



The survey of the women's role and social standpoint from Parvin E'tesami's point of view

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ABSTRACT

One of the important and fundamental topics of the Persian literature has been the women's significant role and stance in the society and the family, every writer or poet possesses different ideas and notions according to the conditions and circumstances subject to which s/he has been brought up and such opinions are in a way that they are indicative of the outcries shouted against and as a protest to their time conditions and through adopting such an objective they have wished for creating a serious change.

If we are to classify Parvin's perspective into one of these two categories, it may be more appropriate to group her with the second group and the evidence for such a classification can be the investigation of the situations and the conditions under which Parvin lived.

Parvin lived at a time during which the society suffered from the traditional obligations and the women had to only crawl to a corner and stay away from the social activities and their social life was only limited to the household affairs and, on the other hand, Parvin's newly shaped social personality which had been formed in her frequent travels to various points in the country or to the different countries along with her father was promising a great change in her perspectives regarding the issue.

In the present study, we are seeking to investigate Parvin's time circumstances and then through it we are going to survey her social perspectives concerning the women's social base.

In fact, social base is a foundation which is taken by the individuals in doing various activities and playing different roles; such roles can be familial, political, social etc., and the individuals acquire their own real identity through fulfilling such roles and performing such activities.

In presenting the current study we have tried to make use of the study of the documents and evidences existing from various sources and also we have attempted to take advantage of the evaluation of her poems, simultaneously along with the making use of her Diwan of poems and also the other poetries and odes left behind by such a great and outstanding female figure.

In the present study we deal with the women's role in various stances they hold such as family, society and their social, political and cultural role in relation to the political and cultural conditions and their own time traditions and customs.

Keywords: *the women's social base, Parvin E'tesami, Qajar's era, Pahlavi's era*

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INTRODUCTION

Parvin E'tesami, the contemporary famous female poet, has been one of the highly competent and outstanding eloquent Persian language orators who is said to be equal in her speeches and poems to the most able men and she has even outperformed men according to the speech specialists and professors. In our society, with all the efforts spent by the Islamic intellectual system for educating and edifying the general public and the necessity to foster the men and the women intellectually and corroborate their talents, the women are still enjoying little chances for education and developing their competencies and verve as a result of the prevailing patriarchy system and it is for the same principle that the number of the female Iranian orators and scientists is deemed as trivial in contrast to the great many

of the men who have stepped in this path and Parvin is considered as a unique figure in this regard.

There are a lot of talks of the women as one half of the creation in myths, culture, history and the Iranian literature, but it can be dared to state that the Iranian women should be proud of the figures like Parvin E'tesami as a knowledgeable Iranian woman and that is all.

One of the important and underlying subject matters in the Persian language is the position they women have and the critical role they play in the society and the family, every writer or poet comes up with different ideas and notions according to the conditions under which and the environment in which s/he has been raised and such ideas and beliefs are sometime of the type they are suggestive of their outcries against their time conditions and they have willed to crate changes with adopting and resorting to such objectives and goals.

If one is to categorize Parvin's perspective in one of the two classes it may be better to put her into the second group and the

reason for stating such an idea is the survey of the circumstances subject to which Parvin had to go on living. Parvin lived at a time in which the society was incurred with a lot of sufferings from the obligations and compulsions made by the traditions and customs, the women were to creep into a secluding corner and distant from the social activities they had to be limiting themselves to carrying out the family affairs, on the other hand, Parvin's newly shaped social personality in her great many of the travels she had with her father to various location in the country and/ or to the different countries was bearing news of a great change in her perspectives regarding the issue (Abutaleb, 2008).

The topic of women's upbringing and their freedom is an idea which has always had the intellectuals and liberals concerned. Mirza Yusuf Khan E'tesam Al-Molk, Parvin E'tesami's father and the owner of the journal of 'expressive spring', is the first person who, as put by Dehkhoda, raised the flag for such a liberalism and planted the seeds of this fruitful and prosperous tree.

The key for such a valuable woman in the Persian culture and literature, besides the congenital talent, has been the miracle of being raised and attended to by an outstanding and famous father who, in spite of the Iranian woman's deprivations and being kept back from education opportunity and the absence of any girl schools, himself attempted to teach her and to get her gifted daughter who was equipped with a spiritual capital reach the position which was well fitting her.

The historical and social survey of the women's position in Parvin E'tesami's time:

Parvin was born in late Qajar era and in fact she is considered among the constitutionalism era poets. The time during which Parvin lived is very important in terms of the political, historical, cultural and literary issues, a period of time which was under great changes and alterations and it seems very appropriate to, in summary, deal with the women's status during that period of time to better recognize Parvin and also for the reason of the effects it had on the Iranian culture and literature.

During the entire Qajar dynasty era, there is no name of the women and freedom and the issue was not even run on the tongues for ironical and metaphorical uses. The religious bounds and the social conditions did not allow women to be enjoying rights and having freedom not only outside the homes but also within the boundaries of the house.

Until before the constitutionalism movement and long after it, the Iranian women covered their faces to the strangers and unfamiliar passers and when they had to go out they used to put on long black and loose trousers called Chaqchoor and they would wear mostly black chadors, sometimes with other colors, and covered their faces with veils (Rubandeh) and then later it was replaced by a face mask which covered the face completely and it was called 'Picheh', and it was in such a manner that no single part or organ of their bodies was exposed and if a woman ignored this issue even to a minimum extent she was called shameless and audacious.

In such a period of time, the women's education and upbringing was not so much cared for, there was no girl schools and the girls did not attend the Maktabs, old-fashioned schools, and only the aristocratic families girls learnt to read and write the Holy Quran and, to some extent, Persian language with a private Mulla, an old term used to refer to the tutor. Up to 1911, there were only two girl schools in Tehran which had been founded by the American and French residents of Tehran and they were predominantly attended by the non-Muslim Iranian Armani girls and the religious minorities.

From the time that there were whispers of freedom and liberalism in Iran the modernity proponents claimed for securing the women's rights as their part of their intentions and

agendas. But they spoke very conservatively and after girl schools were established and founded, for a long time, they did not let male teachers to attend such schools and teach girl classes and if there was any, the teacher was either very old or blind and/or the girls would study their lessons faces covered with veils (Aryanpoor, 1995, 506).

As it is put by Ali Asghar Shamim, "the woman lived in the house and there was almost no communication with the environment outside the home". There have been important historical events including political participation, political fights and so forth in which the Iranian women have been recorded to have participated actively and this was while there was not still a single girl school founded and the women were almost entirely deprived of the gifts such as reading and writing and Hijab was to be observed in its full strength and intensity.

At this time the women could not educate and get literate and their minds were falling short of accepting knowledge. Women's literacy was considered as a stigma and many of the literate women had to hide it.

Qajar's era (1785-1925), especially Naser Al-Din Shah's reign, has become known as the era of ignorance according to a group of the historians and this ignorance can be traced to the women and their relevant issues. Thus, the photos and images remained of this period are enumerated among considerable evidences for figuring out the women's situation in this era.

Qajar era's women and their problems and difficulties are considered as being stemmed from their ignorance regarding their social rights in contrast with the western and modern communities. Qajar era has been a transient period from an ignorance of a type to another one. In this period, the women's situation and status and their social rights has also been a function of the above conditions.

In Qajar era the women had a very limited access to education facilities and general public believed that the women's literacy opposes the Islam teaching and considered it as dangerous for the society. Also, another belief was that the women cannot get literate and educated and that their minds are not capable of receiving knowledge. Women's literacy was deemed as a shame and stigma and many of the literate women had to conceal it.

For instance, some of Naser Al-Din Shah's wives knew how to read and write but the Shah did not know it (Sanasariyan: 26).

In this period, the streets and the houses had isolated sections for women and men and it was continued to Pahlavi's era, which was particularly observed by the lower social classes.

In the homes, there were isolated interior and exterior sections, the female guests were hosted by the females and the men guests by the male hosts.

In highly crowded streets such as Lalehzar, Shah Abad and Amiriyeh during the evening rush hours or the peak of pedestrian traffic the women had to use one sidewalk for their moving to and fro and the men had to use another one. The women who wanted to cross the street to go to the other sidewalk in order for performing a job or something had to ask for permission from a police man and they had to dashed rapidly under the police's supervision (Salami and Najm Abadi: 299).

In this period it was very common for the children to get married and the girls customarily were compulsorily forced to get married. Men felt at ease to divorce their wives and polygamy was very common. The women had no voting right. The women could not take any political positions (Sanar Sayan: 30).

The women's attitude towards their status was more of an accepting their destiny and submission. The girls were taught from their early childhood to sit still and quiet, and not to ask questions and to obey the men even their younger brothers. Such a socialization pattern continued this trend even to the later periods (Ibid: 30).

The women's social base in Pahlavi era:

The Iranian women social movements both in the pre-modernism period and afterwards has suffered from severe damages. Although constitutionalism gained the women's social presence and participation, it was devoid of considerable attainments for the women. After that, in Reza Khan's era, the women's essential rights were mitigated to an apparent presence in the society based on superficial and commanded modernism. And in the late Pahlavi era it was transformed into a tool to give prestige and value to the cosmeticized visage of the society. The presence of the women in legislative conferences and meetings in second Pahlavi era was solely of a symbolic aspect and it lacked a rooted social evolution indicators.

The general perceptions regarding the women's stance in the Iranian community is that the Iranian women enjoyed the minimum presence and influence in the social and political areas in the pre-modernism period. The historical resources also exclusively announce the news of the higher class women's roles in the changes and evolutions (R.K. Badr Al-Moluk, 2005 and Elise Sanarasiyan). These sources do not make talks of the general public of the Iranian women and this is why expressing precise opinions regarding the women's general role in the political and social changes is considered a difficult of a task. In this regard, one can only suffice to the general and overall perceptions of the pre-modernism Iranian society. Of course, the remaining works and texts of the time provide us different waxing and waning narrations about the women's status in such periods but the same sources and texts do not seem to have come to an absolute and decisive conclusions regarding the women's status in the Iranian pre-modernism period (Sheikh Al-Islami, 1972: 63). However, it is not possible to acquire an accurate perception of the issue and find answers to fundamental questions proposed unless a thorough and full-scale study is undertaken on the women's stance in the Iranian communities. In fact, it seems to be more wise and scientific in contrast to the other ideas if we announce that the women's status and role in the pre-modern Iranian society is unclear and somehow blurring due to the lack of persuasive information. We are yet at the outset to fully and accurately characterize the pre-modern Iranian society and determine the women social base in that period.

In the modern period, the women were seeking to establish themselves a specified and fixed position in the new society, but because the great majority of the women did not have correct and accurate perception and realization of the modern community they were confused with setting their goals and determining their standpoint in the new era.

Thus, according to the above materials it seems appropriate to deal with the survey of the women's role in the poems composed by the great lady of the Persian poetry and literature.

The role of the women in Parvin E'tesami's poems:

Parvin points to the women problems in her various poems some of which are definitely and clearly given titles regarding the women such as "the woman in Iran" which was composed by her in 1935 on the occasion that the women were ordered to unveil and the other example is the "human angel" which is no doubt one of her masterpieces (and because the dawning first hemstitch does not rhyme then it is considered as a piece or Ghat'eh). In this piece of poetry, Parvin has well boasted her poetry versatility and she has composed one of her most stable and firmest poems and in terms of the contents used in this poetry it can also be considered as novel and no other women has ever been able to speak about the women and their objectives and their superiorities to the extent she had been able to do.

The woman in Iran seemed not to be Iranian more than this, she was not busy with doing any other job than being unlucky and distressed

She lived and died in the isolated corners of solitariness/ so what was the woman in those days if she was not a prisoner

No other thing like the woman took place in the darkness of the centuries/ no other thing like woman was sacrificed in the temples of pretension

In the fairness justice house the woman had no witness/ the woman could not be the students of the virtue schools

The woman shout for justice has been remained unanswered for long years/ such a cruelty was overt, not covert

Many of the individuals wear the clothing of a shepherd and hold in their hands the shepherd's stick, but/ they are all internally wolves, not shepherds.

In the following verse, it has been well pointed out that the women did not play any political and social role at that time:

For the women in the vast field of life/ there was not any share and destiny but a narrow bottleneck

The knowledge light was concealed from the woman's eyes/ the women's lack of knowledge was not due to her inferiority and sluggishness

How could the woman become a knitter, if there was not yarn and spindle and art/ there was no harvest and yield where there was no farmer

The knowledge booth fruits were abundant, but/ the women never had a share of such an abundance

She lived in a cage and she died therein/ in the flower garden there was no name of such a rosary bird

For the woman, following misdirection is sedition and falls in the abyss of woe, the woman whose path did digress this dark-pitched misdirection is smart.

In the following literary work, the solution to survive all these unluckiness has been defined to be dependent on the acquisition of knowledge and sciences:

The water and the color should be sought in the science/ the superiority precondition lies not with emerald piece and ruby gemstones

Hundreds of silk fabrics are not like a simple cassock/ self-esteem can be found in qualifications, not in capriciousness

The value of the one who wears gives value to the shoes and the clothes/ value and disvalue cannot be determined by expensiveness and cheapness

Plainness and cleanliness and virtue are one by one gems/ the shining gem is not only a mineral gem

Also, in the following verses she deals with the comparison of the acquisition of science by denouncing the zeal for gold and jewelry:

What is the use of gold and jewelry where the woman is ignorant/ the jewelry and gold cannot mask the ignorance and selfishness

The faults and the flaws can only be covered by the veil of virtue and piety and that's all/ the cloth of selfishness and sensuality is no better than nudeness

The woman will not see humiliation till she is pure and demure/ the clean cannot be harmed by the dirty skirts

The woman is like a chamberlain and purity is the treasure and greed and rapacity are the thieves/ woe if she is not aware of the guardianship regulations

The devil does not guest at the table of piousness/ because he knows that there it is not where he can party

One should move on the right path, because if she stray from the right path/ there will be no provisions and no travelers but regret and remorsefulness

And another part is the "wish sapling" which was composed by Parvin in 1924 when she got graduated from Tehran's American school.

These poems, although different, have commonalities in their contents with the previous poems and in the following section we deal with the survey of the comments made by Parvin and her perspectives regarding women and the suggestions and recommendations she makes to women and expects them to do. Generally speaking, the points that can be highlighted in Parvin's poems are:

1. Paying attention to acquisition of knowledge and science

And at the ending section of the poem "the human angel" she eloquently and beautifully describes
Lo! Parvin, for the neck and the hand of the woman, nothing fits better than the gem of the knowledge not even the colorful jewelries

The woman in Iran, before this was as if she was not Iranian/ she did not have a job but unluckiness and distress

For the woman in the vast field of the life/ there was only a destiny and fate of narrow and limited purview

The knowledge booth sold many various fruits, but the woman never had a share of such abundance

Also, in "the human angel" poem she had come to this realization that the human superiority (both for men and women) lies in the science and knowledge.

Both men and women, he who had picked a fruit from the garden of science became great and successful

The woman became famous and popular in every country by acquiring skills and arts/ no one woke us up from this dream without trouble

Why the women are portionless of their own rights/ why the tribe of the women is missed from any notebook

In the following verse, provides another definition of the people and the king:

S/He who teaches knowledge to the human ego can be considered as human, s/he who cherishes the hear can be regarded as the king

2. Valuing the women's clean nature and their existential essential being:

The woman will not see humiliation till she is pure and demure/ the clean cannot be harmed by the dirty skirts

In the following verse, Parvin attracts a fundamental attention and directs it towards the woman's clean nature and she condemns the exclusive superficial consideration of the issues the way they appear:

The eyes and the heart should be veiled, but as for the chastity/ the worn chador is not the fundamental condition for being a Muslim

Simplicity and purity and virtue are each gems/ the shining gems are not the only valuable gemstones

And in the following verse, she considers caring for the apparent gold and jewelries as absurd and he names the power of the science as a powerful tool.

What is the use of the gold and jewelry where the woman is ignorant/ the flaw of ignorance cannot be curtailed by gold and jewelry

The woman will not see humiliation till she is pure and demure/ the clean cannot be harmed by the dirty skirts

In the verse below, Parvin condemns a certain type of veil and coverage which prevents the women from performing social activities, and she points out that:

The eyes and the heart should be veiled, but as for the chastity/ the worn chador does not basically function as a fundamental condition for being a Muslim

3. Respecting the importance and the wonderful effect women have as mothers and wives:

In her idea, the best and the highest one and the most sacrosanct type of love is the mothers' love and in the poem of "the love

anecdote", she keeps reminding of the same topic from the birds' tongue.

Felicitous is the bird which guards a small bird/ green is the small branch from what the bird picks fruit

In this ode about the mothers and the motherly duties, the feeling of being a mother and the responsibilities of a mother are introduced:

It was said, the world will teach you the story of love/ one day you will become like me, a mother

No single duty became sweeter than the mother's effort/ no single notebook I have seen so much auspicious as this one

Also, Parvin knows woman as the thing that makes the families grow and sublimate and the woman is considered as the main factor behind every individual's empowerment. She makes reference to the great philosophers and famous figures in the course of history.

If Plato and Socrates have been great/ great has been their childhood care giver

In the cradle of the mother, slept a lot in his childhood/ then in the theosophy school, became a theosophist Loqman

It seems that in Parvin's contemporary society, the mothers spend their entire time for the upbringing and taking care of their children when they gave birth to their babies and they had no other task than this.

When your periphery is filled with small children/ you will not do any other job but the work of the mothers!

And this highlights the role played by the mothers at that time.

4. The human beings originality and equality, the parity of the creation of the men and the women:

Parvin believes that the God almighty has never destined men to perfection and the women to deficiency from the beginning of the life on earth; rather, she insists that it is the science and knowledge that is deemed as an indicator of the human superiority to one another (both for the men and the women).

In this piece of literary work, Parvin points out that there is no difference and discrimination written in the holy Quran in respect to the men and women:

It does not matter, whether man or woman, s/he who has a fruit of the garden of science in the skirt becomes prosperous

Also, in her poems, Parvin points to topics such as discrimination, equality and the Iranian woman and girls rights.

Let's satisfy our natures/ put on our thinking hat

Let's assess the man and the woman's quality/ and not feel bothered if the right is found to come with the woman

With any sort of logic that a speech is made/ it is not right to call women as inferior to the men

The men are not of an angel temperament/ and not the women natured of a devilish soul

The people need to change/as a result of either getting impressed or through interest

But wherever the ratio is straightforward/ discrimination does not fit common sense

All of the people are born of the same soil and water/ they all share good and bad tempers

In the following verses, Parvin clearly well indicates the then woman's dependence and her unquestionable obedience:

If the woman does not seem to be prominent in some of her characters/ do not be hard on her because these are mastered by the men

You yourself say that the woman should depend on the man/ so every good or bad quality gained by her is adopted from the men

So why do you ignore what you have done? Why do you complain of what you have raised?

Then, it is asked, if the woman does not own art/ firstly make it clear as to what should be called art?

You say that the women lack art/ then, first determine what does art mean?

Also, in the following verses, Parvin points to the polygamy culture and frequent marriages and staying neglecting of provisioning appropriate the required facilities for the wives.

The income issue is just one problem for the men/ for the women it looks as hundreds of problems

It is not proper and artful for a man to get married, for the purpose of instant enjoyment/ and cannot afford her expenditures

And then after that, illogically and through ingratitude/ blame the woman for your own fault

The, she makes reference to the discrimination between the men and the women and that the women are more blamed and made suspicious, but the men, though culprit, are exempted from being considered bad and negative.

If a woman laughs at a cat/ the entire city will be muddled with its malodor of accusation

But, if the man is drowning in the deviations and wrongdoings/ he is exempted from the tiniest punishment

I do not know wherefrom the men, in their indecency/ acquired the permit of exemption

See how boastful is the less deserving man/ who is seeking to marry a woman who is unique in every respect

The faults should not be mentioned and disregarded/ rather, they should be obviated

5. The woman as the focal point of love and sympathy to her spouse and family:

In the "human angel" piece of poetry, Parvin has described the woman as the 'heart' of the family and she states that 'the being whose heart is missing can be considered nothing but a dead soul' and it is for the same reason that 'a house is rendered as being devoid of compassion and affection if it is lacking the woman. In fact, the woman have been basically created interlaced fundamentally with kindness and love and the woman is the spring from whom sincerity, kindness, friendship, life and vitality, happiness and sensation seethes.

In the house where there is no woman, there is no affection and compassion/ in that being whose heart is dead, the dead is the soul

If the woman did not treat the mountain with kindness and love/ there would not exist the gem of love, a mineral gem

Moreover, the woman is the man's helper and assistant and she is his supporter and Parvin, through making use of beautiful wording, states that the woman's assistance is the man's provision for getting the job on the road and she is the man's vital role and the woman should be considered as the factor contributing to the man's accomplishment and success

How is the man empowered and provisioned, by being assisted by his rich wife, and what is the woman's rich, it is her love for her children

The woman as the focal point of love and affection towards her spouse and family:

Lo! The man of knowledge, do you know that there is only one ship and there is only one captain

If the captain is wise, then he will no longer fear the storm and the waves of vortexes and in the incidents and events that take place during the course of time there is the hope for endeavoring and taking action for both man and woman.

Furthermore, in another instance, she underlies the role of the woman as the family medic, nurse and guard and she does not recognize the woman's value in only doing the house work.

The good woman is not only the lady of the house but she is also the medic and the nurse and the sheriff and the door watch and the main protector of the family.

6. The women as the focal point of patience and contentment in consumption:

Among the other ethical comments beautifully pointed out by Parvin through the use of highly arranged wordings and in doing so she has succeeded in attracting the women's entire attention is the subject of contentment and patience and endurance. In the poem of 'the human angel', she has dealt with the topic in a few verses and she seems to be asking women to stubbornly be their husbands' companion and assistant when the harsh situations show up and to leave the hardships and problems behind with patience and tolerance.

When everything goes alright, the woman is a friend and a sympathetic helper/ and when accidents arise, she sympathizes and protects

The wise woman did not frown for less and much/ the courteous man did not pollute his mouth with heinous words

The woman as the focal point of patience and contentment in consumption: in the ode "forethoughtful mother", regarding teaching her birdies, she explains about all of the traps which may have been spread on their way:

You should hide yourself from the birds of prey's eyes/ it is said that falcon is an enemy to our tribe

No other voice reaches my ears but sedition/ there is either talk of beheading and/or skinning

And in the following verse, she explicitly and vividly points out that to reach sublime goals one should struggle and get out of isolation and seclusion:

What is the use of the water and the grains in the strangers' house/ it is said that he who is living a solitary life is safe from the thoughts

You should not look at every point through the glasses of experience and research/ the hunter's trap is a bloody sign

In the ode "wish sapling", she tries to make the women aware of their own rights through asking numerous questions and tries to find the underlying reasons and she sees all these tyranny and injustice as rooted in the women's ignorance and illiteracy:

The inferiority of the Iranian women is all because of lack of knowledge/ man or woman, superiority and rank comes out of knowing

The woman in every country became famous through acquiring art and skills/ no one woke us up of this dream with no trouble Why do the women do not have a share of their own rights/ why does the name of this tribe fall far from every notebook

In the poem "lo, Birdie", she highlights that the women should break the fence and the bandage of home custody and dispatch to the context of the society:

Lo! You the small birdie, from the nest/ learn how to fly and jump out

Up to when do you want to stay busy on playful moves/ in the garden and the meadow, learn to strut

The time cannot be controlled by you/ why have you become tame, learn to stampede

Among the issues which have been well dealt with in Parvin's Diwan is the tyranny and oppression which has been exerted by some of the promiscuous men against their wives and children:

The woman, with kindness and laughingly, said what are you doing?/ Lo! The door and the wall what is this battle?

Tonight, you look strange with reason and sagacity/ if not drunk, surely you are insane

Why do you kick the children on their heads/ why do you fist the scroll and the notebooks...

After describing the then conditions and circumstances the poet deals with the survey of the woman's role in such a confused society. In a society in which injustice and poorness and misery have taken a firm grip of the general public, what a position can a woman hold, except staying at home and distant from the community.

Also, the poet regarding another group of the women who need to be headed and managed and cared for more, points out that:

There are more than 70 verses in Parvin E'tesami's Diwan which are devoted to the characterization of the poor old women and the deprived widows. No other male poet has dealt with the issue more than Parvin has; since, she has been impressed and affected more than men upon watching the old women's poverty and misery apparently due to her soft feminine feelings. An example to this saying is the "poverty grief" piece of poem in Parvin's Diwan:

An old woman, while working, said to her spindle woe/ my hair turned white of spinning the cotton
From too much bending over and gazing my eyes on you / my eyesight got low and my back became bent
Except me whose hand is empty of everything in the world/ everyone else bought their winter's provision
From the pain of sewing the torn up fabrics and the efforts I spent on darning/ my heart's plasma dripped out of the tip of my fingers
I slept so many nights with empty stomach and at nights smelt the odor of the neighbors' food ...

CONCLUSION

According to Parvin's poem it can be concluded that in Parvin's time there has been living two types of women. The first group was consisted of the women like Parvin who had come to an awareness of their own rights and protested the society's status and they somehow were present in the society (by reciting and composing poetry, by story writing etc.) and these were the lion-hearted women and heroines of their own time and they were deemed as the myths of resistance, stubbornness, brevity, courage, solidity and gallant and the second group was comprised of the women who preferred to stay at homes due to the social status of the community, political suppression and the patriarchy conditions and tried to raise children and Parvin stresses highly on the role played by the women in upbringing the children and she realizes it as the most critical and most original duty specified for the women:

The woman in Iran seemed as if she was not Iranian before this/ her job was nothing but misery and distress

The knowledge light was concealed from the women/ such an unknowing was not in their nature and as a result of their sluggishness

When your periphery became replete with the small children/ then you will not be doing any other job than maternity works!
And, in another instance, she deals with praising the woman's position grandeur and she admires the woman's presence in the society:

If Plato and Socrates have been great individuals/ great has been their childhood nurse

The woman who did not buy the gem of science and education/ has sold her dear life gem cheaply

According to the studied material, it can be concluded that the social-political conditions in Parvin's time have paved the way for many of the damages and harms, such as setting the ground for the poverty to take over the general public and the prevalence of lack of knowledge through providing for conditions resulting in the deficiency in the knowledge and the presence and existence of the less knowledgeable people through devoting science and knowledge only to the Emirs and aristocrats and also domination of injustice and the protesting people.

As it is clear, the great majority of the people were not satisfied with the existing conditions and there were this few people who felt content and took benefits and it was for the same reason that such conditions lasted for a long time and did not vanish.

Some of the people, including the judges, took bribes and enjoyed a lot the then states of the conditions.

According to the above mentioned problems and the patriarchic society which distanced the women from the community and benefited from the women being away from the society, the women had unfortunate conditions and were ill-fated, some were explicitly objecting the status quo of the women of the time and some were house-bound and may have concealed their opposition.

The woman who has been well-confirmed to be a factor behind the today's development of the society, how could she have acquired growth and perfection when stood away from the society in Parvin's time community and how could she try to raise healthy children when she was regarded as being imperfect and deficient and had to live only at home, so it is clearly obvious that she has not been able to raise and deliver healthy and fully grownup children to the society and the social problems arise from here that when the children enter the society they get busy doing wrongdoings and deviate (the judge taking bribery) due to their inaccurate upbringing and insufficient growth and they cannot prove their usefulness to the society and this is where the social harms emerge and it is not far from truth if one claim that the then social conditions and the patriarchy system gave rise to raising such people and such people even if they constituted their own families they could not manage their families due to the deficiencies they had and the unfavorable conditions of the society and the mother's lack of growth which all in all led to social harms. So, we have come up with this conclusion that the social conditions and the patriarchy system facilitated the social harms of the society and the women and they played an accentuated role in the formation of such harms. And the women' social behavior led to the formation of the social harms on their children's sides and consequently the society individual members. It is worth mentioning that the eloquency and the elegance of the wordings and the compositions made by Parvin in her poems have not been observed with such clearance and transparency in other historical studies. In the end, it is noteworthy that the poems composed by Parvin regarding the women are all an outcry shouted with the purpose of waking the women up and freeing them of the yoke of ignorance and darkness.

Among the important themes that can be expressed as conclusion to this study is that with all the pressured women had to suffer they still played the primary role in raising active and effective men in the society and this way it can be said that they had shared a part in their own societies.

USEFUL SUGGESTIONS

- To better recognize this great contemporary female poet it is more appropriate to establish both nationally and internationally numerous conferences and the thinkers and the literary artists are expected to do their best in recognizing her outstanding personality.
- In an international level, we can take steps to translate part of or all of the poems composed by such an intellectual and educated lady in order to better get acquainted with her.
- To fully get familiar with this lady of science and literature we need to establish a center or an institution to her name in order to be able to figure out the subtleties of her poems and to gain a detailed understanding.
- In the end, I would like to thank all of the researchers and scholars who are working in this field of study and try sympathetically and affectionately to promote and advance the Iranian civilization and Islamic culture and I would like to recommend the officials and authorities to express their gratitude to

such individuals in order for them to be an encouraging factor for the other researchers from all around the world.

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