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Women's Citizenship in the Islamic Republic of Iran: An Implication for New Knowledge Politics

The Steel Lady Of Iran: *"Self-sufficiency" Puts a Brake on Sanctions*

The Rights of Women to Higher Education in the Islamic Republic of Iran



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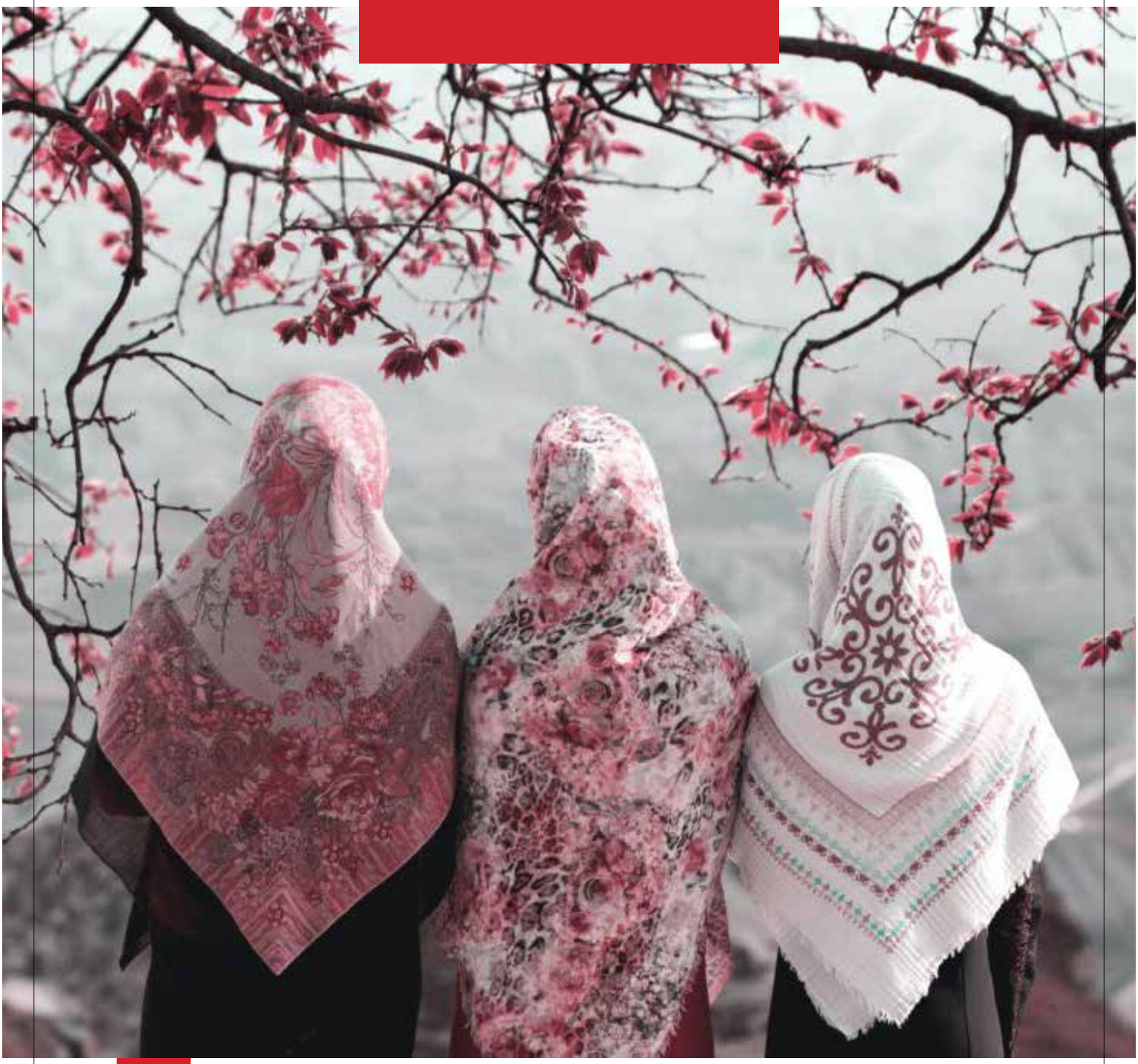
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WINNERS
OF THE CENTURY



Editorial

During the course of recent events in Iran, which were accompanied by some unrest, the anti-Islamic Republic western media and their allies tried to portray a false image of Iranian women - "emerging revolutionary heroes" opposing and confronting the system and the state. As a matter of fact, the opponents of the Islamic Republic tried to create a make-believe scenario that these events are the beginning of a trend that will eventually result in the system change in Islamic Iran. In one of its recent issues, Time magazine called Iranian women "Heroes of the Year"; an expression that may appear to be very glamorous and a matter of pride at the first glance. However, what the western media have failed to realize is that the most appropriate name for Iranian women is "The Winners of the Century"; an expression that is certainly very different from what the western media has been trying to project.

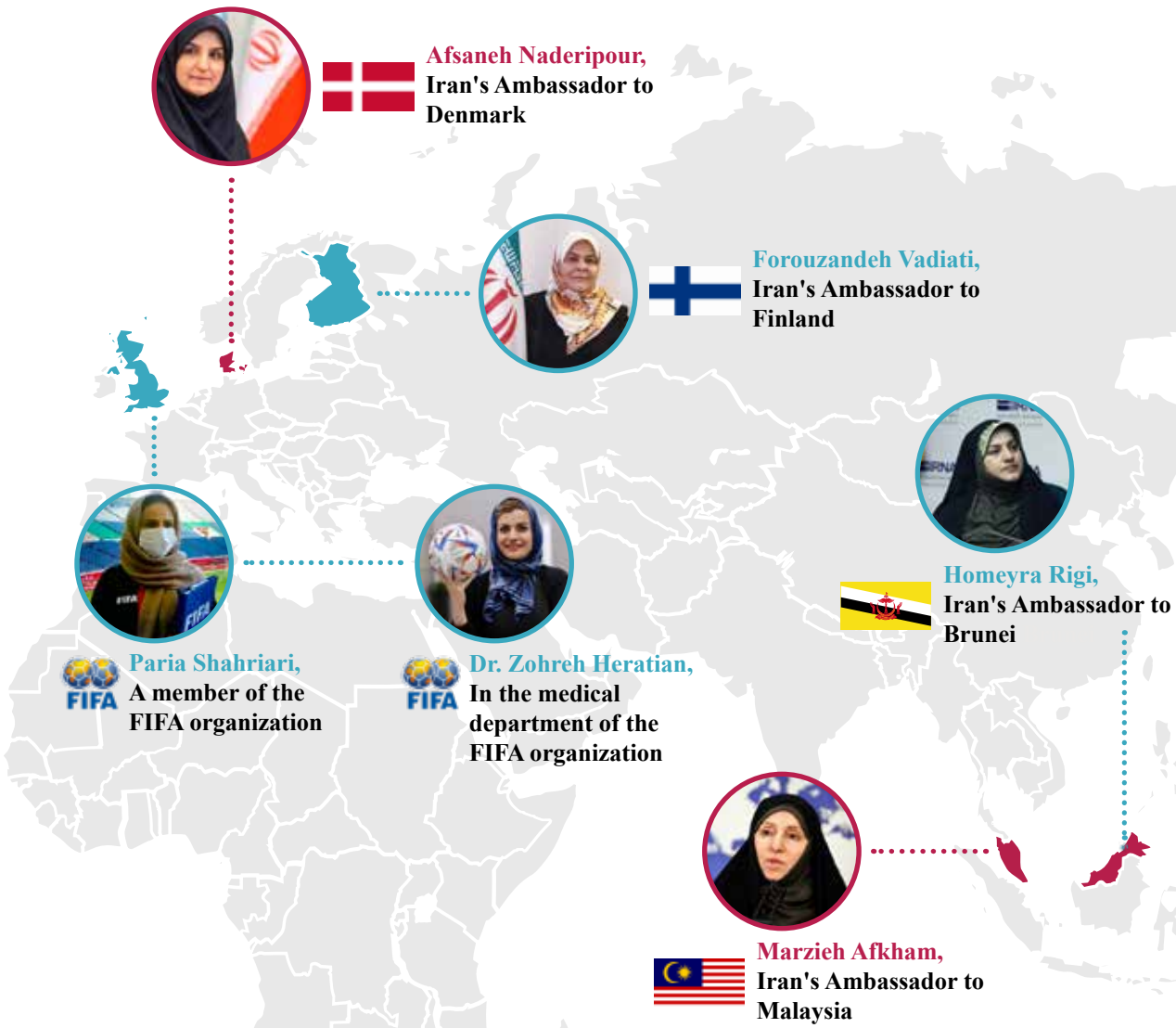
Following the victory of the Islamic Revolution and with the expansion of women's participation in educational and academic areas, a special social force called the women's class has emerged in the modern world, which is, in fact, the outcome of the deserving importance and value that the Iranian system has reinstated for the female class; an emerging force that seeks its place in politics, culture, knowledge, economy, etc. and looks forward to conquering new fields of constructive activities.

Within the frameworks of religiosity, love of family, and patriotism, the concern of Iranian women is very lofty and sublime, which is the concern of every elite. And even if some Iranian women may not observe full hijab, they have thoughts that are by far loftier than the meaningless western slogans.

History has proved

Iran is a land, which has faced various events to the extent it had developed the ability to withstand them and make them part of its essence and nature and this is a special quality that has ensured its growth and excellence. During the course of their revolution, the Iranian people gained the wisdom of dealing with and confronting conspiracies and plots designed and implemented by their enemies. One of the characteristics of the Iranian society that the theoreticians of power pay great attention to and have repeatedly intended to use as a tool for achieving their objectives is the diversity and plurality of the Iranian society. However, contrary to what evil forces think, this element cannot be used as a passageway for the penetration of enemies and is rather a leverage of strength for our dear Iran.

The greatest lesson from recent developments in Iran is that the historical memory of Iranians will never forget the crimes committed by the so-called superpowers and the false promises they have made all over the world, which have resulted in nothing but violence and massacre and destruction wherever they have interfered (poked their nose in).



Women's Citizenship in the Islamic Republic of Iran:

An Implication for New Knowledge Politics

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Introduction

Gender is "one of the modalities through which modernity is imagined and desired" (Rofel, 1999, p. 197); "being modern" cannot be approved as long as one's position towards gender as a "basic component" of modernity is identified (Deeb, 2006, p. 29). Gender is simultaneously a historical element of the West's imperial dominance over the East. As Edward Said proposes in his pivotal work Orientalism (1979), the West's imperial colonialism has been a "gendered" project: gendering the colonial narratives bestows on the imperial West a "male power fantasy" to dominate the "feminized Orient" as the "Oriental feminine" (Said, 1979, p. 6).

The colonialization of Muslim women, thus, implies the picture of victims of misogynist Islam homogenized under a uniform category of the oppressed "Muslim woman" (Badran, 2008). The "Muslim woman" category today has shifted into an "archetypal paradigm" that reflects the ebb and flow of the political discourse between the West and the Islamic world (Zine, 2002).

The typical evidence for this is the four-decade concentration of the American media and academic circles on the status of women in Iran since the onset of the 1979 Revolution. The long lasting demonization and the stereotypical representation of the Iranian woman by Western media and academics have gone so far that Lila Abu Lughod (2013), a prominent scholar on feminism in Islamic countries, questions,

> It is not clear whether and in what ways women have made gains and whether the great increases in literacy, decreases in birthrates, presence of women in the professions and government, and a feminist flourishing in cultural fields like writing and filmmaking are despite or because of the establishment of an Islamic Republic (p. 44).

The present paper assumes the likelihood of achieving an epistemological emancipation and a possibility of thinking about Iranian women in a different mode, this time embedded in the Western neo-imperialism. Some arguments are as follows: First, as Hamid Algar (2015) asserts:

> Iranian women along with Iranian men played a very crucial role in furthering the aims of the revolution. They participated massively in all the important demonstrations. They suffered torture,



Hamid Algar



Lara Deeb

The present paper assumes the likelihood of achieving an epistemological emancipation and a possibility of thinking about Iranian women in a different mode, this time embedded in the Western neo-imperialism.

> imprisonment, and abuse. Since the triumph of the revolution, they have continued to play an important role (p. 19).

Second, women's active participation in national development persists responsibly after the establishment of the Islamic Republic: Ayatollah Khomeini's call for the social movement for literacy and health was well received by the majority of "not only religious but also middle- upper-class, secular women" (Bahramitash et al., 2018, p. 23).

Third, the Islamic Republic as a political system was established through a national referendum in which both women and men participated, and for which 98.2 percent of those eligible voted. From 1979 to 2022, the Islamic Republic has held 35 elections, presidential, parliamentary, urban and rural councils, and assembly of experts, with high rates of participation of women and men alike.

Fourth, according to UN parameters of development, the empowerment of women (2022) has been a significant achievement in a variety of sectors such as below as national figures indicate:

> • Over 2390 women serve on the boards of directors of knowledge-based companies, as women make up to 33.3% of faculty members at universities.
> • When women hold 25.2% of all government positions at all levels, they serve in delicate posts such as 1000 of whom that serve as judges, or presidents of the Environment Organization in four frequent terms.
> • According to the World Health Organization (WHO, 2022), women's life expectancy has increased from 63 years in 1991 to more than 79 years in 2019 (vs. men 75).
> • The proper access to 60 midwives and 2.8 gynecologists has been provided per 100.000 women in different parts of the country.
> • The mortality rate of children under 5 has decreased by 14.2 per 100.000 lived births.
> • Today, the Iranian young girls and women access 784 different vocational majors in various sectors including agriculture, industry and services; among them are mechanics, computer sciences, electronics, IT, ICT, etc. (Interactive Dialogue - Commission on the Status of Women (CSW61), 13-24 March 2017, 4th meeting, 2017).
> • Women make up a great number of ICT users in Iran, e.g. they constitute 45% of the total mobile users, 48% of the computer users, and 48% of the users of the internet.
> • Getting access to 16.111 gyms, Iranian women have won 3302 medals at recent international sports events.

Iranian Women: The Role Model with Regional Legacy

Despite of such a developing self-portrayal of women in recent decades, still insufficient depth of knowledge sometimes makes the scholarly works suffer negligence. However, a very narrow space has been preserved by few Western academicians such as Lara Deeb (2006) whose ethnographic project in Lebanon, Enchanted Modern, indicates a different perception of the Islamic Republic. Here it serves as a role model and its enabling and empowering role for the modern pious women is appreciated by Lebanese Shia women.

As Deeb (2006) suggests, the establishment of an Islamic form of state in Iran is perceived by them as a "powerful worldview" of independence and self-determination, even an engine to "restructure" the willpower of Muslim women for the spiritual along with the material development (p. 75).

The Islamic Republic, then, is acknowledged by them to embody "the inseparability of religion, politics", and Muslim women's social responsibility to live a pious modern life with a strong sense of leadership and collective self-esteem among Muslims (Deeb, 2006, p. 231).

The success of the Islamic Republic is embedded in the "visibility" and agency of the pious women in modern public spaces and in professional milieus, in other words, the "public piety" (Deeb,2006, p. 180).

To summarize, the Islamic Republic has symbolized Muslim women's "reason", "understanding", and "spiritual progress" against the absolute materialism of Western modernity and its embedded "ignorance, immorality, and emptiness" in Western culture (Deeb, 2006, p. 20 & 23).

Conclusion

During the past four decades, the Islamic Republic of Iran has been represented by the western media and academia as a political system that stands against the "normal" model of secular liberal democracy. It is, thus, perceived as an "unthinkable", "enigma", "puzzle", "paradox", and "at war with history" (Matin, 2013, p. 1).

The Iranian women's participation in the establishment of the Islamic Republic and the agency and empowerment it bestows to women, the present paper argues, deserve to be addressed in new terms, at least adrift of the historical simplification and intentional ignorance of the Western observers.

Illustrating some, among many, concrete national achievements in education, health, employment, and decision-making of/by women in Iran, the paper attempts to draw how Muslim Iranian women step forward to highlight various kinds of modernity, a pious modern identity, to be imagined.

Ultimately, Iranian women's power of dialogue with other cultures is explored in Lara Deeb's ethnography of the historically marginalized Shia women in Lebanon. Her study is given as an iconic example of epistemological emancipation from the westernized standards of womanhood: it dares to portray the Islamic Republic of Iran as at least a regional role model in Muslim women's empowerment and inclusiveness.

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Iran's Century

A Historical Turning Point and the End of the Unipolar World

Zinat Motahari[1]

1. *P.h.D. Political Sociology*



It would be difficult to deny the fact that the discourse of resistance under the leadership of the Islamic Republic has successfully passed the historical point of pressure and the most severe measures of the strongest global and regional countries have failed to crush it.

In recent days, Iran witnessed a terrorist attack on a Shiite holy place in the city of Shiraz, in which 14 pilgrims were martyred. This terrorist attack, for which the ISIS terrorist group took responsibility, occurred at a time when internal unrest continued in Iran over the hijab issue. The simultaneity of media attacks, takfiri terrorism, and internal disturbances within a period of one month reflects upon the unique and undeniable role of Iran in regional and international equations; prompting its enemies to put more pressure on Iran.

The evil project of geopolitical disintegration of Iran has been going on for many years and through several measures like international sanctions, pressure by world media, strict monitoring of the United Nations agencies, strengthening of various regional forces such as the Central Asian fuel corridor strategy, support to the reactionary governments of the Middle East, strengthening the opposition groups including the monarchists and the Mojahedin-e Khalq (hypocrites) terrorist group, formation of terrorist groups such as Al-Qaeda and ISIS, inciting ethnic groups against each other and the central government, soft and hard destruction of Iran-friendly regional groups and governments such as Syria, Yemen, and Hezbollah, and inciting domestic critics in matters related to civil society such as the hijab.

Following the outbreak of the Ukraine War and its effects on the daily lives of Western citizens, this project became the cause of a historical turning point in the region and the world with Iran being its central point as a result of which certain Western and regional powers, with all their hard and soft tools - the aim of which was



to prevent Iran from entering the stage of a legitimate and full-fledged nation-state in the form of regional power - openly displayed their actual intention.

For the past two decades, social media and the global Internet network have been used as a platform by Western governments to penetrate the civil societies of Islamic and developing countries with the aim of reducing the process of globalization to the project of Americanization. After two successful experiences of the disintegration of the former Soviet and later in North Africa and the Middle East, these media have, alongside economic and political pressures, been involved in creating internal dissatisfaction about certain sociocultural issues such as the hijab.

The main mechanism used by these media is “induction”, which is continuously advancing and strengthening the discourse of division, especially by relying on some existing economic, generational, bureaucratic, ethnic, religious, party, and political challenges and issues, the solution of which is to be formulated

within the framework of the system itself.

By causing rifts among the minorities, exploiting the crises that were mainly caused by imposing economic and political sanctions on Iran in the last two decades, inducing dissatisfaction among the young generation to make inclined towards individualistic beliefs due to imported Western policies of consumerism and one-child lifestyle, and finally by providing support to monarchists abroad in order to create psychological warfare and the idea of a return to the pro-West monarchy system of state throw light on the intention of the West to accomplish the aim of its several decades of multi-faceted and costly conflict with the Islamic Republic by resorting to the strategy of indirect war.

These multidimensional attacks and decades of pressure should be seen as the cause of the exhaustion of all involved forces, including Arab reactionaries, as well as Western unilateralism. Therefore, it would be difficult to deny the fact that the discourse of resistance under the leadership of the Islamic Republic has successfully passed the historical point of pressure and the most severe measures of the strongest global and regional countries have failed to crush it.

The transformation of Tehran's civil protests into unrest, which does not fall within democratic frameworks, and the violent emergence of scattered demands that lack any social foundations were actually aimed at reacting to the 2010s public uprising in the region.

However, what the West has failed to realize is that it is impossible to repeat this model in a system - with a lifespan of about half a century - the foundation of which had been transferred to the general public of this Islamic society through the intellectual guidance provided by religious scholars and thinkers causing awareness, consciousness, and willpower in the people of an Islamic society for the first time in the history of Islamic states after the Holy Prophet (PBUH).

The discourse of influence, which is evident in the strange performance of media and the propaganda against the Islamic Republic, which is targeted at civil society by making a lot of efforts through the sworn strategy of induction and deception, is due to the lack of awareness about the pivotal role of the people in the discourse of the revolution.

In fact, the duality of these efforts, both media and non-media, that are based on the principles and values promoted by the West should provide the critics with an irrepressible answer with regard to Iran's foreign policy, because it makes the necessity of being aware of the existing policy of "deception" in the intentions and actions of the West more obvious.

Untruthful propagation of such values such as "human rights", "democracy", "freedom", "of the people, for the people", "independence", "development", "women's rights", "children's rights", etc. within the framework of the process of globalization is merely a trick used by the West. A glance at the real performance of the West with regard to these values and its objective of maintaining its hegemony by creating terrorist groups, causing ethnic-religious provocations, and inducing internal dissatisfaction to curb an Islamic power and weaken the resistance front, throws light on its policy of "deception instead of force" in international relations in the modern world.

Undoubtedly Iran will pass through this historical turning point successfully and by welcoming constructive criticism and suggestions in various fields, especially bureaucracy and economy, the civil society of the Islamic Republic will demonstrate the satisfaction of its citizens as the final answer to futile subversive efforts.

The Girl of Sea and Sky:

My Dreams Came True

Interview by: Zeinab Rastegarpanah



Born on May 5, 1981, Farisa Nekoumanesh Rad is an Iranian lady and international diving instructor and pilot who has earned the following honors for herself:

civil aviation pilot and instructor, Guinness record holder in water and air sports in the country; the record holder for flying on the air border between Iran and Pakistan with full hijab and raising the Iranian flag as a sign of defense for Iranian airspace and friendship with neighbouring countries; the record holder of diving in the maritime boundaries of Iran in the Oman Sea and the Indian Ocean at a depth of 40 to 80 meters with full hijab and installing the Iranian flag sign of defense for the Iranian maritime boundaries and peace and friendship with neighbouring countries and the whole world; swimming 1000 meters in the zero degree temperature waters of Azadi Lake without using her hands as a sign of support for the disabled and veterans of 8 years of sacred defense; and holding the record of scuba diving.

Farisa Nekoumanesh Rad is a post-graduate in movement behavior from the Kharazmi University of Iran and also has a master's degree in physical education, and has categorically and honestly declared many times that she has conquered the skies and seas for the love of the people of Iran.

The aim of the following interview with Ms. Nekoumanesh Rad was to get to know more about her and her outstanding activities.



Since I was born in Iran, I love my country, it people, its sky, and the depths of the Caspian Sea and the Persian Gulf.

■ Could you please tell us how you got interested in this field and what was your motive for choosing it?

Since I was a child, when I looked at the clouds, when I saw the greatness and generosity of the sky, I always dreamed of being in the arms of the sky and next to the stars, the moon, the sun, and the planets. I wanted to travel with the winds, travel in the layers of the air. I always thought to myself that life must be very beautiful there and no one could reach me. It was my dream to be able to fly like an eagle. In other words, I have never looked at it as a job, it was my passion. In Iran, sports cannot be considered a job, because you have to have a lot of capital to be able to have a diving club or a flying school. I was a teacher who taught flying and diving with great love and difficulty and engaged in teaching the good people of my dear country, Iran.

Love and passion are more important than money and job and whatever else one may think of. My students are like my children and I have taught thousands of children with love. My motive was to be able to save the lives of people drowning in the sea and I have saved thousands of people from drowning. My motive was to teach others about the beautiful experience one can have in the depths of the sea and the sky.



My advice is not only for Iranian girls but also for the girls of the world. Dear girls, when there is a will there is a way; with the help of God. We are humans and we should not let gender differences stand in the way of our success. We should not allow rotten thoughts stop us from achieving our lofty goals.

■ Has the society and cultural structure of Iran been an obstacle on your way to reaching your desired objectives and position as a successful woman?

Never. Even if I had been in any other part of the world, I would have become a diver and a pilot. It was my love and passion for the sky, my love for the depths of the seas, and my love for God. How could

it be possible for it to depart from me? It had penetrated the fabric of my body. Since I was born in Iran, I love my country, its people, its sky, and the depths of the Caspian Sea and the Persian Gulf. I think that we people can achieve whatever we wish for, the important thing is our unmovable decision and our effort. It is important to want to be able, otherwise, I would not really love flying and diving and I would not even pursue it at NASA. Facilities are important, but only for about ten percent and the remaining ninety percent is having the passion and belief that you can do it.

Please tell us about the obstacles and problems you have faced and how you managed to overcome them.

Well, there were many obstacles but because I was a talented girl I learned all the lessons quickly and I became an international teacher, I passed my exams in the presence of Italian and French teachers and I became first in my class. I was quite young and was considered to be a child in public opinion. But since I was an expert in my work, I managed to overcome these thoughts by showing my activities. Well, many people thought that a woman should not fly and should not engage in diving. Many people believed in gender differences. But my records that were scribed in the Guinness Book of World Records came as a strong answer to such thoughts. I even sent my work to the Honorable Leader's office and received appreciation. By observing the dress code approved by IRIB I came to be the only woman in the country whose films and photos were allowed to be broadcast on the Iranian television. Gradually, people saw Farisa and came to know that, with her strong willpower, the daughter of Iran's seas and skies had become a cause of honor for Iran and Iranians in the world.

Has your dress code and hijab been an obstacle in your progress?

Every country has certain laws that should be adhered to and I respect the laws of my country, Iran. Not only hijab did not hinder me, but also helped me progress. The reason was that no one paid attention to what my gender was anymore, and everyone saw my profession, piloting, diving, records, the number of lives I had saved, and, in other words, my heroism. My hijab made me into a legend of patience and endurance because I carved the names of the women of my country in the skies, the hijab became a source of safety for me against the dangers of the sea and the sky. Hijab made a sky of endurance from Farisa, it made a sea of self-sacrifice from Farisa.

Do you have any advice for Iranian girls and women who are looking forward to their dreams of progress and advancement?

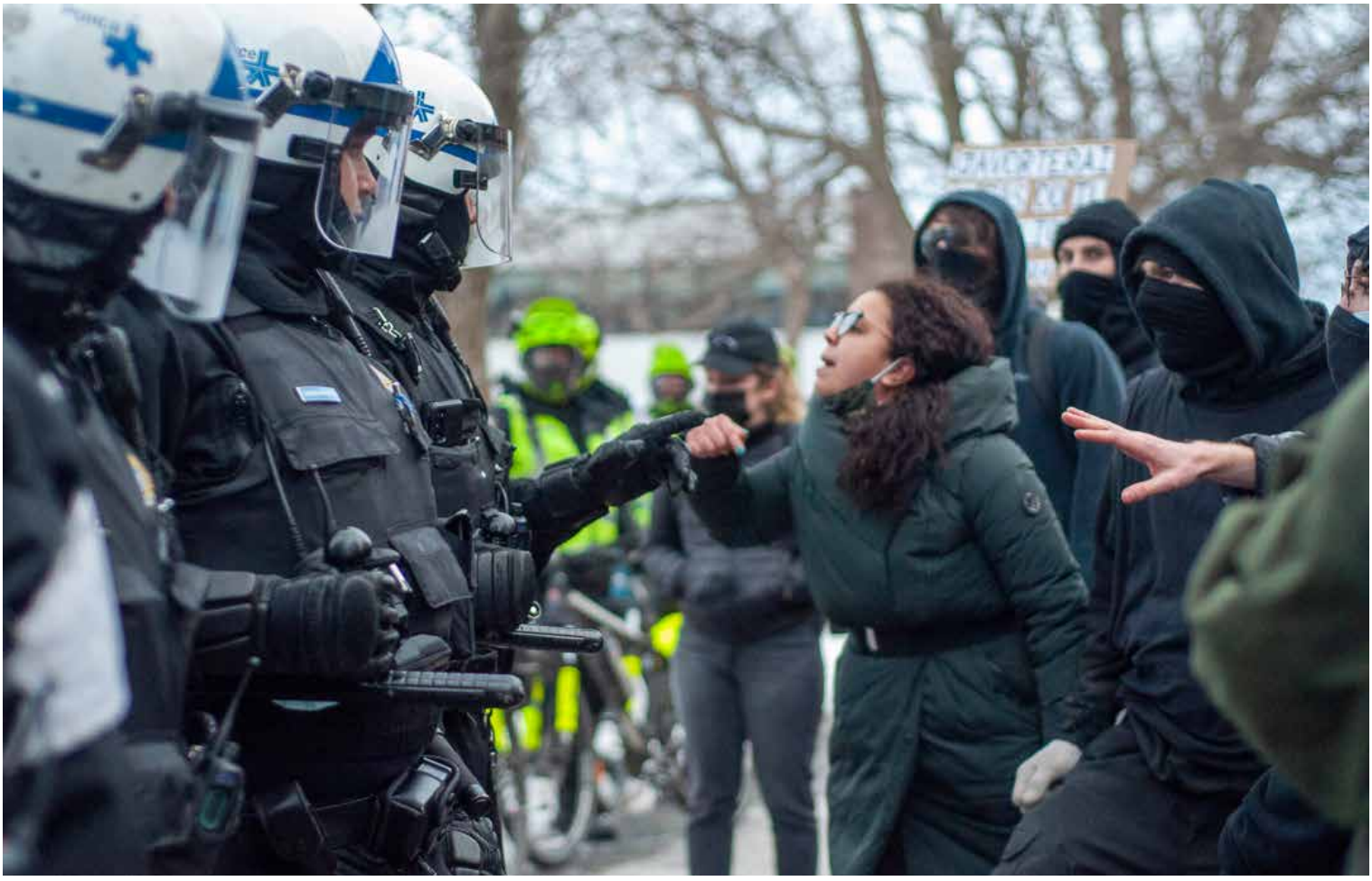
My advice is not only for Iranian girls but also for the girls all around the world. Dear girls, when there is a will there is a way; with the help of God. We are humans and we should not let gender differences stand in the way of our success. We should not allow rotten thoughts to stop us from achieving our lofty goals. Our girls are, smart and strong and can have beautiful effects on the world we live in; effects that could last for centuries and even forever.

Who was the role model and character that you chose for your path to progress?

Every girl's role model is her mother. My mother was the source of inspiration for my love and passion for the skies and the seas. It was because of my mother that I am who I am today. Peace and blessing be upon my mother and all the mothers of the world who are strong support to their daughters. I want to proudly tell my mother that: "Mum you are the one who taught Farisa the power to know herself and her God, and the most difficult tasks became smooth with having you as my mother.

Why Do We Consider CEDAW Ineffective?

Niloufar Moghaddami[1]



1. P.h.D In Public International Law, Allameh Tabatabi'e University

The protection of Human Rights specifically the Human Rights of Women is of high importance in international law. The global political-legal movement in 1979 which was seeking to provide a protective context for women led to the approval of CEDAW; The Convention on the Elimination of All forms of Discrimination against Women which was supposed to be a fundamental and central document for the protection of women's rights. We cannot ignore the efforts made to support women in that historical period, but in practice, due to various reasons, the aforementioned convention has not succeeded in securing and guaranteeing the rights of women around the world. More than forty years have passed since the ratification of this convention and the membership of many countries, French women are still dissatisfied with the high rate of femicide, British women deal with violence such as acid attacks, and Swedish women endure rape.

An EU-wide survey on violence against women (2015), has published terrifying results, some of which are:

- A survey of 10,000 randomly sampled women in Germany by the German Federal Ministry for Family Affairs, Senior Citizens, Women, and Youth reported that 37 % of all women interviewees have experienced at least one form of physical attack or threat of violence by a partner or a non-partner since the age of 16.
- Figures from the Crime Survey for England and Wales (formerly the British Crime Survey) for 12-month period based on self-completion responses from a sample of 46,000 women and men, found that 18 % of women have experienced some form of stalking since the age of 16 (in comparison with 10 % of men).
- On average, 33 % of women have experienced physical or sexual violence by an adult in childhood – that is, before they were 15 years of age. This translates to roughly 61 million women in the EU who were physically or sexually abused in childhood by an adult.



The Islamic Republic of Iran has not agreed to become a member of this convention, because it has presented a model of women's rights that, while respecting women's human dignity, it fails to form the best anti-discrimination legal system for

CEDAW

According to the recent statement of EU Commission and High Representative/Vice President, Josep Borrell on the occasion of the International Day for the Elimination of Violence against Women on 25 November:

"... The facts are shocking - in the EU and across the world, one in three women has experienced physical or sexual violence. One in five girls today is a victim of child sexual abuse. Online violence is on the rise, with one in two young women experiencing gender-based cyber violence."

The above mentioned facts show what is happening in most developed countries, which always claim to defend human

rights and the efficiency of their legal systems. Therefore, speaking about the effectiveness of CEDAW as an international legal mechanism is just a sweet dream. The truth is that protecting women's rights is meaningless until the attitude toward women is modified universally.

The main axis of CEDAW's discourse emphasizes equality between men and women regardless of their differences in personality traits and physical functions. This equality (similarity) has led to more discrimination against women, instead of asserting their rights. Therefore, equality has become a discriminatory factor rather than a discrimination eliminator.

Undoubtedly, women and men are equal in their humanity and their differences in physical and some personal aspects are only a platform for playing social and family roles. Accordingly, they are complementary and not competitors. Women and men are the components of a coherent whole that together can build the best families, societies, and nations. None of them is superior to the other.

With these interpretations, the similarity of the rights of two people who do not have the same function and each of them must fulfill their unique duties in the human system only leads to the creation of discriminatory procedures. This is because instead of facilitating and providing suitable conditions for one gender, it equates her status with the other gender (man) and tries to make women look like men.For example, based on paragraph (b) art. 10 of the convention member states should take all appropriate measures to provide access to the same curricula in educational systems. At first glance, this issue is obvious, meaning that some educational courses are gender neutral and access to these kinds of contents should be equal, but when it comes to special educational and cultural requirements, and respecting cultural diversity which considers some gender-specific training necessary; the convention blocks the way for such educations with the label of gender stereotype.

That's why CEDAW has been ineffective from the beginning until now. The main problem refers to the attitude and approach of this convention to women's nature, status, and function in human society and the universe.

In addition to these cases, it should be added that the political and unilateralist approach of the CEDAW in interpreting the provisions of the convention and reporting on the member states also blocks the way to the correct implementation of this document.

With this description, the Islamic Republic of Iran has not agreed to become a member of this convention, because it has presented a model of women's rights that, while respecting women's human dignity, it fails to form the best anti-discrimination legal system for them. The discourse of the Islamic Revolution of



Iran draws a model of women's rights that is neither consistent with the patriarchal view nor reflects the oppression of the capitalist system against women. In this model which is called the third model of women's rights, the revival of women's human rights is considered and any oppression and violence against the female gender, whether with the label of tradition or modernity, is negated.

It is hoped that the international community will stop the wrong and discriminatory principles against women and not destroy the future and physical and mental integrity of women with non-binary gender ideas.

Seeing Through the Thick Fog of the Islamophobia Assault on Hijab

Hakimeh Saghaye-Biria[1]

The current Islamophobia assault on hijab in Iran should be understood as part of a hybrid warfare against the Islamic Republic. For more than 60 days, unsubstantiated news stories full of hypes, Orientalist tropes, and misinformation have flooded TV screens and social media platforms around the world. What is for the most part missed is the fact that we are witnessing old wine in new bottles. The old colonialist idea that Western culture is by essence superior to Eastern cultures is at the root of the current hijab conundrum. Thus, it could be said that we are witnessing the culmination of the western colonialist view of women, life and, freedom from several centuries of domination over the Islamic world. This view has several key propositions:

1. It is argued that the West is always at the forefront of development, and the East should follow the footsteps of the West to move from backwardness to civilization.

2. The women's liberation movement in the West has been accompanied by the increasing sexualization of women.

3. Therefore, women's freedom in the East must also function according to Western sexualized standards.

What remains unsaid in this line of argument is the fact that a century of the lived experience of women in the West is in front of us. Thus, problematizing the model that is presented to Iranian women as an alternative to their own

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religious/cultural standards is a must.

As colonialist powers attempted to expand their penetration and exploitation of Muslim lands, around the beginning of the 19th century, they found Islam to be the biggest obstacle to political-economic domination. Given the fact that, as mothers, women are agents of cultural transfer to the next generations, women became one of the main targets of cultural assault in all Islamic countries. Fighting hijab and the promotion of the western lifestyle became a trademark colonialist cultural policy in many Muslim countries including in Iran. In the quest for cultural dominance, colonialists used the grand narrative of freedom.



Sharna Olfman

In the United States, researchers predict that one in four women will be raped by a man in her lifetime.

It is argued here that the Western media's coverage of what is happening in Iran is perhaps the biggest Islamophobia project in recent Muslim history with repercussions not only for Iranians but for all Muslim women around the world. One has to keep in mind that this has been a project in the making over the last decade. Just looking at Masih Alinejad's case, the person who has acted as the face of this project, she has received more than 628 thousand US dollars just from the US government to fight hijab in Iran[1]. About half of that money has been given to her during the Biden administration.

As was done at the beginning of the colonialist cultural penetration in Muslim lands, freedom is used as the macro-frame for explaining the situation. A duality is created here: the "free" West vs. the "unfree" Iran. And, what's more, it is "the White man's burden" to carry out the project of saving Muslim women from their religion and culture, as is evident in President Biden's vow to "free Iran" at an election campaign speech in early November, 2022.[2] Fortunately, today we are at an advantage compared to people living during late 19th and early 20th century. The results of the sexual revolution in the West are plain and evident for all to see. A question that should be addressed is as follows: "is it not fair to ask about the consequences of the Western model of women's liberation before adopting it, especially now that it has been the lived experience of women in the West for the past 100 years?"

1. *https://govtribe.com/vendors/masih-alinejad-7dek1*

See also https://responsiblestatecraft.org/2020/01/06/u-s-media-outlets-fail-to-disclose-u-s-government-ties-of-iranian-journalist-echoing-trump-talking-points/

2. *https://www.reuters.com/world/biden-vows-free-iran-west-coast-campaign-speech-2022-11-04/*



Experts believe in the emergence of rape culture in Western societies. The statistics of rape in the West and the collapse of the family system indicate this issue. In her book, *The Sexualization of Childhood*, Sharna Olfman, professor of psychology at Point Park University in Pennsylvania, USA, says:

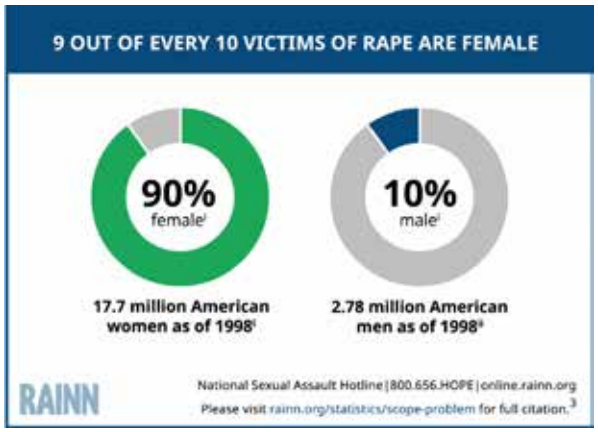
"To say we live in a rape culture means that we live in a culture in which rape is pervasive, prevalent and normalized through societal attitudes about gender, sex, and sexuality. … For example, in the United States, researchers predict that one in four women will be raped by a man in her lifetime. Leaving statistics aside though, most women understand what it means to live in a rape culture because of their lived reality of doing so. … One way of thinking about this is to realize regardless of how many women experience a rape or attempted rape within their lifetime, 100 percent of women experience the threat of rape within a rape culture. This means that all women's lives are impacted."[3]

"Sexual violence is a profound social and public health problem in the United States," according to the US Department of Health's Centers for Disease Control and Prevention report titled "Sexual Violence Surveillance." While the available statistics clearly show the severity of the situation, many researchers and practitioners in the field believe that the available national statistics underestimate the number of victims of sexual violence. Below are some statistics in this regard. The numbers are taken from the "Rape, Sexual Abuse and Intimate Rape National Network (RAINN)" website. RAINN is the largest anti-sexual violence organization in the United States, which also cooperates with the US Department of Defense in this field.

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3. OLFMAN, S. (ED.). (2009). THE SEXUALIZATION OF CHILDHOOD. ABC-CLIO.







Every year, 80,600 American prisoners, 60,000 children, 433,648 people over the age of 12, and 18,900 people in the American military are victims of sexual assault. According to the statistics of the US Department of Justice, every 68 seconds, another American is sexually assaulted.[4]

Widespread sexual violence is found to hamper the American military's effectiveness. Reducing the problem is listed as one of the United states' 2022 National Security strategies, where it is stated, "We will strengthen the effectiveness of the force by ... intensifying our suicide prevention efforts; eliminating the scourges of sexual assault, harassment, and other forms of violence, abuse, and discrimination... "[5] According to a 2022 report by the US Department of Defense, "Reports of sexual assault in the US military increased 13 percent in 2021... About 36,000 members of the military said in a confidential survey

that they had experienced unwanted sexual contact – "A significant increase from the roughly 20,000 who said so in a similar survey in 2018."

This problem is also seen among the American police. Rampant police rape and sexual harassment against women, especially black and colored women, in America is a problem matching in severity that of deadly police brutality. Guardian newspaper reported in this regard: "Between 2005 and 2015, there were 517 cases of forcible rape by police in the US, according to Philip Stinson, a Bowling Green state University criminal justice professor. An officer is accused of sexual misconduct, the second most common complaint against officers, at least once every five days in the US, according to one analysis."[6]

The situation in other western countries is also very serious in terms of sexual violence. Only a few examples suffice.

On November 30, 2021, The New York Times published a report titled "Like Fresh Meat: Detailing Rampant Sex Harassment in Australia's Parliament." The story opens as follows: "Men strutting down corridors looking women up and down. Women carrying fake binders to block unwanted advances. Forcible touches, kisses and comments

4. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, National Crime Victimization Survey, 2019 (2020). Note: RAINN applies a 5-year rolling average to adjust for changes in the year-to-year NCVS survey data.

5. National Security strategy. October 2022. https://www.whitehouse.gov/wp-content/uploads/2022/10/Biden-Harris-Administrations-National-Security-strategy-10.2022.pdf

6. https://www.theguardian.com/us-news/2020/aug/10/phoenix-police-officers-rape-sexual-assault



about appearance. Fears of speaking out. A sweeping review of the workplace culture in Australia's Parliament paints a damning picture of widespread sexual harassment, with employees sharing harrowing stories of an alcohol-soaked atmosphere where powerful men blurred lines and crossed boundaries with impunity."[7] The situation of women looks grim in Britain as well. According to the report of UN Women UK, the United Nations monitoring body for gender equality in England, 97% of British women aged 18 to 24 have experienced sexual harassment. This figure for all English women, regardless of age, was 70%.[8]

The crisis of sexual violence in Western countries is rooted in the sexualization of women in such societies where women's worth is measured against their sexualized appearance. The issue is tackled in depth by the American Psychological Association report on the sexualization of girls in America.[9] Western culture is so obsessed with women's appearance that it has become "beauty sick," to use the title of a book by Dr. Rene Engeln, a psychology professor at Northwestern University, USA. Psychological problems like body shame, depression, anorexia, anxiety, etc. have been found associated with the sexualization of women. More importantly, women's social agency is reduced in the process.

Interestingly that the Islamic Republic of Iran's constitution is the only constitution in the world where the government is made responsible to tackle the problem of women's objectification.

With the colonialist-oriented propaganda campaign against hijab though there is no space left for such an assessment of the status of women in the western model of women's liberation. Such an assessment is, nonetheless, a necessity, and unless we take the time to see through the thick smoke of anti-Iran Islamophobic propaganda, all Muslims will suffer in the long run.

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7. https://www.nytimes.com/2021/11/30/world/australia/parliament-harassment-report.html

8. https://www.unwomenuk.org/safe-spaces-now

9. Zurbriggen, E. L., Collins, R. L., Lamb, S., Roberts, T. A., Tolman, D. L., & Ward, L. M. (2007). APA Task Force on the Sexualization of Girls. American Psychological Association. https://www.apa.org/pi/women/programs/girls/report-full.pdf

A Brief Glance at Islam's View on Women

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According to many experts, human resource is one of the main resources of sustainable development, in which culture, knowledge, skill, and creativity of people play a significant role. Besides forming half of this source of development, women have always been the nurturers and guides to both halves of human society and have played a significant role in forming the foundation of the human dimensions of development. Of course, this role can either appear as a positive and influential one or vice versa. Since the personality and identity of people are formed on the basis of values and beliefs, it is obvious that culture is a determining factor in the development of human resources, and all economic, social, and political orientations and activities in every society are affected by the specific culture of that society, on which religious beliefs and values have a significant impact. Thus, if the women of the society derive their identity from the religious

culture, it will naturally have an influence on their activities and efforts in various fields.

As the most complete divine religion, Islam encompasses certain elements, the revival of which can create a lofty cultural, economic, and social model for development. The economic and cultural elements of Islam such as work and production, the interconnection between physical and spiritual life, the condemnation of poverty, the importance of family life, cooperation and collaboration, productivity in work and life, and the evolutionary role of men and women in their relationships, and respect for the principle of justice and mutual rights are all important in presenting a correct model for the role of a Muslim woman with regard to development.

Right from the beginning of Islam, social and economic activities have always been a part of the lives of Muslim women.

The teachings of the Holy Qur'an and the way of life of the Prophet of Islam (PBUH) and the infallible Imams (AS) have not only approved of women's social and economic activities but have also asserted that the rewards and benefits of their activities belong to themselves. In the words of the Holy Qur'an: "To men belongs the benefits of what they have earned and to women the benefits of what they have earned." (Surah Al-Nisa', Verse 32).

At the beginning of Islam and during the time of the Prophet of Islam (PBUH), many women engaged in economic activities outside their homes and could generate income for themselves and own it. Based on the revealed teachings of Islam, the principle of justice in society, and by regulating the presence of women in social activities women engaged in such activities as weaving, hairdressing, perfumery, medicine, craftsmanship, and trade, and were able to have constructive roles in their society.

Islam has never prohibited women from participating in income-generating economic activities, and the Holy Sharia of Islam has taken notice of the fact that sometimes women need to work to provide for themselves and their families, and at times society needs their involvement in various fields.

But it is to be noticed that as per the teachings of Islam, the management of the family's expenses and financial requirements is the responsibility of the man: "Men are the maintainers of women" (Surah Al-Nisa', Verse 34)

In addition to providing for the expenses of his parents and children, the man is responsible for providing for the expenses of his wife, who should be diligent in this task according to her status; even if the wife is wealthy.

The important thing is that this is not just an obligatory duty, but it is also considered a debt on the part of the man, which means that if the husband does not provide the necessary requirements of his wife, he will be indebted to her. Therefore, it is not the wife's responsibility to provide for the expenses of the family. On the other hand, it is natural that the husband's right to manage the financial affairs of the family should be respected and, thus, from the Islamic point of view, the issue of democracy in the family or the distribution of the duties of the guardian between parents is not in the interest of the family and leads to the disintegration of the family system.

In determining how to divide the responsibilities, attention should be paid to the natural talents of men and women, more than anything else, and this will not be possible without resorting to the superior divine teachings, because the human mind alone, and without inspiration from the Creator, will never be able to recognize the talents embedded in one's being.

Therefore, in determining the pattern of division of responsibility in the family, we can look for such examples that are supported by divine revelation and we must turn to the lives of the best divine examples in order to search for the most perfect model, including the life of Imam Ali and Hazrat Fatima (AS), who are the most perfect role models with regard to family life and social issues.

The STEEL LADY of Iran: "Self-sufficiency" Puts a Brake on Sanctions

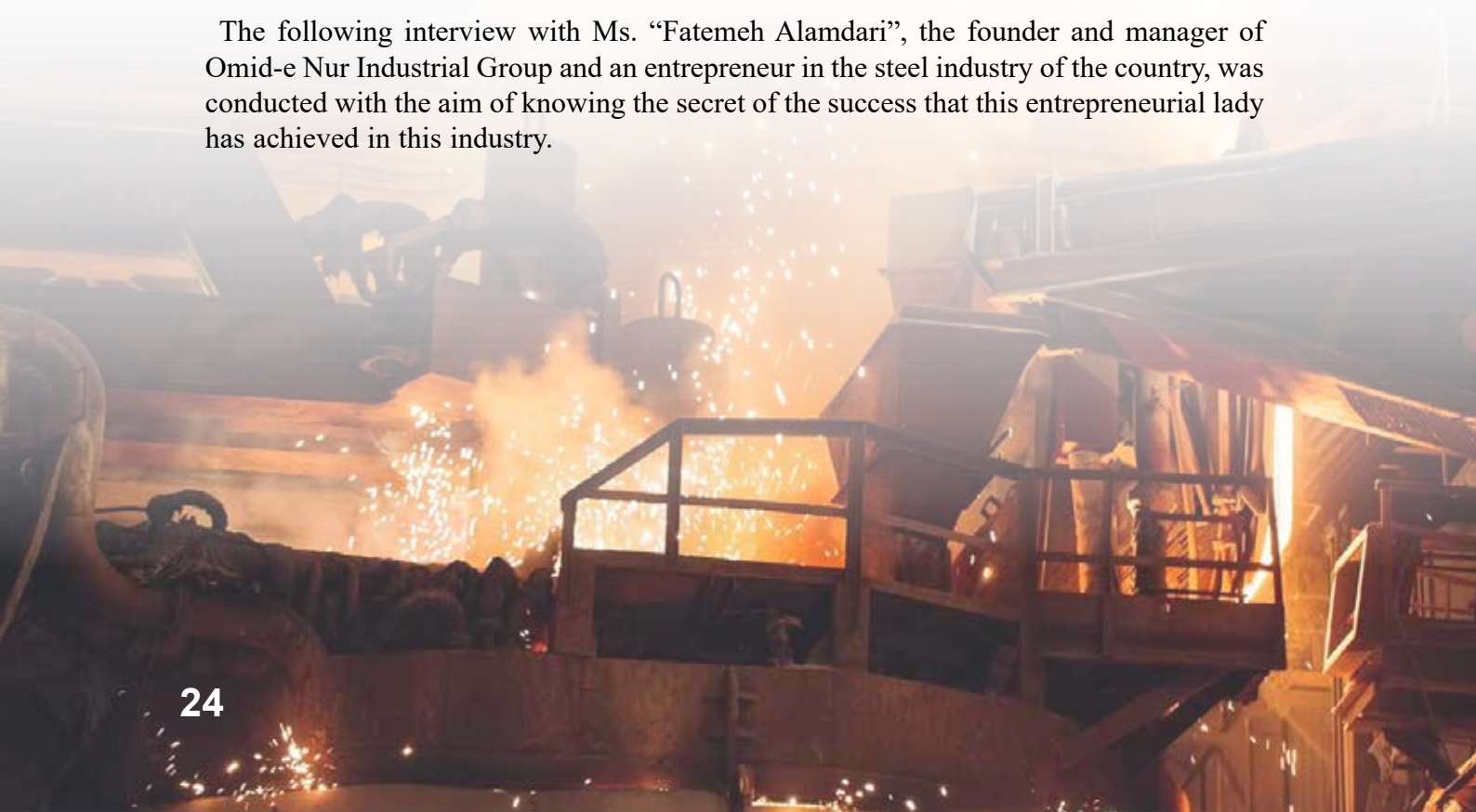


Although the general perception is that women face limitations, Ms. Fatemeh Alamdari has proved it to be a wrong perception by taking effective steps in the direction of indigenizing the steel industry by launching seven companies and earning the title of "Steel Lady of Iran".

Omid-e Nur Industrial Group was founded in the year 2010 by Ms. Fatemeh Alamdari, an entrepreneur woman in the steel industry, with aim of making optimal and practical use of the technical power of domestic experts to indigenize the Iranian steel industry.

This industrial group has played a significant role in the development of the country's economy, creation of job opportunities, and innovativeness in steel and related industries, and has also taken many steps to strengthen cultural, charitable, and public benefit affairs.

The following interview with Ms. "Fatemeh Alamdari", the founder and manager of Omid-e Nur Industrial Group and an entrepreneur in the steel industry of the country, was conducted with the aim of knowing the secret of the success that this entrepreneurial lady has achieved in this industry.



Would you please introduce yourself?

My name is Fatemeh Alamdari. I was born in the year 1978. I have a bachelor's degree in electronics, a master's degree in ethics, and a Ph.D. in business administration.

What made you interested in industrial activities and when did you start working in this field?

At first, I was working in the field of business. I worked in the field of business for about ten years, and thanks to God I had good achievements in that field. But due to certain spiritual changes in my life, I decided to choose a profession that can have a more significant impact on the economic per capita of deprived areas of my country.

Business is based on individuals and I wanted to serve in a way that would continue after me. Therefore, I ventured into the industry. I checked different industries and eventually decided on the steel industry because, in the Holy Qur'an, God Almighty has spoken about iron and the many benefits it has for people. Moreover, the parameters that I was looking for such as a high rate of job opportunities, an industrial unit that can lead to a transformation in the region, and sufficient revenues with which it would be possible to support socio-cultural activities I had in mind could be made possible through industrial activities. And I knew that through this industry it would be possible to create subsidiary jobs, too, and I could start a big industrial complex with different missions in mind.

What products do your production units produce?

We have set up many units in the field of production, and the design and engineering unit is one of our areas of activity in this industry. By benefiting from experienced and well-known engineers in the country's industries, and also by using updated engineering software, this unit is a leading one in the indigenization of design, analysis, simulation, and validation of the country's steel chain and



related industries. Simultaneous designing, analyzing, and simulating of different kinds of industrial machinery as well as the equipment used in the oil and petrochemical, gas, and steel industries, etc., that had not been available in the country have been built and operated by this growing unit.

Have you made any new achievements at the world level?

This unit has made certain innovations that have been inscribed in the national and international arenas, and young and elite forces are quite skilled in advancing the lofty goals of the complex. Among other achievements of this unit, we can mention the vertical method in designing and producing sponge steel line that has been inscribed in the UNESCO list of tangible achievements.

Your company is, apparently, also active in manufacturing auto parts.

Yes, the brake pad-making unit named Behin



Omid Nur, located in Chenaran city, has been operating for about two years. Due to the fact that I was working in the steel industry, I entered this field because the life of the brake pads we obtained for the company's cars was quite short - two to three days at times - and lacked quality. I entered the field with the motive to produce a high-quality Iranian product and made it a condition to take back poor-quality products.

Has the society and cultural structure of Iran been an obstacle on your way to reaching your desired objectives and position as a successful woman?

You see, any activity that a person wants to do faces certain obstacles, limitations, and issues. I had entered an industry that even the Holy Qur'an mentions the difficulties involved in it. Therefore, such difficulties and problems were predictable. However, I cannot say that the cultural structure of Iran was an obstacle. Contrarily, perhaps since I am a woman, I received more support at certain stages. Many times, my presence as a woman in this job came as a surprise to men, and due to the essence of work and the difficulty of this industry, I was sometimes given extra support.

Please tell us about the obstacles and problems you have faced and how you managed to overcome them.

There were many obstacles and problems in my path. Many of these problems were related to the laws and regulations that exist in our country. For example, it takes a lot of time to get permits and the multiplicity of organizations that have a role with regard to issuing a license as well as the complicated rules made traversing the path rather difficult. The main factor that enabled me to overcome many obstacles was my faith in God and my heartfelt belief in God's support and making appeal to Ahl al-Bayt (AS). Being persistent and exercising perseverance helped me reach my goals.

Has your dress code and hijab been an obstacle in your progress?

My answer to this question is quite sincere and devoid of any pretentiousness. My hijab is not hereditary. As I mentioned earlier I adopted hijab after undergoing a spiritual transformation, which happened to be at the same time as beginning my social activities. I chose this type of dress code voluntarily. I even designed the shape and appearance of my hijab in such a way that it does not interfere with my job. My hijab, I emphasize, has not

created any restrictions for me, and has rather removed many worries from me because due to the nature of my job, I work with many men of different cultures and this has made our interactions absolutely respectful. And I owe this to the protection that this dress code has granted me. Therefore, the point of contact between me and the men has only been my talent, intellectual ability, and management, and I have never experienced any violent or insulting behavior on the part of men during these twelve years.

It is interesting to know that this dress code and my belief in my religious teachings has caused some foreign contractors to say that your sobriety, belief, and dress code make you trustworthy for us, and they have even given me discounts, and this has at times been from people who have no religious beliefs. Hijab has really been a great achievement for me and my peace of mind, and it has caused me not to be exposed to bad social interactions.

Do you have any advice for Iranian girls and women who are looking forward to their dreams of progress and advancement?

I would like to tell all Iranian girls that they can achieve any legitimate and lawful desire they have. They should only be determined about their goals. I have experienced it. I started from nothing and only by relying on my own abilities. I was not in possession of any knowledge or financial inheritance from my ancestors. Of course, I had kind and compassionate parents and that was enough for me. I had grown in a very traditional way but I managed to enter social activities and I overcame all the hardships and reached this point. Therefore, neither gender, nor traditional family structure, or economic conditions, for that matter, can prevent you from reaching your goals. If a person knows himself/herself and removes his/her own internal obstacles, he/she will definitely reach his/her goals.

Your work environment is mostly masculine. How did you overcome this space and prove yourself?

I have somewhat answered a part of this question earlier. What we need to know is that when a person transcends the issue of the concept of gender then there are no men and women involved and what remains is only professional interactions and gender is no longer an issue. So I have never felt that it is a male job. When a person believes in himself/herself, he/she does not need to prove anything to others, others will accept him/her over time. As a result of one's persistence and stability, mental gender structures will be broken over time.

Who was the role model and character that you chose for your path to progress?

I have had role models in my career path. Studying the lives of successful people has given me ideas and I have always believed in these studies. But what changed my career path was following the example of Hazrat Khadija (SA) and Hazrat Zahra (SA). I learned from the lives of these noble ladies who have perpetuated their heritage by sacrificing their wealth and life. I have learned from them that the secret of perpetuity is to create opportunities for others to grow. It requires self-transcendence, and this is what I learned from these two noble ladies to change my lifestyle. The closer I got to the exemplary noble ladies, the more successes I have had. I also want to introduce you to a book that helped me a lot and that book is the Holy Qur'an. Let's hope that God willing, everyone will get close to the teachings of the Qur'an because there is a very unique inspiring engineering in the Qur'an that can be a lifesaver and a source of transformation for all human beings.

As for the last question, what are your plans for the future of your work?

We are currently setting up the Ferrosilice factory in Omid-e Nur Mi'ad, located in Neishabur city. This factory has made more than 50% physical progress so far.

Thank you for your time and we wish you increasing success.

Shiite Crescent Winning Stella?

Zinat Motahari[1]

"Shiite Crescent" is the title Malek Abdullah, king of Jordan, used to call Iran and its regional allies as part of the western-reactionary states' anti-Iran coalition. The motivation behind the coalition has been the urge to curb Iran's alleged expanding regional influence post-Islamic Awakening. The concept signifies the pro-Iran coalition –Syria's Assad, Lebanon Hezbollah, Yemen Houthis, and Iraq– which together form the shape of a crescent on the map of the Middle East. Scholars within Iran, however, discuss that the pro-Iran regional coalition is far from turning into the Middle East hegemon, an attempt to contain the western intervention in the region. They refer to theorists of "threat-balancing" like Stephen M. Walt and Robert Pape to indicate that the coalition-making move on the side of Iran should not be conceived of as a supremacist threat against the Arab, Sunni states of the region, but simply a strategy to dissuade the US and Israel front.

As part of its policy of exporting the revolution that was introduced in 1979 and fulfilling the transnational destiny of its foreign policy that is sketched out in the Constitution, Iran has resumed the defense of Palestine as the epitome of anti-imperialism with a decade-long delay after it was paused by Saddam Hossein's 1980s invasion and the reconstruction period thereafter. In other words, Iran has defined the West, mainly the US and its major regional ally Israel, as its other. This is while trumpeting sectarianism as the motivation behind Iran's regional strategy has made part of the anti-Iran propaganda throughout the past decade or so. The Sunni-Shiite dualism charge that the western media accuse Iran of has been significantly successful in escalating the Middle East unrest and the Iran-Saudi rivalry.

The other media tactic besides the sectarian



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charge has been western public diplomacy which is understood in Iran as the source of major civil tumults including the recent chaos over imperative hijab in Iran. Scholars of women's issues in Iran are on believe that the US foreign ministry is directly involved in instigating civil movements that foist western-style, feminist ideals as the original demands of women in Muslim societies. strengthening the Islamic Republic's accusation of regime change against this kind of interventionism, other anti-Iran tactics applied in recent incidents in Iran include terrorist attacks against civilians and intensifying ethnic separatism within Iran's main territory.



Iran's hijab unrest was received by passionate media coverage of the anti-Iran BBC and Saudi International, tough political reactions in furthering sanctions, and a general boycott on the part of the people who consume these media. Meanwhile, a synchronous international event in the same region, the Football World Cup kick-off in Qatar, upset the Iranophobic media representation. Against all odds, western or regional, Qatar set measures that align with Iran's ideological principles; banning revealing clothes in the stadium, barring the Saudi International reporters from covering the contests, returning the German airplane that carried a homosexual slogan on it, and emptying the seats of Israeli spectators for Palestinians are all disruptive of the wholehearted proxy war that the West and Arab states have run for over a month against Iran. They also deconstruct the sectarian rhetoric typified in the "Shiite Crescent" and similar terminology.

Iran's regional policy of proxy war is avidly fought with its soft power to offset the full-fledged coalition of Saudi-backed terrorism, western-backed opposition, and US and UK-backed media wars. The timely emergence of the world's third largest gas producer as a champion of the ideology that Iran represents should be understood as the appearance of a star in the sky that the moon of Iran shines.

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Robert Pape



Stephen M. Walt

The Rights of Women to Higher Education in the Islamic Republic of Iran

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From the viewpoint of Islam, education is considered one of the natural and innate rights of every human being; the principle that has been seriously taken into consideration by the legislators of the Islamic Republic of Iran, recognizing equal rights for men and women.

Right after the Islamic Revolution of Iran, Iranian women regained their original identity and human rights and got out of the state of being an object and a tool at the service of consumerism, and while fulfilling the important duty of motherhood preserving their human dignity they were able to go through different fields of scientific growth and progress and play influential social roles in Iranian society.

This growth and progress of Iranian women, which is a manifestation of the goals and objectives of the Islamic Revolution - based on Article 3 of the Constitution regarding free education for all at all levels and the facilitation and generalization of higher education - grant equal access to girls and boys and women and men regarding educational opportunities and ensures educational justice in the Islamic Republic of Iran. But unfortunately, despite the remarkable progress over time, the correct and realistic picture of this important issue has not been presented to the world.

After the revolution, and owing to the blessing of appropriate foundation and opportunities, Iranian women have been able to shine in various fields, including education, science, and knowledge, and have been able to benefit from and enjoy the right to education as one of their important human rights.

The repeated guidelines provided by the Supreme Leader and his emphasis on the role of women in the three fields of personal, social, and family life and the need to provide opportunities for growth and promotion in all three fields for all women are the causes for acceleration and facilitation of the progress made by the Iranian women in various fields, including higher education. The Supreme Leader has also repeatedly considered the presence of educated and scholarly women in the Islamic Republic as a source of pride and honor. In his own words: “The presence of women Islamic scholars in various fields - such as the presence of wise and knowledgeable female academic scholars who are religious - has a great impact on the world; it is an honor for the Islamic Revolution.”

According to the Leader of the Islamic Revolution respect for women means that they should be given the opportunity to use the outstanding and great powers and talents that God Almighty has deposited in every human

Blessing of appropriate foundation and opportunities, Iranian women have been able to shine in various fields, including education, science, and knowledge, and have been able to benefit from and enjoy the right to education as one of their important human rights.

being - including the talents that are specific to women - that can appear at different levels like family, community, and international levels in academic and research areas.

Keeping in view these obligations, the "Charter of Women's Rights and Responsibilities in the Islamic Republic of Iran" - inspired by the comprehensive and moderate Islamic Sharia - was drafted and approved in 2004 in order to create a balance between rights and responsibilities and a context for the development of material and spiritual dimensions in the life of individual and society and with regard to the human dignity of women.

The foundation of the charter is based on the fundamental belief that in Islam, men and women are equal in essence and innate nature, the purpose of their creation, in their talents, etc., and the possibility of acquiring values, and they can only have an advantage over each other through all-round human development, knowledge, piety and their role in creating a commendable society.

Based on this approach, the following rights have been declared for women and girls in the field of higher education:

- The right to public literacy, to educational advancement and to benefit from educational and training facilities
- The right to enjoy higher education up to the highest scientific level
- The right to master expertise in special fields, both quantitatively and qualitatively, up to the highest levels
- The right to participate in policymaking, decision making and management of academic and scientific affairs; and to active participation at national and international scientific and cultural gatherings
- The right to recognize, support, and benefit from the capabilities of women with outstanding talents and their responsibility to help meet the country's needs
- The right to enjoy necessary support in the field of education, access to higher education, and technical and vocational training for women with physical and mental disabilities proportionate to their talents and extent of disability
- The right to carry out research, author, translate and publish books, articles in general and specialized publications while observing authenticity, honesty, and the interests of the community
- The right to benefit from support for scientific and research work and to develop research centers under women's management

Another important document is "Policies to Promote Women's Participation in Higher Education", passed by Iran's Supreme Council of the Cultural Revolution in the year 2005 some of the most important objectives of which include improving the cultural level, creating fair opportunities and facilities and eliminating unfair discrimination in the training of female specialists in order to take advantage of their expertise in the development and excellence of the country, the quantitative and qualitative development of women's higher education in obtaining high degrees, the promotion of the participation of female specialists at different levels in managing the country's higher education, increasing the ability and acquiring the necessary skills for women to more effectively fulfill the cultural, family and social responsibilities of women.

Creating equal educational opportunities between women and men at all levels, planning and taking the necessary measures

to promote women's higher education at all levels, elevating the quality and quantity of women's educational competence and skills in diversified academic fields with the view to enhancing their role in different areas of life, adopting appropriate measures for the education of female university students in the universities of their hometowns, quantitative and qualitative development of higher education facilities for girls in deprived areas to enable them have access to higher education, comprehensive and strategic planning with regard to training women specialists, providing fair opportunities by emphasizing the principle of commitment and expertise in using the capabilities of women specialists in the management system as faculty members in universities, the participation of female faculty members in educational and cultural planning and the development of women universities and centers of higher education such as Shariati University, Al-Zahra University, and Hazrat Masoumeh University are considered some of the important measures taken by Islamic Republic of Iran in the field of women's education.

As a result of these measures the share of female university students in the country's state universities has increased to 56%, female university faculty members has gone up to more than 33.3%, the share of academic faculty members in medical universities has reached 34%, the of share women specialized medical doctors has reached 40%, the number of women subspecialist medical doctors has increased to 30%, and there are more than 9500 female authors and 840 female publishers in the country. These successes are only a part of the realization of the ideals of the Islamic Revolution, which need to be highlighted.



According to the Leader of the Islamic Revolution respect for women means that they should be given the opportunity to use the outstanding and great powers and talents that God Almighty has deposited in every huma being - including the talents that are specific to women - that can appear at different levels like family, community, and international levels in academic and research areas.



The Role of Academic Women in Media Management With Emphasis on Social Media

Neda Maleki Farab[1]

In the contemporary world, which is popularly known as the age of communication and information, the role and importance of the media in societies require no elaboration. Social media is a new and influential media that has had a great impact on the lifestyle and communication methods of human society in recent years.

Social networks usually comprise individual or organizational groups that are connected for one or more purposes. They function within the context of a complex society and their increasing success and popularity are due to their role in depicting a convergent network of sociality. These networks make it possible to be in contact and communication with others, share photos, videos, and information, organize events, chat and play online games.

Social networks consist of spaces in the virtual world that have been created for communication between different people with different levels of access. Making collective and interpersonal communication possible, forming virtual communities, and allowing the exchange of information and opinions are among the most well-known functions of these spaces. (Ziai Parvar, 2010). Social networks provide room for self-expression and representation of new and self-made through virtual and symbolic interactions and identities and away from restrictions and prohibitions.

The dominance of virtual social networks in today's societies, as well as the fact that this phenomenon is characterized by dynamism, has become the cause of attraction on the part

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of many people to these networks.

Due to their visual appeal and ability to create phantasm, some social networks like Instagram have been able to attract many women and girls as their main audience and include them in their media circle and have made it possible for them to choose and use it as a suitable tool for displaying their real or virtual identity.

Women using social networks are divided into different groups based on such characteristics as age, level of education, place of residence, etc., and in this article, we aim to examine and analyze the interactions on the part of university-educated women with social networks and their role in managing this new media.

Constituting half of human society and as the breeders of today's and tomorrow's generation, women can have and play a significant role in the development, progress, and advancement of their society. In other words, as the nurturers of today's and tomorrow's generation, women can have a tremendous impact on all-round and sustainable development, even though their presence and active participation in society have always been accompanied by many fluctuations and due to their small participation, not much growth has been observed in the qualitative dimension, and to the desired extent.

One such quantitative and qualitative participation is related to educational and scientific fields, in the sense that women can be university students or university faculty members. Universities and centers of higher education train efficient and expert human resources in various scientific, social, political, cultural, economic, and management fields, and as part of human resources women can have a significant share in laying down the foundation of society's growth in these fields.

Now the question is, considering the quantitative and qualitative increase in the presence of women in universities and institutions of higher education on the one hand, and the media's dominance over the management of public opinion, on the other hand, how could the efficient and elite human resources be benefited from in order to increase rationality and raise the level people's media literacy. And what is the attitude of women academicians towards the use of social media and their presence in social networks?

To put it in other words, how would it be possible to establish an effective and efficient relationship among women academicians for the most proper way of transferring knowledge and insight to their audience and how would it be possible to decipher the issue of conflicting roles and media management by women academicians in the country?

Conflicting Roles:

Within this context, conflicting roles refer to performing different roles that require contradictory or conflicting behaviors.

In the contemporary era, the trend of women's employment has taken an upward trend, and, in addition to taking on their traditional duties and responsibilities of homemaking and raising and upbringing their children, they also shoulder the responsibility of working outside their homes, and it often happens that the fulfillment of such conflicting roles causes mental disturbance and disorganization in them.

In other words, a woman's role as a central member of the family and her role in social and economic activities can be the cause of conflict between these three roles.

Now, considering the conflict of roles, on the one hand, and the necessity of women's presence in the field of media management, on the other hand, makes it necessary to facilitate the presence of elite and academic women in this field by relying on novel and efficient strategies.

Strategies:

Empowering elite women academicians in the field of media by holding training workshops and making them aware of the conditions in which they operate.

A part of the research activity of elite women academicians should be dedicated to the transfer of knowledge to the audience through social networks.

Actions And Prominent Achievements on the Advancement of Women and Family Status in the Islamic Republic of Iran

Women, Environment, Climate and Crises







• Provision of basic needs (water, food, clothing, blanket) for 117072 women in the flood-stricken areas in 2021

• Women in charge of 40% of top executive positions in the Environment Organization

• Provistion of basic needs (water, food, clothing, blanket) for 20912 women in the earthquake-stricken areas in 2021

• Paying monthly pension to 299120 women affected by climate crisis in 2021

• Setting up 21014 safe shelters for temporary settlement of women in flood-stricken areas in 2021

• Women holding over one-quarter of top environmental executive positions

• Setting up 20166 safe shelters for temporary settlement of women in earthquake-stricken areas in 2021

• Implementing the natioal plan of "promoting and raising cultural awareness of producing and consuming healthy, standardized, and certified products" for rural and nomadic women

• Holding 4 terms of presidency of «Environment Organization» by women

Women and Media



• The presence of female directors and actresses as jury presidents at 45 international film festivals

• Increased women›s participation in information technology by 31.5%

• Active involvement of 903 female filmmakers in film industry

• Active presence of 2000 female specialists behind the scenes of cinema

• Winning 114 national and 128 international awards at prestigious festivals by female filmmakers

• Increased access to information and communication technology for women

• Access to mobile phone: 26 million people (45% of the total mobile users)

• Access to the computer: 14.5 million people (48% of the total users)

• Access to the internet: 187 million people (48% of the total number of users)



Women and Education





• Increase of over 33.3% in female university faculty members

• Women making up 34% of faculty members at medical universities

• Women making up 56% of state university students in the country

• Closing the gender gap in primary and secondary education in the country

• Overcoming women and girls' illiteracy with a ratio of 99.3%

• Increased enrollment of high school female pupils by 84%

• Active presence of over 9500 female authors and 840 female publishers

• Increased enrollment of primary school female pupils by 115%

• Increased ratio of female to male students by 48%

Women and Health







• Implementation of the Universal Health Coverage Network for all urban inhabitants and 99% of rural people and nomads

• Performing of deliveries by female obstetricians in 95% of cases

• Presence of 60 midwives and 2.8 gynecologists per 100,000 women across the country

• Increse of women›s life expectancy to 78 years

• Reduction in neonatal mortality rate per 100,000 births by 8.2

• Reduced mortality rate of children under 5 years of age by 14.2 per 100,000 births

• Women making up 98% of all gynecological surgeons in the country

• Women making up 40% of all specialist physicians and 30% of all subspecialty physicians

• Iranian women ranking 10th in the world for the lowest cervical cancer mortality rate

Women and Sports





- Women get access to over 16111 gyms.
- Women have won 3302 medals at recent international sporting events.
- Female athletes have earned Olympic and Paralympic quota places.
- 70 women are serving as heads of sports delegations across provinces.
- Women possess 97 international seats in sports federations worldwide.
- 88366 women work as referees in national and international sporting events.
- There are 51 female presidents and Vice presidents for different sports federations

Women, Employment and Entrepreneurship







- Implementing the «National Plan of Sustainable Family-Based Business Network» to connect job seekers with entrepreneurs and companies
- Provision of over 4200 micro-credit funds with 1200 billion Rials of governmental credit for rural women
- Over 2390 women serving on the boards of directors of knowledge-based companies
- The unemployment rate for women dropping to 13.7%
- Social Security Insurance coverage for housewives
- Social Security Insurance coverage for women-headed households
- Social Security Insurance coverage for all rural and nomad women and girls
- Sustainable business development via implementation of Systematic Strategy Plan for Rural and Nomadic Women Micro-Businesses based on LNSIE model
- Women founding over 250 knowledge-based companies
- Over 735 women working as managing directors in knowledge-based companies
- Increased access to natural resources for women via women cooperatives and land allocation to their unions
- Implementing the National Employment Empowerment Plan with a particular focus on rural and nomadic women

Women in Authority and Decision-Making Positions

- Women holding 25.2 % of all government positions at all levels, including the highest, middle, and basic executive positions
- Women serving as the vice presidents for women and family affairs
- Over 1000 women working as judges in the country

• Increase in the number of women candidates to enter parliament by 227% in the 11th term
• Increase in the number of women as parliament members by 16.5 times since the first term
• Increase in women›s participation in the Islamic Consultative Assembly by 5.59%



















