

# **Identifying the Effective Cultural and Religious Essentials in the Participation of Women in the Islamic Revolution of Iran and the Algerian Revolution**

## **Abstract**

Revolutions have taken place at diverse times throughout history and in various societies and each bear their own nature and ideology appropriate to the society and culture in which they have been formed. The Iranian society also experienced a revolution in 1978 named as the Islamic Revolution of Iran in which the main philosophy behind this uprising was Islam. In accordance with this ideology, the Iranian society witnessed the presence of unlike groups and strata simultaneously with the emergence of the Islamic Revolution; in this case, the role of women was valiant. Similarly, in the Algerian society, a revolution took place in 1954, in which women also played a vital role. The issue that can be raised here is the role of cultural and religious elements in the participation of women in the two aforementioned revolutions; moreover, the position of women in such societies subsequently to the revolution is also studied. This research has been written in a descriptive and analytical method by the means of library data. The research findings indicate that Iranian women have played a pivotal role in organizing and accompanying the phases of the revolutions by attending cultural events. In Iran and Algeria, women's rights have been the subject of serious debates of a political-religious nature. In general, Iranian intellectual women provided a powerful example of gender activism in the Islamic context after the Iranian revolution. However, due to the dominance of a number of cultural and religious propositions, the role and presence of women in societies such as Iran and Algeria was limited after the triumph of the revolutions.

## **Research aims:**

1. Investigating the cultural and religious elements of women's participation in the Islamic Revolution of Iran and Algeria.
2. Examining the position and role of women in post-revolutionary discourses.

## **Research questions:**

1. What cultural and religious elements played a role in women's participation in the Islamic Revolution of Iran and the Algerian Revolution?
2. What was the role and position of women in society after the victory of the Islamic Revolution in Iran and the Algerian Revolution?

**Keywords:** Islamic Revolution of Iran, Algerian Revolution, Women's Participation, Western and Religious Elements

## **Introduction**

The study of the role and position of women in the Islamic Revolution of Iran and the Algerian Revolution displays the influence of various factors in this uprising. An analysis of post-revolutionary developments in Iran shows that in October 1981, Iran's first eight-year government was established. The government, which was heading to a parliament with a list of 23 ministers for approval behold four women as candidates. Prior to this, no position was recognized for women so that politics would change its masculine face from the beginning of the revolution. At a time when the eight-year old war between Iran and Iraq created a difficult situation in the country; conceivably the situation is such that only the use of men with executive experience can set the country on its path to its goals. The Algerian Democratic Revolution is one of the revolutions in North Africa that did not have an Islamic model. Algeria was colonized by France in the early nineteenth century, at the height of world imperialism. From the beginning of the Algerian liberation movement until 1955, only men took part in the struggle; nonetheless, the Algerian leaders decided to involve women as an active component in the struggle. Algerian women played an influential role in the revolution, so much so that the colonialists saw the victory of women over the removal of popular resistance. Algerian women did not weaken during the occupation by the French, despite the taste of suffering and hardship in the movements, and willingly and faithfully took the lead in achieving independence and national politics. Their participation in these movements is itself a decisive reason for their awareness and adherence to the values of presence and their commitment to the highest principles of the country. For 132 years they had taken part in open and secret movements against the French colonialists, who considered it necessary to take part in revolutionary activities. Algerian Muslim women came to the scene much more seriously than in 1334 and intensified their real and direct struggles against colonialism. Of course, the understanding of the leaders of the revolution of the position and importance of women in the victory over colonialism had facilitated this, because they realized that the victory of the revolution must certainly depend on the presence of women in the revolution.

Regarding the subject of the present study, no independent work has been written so far. However, some works have been written examining the participation of women in the Islamic Revolution of Iran and Algeria. An article entitled "A Discourse Perspective on Women's Participation in the Islamic Revolution" by Mousavi et al. (2013) has been written. They believe that a large number of women should take part in the struggle against the government, which has chosen the traditional symbol, the hijab, as a symbol. In another article entitled "Study of women's political participation in the process of formation, consolidation and continuation of the Islamic Revolution by Zare Mahdavi et al. (2017) has been written. In this work, it is stated that the role of women in the revolution has been in three forms: mobilization, traditional and modern participation. Nonetheless, in these works, according to the chosen subject, cultural and religious propositions and the participation of women in the women's revolution in Algeria has not been studied. In this regard, the present study, while studying gender issues in the field of women in the two countries, analyzes the discourse of gender justice. This research seeks to investigate this issue by relying on descriptive and analytical methods and relying on library resource data.

## **Conclusion**

Looking at the position of Algeria and Iran in the world ranking of democracy, it can be easily seen that the dominant form of government in the region is authoritarianism, and by adapting the form of government and the political and economic situation of women in the region, it is easy to see a direct relationship. There is a connection between the authoritarianism of these countries and the low level of women's participation in political and economic activities. A democratic government relies on the participation of the people, and in order to achieve broad citizen participation, social conditions must be created that meet the needs of the population, which means that social inequalities - between women and men - in societies with low

democratic systems. In contrast, in non-democratic societies, the logic of government is not to provide public interests, increase growth and improve the welfare of the people and attract their participation. In order to maintain the power of their government, they think only of securing the interests of small groups such as the military, the secret police, supporters of the ruling regime and members of the only existing party. Lack of democracy in regional countries is a phenomenon that affects not only women but suffers all the inhabitants of these countries. As mentioned in the research findings, there are many reasons for the low presence of women, perhaps the most prominent of which is the patriarchal political structure of these countries as well as customary and religious restrictions that prevent the presence of women in the region. It can be concluded that the principal obstacle that is problematic to remove is the "attitude" of society to the presence and activity of women in the political and economic arenas. To eradicate it requires a comprehensive and wide-ranging effort by all members of society, in which the main task should prominently be accomplished by women.

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