



The Effect of Women's Publications on Promoting the Position of Women in Qajar Period

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Received: 18 Dec 2022 ; Accepted: 14 Jan 2023

Abstract

During the Qajar period, women were subjected to severe restrictions due to patriarchal and traditional society, and due to illiteracy and lack of presence in society, they suffered from ignorance of the environment and ignorance due to lack of connection with the outside world. In addition to associations, women created women's magazines and newspapers to raise awareness and protest their status. The Constitutional Revolution led to the gradual presence of women journalists and women's publications in the press arena. This was not easy to do because religious and traditional communities were among the factors limiting women's activities. For this reason, the question arises that what effect did women's publications have on the promotion of the position and situation of women in Qajar society? Given that after the Constitutional Revolution, newspapers were one of the most important media outlets, the hypothesis is that women, like other sections of society, have expressed their views and goals through publications and tried to raise awareness and change the mentality and attitude of women. The results of the research show the growth of awareness, change of attitude and the entry of a large number of women into society. Because with the entry of the first Pahlavi period, submissive women without claiming the Qajar period, have become aware and demanding women and have raised demands such as equal rights with men and the right to enter society and employment, which is mainly the result of the activities of Qajar periodicals. The method of the present research is descriptive-analytical and the data are collected in a library method.

Keywords: Qajar Period, Constitutional Revolution, Position of Women, Women's publications, Institutionalism

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Introduction

In Iran during the Qajar period, even though other societies, especially European societies, were progressing, the Iranian society was in poverty, ignorance, illiteracy and ignorance of the surroundings. This situation was much worse for women than for men. Women in the patriarchal, religious and traditional society did not have the smallest social, cultural, civil and political rights. From the middle of the 19th century and the expansion of Iran's connections with advanced countries and the influence and expansion of modernist ideas into Iranian society, and the spread of newspapers and periodicals, as well as the activity of intellectuals, the traditional and religious society of Iran got acquainted with the manifestations of Western civilization and tried to take steps in this direction. The constitutional revolution was the manifestation of the freedom-loving thoughts of the Iranian nation. This revolution provided an opening in the situation of Iranian people, especially women, to move in line with their demands. Of course, the conflict and gap between tradition and modernity has intensified these days, women were under a lot of pressure and restrictions to be active. After the constitutional revolution, women gradually formed their own associations and institutions, and decided to establish publications to raise awareness and express their views.

During this period, women's publications and their associations, which were considered the most important women's institutions, wanted to educate girls and women and make them aware. Institutions have the ability to organize their members, set goals and influence the minds and behavior of their members and audiences. But during this period, the activities of many of these institutions were inevitably stopped under

the influence and pressure of the religious and traditional society. Therefore, the present issue is how and in what manner the institutions were operating in line with their goals and what role they have played in improving the status of women. In order to investigate this issue, the question is raised, what effect did women's publications have on improving the position and place of women in the society of the Qajar period? Considering that after the constitutional revolution, newspapers were among the most important means of information, the hypothesis is that the women of the Qajar period used publications to express feminist views and ideas and tried to notify them. This awareness has led to a change in women's mentality and attitude and as a result follow up on their demands. This issue caused that at the end of the Qajar period and entering the Reza Shah period, these women demanded equal rights with men, demanded employment and entry into the society, and even discovered the hijab and the right to vote. It is certain that the women's publications of the Qajar period played a major role in informing and enlightening women. The aim of the present research is to investigate the effect of these publications in improving the general status of women in the Qajar period with a descriptive-analytical method. The research data has also been collected by the library method.

Theoretical framework; Institutionalism and promotion of women's status in society

Considering that women in the Qajar period, especially after the victory of constitutionalism, started to create educational and civil institutions, such as schools, associations and women's publications, it should be addressed how institutions play a role in im-

proving the role of women in society and their socio-political dignity.

According to Douglass North, institutions are the rules of the game in society (North, 1998, p. 19). In other words, institutions are the creative constraints of humans that shape their interactions and reduce uncertainty by providing structure to everyday life. Institutions are rules that make exchanges possible and create incentives to behave in a certain way (Rios, 2007, p. 361). North's meaning of institution is, three categories of formal rules, informal restrictions and their implementation mechanism, which together make up the institutional environment (Rizvandi et al., 2015, p. 190). Veblen also believes that institutions are "those fixed habits of thought that are common among all human beings" (Mashhadi, 2012, p. 53).

Institutions form certain powers such as rights, duties, obligations, powers, licenses, authorizations, requirements, and certificates (Searle, 2005, pp. 9-10).

Therefore, institutions have different functions: For example, Kohen listed three main functions for institutions: prescribing behavioral roles, limiting activities, and shaping expectations (Rizvandi et al. 2015, p. 191). Institutions also provide capacities to perform human actions. Institutions with their power of influence cause the continuation of path dependence. Institutions cause continuity of actions. That is, the institutions make their actions possible by determining and establishing the acceptable ways of action and also by providing and presenting the information needed by the actors. Also, institutions provide a model for human life. By defining legitimate and illegitimate behavior for its members and audiences, the institution creates intellectual and behavioral homogeneity among them (Kazemi, 2013, p.

16). In the institutionalist approach, development is created in response to the gradual evolution of various institutions in society. According to the degree of specialization and division of work, relevant institutions should be established. It is a movement from unwritten traditions and customs to written laws (Ramazani Basri and Mirfardi. 2014, p. 132). In this case, due to the ideological conflict between the forces of tradition and modernity, the most suitable habits of thinking remain and people adapt to changing socio-economic conditions. Institutions and organizations should evolve along with the changing conditions of the society and the process of development and progress of such institutions forms the framework and pattern of progress and development of society and individuals (Ramazani Basri and Mirfardi. 2014, p. 128). In this context, culture change occurs, culture change also causes institutional changes in society.

Institutions themselves create the pathways that people need to evaluate and modify institutions (Torfinn, 2001, p. 283). Also, institutions cause the acquisition of various symbolic, cultural, social, economic and political capitals for individuals (Bourdieu, 2005, p. 229).

Cultural capital includes things such as special skills, manner of speaking, educational qualifications and cognitive power. Symbolic capital, which originates from a person's dignity, means a series of symbolic tools such as dignity, respect, prestige, and individual abilities (Ganji and Heydarian, 2014, p. 84). According to Bourdieu, the sum of real or potential resources created for a person due to his membership in an institution is social capital (Bourdieu, 1986, pp. 248-249). Social capital, which comes from social duties and obligations, is a set of individual and group connections, ties and

friendships, especially with influential people and by that people strengthen their position (Naqibzadeh and Ostovar, 2012, p. 284). All these capitals have the ability to convert to each other and also to economic capital. Institutions make people earn more capital. Institutions, including civil institutions such as women's groups and organizations and women's publications and educational institutions such as schools in the Qajar period, made women more successful in society, especially in terms of acquiring social and cultural capital and this issue has improved their position in the society.

The status of women in the Qajar period

The Iranian society of the Qajar era with the characteristics of a patriarchal, traditional and religious society had caused the inferiority of women. This culture tried to consider the dominance of men over women as natural. Also, the gender segregation policy, which made the home a feminine domain and the society a masculine domain, marginalizes women in the society (Sharifi and Azad Armaki. 2021, p.106). This problem had caused women to be confined at home and unaware of the situation in the society. In the Qajar period, the traditional woman did not have "Sufficiency of reason" and "Authenticity of Vote", and instead, "feminine ignorance" plagued all Iranian families (Bamdad, 1968, p. 69). In the dominant culture of the society, women were characterized by traits such as weak-minded, weak, ignorant and uneducated, unemployed and so on (Khosropanah, 2002, p. 41). Even the names of women should not be heard by strangers, calling women names was considered an obscene act (Dehkhoda, 1983, p. 183). During this period, women covered themselves with a hard veil (Varmaghani et al. 2015, p. 37).

Women did not have the right to enter the society and as a result the right to work (Sharifi and Azad Armaki. 2021, p. 114). The social role of women in this period was motherhood and wifehood and her duty was to bear and raise children (Pollack, 1989, p. 153). During this period, girls and women did not have the right to education and most of them were illiterate (Sanasarian, 2005, p. 29). Of course, most girls from noble and influential families could have limited education or even learn foreign languages (Mottaghi, 2015, p. 8). In general, during this period, women did not have social, cultural, economic and political and civil rights. The important issue was that the women themselves accepted this situation and considered it to be due to destiny, but gradually, as a result of the relations between Iran and the West, the establishment of Dar al-Fonun, male literacy and education, the translation movement and the expansion of various publications and newspapers, the public atmosphere changed in favor of libertarian thoughts. Later, with the emergence of the women's rights movement in the West and its influence in Iran, Iranian intellectuals and thinkers protested the deplorable conditions of women and started working to support them. After the constitutional revolution, Iranian women started a wise and wide-ranging struggle and advanced their demands in the social and cultural fields and emphasized on their realization. Modernization in various fields caused protest by traditionalists. At this time, women realized the importance of institutions to continue their activities. Therefore, special women's organizations, associations and publications were formed. In the following, the role of publications in changing the mindset and generally improving the position of women in the society of the Qajar period is discussed.

The role of women's publications in realizing women's demands

In the following, the characteristics of some of the most important publications of the Qajar period and their influence on the advancement of women will be discussed.

Women's publications and newspapers in the Qajar period

After the constitutional revolution, newspapers and periodicals were among the most important tools through which women could express their views and goals.

The oldest specialized magazine for women in Iran is "Danesh" magazine, which was published in 1910 (Sheikh al-Islami, 1972, p. 76). This newspaper was founded by Mrs. Dr. Kahal and published in Tehran. Its contents were all related to the habits and morals of women and supporting their rights. By publishing numerous articles about health, medicine, and childbearing, this magazine revealed the necessity of change in the perception of these matters among women and presented a new attitude to women in this field (Heydari Raafat, 2011, p. 90). Two years after the publication of Danesh magazine, in 1912, "Shokoufeh" newspaper was also published. Maryam amid Mozayan al-Saltaneh, published the first issue of the newspaper. The purpose of this newspaper was to familiarize women with literary works, teaching homemaking, encouraging literacy and education, fighting superstitions among women and promoting their ethical standards (Sanasarian, 2005, p. 58). Sediqeh Dolatabadi published a newspaper titled "Zabane Zanan" in Isfahan in 1910. Mrs. Dolatabadi says about the reasons for publishing this newspaper: "Our intention is to educate women and encourage them to learn science and politeness and to raise good mothers for the children of

Iran" (Abadian and Safari, 2013, p. 3). Another publication is called "Nameye Banovan".

Nameye Banovan, under the management of Shahnaz Azad, was established in Tehran and its first issue was published on July 1920. This newspaper paid most of its attention to the dissemination of knowledge in the society, especially among women (Khosropanah, 2002, p. 245). Fakhri Afaq Parsa also published a magazine in Mashhad called "Jahane Zanan" in 1920. This magazine is superior to other Iranian women's magazines because it is the forerunner of public struggles with religious fanatics, sectarians and opponents of women's freedom in Iranian society (Esmaeilpour Langroudi, 2016, p. 91). "Nesvane Vatankhahe Iran" was also published in 1923 by Mohtaram Eskandari. This magazine had a literary section, and in other sections, it discussed the issues of women's health, children's education, comparison of Iranian women with women in developed countries, and women's news in the world (Khosropanah, 2002, p. 256). The other publication was called "Alame Nesvan". Nawabeh Safavi published its first issue in August 1920. The purpose of this publication was to help women progress and also to encourage them to service to the homeland (Khosropanah, 2002, p. 246). During this period, other women's magazines were also published, which were either not very important or had a short life and were soon banned.

The effect of women's publications on improving the status of women in the Qajar period

Women's publications in the Qajar period had an impact on improving the status of women for several reasons, which are mentioned below.

Making women aware of their rights

The women's magazines that were published in the country immediately after the establishment of the constitution were all trying to awaken women. These newspapers, which were often favored by the people, were distributed in homes. Even illiterate people, with the help of literate people, were learning about their content and were discussing with each other (Nahid, 1981, p. 29). The press of this period were fighting with traditionalists and religious people for women's rights. For this reason, they were trying to make women more aware of their rights. Issues such as education, hijab, health and women's rights were among the issues raised by this press (Yousefifar & Jangju, 2019, p. 232). The main problem was that women were not at all aware of their rights and therefore were oppressed by men. Publications such as "Nameye Banovan" while protesting against the violation of women's rights by men, considered the reason for this to be women's ignorance of their legal rights, and they were informing about this. "Jahane Zanan" magazine, has warned many times about the dangers of marrying girls at a young age (Abadian and Safari, 2013, p. 7). "Shokoufeh" newspaper made women understand the facts that in order to achieve their great goal of equal rights with men, they need to pursue knowledge and learn art. "Shokoufeh" was fighting against superstitions among women. This newspaper has repeatedly raised the issue of marriage and objected to marriage before puberty and because this newspaper was being sold mostly in schools and among women, the result was that it made women aware of their trampled rights (Sheikh al-Islami, 1972, p. 88). This issue was present in all women's publications, and this awareness was accompanied by criticizing the traditional conditions and

also comparing the situation of Iranian women with other parts of the world.

Comparing the status of women with women in developed countries

During the Qajar period, through these publications, women were informed about the news of other countries and the activities of women. In women's publications during this period, one of the cases in support of women was the comparison between Iranian and foreign women. This issue revealed the differences and lack of knowledge and awareness of Iranian women (Bitarafan et al. 2017, p. 174). This issue made Iranian women work harder to get their privileges and rights. As an example, Danesh magazine described the form of marriage in Germany, France, England and Russia and by comparing it with marriage in Iran, it expressed its disadvantages for boys and girls and society (Heydari Rafat, 2011, p. 196). A part of the pages of Danesh magazine was dedicated to the translation of foreign novels, which was actually a criticism of the traditional social structure in Iran (Danesh, No. 14, 1910, quoted by: Torabi Farsiani. 2015, p. 76). Shokoufeh, in issue 24, year 2, 1914, has explained some of the behavior of European women as follows: "Taking care of the poor, attending meetings, consulting on state affairs" and has explained that Iranian women can also play such a role in society (Khaniki and Keyhani, 2012, p. 41). In general, in women's magazines during this period, the news of the progress of women in European countries, Japan, India, America, China and Turkey was reflected in many issues, so that the way they are educated and women's struggles to achieve their rights become the basis and model of Iranian women.

Emphasis on acquiring knowledge and literacy

During the Qajar period, women's newspapers and magazines had a special emphasis

on the literacy of girls and women. As an example, Danesh magazine, along with homemaking education, has stated that literacy and science education, as well as newspaper reading, are also necessary for women. The focus of Shokoofeh magazine was also on girls' education. Shokoofeh added the word "science" to all women's duties. For example, was considered women's housekeeping as the science of housekeeping. Shokoufeh believed that these things can be done better by educating girls (Khaniki and Keyhani, 2012, p. 41). Women's publications believed that if women were educated, this issue would lead to the development of men and also the country. for example, "Nameh Banovan" magazine, first year, number 1, in July 1920, emphasized the necessity of women's education and stated that: "If a nation does not allow women's education, half of the country's population will be removed from the field of humanity" (Rostami and Sawaqeb, 2019, p. 23). Emphasizing the education of women and girls was common in that period.

Criticism of traditional life; Trying to change the attitude of women

With the expansion of women's political activity and the publication of specialized women's newspapers, criticism of the traditional life conditions of Iranian women, such as marriage, ignorance, superstition, hijab, relations between men and women and their equality in all fields, were raised as basic issues. These issues were made available to everyone through women's newspapers. In the post-constitutional period, modernist women published articles in women's magazines, while protesting the social life conditions of Iranian women, they challenged the patriarchal culture and tried to change it (Khosropanah, 2002, p. 44). Criticizing the traditional life and protesting the status of

women was taking place in various ways such as stories, poetry, comedy, etc. The stories that women were writing were short and in simple language and it was usually centered around forced marriage, marital relations, women's private life, educational deficiencies, raising children, hijab, health issues and such (Heydari Raafat, 2011, p. 162). Women's poems were also publishing in these publications. As an example, Alam Nesvan published poems by Parvin Eetesami with the themes of lifting the hijab, freedom and defending women's rights, or 'Jamiyat Nesvan Vatankhah' magazine published poems in defense of women's rights and condemning the status of women (Heydari Raafat, 2011, p. 165). In addition, many intellectuals criticized the status of women and wanted to achieve their basic rights. This issue shows that women's institutions have been successful in acquiring social and cultural capital. Criticizing the traditional life of women as well as increasing women's awareness changed their attitude towards life. Women gradually learned about their rights and realized their abilities to activity in society. Women's magazines played a big role in this issue. It is clear that magazines have considerable power in shaping opinions and beliefs, changing habits and thoughts. Women's magazines tried to change the Iranian woman's identity from a low level to a high level. In their publications, women rejected the superiority of men and emphasized the ability of women in many fields. Torabi Farsiani (2016), has examined this effort of women's publications under the title "Empowering women within the framework of tradition". Jahan Zanan magazine combined the two components of rationalism and science with the traditional duties and responsibilities of women and reminded that the duties of women are mixed with reason

and knowledge. As a result, women have their own prestige and rights (Torabi Farsiani, 2016, p. 82).

Of course, in this period, women's identity and traditional duties were still important, but women were asked to perform these duties better by acquiring knowledge and literacy. Publications such as *Shokoufeh* and *Danesh* played a key role in presenting these content (Omidipour et al. 2013, P. 28). The attempt of *Danesh* magazine was to define women in a traditional format, but by adding things like rationalism, to help women in fulfilling their duties (Babran, 2202, p. 39). Therefore, the publications paid special attention to changing women's attitudes towards their duties and rights.

Trying to achieve women's rights and their entry into society

Being influenced by feminist issues, one of the characteristics of women's publications in this period was providing the necessary theoretical foundations for the women's movement in the field of achieving individual and social rights. Therefore, attention was paid to modern theoretical topics such as social democracy (Heydari Raafat, 2011, p. 98). For the first time, "*Zabane Zanan*" Magazine used words such as democracy, socialism and even women's suffrage in its content and discussions. Although *Shokoofeh* magazine had used the term "human rights", *Zabane Zanan* magazine used it as "the rights of men and women in Human science" (1920, number 2, quoted by Torabi Farsiani, 2016, p. 80). Therefore, the big step that the *Zabane Zanan* magazine had taken compared to previous women's magazines such as *Danesh* and *Shokoufeh* was that it raised the issue of

"right" as a dominant axis in the magazine's content. This publication always advised men to respect women's rights.

In general, after the constitutional revolution, women had the opportunity to reflect their demands through publications. Words such as "right", "law", "what women want", "women's liberation", which were only published in Persian-language magazines outside Iran before the constitution, were now mentioned in the literature of women's magazines (Hatampour, 2011, p. 47). In this period, women started to give formality to their rights through publications. For example, a few rights have been insisted on more in "*Jahane Zanan*" magazine: "The right to choose a husband", "the right to education", "the right to life of a woman in relation to society", and other rights were raised in this publication. In addition, this publication emphasized the equal rights of men and women. The term "feminist" was mentioned for the first time in this publication (1921, number 5, quoted by: Torabi Farsiani, 2016, p. 82). Of course, in the society of the Qajar period, unequal relations between men and women prevailed, and traditions and laws were mainly in favor of men. On this basis, demanding equal rights with men was not acceptable and even many women did not believe this issue. But in any case, women were thinking that they could realize their rights to some extent, especially for entering the environment outside the home and society.

In this regard, with the formation of women's magazines, some female journalists and activists wanted to remove job restrictions and women to gain employment. But these people were few and there were different positions and views about women's employment. For example, in *Danesh* and *Jahane Zanan* magazine, there were no significant articles about women's employment

outside the home. Some, like Fakhr Afaq Parsa, considered the duty of an Iranian woman and the optimal level of her work and employment to be a housewife and wanted to train girls to do these things (Jamiyat Nesvan Vatankhah, first year, number 5, 1924, quoted by: Heydari Raafat, 2011, p. 213). But a group of modernist women did not consider women's work to be limited to working at home and demanded women's participation in the economic activities of the country. But this attitude did not mean condemning housekeeping and underestimating it, rather, in line with the evolution of women's traditional roles, they considered her employment essential. In this attitude, a woman's work should create some financial independence for her and make her talents flourish. But at this point, none of the women's publications wanted the full entry of women into society and forgetting her duties at home as a wife or mother (Heydari Raafat, 2011, p. 213). Therefore, these demands were considered radical at that time, and the women who were following them were facing all kinds of accusations. But women's magazines offered different suggestions for it.

One of the ways suggested by women's publications for women to get job opportunities was to add courses related to women's arts and crafts to the girls' curriculum. Sediqeh Dolatabadi considered the establishment of Dar al-Sanaye for girls, the formation of women's unions and the creation of new job opportunities as a way to present a modern image of Iranian women. In a practical action to achieve her goals, this lady, along with some other activists, founded a company to sell women's products in cities such as Isfahan, Yazd, etc. The number of women working in this company reached seventy people by 1926. She ex-

pressed her motivation as the financial independence of women (Sanasarian, 2005, p. 58). Other people like Shahnaz Azad also paid attention to the issue of women working in workshops and factories. The main motivation of women was social rather than economic. According to them, women can enter the society by having a job and work, and having a job makes women who did not have a husband to stay safe from social harm (Abadian and Safari, 2013, p. 39). Opposition to hijab and westernization were considered as other radical requests and intentions. Some women's magazines, such as Zabane Zanan and Alame Nesvan made the concepts and strategies available for these purposes. Women also were presenting practical suggestions to the government in their publications. For example, Danesh magazine demanded the government's investigation and intervention in the matter of marriage and suggested the establishment of marriage agencies, which existed in some countries. Also, in addition to educational activities and providing health instructions, the necessity of establishing different hospitals and clinics was also considered by women (Khosropanah, 2002, p. 104). Alame Nesvan has proposed to make "medical certificate" mandatory for marriage. Nesvan Vatankhah magazine also suggested to the Minister of Justice to enact "Law on medical examination before marriage regarding genital diseases" (Heydari Rafat, 2011, p. 204).

Therefore, it should be said that during the Qajar period, women's publications, rather than raising and pursuing the issue of equal rights for women and men, were thinking about informing, changing the mentality and attitude of women and their entry into the society. Therefore, first of all, women should be informed of their rights, which was the main task of women's publications

in the Qajar period. In those circumstances, publications could not be radical, and most of them aimed to empower women within the framework of tradition. Therefore, the publications of this period, with the aim of informing and changing women's attitudes, provided the ground for new actions and activities in the next period. Therefore, during the Qajar period, women's institutions and organizations were able to familiarize women with their rights and abilities to some extent, and provided the ground for their further entry into the society and making more demands. The women of the Qajar period hoped for the capacity and ability of institutions to fulfill their goals. Therefore, by relying on civil institutions, including publications, they hoped to increase their activities and present a more important and effective role in the future, and they knew that conditions would be provided to improve their situation in the future. Therefore, in this period, they were satisfied with informing and changing the mentality of women, and by transitioning from this stage, and by relying on institutions, they were waiting for an opportunity to present their many and extensive demands in better conditions. This opportunity was provided by Reza Shah Pahlavi's coming to power and his determination to modernize the society in a western style.

Conclusion

The Qajar period was a difficult period for Iranians, especially women, with various economic, social, cultural and political restrictions and pressures. In this period, women had no role in society and were subordinate to men. Illiteracy, being confined at home and not entering the community made women ignorant of their rights and ignorant of their surroundings. Many women consid-

ered their situation and circumstances to be due to fate and had accepted it. They resorted to Magician and spell breaker to change their own destiny. with the relative changes that took place as a result of Iran's relations and connections with the West and the spread of new ideas caused by modernization as well as other cases, the level of awareness among Iranians relatively increased, but women still did not have the right to education and were confined at home and unaware of the conditions of the society. After the constitutional revolution, a field was created for women to act and move more than before. But the few progressive and intellectual women who were from the upper classes of the society and usually literate could not step alone on the difficult path of protecting women's rights, so they resorted to institutions. Institutions provide the necessary capacities for human action and influence people's mentality, attitude and behavior. Institutions reduce mistrust and insecurity and define acceptable behavior. By distributing information and establishing expectations, institutions regulate human behavior and advance it in line with the goals and cause the acquisition of various capitals and give people the power and motivation to succeed. Therefore, during this period, women began to establish women's associations and publications. Publications such as *Danesh* and *Shokoofeh* and in the following years *Zabane Zanan*, *Nameye Banovan*, *Jahane Zanan*, *Nesvane Vatankhahe Iran va Alame Nesvan*, tried to inform women and change their attitude and enter the society. But these publications, in contrast to the traditional and religious society, could not raise radical content and demands, rather, their goal was to empower women within the framework of tradition. For this reason, they emphasized the femi-

nine identity and the role of wife and mother for women and by raising health and medical issues, they were trying to make these tasks and roles for women rational and scientific. The course of this process shows that these publications have worked well and successfully. Of course, in this process, women's associations have also interacted with women's publications. In general, women's publications and associations have been successful in fulfilling their tasks to a large extent. Because a large number of illiterate and ignorant women of the Qajar period who were confined to the house, at the end of this period and entering the Pahlavi era, became demanding women who wanted to enter society and get jobs and rights equal to men.

This issue shows that institutions play an important role in the path of progress, and not only women, but also a society that wants progress must establish specialized institutions and divide work and expertise.

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