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(Review article)

Anthropological Study of Women's Narratives during the War with an Ethical Approach

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Abstract

Background: The history of the war shows the effective presence of women in different stages of the war. Experiences from the Iran-Iraq war and women's narratives from different angles of the war in the post-war years provide valuable information about the role of women in wars for future generations. Therefore, the present study was formed with the aim of studying the anthropology of women's narratives during the war and the angles of this war event were examined with an ethical approach.
Method: The present study was conducted in a descriptive-analytical manner. This research was conducted by studying and analyzing the sources and articles published in connection with the war in ISC, Magiran, Civilica and ScienceDirect between 1990 and 2020.
Conclusion: Research findings show that war has many negative effects on women's lives and they are one of the main victims of war. However, the presence of women in war in various forms, whether as a combat force or in the form of relief and support, strengthens the morale of soldiers and increases attention to moral components such as: promoting justice and equality, oppression and strengthening the spirit of resistance and endurance.

Keywords: Anthropology, Women, War, Ethics

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Introduction

The Iran-Iraq war was one of the most important events of the present era, which shattered all the predictions and plans of the superpowers in the west and east of the world and conveyed the message of self-sacrifice, courage and self-confidence to the world, in this respect compared to other contemporary phenomena, it was a special feature. In order to know and recognize all the dimensions of this war, it is necessary to record all the events with the smallest details. The vast country of Iran has been invaded by the enemies in the present era and has witnessed many changes and events in various dimensions, such as political and social dimensions, which have taken place due to the colonial nature and tyranny of foreigners. During the eight-year war in Iran, all groups from different political and social strata and members of society, including the women of this land, defended and resisted to protect their homeland, and in this way, they did not spare their lives and property (1).

According to experts, the war period is an event that on the one hand affects all economic, social, cultural, political, etc., in addition to the military, and on the other hand provides a good opportunity to elevate the moral and spiritual values of society. Provides. However, the number of women fighters in this sacred arena was much less than men; But encouraging men to be on the battlefield, bearing the burden of family responsibilities, and supporting the forces during the Holy Defense is only one aspect of their plans; Because Iranian women have been present on the battlefields step by step with fighting men and have introduced themselves as symbols of resistance and courage (2, 3).

After the war, people try to record the memory of each scene and all the moments. Narrators and eyewitnesses of the war are good news sources for this purpose. Obviously, the greater the number of narrators, the more valuable and accurate information is obtained from different angles of the war, which by putting them together can bring closer to a true picture of the sacred defense. The women's account of the sacred defense is significant because many of them were eyewitnesses of the war and can be questioned about the accuracy of the material. In view of the above, in this article, the concept of war is first examined. Then, the role of women in this region in the eight-year war has been studied in different dimensions and with a moral approach.

Material & Methods

The present study was conducted in a descriptive-analytical manner. This research was carried out by studying and analyzing the sources and articles published in connection with the war in ISC, Magiran, Cilivica and ScienceDirect between 1990 and 2020.

Discussion

The concept of war

There are different definitions of war, as well as other concepts, each of which expresses a particular attitude towards war. For example, Hadley refers to war as organized violence perpetrated by two or more countries against each other. This definition does not include civil wars. Clausewitz believes that war is the use of the highest degree of violence in the service of a state or country. Of course, not all wars are fought in the service of the government and the country. Overall, Quinine's definition of war seems to be more comprehensive than the definitions above. He says: "War is the art of organizing and employing armed forces to accomplish a goal" (4).

The definition of war in this article is a combination of the above definitions; in such a way that it includes elements such as high violence, use of armed forces, organized violence and its occurrence between two or more countries. An objective example of such a definition is clearly seen in the Iraq-Iran war. Types of warfare are divided into several types according to different criteria. For example, according to the goal, war to just and unjust wars, based on geographical scales, to local, regional, supra-regional and global (general) wars; According to discipline and tactics, to regular (classic) and (guerrilla) wars; By geographical level,

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to naval, air and land wars; Depending on the territory, they are divided into internal and external wars. Wars can also be divided into nuclear and non-nuclear wars based on the type of tool. This division is one of the most comprehensive divisions expressed for war. (5)
This division is important for two reasons:
A) It is far from the ambiguities of other divisions. For example, the division of war into just and unjust creates the ambiguity of which war is just and which war is unjust?
B) This framework includes more wars.

Material and spiritual motives in war and imposed war

Causes such as love of power, profiteering, power-seeking, ostentation, and the like have been cited as causes of war; while these cases are the result of another cause. In fact, the main causes of war go back to the material and psychological dimensions of man. In other words, war originates from within man, so that whenever one of the two dimensions of man overcomes the other dimension, that dominant dimension becomes the real cause of the war. Although the main cause of war is one of the two material and psychological dimensions of man; But it manifests itself through tools and goals such as politics, economics, technology, ideology and the like. This does not mean that a war has a purpose and tools, but that a set of tools and purposes may be used in it; but one of them has more appearance. Before entering into the main discussion, it is necessary to answer the following question: Is there a motive for war in human nature?
Great men such as Plato, Aristotle, Freud, and Hobbes believed that war is inherent in human nature, because there is always a dominant animal element in the human body. Thus, war - not peace - constitutes the true state of man. According to this theory, war is caused by human nature and has an inherited aspect and cannot be changed. The above theory has been proposed in several other ways, each of which shows that there are inherent traits in human beings that those inherent traits are the source of war. For example, some believe that every human being has a tendency for hegemony and hegemony that subconsciously leads him to war. Some also believe that all human beings want more profit and honor and have no choice but to fight to achieve it. These people believe that the anger and rage that is found in every human being, if it goes to extremes, war is inevitable and also because no human being trusts another human being, he always uses war to defend himself (6) .
There are several reasons for rejecting the above theory, some of which are briefly mentioned:

- If war is part of human nature, then the whole of human history must be full of war, when it is not.
- If we consider war as part of human nature, we must consider the human beings who strive or are trying to establish peace to be completely absent. If the effort to establish peace requires the use of full mental powers.
- If it is said that war is part of human nature, then the executioners and criminals of history, such as Genghis, Hitler and the like, should be considered as those who acted in accordance with their nature, so they should not be blamed. While every wise man rebukes them and does. (6)

In fact, the material or psychological roots of war go back to man, not to man being inherently belligerent; rather, man is an autonomous being who can prevent war. Now, after clarifying the answer to the above question, we will examine the material and spiritual causes of the war.

Material reasons of war

Any of the material means used to start or continue a war, if used with a religious, divine purpose and motive, to serve humanity and the like, falls within the spiritual causes of war. What has caused the following causes to be considered as material causes of war is that if the war is accompanied only by economic, political, social and similar motives and goals, then the material causes of war will be:

-Political causes of war:

Some believe that whenever politics loses its ability to resolve disputes, war is the last means used to achieve political goals. In other words, when politics fails to resolve issues, war is the only way

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left to achieve political goals. Although examples of war can be found for the above theory; But war is not fought for political reasons alone. In other words, it is wrong to think that war takes place after the defeat of politics; because after the defeat of politics, war may break out; but its occurrence is not certain; because, for example, resorting to economic means can be a good solution to resolve disputes between the two sides in this situation. Also, if the war is a continuation of politics and continues after the defeat of politics, then there should be no political relations between the adversaries while the war is going on, while in the most intense wars, weak political relations are established between the parties involved. Governments and countries do not rely solely on war to achieve political goals by expanding national sovereignty, nor do imperialists to achieve hegemony; they may also use other tools such as rewards and punishments. In addition, it should be noted that upsetting any balance of power does not lead to war. For example, after the collapse of the Soviet Union and the imbalance between the United States and Russia, there was no war between the two countries.

-Economic causes of war:

Efforts to gain economic opportunities, underground resources, destruction of trade and customs resources and the like, have been introduced as economic causes of war. For example, some have attributed World War I to the efforts of Germany and Italy to gain access to world markets for the necessary raw materials. Slow is the Marxist interpretation of war. Marxists, on the one hand, believe that the division of labor and the establishment of the principle of private property have created different classes in human society, and as long as these classes remain, there will be war, and on the other hand, they will wage war to achieve world communism. They consider it necessary; and that is the war that will take place between the working class and the capitalist class. (7) There is no doubt that the economic factor can play a role in the outbreak of war; but such a factor cannot be absolutely the root of all human wars, such as those fought to propagate or protect religion. As historically, the creation of social classes, as Marxists say, has not been proven in the whole world where war has more or less taken place. The collapse of the Soviet Union, of course, is itself a reason for the invalidity of the ideas of Marxism and Leninism, especially the theory of the economic causes of war.

-Other material causes of war:

War has other material roots, some of which are briefly mentioned.

-The biological causes of war: This theory has been proposed in several ways: First, the world's population is growing more than food. So there is no choice but to fight to balance the two. This view cannot be true; because studies show that the food available on earth is enough to feed five hundred times the current population. This theory, which stems from racial superiority ideas, is not a rational reason to start a war. Few countries in the world, such as Nazi Germany, Israel, and former South African racists, believe in such a principle.

-Imperialism: Imperialism has in some cases been introduced as the main factor in starting the war. In this view, imperialism is the cause of war in two ways. At the domestic level, capitalists violently plunder wages and suffer in order to make more profit. At the external level, imperialism is waging war for the exploitation of cheap raw materials and vast markets. This theory shows the causes of profiteering and colonial wars; but it does not explain the motive for the wars that non-imperialists are waging in other parts of the world.

-Two other theories: There are other theories about the material causes of war. For example, one of these two theories relates to the Greek scientist Hercules. According to him, war sows the seeds of progress; but such a theory focuses on only one method of warfare. In fact, war has two procedures. One way is construction and the other is misery, and misery and murder. According to him, war determines the fate of the world. This is not true of Hegel; because what determines the fate of the world is not war, but it is power, and war is one of its tools. In other words, the more powerful a country is, the more opportunities it will have to determine the fate of the world (8).

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-The origins of war from the point of view of international organizations: In the Charter of the United Nations, as well as in the Charter of the United Nations, each of which emphasizes the provision of world peace and security, the factors which give rise to war are mentioned only have counted. These factors include disrespect for the sovereignty of other nations, violation of the principle of equality of states, unilateral violation of treaties, unfamiliarity with the rights and beliefs of other nations, and the like. (9) These cases, like the other theories presented in this section, pay attention only to a part of the main causes of the war and ignore the psychological and spiritual roots of the war.

Spiritual causes of war

People who believe in God do not fight only for economic, political, and other motives; this means that a person with faith overshadows the above motives with divine motives. In fact, in the divine view, war is waged to remove a corrupt member from the body of society, or to destroy beliefs that threaten the material and spiritual life of other human beings, or to save a number of human beings who are in the grip of oppression. Imam Khomeini (may God have mercy on him) says in this regard: The wars that have been waged in Islam in order to bring them out of darkness into light (10). According to Islam, war is waged in the direction of things that are pleasing to God, and for this reason, according to Islam, a war is legitimate to be waged in the way of God. Accordingly, jihad and war are associated with the phrase "for the sake of God" in the Qur'an (11). Motivation for war in Islam: In short, war is fought for two motives;

- A war waged with the motive of creating the ground for human development and eradicating corruption in human society. Such a war is not an offensive war; rather, it is done in order to defend humanity, justice and the like.
- Another motive for war in Islam is defense. Muslims must defend themselves against factors that threaten them internally or externally. This war is being fought to defend the country, the lives and property of Muslims.

The role of women in war

Throughout history, women have learned how to fight and become steely, and how to defend themselves, their families, and their homeland during times of revolution, captivity, war, and destruction. The role of women in war is twofold:

A. Direct presence on the battlefields

Direct participation is a visible, visible and tangible movement. The direct participation of women in the form of combat and defense training has less effect than other aspects and the reason is their gender and delicate creation compared to men. But today, in addition to some women entering the war as a military force, during the war, as the course of the war changes, the physical participation of women also becomes inevitable.

B. Indirect participation (role of support in sacred defense)

Indirect participation, although not seemingly visible, has special value and credibility. One of the critical issues of the war is the existence of a strong and orderly organization that meets the logistical needs of the front. Indirect participation of women has a supporting role; Such as their activities as nurses and doctors in hospitals in war zones, cooking, preparing medicine and providing food in war zones, sewing clothes for war soldiers, washing clothes and hospital clothes, collecting cash and non-cash donations, making the trenches, barriers, and shelters were used for bathing and burial.

Ethical foundations of women's presence in the sacred defense

Justice

The lexicographers have defined justice as moderation, the middle ground between excess and excess, settlement and equality, equality and equilibrium, homogeneity, similarity, endurance and anti-oppression, and have said: Justice is in what is equal to insight. To be understood (12). In the book of Al-Ain, justice is the meaning of the rule of truth (13). Lewis Malouf has taken justice to mean truth and equality, equality and fairness in judgment (14). The luminous verses of the Qur'an repeatedly emphasize the observance of justice and the non-transgression of human limits against

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enemies; For example, God says in verse 190 of Al-Baqarah: "And fight in the cause of God with those who fight against you, but do not transgress, for God does not love the aggressors." In verse 194 of the same surah says: Destroy whoever oppresses you, as much as he oppressed you, and fear God, and know that God is with the righteous". This means that if you want God's help and divine help, you should not even also commit oppression, aggression and rape on the battlefield. In verse 2 of Ma'idah, the same command is emphasized and it is explicitly stated: "And the enmity of the group who forbade you from the Sacred Mosque, do not force you to oppression and injustice."

-Repel oppression

In the holy religion of Islam, oppression of others has always been forbidden in all circumstances and the help of the oppressed has been emphasized; For example, God invites Muslims to jihad to support the oppressed and fight the oppressors in verse 75 of Surah An-Nisa ', saying: In Mecca, the captives of oppression are infidels, and they constantly say: "O God, take us out of this city whose people are oppressors, and protect and help us (the poor) on your behalf." In this noble verse, immediately after calling the Muslims to jihad, God speaks of the oppressed and the oppressed, who have been oppressed and persecuted by the enemy in such a way that they are willing to leave their homes and lives, and ask the Muslims to Help them hurry.

-Stability and resilience

The meaning and concept of stability, endurance, resistance and defense is a general concept in the culture of all nations of the world. The main meaning of this word is to stand and resist something that upsets the balance, this factor can be internal such as sensual desires or external factor, such as disease, aggression and occupation. This word has a special place in Islam. Although the word resistance is not used in the Holy Qur'an, its derivatives such as uprising and people are found in abundance; Such as: "As a result, they could not stand up and did not ask for help" (Zariyat, 45).

In several verses, God considers the resistance against the pressures and attacks of the enemy as the behavior of human beings. One of the most important examples is the story of Talut and Goliath's struggle. God says in this regard: "When the army of Talut confronted the army of Goliath, they said: 'Lord, pour down on us' resistance' against the enemy, and establish our steps, and make us victorious over these infidel enemies" (Baqarah, 250). God also advises the resistance against the enemies during the struggles of the Holy Prophet and warns that he should not give up the resistance: Do not transgress the limits of God, for God is all-knowing". (Hood, 112).

Conclusion

The present study showed that war has had a great negative impact on the lives of women and they are one of the main victims of war. However, the presence of women in war in various forms, whether as a combat force or in the form of relief and support, strengthens the morale of soldiers and increases attention to moral components such as: promoting justice and equality, oppression and strengthening the spirit of resistance and endurance.

The first women to face war in time and space were war-torn women. Due to their specialization and ability, these people appeared in war zones in roles such as nurse, paramedic, reporter, water and food provider, and provided supplies for the fronts, and they did well. Another group of women, despite not being on the front lines, have a special experience due to the presence of other family members in the war. Women's stories and experiences indicate constant anxiety and worry about war, forced separation from husband, parents, loss of support of the head of the family, war displacement, relief, service, helping refugees with shelter, reception and custody of children they are helpless, trying to solve their family problems. Many women still pay for it in the years after the war, caring for their children or spouses or brothers affected by the war.

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Ethical Consideration

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

Conflict of Interest

The authors declare that there is no conflict of interests.

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