهیم ادبی و علمی و ... کتابت آثار توسط خوشنویسان بود. از میان خطوط مختلف، خط «نسخ» رایج ترین خطوط برای کتابت بود، چیزی که تا به امروز هم مشاهده می شود. اما ایرانیان که ذاتا طبعشان به زیبایی خو کرده، پیوند میمون و

سید علی حکاک، میرزا غلامرضا اصفهانی. میرحسین خوشنویس باشی و میرزا کاظم طهرانی از سیاه مشق نویسان بزرگ دوره قاجار بحساب می آیند. هم عصر این بزرگان نگاه دیگری به خوشنویسی وجود داشت که براساس آن انتقال خط از دربار به مردم عادی و نفوذ آن به سطح جامعه میبایست صورت بگیرد.

میرزا محمدرضا کلهر کسی بود که به این مهم جامه عمل پوشانید و با پرورش شاگردان بیشمار سعی در پیشبرد این هدف داشت. گو اینکه ظهور چاپ سنگی نیز مزید بر علت شد که خوشنویسی شکل و فرم دیگری نسبت به سیاه مشق نویسان و پیروان دوره صفوی، بخود بگیرد. به هرروی نقش کلهر در تاریخ خوشنویسی بسیار حیاتی است، زیرا انتقال خط به دوره معاصر توسط وی صورت پذیرفت.

... خوشنویسی به دوره معاصر میرسد. کلاسهای آزاد خوشنویسی تشکیل می شود. آقا سید حسن و حسین میرخانی و خسرو زعیمی و دیگر اعضاء، انجمن خوشنویسان را تاسیس میکنند و تربیت خوشنویسان آغاز می شود. استادان زیادی به جامعه معرفی می شوند. کیخسرو خروش، عبدالله فرادی، عباس اخوین، غلامحسین امیرخانی و ... هرکدام به نحوی و با نگاهی متفاوت و از دریچه ای دیگرگونه، زیبایی نستعلیق را به نسل امروز منتقل می کنند...

از ذکر نام بسیاری از خوشنویسان صرف نظر نمودم. اما با نگاهی مختصر به تاریخ نستعلیق این نکته را یاد آور می شوم که آرامشی که یک خوشنویس هنگام نوشتن بدست می آورد، مدیون تلاش های همه ی خوشنویسان تاریخ است.

خوشنویسی سفری پر ماجرا به اعماق نهاد آدمی است، هنری است که حتی انسان دارای رذایل اخلاقی را نیز وادار میکند که بنویسد: ادب آداب دارد!

زمان آن فرارسیده که بنشینم، قلمی بدست بگیرم و دنیایی که در درونم وجود دارد را با خوشنویسی به تصویر بکشم. من زاده شده ام که بنویسم. چیزی تا این حد زیبا، عمیق، لطیف، موسیقایی و ماندگار.

کاری که صادقانه، کودکانه و عاشقانه دوستش دارم.

English translation

Calligraphy; a journey to the depth of the self.

Sallahedin Pordel

Of hardship it is to talk about calligraphy in brief, yet let us seize this delicate opportunity to bring along words of this pacifying art.

Words are the most primary means of mankind's communication. Many times it comes to a brief word to revive a dead heart, to reassure a soul that is soon to give up to despair.

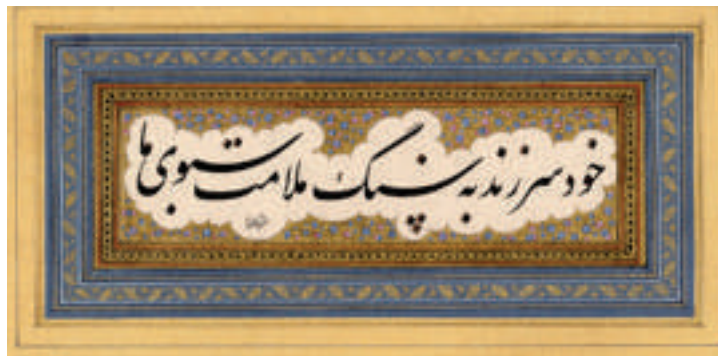
Prior to the invention of printing machines, works of literature, science, and alike were passed around in handwritten form penned by calligraphers. Of all the

attributed its invention to Mir Ali Tabrizi (1446, A.B.). However, after studying the artworks created centuries prior to Mir Ali's, we notice that Nasta'liq had been in use before Mir Ali's time, and in my opinion, he is rather to be known as an innovator not the inventor of Nasta'liq script, though, this does not devalue his contributions in any way as

calligraphy, to this day has held a great population of followers and is dearly too, admired by those from different doctrines.

Generally, the period extending from the 9th to the 11th century is referred to as the Golden Age of Calligraphy. During the Qajar period distinct novelties appeared in Persian calligraphy. Prior to that, Chalipa* and

Ketabat* were the most adopted and recognised styles of calligraphy, but a new style called Siah-Mashgh* that was known as merely a page blackened in



various scripts in use, Naskh was the most commonly practiced to write lengthy passages; a fact that has persistently stood up the test of time.

However, Iranians whose nature was inured to beauty, blended the two scripts of Naskh and Ta'liq in an auspicious union, blowing a spirit into a new-born body of Nasta'liq; the Bride of Islamic Calligraphy!

Hearings and narrations point out Nasta'liq's appearance to date back to the 14th century during the Timurid period and

all calligraphers have come to a consensus that he is the initiator of Nasta'liq's never-ending path. From The Timurid period to Safavid and Qajar times, Nasta'liq has passed through its very days of vicissitude. Mir Ali's successors namely Soltan Ali Mashhadi, Mir Ali Heravi, and Mir Emad were each grand masters of calligraphy who were able to innovate their own distinct schools of Nasta'liq. Mir Emad, as all pioneers of calligraphy confirm, had had an exalted position among those who came prior to him. His school of

practice, gained recognition as an independent style of calligraphic lettering; a style whose remarks are visible in other visual arts as well.

Seyed Ali Hakkak, Mirza Gholamreza Esfehiani, Mir Hossein Khoshnevisbashi, and Mirza Kazem are of highly ranked masters in Siah-Mashgh style during Qajar period. Contemporaneous to these masters, another perspective of calligraphy was gaining popularity based on which calligraphy was ought to transmit from the royal court to the public

leaving marks at societal levels.

Mirza Mohammadreza Kalhor was the one who, by training countless students, invested handsomely in making this dream come true. The arrival of lithography, too, speeded up the process of calligraphy taking a new shape and form that resulted in a novelty out of its time making it very distinct from what it was during Safavid period. Howsoever, the role Kalhor played in Persian calligraphy's history is of great significance for the transformation he caused to facilitate classic Persian calligraphy transmitting smoothly into a contemporary framework.

Calligraphy enters the current era and independent classes begin to get conducted. Sir Seyed Hasan Mirkhaani and his brother Seyed Hossein along with Khosro Zaeimi and a gathering of other members establish The Iranian Calligraphers Association and systematic training of a new generation of calligraphers to be started. Numerous masters are introduced: Keikhosro Khoroosh, Abdollah Foradi, Abbas Akhavein, Gholamhossein Amirkhani, and many more, each with their own unique and distinguished perspective presenting calligraphy to today's generation.

I have left many names unmentioned, but with a glance through the history of Persian calligraphy, I would most confidently say that the peace a calligrapher feels while writing is owed to effort made throughout time by each and every calligrapher who took precedence over us.

Calligraphy is an adventurous journey to the depth of one's self. It's an art where whoever takes upon themselves to acquire it, has to start with practicing the writing across the Persian land.

It is now time to sit, pick a pen up and draw with calligraphy of a world that lives deep within me on a piece of paper. I was born to write. Things that are to such extent beautiful, deep, delicate, musical, and everlasting. Something that I love sincerely, and passionately.

The sun won't be hidden for ever

Zahra Saadat Dastgheib

The sun is hidden at the back of the clouds

*the shiny pearl is stolen by the
thief
Black night blows shiny candles in the garden of light*

*darkness conquers the sea's insight
sky loses his silent
relief
Thinking the sun will never come back*

*night continues causing
grief*

The wind blows strongly, usurping colours of the world

*even the greenness of a little
leaf*

The garden of light is still a little bright

presenting its light to others

which really worries the chief

The garden of light shows blueness to sky

reminding him of the truth of his beneath

Sky starts to cry, loudly calling the name of the sun

raindrops fall down to the thirsty soil

crimson tulips get up in the land of truth and belief

Tulips spread their colour to the earth

the whole world goes crimson

preparing to fight to recapture the pearl,

to retrieve their relief

Clouds are turning into rain

disappearing little by little

The sun can be almost seen underneath



An introduction on Tarantino's filmography

Mahdis Karimi

Quentin Tarantino, one of the most triumphant American filmmakers, made his debut in the early 1990s. Release of the “Reservoir Dogs (1992)” introduced him as an independent filmmaker to the silver screen. Tarantino is known for displaying aesthetic of violence, nonlinear storylines, extended scenes of dialogue, and features of Neo-noir films (crime movies of 1940s and 1950s adopting a 1920s/1930s Art Deco visual environment).

Quentin Tarantino once declared he plans to quit making movies after the number of his products hits 10. He technically has made 10 movies in total so far but Tarantino views the two parts of “Kill Bill” –Volume I&II- as a collective movie. This article is going to take a brief look at the beginning of Tarantino's cinema (“Reservoir Dogs” and “Pulp Fiction”) and its evolution over the time.

“Reservoir Dogs”, was funded from the sale of Tarantino's script “True Romance”. The screenplay narrates seven diamond thieves who've planned heist of a jewelry store which goes terribly wrong, and the film depicts the events before and after the heist. Despite some controversies over the demonstration of violence and use of profanity, it was named “The greatest independent film of all time” by the Empire and was well received by critics then.

Pulp Fiction (1994), a comedy crime film, was a major success. The title refers to pulp magazines and hardboiled crime novels popular during the mid 20th century. It was known for their graphic violence and punchy dialogue depicting about the lives of two mob hitmen, a boxer, a gangster and his wife, and a pair of diner bandits intertwining in four tales of violence and redemption.

The evolution of world view is exposed in Tarantino's cinematic universe over time. “Reservoir Dogs” and “Pulp Fiction” may be the most nihilistic among others; they are literally about the overwhelming substance style. “Kill Bill”, “Django Unchained”, “Death Proof”, and “Inglorious Bastards” exist in the same stylized world where social norms and structures revolve around the idea of vengeance or revenge, suggesting if there's any justice in the world at all. It exists via righteous violence against those one did wrong.

The “Hateful Eight”, on the other hand, could be seen as a critique of the idea of righteous violence. The entire plot of the film was about a group of people seeking vengeance of one form or another. Although it devolves into an explosion of meaningless killing and mutually assured destruction which ultimately destroys everyone.

Observing just a few of Tarantino's movies, his keen sense of writing-directing intellectual movies is apparent. Perhaps, the most distinctive talent of him is being emerged in American film in the early 90's as he claims. Tarantino tries to make movies that he himself would like to see.

What do you think of Tarantino's movies?

Medical Art through History: Origins and Innovations

Mani Kharazi

Throughout the long history of medicine, having a proper understanding of the human body has been a necessity for physicians, and in this regard, medical art has helped them a lot. Medical illustration for the purpose of instruction seems to have first appeared on papyrus sheets in Egypt in the 3rd century BC. Some of the ancient medical illustrations, however, can look odd to the modern eyes. Due to some religious fanatics about the autopsy, to illustrate internal structures, medical artists had to rely on fanciful patterns rather than direct observations, and this method had been continued, more or less, the same way for centuries and millennia.

When human dissection became more acceptable in the 13th and 14th centuries and with Gutenberg's invention of the printing press in 1450 AD, drawings of human organs began to appear in books. In fact, it was the rise of the Renaissance that led to a remarkable advancement in medical art. The Renaissance gave us Leonardo da Vinci, who merged scientific understanding of anatomy and great artistic skills. As a genius artist and an

The oldest engraving of a surgical operation (circumcision) 2500BC, Memphis, Egypt.



exemplary student of anatomy, Leonardo, under the apprenticeship of Andrea Del Verrocchio, was permitted to dissect human corpses at the Hospital of Santa Maria Nuova in Florence and later, at hospitals in Milan and Rome. Soon, he became a master of medical illustration and made over 240 detailed anatomical drawings. These drawings include many studies of the cardiovascular system,

nervous system and especially the human skeleton and the muscular forces applied to it in a manner that prefigured the modern science of biomechanics. Da Vinci's art, however, was not limited to drawings. He also created models of the cerebral ventricles with the use of melted wax and constructed a glass aorta to observe the circulation of blood through the aortic valve.

Not long after Leonardo died, another genius of medical art emerged. Andreas Vesalius was the grandson of Everard van Wesel, who was the Royal Physician of Emperor Maximilian (Holy Roman Emperor from 1508 to 1519) and this legacy helped him to become an excellent medical artist. In 1528, Vesalius studied art at the University of Leuven (Pedagogium Castrense) and in 1533 he entered the University of Paris, where he studied the theories of Galen and developed an interest in anatomy. Then, Vesalius moved to the University of Padua (Universitas artistarum) to study for his medical doctorate which he received in 1537. His distinguished education granted Andreas an extraordinary skill of art and medical science at the same time. Immediately after his graduation, Andreas became the professor of the universities of Padua, Bologna, and Pisa. In his new position, Vesalius offered dissection as the primary teaching tool and created detailed illustrations of anatomy for his students. When he found that some of them were being widely copied, he decided to publish them all. After much effort, in 1543, Andreas Vesalius finally published his masterpiece, *De humani corporis fabrica libri septem* (Latin for “On the fabric of the human body in seven books”), possibly the best-known book

of the human anatomy of all time. The contents were mainly based on his lectures at the University of Padua, practiced by dissecting a corpse to illustrate what he was discussing. These books included topics about the human musculoskeletal, cardiovascular, nervous, gastrointestinal and reproductive systems which influenced medical illustrations for centuries.

It can be said that there was no further significant development in the medical art until the 19th century, when new color printing techniques became readily available to illustrators, helping them to make colorful atlases of anatomy. One of the most remarkable atlases published in that period was the atlas of Eduard Pernkopf. Eduard Pernkopf was an Austrian professor of anatomy and is best known for his seven-volume anatomical atlas, *Topographische Anatomie des Menschen* (translated as *Atlas of Topographical and Applied Human Anatomy*), published in 1941. This atlas, which is more commonly known as the Pernkopf atlas, was prepared by Pernkopf and four other artists over 20 years. While it is known as a scientific and artistic masterpiece, there is also a very tragic point about it. Pernkopf and the artists who worked for him were all completely affiliated with the Nazi Party and they used executed politi-



Leonardo da Vinci: pen-and-ink studies of the human fetus, c. 1510

cal prisoners such as gypsies and Jews as their subjects. Later, some researches on older copies of this atlas showed many of the Nazi symbols in the artists' signatures, which had been removed from later published versions. These findings led to a controversial argument among physicians that whether using this atlas is ethical or not and this argument is still ongoing.

Nearly half a century after the publication of *Atlas of Pernkopf*, the most famous anatomy atlas of the present time was published. Dr. Frank H. Netter created and collected more than 20,000 medical artworks in a book, which became and remains one of the most famous medical works ever published. Like Andreas Vesalius, Dr. Netter studied both, art and medicine before starting his professional medical artwork. He studied art at the Art Students League and the National Academy of Design before entering medical school at New York University, where he received his Doctor of Medicine degree in 1931. After his service in the United States Army during World War II, Dr. Netter began his 45-year collaboration with the CIBA Pharmaceutical Company which resulted in the publication of *The Netter Atlas of Human Anatomy*, in 1989. Now translated into 16 languages, it is the anatomy atlas of choice among medical and health professions' students over the world. The Netter illustrations are appreciated not only for their aesthetic qualities but, more importantly, for their intellectual content. As Dr. Netter wrote in 1949 "clarification of a subject is the aim and goal of illustration. No matter how beautifully painted, how delicately and subtly rendered a subject may be, it is of little value as a medical illustration, if it does not serve to make clear some medical point."

Today, technology, like all aspects of human life,



The only authentic portrait of Vesalius and the only basis of our knowledge of his face from the Haskell F. Norman Library, Maryland.

has also revolutionized the medical art. Pascale Pollier, a contemporary medical artist, says "Most medical illustrators have now gone digital, though some still work with traditional media such as watercolor, pen, and ink." She adds "The techniques of the past included woodblock cutting, lithography, etching and wax sculpting. It was much more difficult to edit an artwork; however,

these problems have become a thing of the past. Now one can enlarge and reduce artworks with ease and press the undo button when a mistake has been made.” Pollier also believes that among all the new helpful technologies, 3D printing can be one of the most developing tools for the future. In fact, just as the Renaissance led to a massive evolution in medical art, The Third Industrial Revolution (The Digital Revolution) also gave unique opportunities to both medical artists and medical students. Currently, students in developed countries have access to the latest anatomy studying technologies such as augmented and virtual reality, holographic projections and Google Glasses. Given the rapid pace of technology advancement, it wouldn’t take long for all medical students around the world to use these advanced tools.

In summary, human success in inventing new technologies has led us to a better understanding of the anatomy of the human body, and this better understanding has led to the training of more qualified physicians and skilled surgeons who have saved countless lives throughout the human history.

Dr. Frank H. Netter



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Priceless or Worthless?

Ali Kamalpoor

Surfing the internet, the other day, I read that a painting was sold for the eye-watering price of 25 million dollars. For me, seeing a canvas covered with some inexpensive pigments being sold for such a price seems nonsense. But some super-rich people who splash out so much money on art, don't have the same idea. To your surprise, the painting I mentioned above is not even among the list of the top 20 most expensive artworks in the world and it is believed to be a good bargain compared to some other paintings sold at auctions.

Some believe the reason behind a painting's high price: some believe the reason behind a painting's high price is its provenance. By provenance of an artwork, I mean its past owners. White Center by Mark Rothko, which got sold in 2007 for the mind-blowing price of 72 million dollars, can be a good example of the effect of a painting's past history on its value. The painting is made up of a yellow horizontal rectangle, a black horizontal strip and a narrow white rectangular band. So then it is quite clear that its value isn't all because of its high quality, but it is mainly due to the fact that it used to be owned by one of the America's biggest dynasties in the 20th century called the Rockefellers. The fame of its former owners is to the extent that some call it the Rockefeller White Center.

Some auctioneers, meanwhile, have the idea that the name of the artist who painted the painting can affect its price significantly. Understanding their idea for us, who are surrounded by names isn't rocket science. No matter who plays better in the field, we all believe that the player who is more famous is the best player in the game. No matter what tool is of higher quality, we all, without exception, ache for the tool labeled as brand. In the same way, two bidders bid against each other in order to have an artwork from a famous person. It was only a week ago when someone claimed three of Howard Arkley's paintings sold at an auction for a hefty price, might have been worth almost nothing as they were not really painted by the famous Australian artist.

You might all know Banksy, who is famous for using his crafts in order to make ideological points. In 2013, he tried selling some of his works anonymously on NYC streets for only 60 dollars, and to your surprise, only a few people passing by took time to see his artworks, and only three of them purchased anything. The buyers are probably about to make a fortune as the paintings they bought for only 60 dollars are estimated to be worth millions of dollars! It is quite like magic. How just a simple name adds so many zeros to the price of an artwork. It's like attaching a



Bidders bidding against each other in order to have a masterpiece in their private collection ...

BMW badge to a bicycle and selling it for a much higher price!

Pablo Picasso, the famous Spanish painter and the pioneer of the cubism movement, produced lots of artworks during his life, but among all his masterpieces, his cubism paintings are much more valued as art lovers associate Picasso with cubism. By the way, let's not underestimate the effect of Cubism's rarity. There aren't many high quality cubism paintings at auctions. Therefore, art collectors who are tired of buying imitations of reality, tend to bid against each other for the limited paintings in the market.

Meanwhile, one important thing which may have gone unnoticed is that art collectors are growing more and more in number than ever before, and these collectors are wealthier than they have ever been. Consequently, their rivalry for artworks is currently at its most intense state, and artworks are being sold for much higher prices. These conditions have led to the rise of a class of art investors, who don't look at art just as a luxurious goods but as an investment for the future. Robert Scull is a good example of the case mentioned. In 1958, he bought a painting for only 900 dollars, and 15 years later, he sold it for the astonishing price of 85,000 dollars. That's why some rich people nowadays, tend to invest on arts rather than some other industries which used to be attractive for investors in the past.

Many art lovers are against auctioning art. As they believe selling an art piece for any price is against its true essence. They point out that art should be put in public view and not reserved for the eyes of the superrich only. After all, I believe the price at which a painting is sold at an auction isn't a true indicator of its innate value. It's a price a couple of bidders put on it as they really want the painting in their collection.

SAFL

Student Association of Foreign Languages

Zahra Sadat Dastgheib, Seyed Ali Moosavi

Student Association of Foreign Languages, in short SAFL, is founded on January 27th, 2019 by Fatemeh Mohseni, Seyyed Ali Moosavi, Masoud Mokhtari, Ali Nowroozi, Amirali Mashhadiagha, and Zahra Sadat Dastgheib in Shiraz University of Medical Science. The first election of the central council had been held shortly after the formation of the association.

Our main goals include improvement and maintenance of students' level of English, and the development of their confidence in English speaking and presentation, in addition to communication with international students. We're honored to say that Novita, the first and only multilingual magazine of the Shiraz University of Medical Science is also under the supervision of SAFL and is managed by students.

Ever since the foundation, Indeed, SAFL has been one of the most active student associations in the university due to efforts of its central council and loyal members. Of course, even if we could've done more, we would never sacrifice quality for quantity.

We'll continue to move forward with so many plans in the head. In our point of view, creative development of the association is the key. Some of our future plans are: Maintaining the weekly sessions with even higher quality.

- Holding many useful, professional workshops.
- Organizing tours related to linguistic and social knowledge.
- Establishing study panels on specific topics.
- Holding English student-centered seminars.
- Facilitating the implementation of distance training courses.

For more information please visit our
website or our social pages:

Our Website : www.SAFL.ir

Instagram and Telegram : @Safi_IR

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We care about team work; if you want to join Novita,
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