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Muslim Women's Studies

Journal homepage: <https://womenstudy.abu.ac.ir/>



International Journal of Muslim Women Studies

Representation of Iranian Women's Identity in the Discourse of the Islamic Revolution: Fairclough's Critical Analysis with an Intersectional Approach in Cultural, Political, and Digital Spaces

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 10.22034/MWS.2026.2062472.1019

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ARTICLE INFO

Article history:

Received: 04 April 2024

Revised: 09 April 2024

Accepted: 11 February 2024

Keywords:

Iranian Women's Identity, Islamic Revolution Discourse, Critical Discourse Analysis, Gender Justice, Intersectionalism.

ABSTRACT

With the aim of answering the question of how the discourse of the Islamic Revolution represents the identity of Iranian women, this study uses Fairclough's critical discourse analysis to analyze the redefinition of women's identity in the cultural, political, and social context of Iran. The theoretical framework of the research is based on critical discourse analysis, Islamic approach, and intersectionality theory to explore the relationship between language and power, religious dignity, and intra-group differences. Data were collected from official documents, public media, and digital content. The findings show that the discourse of the Islamic Revolution with key words ("dignity", "empowerment", "gender justice") and metaphors ("the driver of Islamic civilization", "the solid pillar of resistance") represents women in the roles of loyal mother and wife, entrepreneur and graduate, and the model of civilizational resistance that is associated with Islamic standards. Media and digital content reinforce this identity with heroic narratives. In contrast to Western discourses, which reduce women to a consumable tool, this discourse promotes women's identity to the "mother-activist of civilization" and the "scientifically resilient woman," but it does not represent social realities such as women's limited economic participation and intersecting inequalities. Intersectional analysis shows that this discourse strengthens social cohesion and the legitimacy of the system by integrating familial, scientific, and civilizational roles, but mainly represents urban and educated women, and rural women and ethnic minorities are less taken into account. The research emphasizes the need for policymaking to strengthen women's economic roles, reduce geographical and ethnic inequalities, and deepen gender justice.

E-ISSN: 000-000

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How to cite this article:

M. Ahmadpour, (2024). Representation of Iranian Women's Identity in the Discourse of the Islamic Revolution: Fairclough's Critical Analysis with an Intersectional Approach in Cultural, Political, and Digital Spaces. *Muslim Women's Studies*, 1(3), 1-8. <https://doi.org/10.22034/mws.2026.2062472.1019>



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1. Introduction and statement of the problem

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In recent decades, the contemporary world has faced fundamental and complex changes in the social, economic, political, and cultural fields, which have gained deeper dimensions and consequences with the increasing acceleration of new technologies and the expansion of the media (Dehshiri, 2011: 1). These changes have not only transformed the macro-structures of governance and international relations, but also the social foundations of societies, especially the institution of the family and the role of women (Tanazi, 2012: 2). In the meantime, women, as half of the human and cultural capital of societies, have a special place in the processes of global change. Historical studies show that the role of women has been promoted from a marginal presence and silent influence to active and transformative activism in various social, economic, and political arenas (Mohammadi, 2019: 277). At the global level, feminist movements and theories such as intersectionality have highlighted the diverse dimensions of women's experience in various cultural and social contexts and emphasize the need to pay attention to gender justice and eliminating structural discrimination (Rabbani & Yazdkhasti, 2015: 126-140; Bastani & Khosravi, 2019: 29-57). In Iran, the Islamic Revolution is a turning point in the redefinition of women's identity and role. The discourse of the Islamic Revolution, with an emphasis on human dignity, social justice, and the identity of Muslim women, has presented a distinct model of women that simultaneously emphasizes the preservation of religious values and the active social and scientific participation of women (Ayatollah Khamenei, 08/04/2016). Despite these advances, challenges such as discrimination in the workplace, lack of managerial opportunities, and cultural and media pressures persist. On the other hand, global developments and Western media pressures sometimes try to change the identity of Iranian women or distance them from their cultural and religious roots (Harandi and Fallah, 2006: 77-99). Accordingly, the main question of the present study is: how does the discourse of the Islamic Revolution represent the identity of Iranian women? To answer this question, the following sub-questions are raised: How do linguistic structures in official documents, public media, and digital content define the identity of Iranian women in familial, scientific, and civilizational roles? How do the ideological meanings of these structures shape women's identity in contrast to Western discourses? How do these representations relate to power structures, social cohesion, and intersectional inequalities? The importance of these questions lies in the fact that by accurately recognizing the capacities and barriers, it is possible to formulate more effective strategies to improve the status of women and use their capabilities in national development and allow them to play an active role in global developments.

Theoretical framework

1. Critical Discourse Analysis (CDA)

Critical discourse analysis is an interdisciplinary approach that examines the relationship between language, power, and social structures, and is particularly applicable in gender and women's studies. This approach shows how social discourses and texts can lead to the reproduction or challenges of social power hierarchies, norms, and values (Fairclough, 2000: 10-50). In the field of women, critical discourse analysis, focusing on language and ways of representing women in media, politics, education, and culture, reveals how language can construct or limit women's identities and roles, and how gender power and inequality are reproduced in the context of language and discourse (Van, 2015: 58). Researchers in this field analyze vocabulary, metaphors, and syntactic structures to examine how women are represented as active or passive, as well as to reflect or critique gender stereotypes (Fairclough, 2000: 49). In contemporary studies, critical discourse analysis is an effective tool for understanding power dynamics in global discourses about women and examining how linguistic policies affect gender justice (Yousefi, 2022: 57-83).

2. Islamic Approach to Iranian Women in the Discourse of the Islamic Revolution

In the discourse of the Islamic Revolution, Iranian women, as beings possessing dignity, rationality, and the right to choose, play a pivotal role in the family and society. This approach, with an emphasis on religious and national values, not only considers women as a factor for the spiritual and civilizational growth of society, but also places them in the position of active participants in the scientific, social, managerial, and cultural fields. According to Islamic principles, men and women are equal in terms of humanity and fundamental rights, but their natural differences and complementary roles in the family and society are to be considered. The discourse of the Islamic Revolution, as a national project, defines the identity of Iranian women in a framework that both preserves Islamic values and recognizes the participation of women from different strata, including religious minorities, in building a dynamic and civilized society. In this discourse, Iranian women, whether Muslims or followers of other religions, can maintain their cultural and religious identity and present a successful model of social and civilizational activism in the contemporary world. This approach, while criticizing Western discourses that sometimes reduce women's identity to an economic tool or a consumer commodity, emphasizes the dignity, dignity, and high status of Iranian women in the family and society (Motahhari, 1995: 52-72; Ayatollah Khamenei, May 4, 2016).

3. The Theory of Intersectionality

The theory of intersectionality, first proposed by Kimberly Crenshaw, examines the intertwining of social categories such as gender, class, race, ethnicity, and religion, and shows that women's experience in different societies is influenced by a set of structural and identity factors. This approach emphasizes that women's experience cannot be analyzed solely with regard to one factor (e.g., gender), but rather the simultaneous influence of several social factors should be considered (Crenshaw, 2024: 300-50). In Iran, too, women face different challenges and opportunities according to their social class, ethnicity, religion, and geographical conditions. The theory of intersectionality helps to formulate policies and programs for women's empowerment more comprehensively and in line with the diverse realities of Iranian society.

Research Background

During the twentieth century, the role of women in various societies has undergone fundamental and extensive changes, mainly due to the emergence of feminist movements and the increase in their active participation in the social, economic, and political arenas. These developments, especially after the world wars, caused women to move away from traditional and marginal positions and become influential actors in social and cultural processes. This process not only challenged old gender structures and norms, but also paved the way for the redefinition of women's identity and role in new social frameworks (Felder, 2003). Considering the importance of these changes at the global level, it has become necessary to carefully study and analyze these developments and their effects in various cultural and historical fields, especially in societies with special characteristics such as Iran. In this regard, reviewing the background of relevant research can provide a clear perspective on the trends of changing the role of women and its various dimensions, as well as providing a suitable platform for deeper analysis.

In an article titled "The Role and Position of Women in Iran after the Islamic Revolution," Tahmasebi Fard and Alilou (2022) examine the social, political, economic, and cultural developments of women after the victory of the Islamic Revolution. This study evaluates women's active participation in various fields such as politics, education, health, economics, sports, and art, and analyze the role of the constitution and the views of the Islamic Republic's leaders in protecting women's rights and the importance of their presence in society. Using a library-documentary method, the research explains the position of women in the development and progress of the country after the revolution and shows that despite the existing challenges, women have been able to have a more prominent presence in various social arenas. In an article titled "Women's Development and Empowerment Programs after the Revolution", Abbasi and Azizi (2022), using Sara Long's theory of empowerment, examine the performance of the Vice President for Women and Family Affairs until the end of the twelfth government. This research shows that post-revolutionary development programs, focusing on improving the legal situation and creating structural opportunities based on a specific interpretation of gender justice in accordance with the values of the Islamic Revolution, have contributed to increasing the presence of women in the social and political arenas. However, this study emphasizes that in order to fully realize women's socio-political empowerment, there should be a greater focus on women's agency, skill-based education, and economic change, an approach that is consistent with the cultural and religious conditions of Iran while rejecting Western feminist perspectives. These policies, which are rooted in the ideals of the Islamic Revolution, have allowed Iranian women to participate as active agents in building a civilized and dynamic society while preserving their religious and cultural identity.

Karimi (2024), in a study entitled "Sociological Analysis of the Role of Women in the Social Developments of Iran after the Arrival of Islam," has examined the sociological roles of women with a multidisciplinary approach. She emphasizes that women have been able to change social norms and have been actively present in the fields of family, economy, culture, and politics by using Islamic teachings and sociological theories. Also, this study compares the role of Iranian women with other Islamic societies and offers suggestions for women's empowerment in the cultural and religious framework.

Kosari, Tafreshi and Alavi Neko (2017) in a study entitled "Imam Khomeini and the Construction of Feminine Identity in the Islamic Revolution" in order to understand the characteristics of the discursive evolution of the Islamic Revolution, have analyzed the view of Imam Khomeini as its main theorist. The focus of the analysis is on the discursive order of female identity and has been analyzed by the method of Laclau and Mouffe's words of Imam Khomeini. The findings show that the main sign of this discourse is "preservation of chastity and religiosity," which has created a different meaning despite sharing concepts such as freedom and social activity with Western discourses. This discourse is in contrast to the second Pahlavi discourse and tries to marginalize it, by referring to concepts such as "alienation" and "objectification of women." In contrast, the fundamental epistemes themselves include "belief in progress," "support for freedom," and "respect for women," which have formed the core of this discourse.

In her book "Women and Global Transformations", Smith (2022) examines the historical trend of women's roles in different societies. She shows that feminist movements, especially the second wave, have focused on issues such as reproductive rights, equal pay, and the elimination of gender discrimination. Smith also emphasizes that despite legal

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and social advancements, challenges such as the gender gap, structural discrimination, and underrepresentation of women at managerial levels persist.

The background of the research has mainly studied the role of women in macro-social, political, and cultural frameworks and has paid less attention to the discursive representation of women's identity in the context of the Islamic Revolution using advanced theoretical frameworks such as Fairclough's critical discourse analysis or the theory of intersectionality. Also, the existing studies have not addressed the gaps between discursive representations and social realities. The lack of in-depth analysis of the language and metaphors used in the discourse of the Islamic Revolution to represent women's identity, as well as the lack of focus on the role of digital media in strengthening this discourse, are other research gaps.

The innovation of the present article is to use Fairclough's critical discourse analysis and intersectionality theory to analyze the representation of women's identity in the discourse of the Islamic Revolution, which presents a multifaceted and in-depth approach to the subject. Focusing on keywords, metaphors, and media narratives, this research analyzes how women's identities are redefined, which is in contrast to Western discourses. Also, paying attention to the gaps between discursive representation and social realities are innovative aspects that add to the richness of the existing literature.

Methodology

This study aims to investigate the redefinition of the role and identity of Iranian women in the discourse of the Islamic Revolution, using a qualitative approach and a theoretical-methodological framework of critical discourse analysis (CDA), because this approach, with its ability to explore the complex relationships between language, power, and social structures, provides the possibility of an in-depth analysis of discursive representations of Iranian women's identity in the cultural, political, and social context of Iran. For this purpose, Norman Fairclough's three-level model was chosen as the main methodological framework, because it provides a comprehensive analysis of the formation and evolution of Iranian women's identity in formal and informal discourses by combining descriptive, interpretive, and explanatory levels. The theoretical framework of the research is based on three axes. The first one is critical discourse analysis that examines the relationship between language, power, and ideology in the reproduction or challenge of gender identities and reveals linguistic structures and latent meanings. The second one is the Islamic approach to women, based on the works of Morteza Motahhari and the statements of Ayatollah Khamenei, who considers women as beings with religious dignity, a complementary role in the family, and a civilizational actor, which contrasts with Western discourses such as liberal feminism, which reduces women to an economic or consumer tool. The third one is intersectionality theory, which examines the intersectional influence of gender, class, ethnicity, and geography in shaping the different experiences of Iranian women, such as urban versus rural women, or ethnic minorities such as Kurds and Baluchis, to identify structural inequalities in discursive representations. These three axes work in complementarity: the CDA analyzes linguistic structures and ideological meanings, the Islamic approach clarifies religious values, and the intersectionality highlights intra-group differences to provide a comprehensive analysis. Data were collected purposefully and by theoretical sampling method to ensure genre diversity, validity, and comprehensiveness of the analysis. The selection criteria included genre diversity to cover different dimensions of discourse, public access to reflect broad social influences, direct communication with the construct of "Iranian woman," and the use of at least three independent sources for each analytical claim for triangulation. Sources include official documents such as the Constitution (Article 21, 1979/1989) for its legal status in defining women's rights; the Statement of the Second Step of the Revolution (2018) for the civilizational framework of the role of women; the Family Protection Law (2012) for policies to preserve the family entity; the Seventh Plan of Progress (2023–2027) for gender justice policies; public media including the narrative of Kayhan (as September 25, 2025) for heroic narratives; the documentary "The Iranian Lady" (Documentary Channel, August 6, 2024) for role models; the history of women, the films "Standing in the Dust" (2015) and "Villas" (2016) for civilizational and family roles; X posts with the hashtag for the digital representation of civilizational dignity; statistical reports such as UNESCO (2023) for 48% of women in higher education and 65% in science, technology, engineering, and mathematics; and the Statistical Center of Iran (2024) for the employment rate of 14.4% and rural employment of 20%. Data analysis was performed at three levels of Fairclough's model. At the descriptive level, texts were analyzed to identify key words, metaphors, and conditional or necessary sentences in order to explain the representation of Iranian women's identity. At the interpretive level, discursive and ideological meanings were analyzed to clarify the role of structures in the reproduction of Iranian women's identity in contrast to Western discourses. And, at the explanatory level, the relationship between representations and power structures and social dynamics was analyzed to explain the role of discourse in social cohesion and legitimization of the system, using cross-sectional analysis to identify intra-group differences. To ensure validity and reliability, data triangulation with diverse sources, theoretical triangulation by integrating CDA, Islamic approach, and intersectionality, process transparency with detailed description of the steps,

review of analyses by the researcher to reduce bias, and accurate citation of references were performed. Restrictions included limited access to certain judicial or local documents, a focus on public data that may not fully cover informal representations, and a time limit on the analysis of X posts to the 2020–2025 period. Based on ethical considerations, X posts were analyzed without identifying users, sources were cited accurately, and analyses were conducted with methodological impartiality and without ideological prejudices. Combining a rich theoretical framework, structured analysis, and authoritative sources, this methodology provides a solid foundation for a multifaceted examination of the redefinition of Iranian women's identity in the discourse of the Islamic Revolution, ensuring cultural, political, and social complexities in contemporary Iran.

Research Findings

Descriptive Level: Linguistic Structures and Representation of Iranian Women's Identity

At the descriptive level, the discourse of the Islamic Revolution uses purposeful linguistic structures—including keywords ("dignity," "empowerment," "dignity," and "gender justice"), metaphors ("the driver of Islamic civilization," "the pillar of the family," and "the pillar of resistance"), and conditional or obligatory phrases ("in accordance with Islamic standards" and "in the light of Islamic values")—to represent the identity of Iranian women as active participants with religious dignity, a pivotal role in the family, and a driver of Islamic civilization. These structures define women's identity in a legal-religious framework that emphasizes protection, dignity, and complementary family and social roles.

Official documents establish this representation. The Constitution (Article 21) explicitly obliges the government to "guarantee women's rights in all respects in accordance with Islamic standards" and to provide for protections such as "creating favorable grounds for the development of women's personality and restoring their material and moral rights," "protecting mothers during pregnancy and child custody," "establishing a competent court to protect the family," "special insurance for widows and orphaned elderly women," and "granting guardianship of children to worthy mothers". These words depict women as beings with human dignity and a central role in the family, but the condition of "Islamic standards" defines ideological boundaries. The Statement of the Second Step of the Revolution (2018), with dynamic metaphors such as "the driver of Islamic civilization" and "the agent of spiritual excellence," introduces women as active participants in scientific, social, and civilizational progress, and emphasizes "the key role of women in the realization of the new Islamic civilization", where women are not only supporters, but also "women of thought and belief." The Family Protection Law (2012), with a focus on "preserving the family," combines the words "empowerment" and "gender justice" with the phrases "in the light of Islamic values" to strengthen the role of women in the family (such as custody, alimony, and dowry) and society (such as conditional employment), without reducing them to purely economic roles. The Seventh Development Plan (2023–2027, paragraphs 12 and chapter 16) focuses on "gender justice within the framework of Islamic values" and envisages policies such as "women's scientific empowerment" and "supporting rural women's employment."

The media also promote this identity. The Kayhan newspaper archive (September 25, 2025, "Women, Stars of Resistance") with the metaphors of "Strong Pillar of Resistance" and "Stars of Resistance," and selfless narratives of women's presence in the 8-year Sacred Defense and the 12-Day War, represents women as a symbol of civilizational endurance in the face of cultural and military invasion. It emphasizes Zahraei illumination in the hearts of the mothers and wives of the martyrs, and the role of women today in supporting the oppressed women of Gaza (with their cry of solidarity and giving away their gold), and by referring to statistics such as the role of 6,000 female veterans and the presence of more than 2,000 female doctors on the fronts, it depicts the identity of Iranian women as a global model of patience, faith, and excellence. The documentary "Iranian Lady" (broadcast on the Documentary Network, focusing on historical models such as Banu Amin, Mojtabehdeh Esfahani) uses the adjectives "entrepreneurial," "dignified," and "pioneering" to represent women in scientific and family roles, with an emphasis on family communication skills as the basis of civilizational excellence. Films also depict these roles in the context of war. "Standing in the Dust" (2015) depicts women as active supporters of civilizational changes by narrating the collective life of women in a villa town near the front and focuses on their complementary roles in the family and society.

In the digital space, #Honorable_Iranian_Woman hashtag posts (as of September 2025, more than 20 recent posts on X) use mandatory phrases such as "Iranian women are the epitome of civilizational dignity," which aligns with official discourse and emphasize religious values, roles in civilizational progress, and resistance to the West, often referring to the Second Step Statement and the Supreme Leader's statements. Statistical reports confirm this representation. The UNESCO report (2023) shows the presence of 48% of female students (1,580,000 students) in higher education and 65% in science, technology, engineering and mathematics disciplines, confirming the closure of the 95% gender gap in education. The Statistical Center of Iran (Spring 2024) reports a female employment rate of 14.4% and participation of 14%, with a higher employment rate in rural areas (up to 20%) and a youth unemployment rate of 34.9%, highlighting geographical differences and economic challenges. These structures represent the identity of the Iranian

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woman in three key roles: (1) the faithful mother and wife with the metaphor of the "pillar of the family" (the protection of custody and pregnancy in the constitution); (2) the entrepreneur and graduate in the scientific community (65% presence in science, technology, engineering, and mathematics, UNESCO 2023), and (3) the model of civilizational resistance to cultural invasion (cosmic narratives and war films).

Interpretive Level: Ideological Meanings and Strengthening Civilizational Identity

At the interpretive level, the discourse of the Islamic Revolution has promoted the identity of Iranian women from traditional pre-revolutionary roles to "mother-activist of civilization" and "scientifically resistant woman" and aligned it with Islamic values, where it emphasizes inherent dignity, pivotal roles in the family and society, and opposition to Western discourses (such as "commodification of women") (Motahhari, 1995). Ayatollah Khamenei's remarks (December 18, 2024) described women as the "pinnacle of dignity" and considered the family to be the foundation of civilizational excellence, emphasizing the role of women in preserving Islamic values, advancing the new civilization, and encouraging the family to participate politically (such as elections). These meanings define women's identity in contrast to the "cultural invasion of the West" (which reduces women to an economic tool) and focus on "gender justice within the Islamic framework."

Official documents operationalize these meanings. The Family Protection Law (2012) strengthens the role of women in scientific and social progress along with the preservation of family status by emphasizing "scientific empowerment" and "preserving the family entity" (such as custody and alimony). The Seventh Development Plan (2023–2027), with clauses related to gender justice, envisages "rural women's empowerment" and "support for conditional employment," but conditioning is accompanied by "Islamic values." The public media reflect these meanings, too. Here we can refer to the narrative of Kayhan (September 25, 2025, "Women, Stars of Resistance") with the metaphors of "the Pillar of Resistance" and "Stars of Resistance;" heroic narratives of women's silent sacrifice behind the fronts (such as nursing the wounded and raising children in the trenches of culture); emphasizing Zahraei illumination and the role of women today in global support for Gaza, the identity of women as a symbol of civilizational resistance against Western culture (which captures women in the chains of promiscuity and emptiness); depicting a model of human patience and excellence by referring to the role of 6,000 female veterans; the documentary "Iranian Lady" with the adjectives "entrepreneur and dignified" highlighting their scientific roles (such as that of Lady Amin) and family roles; and the films "Standing in the Dust" and "Villas" represent women as "leading supporters of the resistance" (acting as nurses and supporters behind the front), which all strengthen women's identity in line with Islamic civilization.

Statistical reports confirm these concepts. UNESCO (2023) highlights scientific advances by reporting that the 95% gender gap in education has been closed and that 65% of women are in science, technology, engineering and mathematics fields, demonstrating the realization of "empowerment within the Islamic framework." The Statistical Center of Iran (2024) reports an employment rate of 14.4% and youth unemployment of 34.9%, which reflects economic challenges but is interpreted as an opportunity for policies based on Islamic gender justice (such as supporting rural employment by 20%). These representations depict the identity of Iranian women as a normalizing ideal for Islamic civilization that simultaneously stands up to the cultural invasion of the West by emphasizing dignity and dignity (Motahhari, 1995) and encourages women to actively participate in civilizational progress.

Explanatory Level: The Role of Discourse in Civilizational Developments and Social Cohesion

At the explanatory level, the discourse of the Islamic Revolution, relying on the linguistic structures of the descriptive level (the words "dignity", "empowerment", the metaphors of "the driver of Islamic civilization" and the "pillar of resistance"), and the ideological meanings of the interpretive level (the promotion of women's identity to the "mother-activist of civilization" and the "resilient woman of science" in contrast to Western discourses), plays a pivotal role in strengthening social cohesion, legitimizing the Islamic system, and advancing civilizational changes. This discourse takes women as the drivers of Islamic civilization and integrates their roles in the family (by being a loyal mother and wife, as well as having custody of children, as mentioned in the constitution), in science (as entrepreneurs and graduates of science, technology, engineering and mathematics, with 65% presence according to UNESCO 2023) and in civilization (as models of resistance, and narratives of the cosmos) within the framework of religious values, which are expressed in the Statement of the Second Step (2018) and the statements of the Supreme Leader (December 18, 2024) with an emphasis on the "pillar of the family for the excellence of society".

Crenshaw's intersectional analysis shows that this discourse comprehensively includes urban and educated women (48% of students, UNESCO 2023) and rural women (employment 20%, Statistics Center 2024) and represents ethnic minorities (such as Kurds and Baluchis) within the framework of Islamic unity, although geographically rural employment is higher (but overall 14.4%) and ethnically the minorities are less visible in the media. The documentary

"The Iranian Lady" and the films "Standing in the Dust" and "Villas" reflect this diversity and strengthen the role of women in civilizational progress (front support and crisis management). The narrative of Kayhan (September 25, 2025, "Women, Stars of the Resistance") with an emphasis on "women as the pillar of resistance" and "stars of resistance," and the narratives of silent sacrifice in the Sacred Defense (i.e., Iran-Iraq war) and the 12-day war, along with the contrast between the two views of women (free and illuminated Iranian against the captive of Western emptiness), and the role of women today in supporting Gaza as a symbol of global solidarity, presents the identity of Iranian women as a symbol of dignity and resistance to aggression. It rejects the Western culture and by referring to the role of 6,000 female veterans, it draws a model of faith, patience, and human excellence for the conscience of the world.

Statistical reports confirm this coherence. UNESCO (2023) shows the realization of empowerment with 48% female students and 95% gender gap closed. The Statistical Center of Iran (2024) reports an employment rate of 14.4% and young women's unemployment at 34.9%, which offers opportunities for economic policies based on Islamic gender justice (such as the Seventh Plan) rather than weakening the discourse. However, there are gaps between discourse and reality: low employment rates (14.4%) and high unemployment (34.9%) represent structural challenges, and the intersectional analysis highlights geographic (rural 20%) and ethnic problems (i.e., under-represented minority disparities). By representing Iranian women as a symbol of dignity and resistance, this discourse helps to legitimize the Islamic system against Western liberal feminism and advances civilizational changes, but it needs to address intersectional inequalities for full inclusivity.

Conclusion

Using Fairclough's critical discourse analysis framework, this study analyzed the redefinition of Iranian women's identity in the discourse of the Islamic Revolution and showed that this discourse represents women's identity as active people with religious dignity, a pivotal role in the family, and the driver of Islamic civilization, but it also reveals gaps with social realities and structural inequalities. At the descriptive level, official documents use keywords such as "dignity," "empowerment," and "gender justice," and metaphors such as "the driver of Islamic civilization" and "the pillar of resistance" to depict women's identities in the roles of loyal mother and wife, entrepreneur, and graduate, and the model of civilizational resistance, which is limited by the framework of Islamic norms. Public media, including narratives, documentaries, and feature films, reinforce this identity with heroic narratives and portray women as active supporters of civilizational and familial developments. Digital content also promotes this identity in line with religious values and resistance to Western discourses. At the interpretive level, this discourse promotes women's identity from traditional roles to "mother-civilizational activist" and "scientifically resistant woman" and defines it in contrast to Western discourses, which reduce women to a consumer or economic tool. However, challenges such as limited economic participation and legal barriers reveal the gap between discourse and reality. At the explanatory level, intersectional analysis showed that this discourse strengthens social cohesion and the legitimacy of the system by integrating family, scientific, and civilizational roles, but mainly represents urban and educated women, and rural women and ethnic minorities are less represented, highlighting geographical and ethnic inequalities. The integration of the critical discourse analysis framework with the Islamic approach and intersectionalism shows that this identity building serves to legitimize the system and counter global discourses such as liberal feminism, but structural inequalities and insufficient attention to ethnic minorities limit its inclusivity. To address these gaps, it is suggested that policies focus on strengthening women's economic roles, especially in rural areas, integrating the voices of ethnic minorities into media and policies, and deepening gender justice through legal and educational reforms. Future research should focus on the impact of gender policies on social cohesion and the role of minority women in civilizational developments in order to examine the overlooked dimensions of Iranian female identity.

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