



Research Article

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Analyzing the Challenges of Female Audience Participation in Iranian Stadiums

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Abstract

Background and Aim: The purpose of this article is to examine the barriers and challenges for female spectators in Iranian stadiums and to provide facilitating strategies. **Methods:** This study is a cross-sectional study with an overview of the prevailing conditions of society as well as reviewing Iranian law and referring to sports legal and legal texts. The researcher examines the fatwas of Shia authorities and the historical background of Iranian sports from 1970 to 2019, and the presence of women in stadiums in the past, and examines the conditions for collecting relevant material in this field. **Results:** Women were free to attend Iranian stadiums in the pre-revolutionary years, and Iranian women could freely watch national and club games, but in the post-revolutionary years, in line with the Islamic Republic's policies on the separation of women and men and the views of authorities. Shi'a imitation and religious rulings and religious issues were limited. As part of the country's overall policies on women, sport was also affected by these policies, and it seems that removing these barriers should be seen in a broader theoretical framework. **Conclusion:** By examining the current state of the country and examining Iranian law and referring to Iranian history from 1970 to 2019, the researcher has concluded that we do not have a law prohibiting women from entering the stadium, which is a public place. They are there to watch the matches and cheer on their favorite team.

Keywords: Non-attendance analysis, the stadium, Female spectator, Iran.

INTRODUCTION

At the time of the Pahlavi regime, Iran's sport had a special place in the world and was the first word in the region, during which time around the year 1973, Iran hosted the Asian Championships. Tehran hosted the seventh round of the Asian Olympic Games (Asian Games) at the Ariamehr Sports Complex in Tehran (current release). The tournament was held in Tehran from September 10 to 25 (1974). In these competitions, the female spectators were completely free in the stadium and could go to the stadium and see Moore's interest in sports.

Asian Games was the seventh Asian Games held from September 10 to September 25 (September 1 to September 16) in the Iranian capital, Tehran. This was the first time Asian Games were played in the Middle East. The Ariamehr Sports Complex of Tehran hosted the current release of the games. The complex as well as the current Farah Takti stadium were built for these games.

In that year, the Iranian capital, Tehran, hosted four athletes from nine countries, with the largest number of participants since the start of the Asian Games. There were 3 sports competitions and a total of 5 gold medals. Three countries won one gold medal and three won a gold medal. Japan became the most successful Asian Games participant for the seventh time in a row, winning seven gold medals. Iran won the gold medal with two gold medals and the People's Republic of China for the first time participated in the tournament with two gold medals.

Fencing, gymnastics and women's basketball were first added to the games. In addition to the state-of-the-art technology used to play games, from artificial pistols to photofinish cameras, the other feature of the game was its high level of security due to the threat of Palestinians and a Japanese cult. Politics also played a big role in these games. Arab countries, Pakistan, China and North Korea refused to play against Israel's tennis, fencing, basketball and soccer teams.

With the victory of the Islamic Revolution in Iran and the overthrow of the Pahlavi regime in Iran, many developments took place in the field of sports, especially women's sports and women's presence in Iran.

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The first Iranian women's presence in Iranian sports stadiums

The first time Iranian women were able to attend the stadium was Iran's World Cup qualifier against Bahrain. In the match where Iran won the World Cup with Mohammad Nosrati's goal, in addition to women, then-Iranian President Seyyed Mohammad Khatami was a special spectator. Offside, also about girls trying to enter the Freedom Stadium, was filmed during the same game. Once a year, with the solidarity of Korean women, four Iranian girls managed to enter Azadi Stadium.

Campaign for women's rights

The presence of foreign women was repeated repeatedly during national team matches, with Korean, Japanese and Chinese women entering the Freedom Stadium, but Iranian women were still banned. In recent years, even women's rights activists have called for the release of women to watch men's sports competitions in stadiums. Among them is the attempt to enter Iran's football game with Germany in year 6.

In recent years, Iranian women have made their way to the stadiums and watched their beloved team play at various stages of the club, especially the AFC Champions League. "We live in an Islamic country where we are living in an Islamic country," FIFA Vice President Leyla Sufizadeh said after the FIFA president's deadline to free women from stadium entry, which should be lifted by the Oct. 1 ban on women entering the stadiums. Along with the freedoms that exist, we all have to respect and enforce the laws of the country. We all want women to be in the stadiums, but we are subject to the laws of our country. FIFA's order this time is clear and a breach of it will likely result in the Iranian national team being deprived of international games. According to Infantino's explicit letter, the authorities are faced with a two-way street and have to choose between eliminating gender discrimination or depriving the national team. The Ministry of Sport and the Football Federation of Iran, in the wake of FIFA pressure and the efforts of civil activists in recent months in several competitions, selectively provided entry for some women to the stadium, but on the one hand it came under sharp criticism by some of the country's judicial authorities, On the other hand, the FIFA Human Rights Board called it propaganda.

Other Muslim countries, such as Kuwait, Brunei and Bahrain, do not prevent women from attending football stadiums. Even Saudi Arabia has released women's presence in football stadiums for more than a year. If the suspension is to start with World Cup qualifying matches, it will at best bring down the national team's points and at worst the World Cup2020 elimination. Such results will delight both Iran's Asian rivals and our country's political rivals in the region; and who knows how much the two groups overlap.

The researcher first deals with the issues related to Iranian sports and gives a brief mention of them, but then discusses the main issue and the presence of women in sports and the presence of women in the stadium.

Women's sports problems in Iran According to Wave News Agency, the women's soccer team has teamed up with China Taipei, Philippines and Palestine during the Olympic 2020 Qualifiers. According to AFC rules, one team in each group can host a course that Palestine has already hosted for the tournament.

Palestine is hosting the tournament in the occupied parts. Palestine also hosted the first qualifying round of the Olympic Games in Asia, where the Palestinian group games were held in the town of Ram in Quds province.

Given that, and with about fifty days left until the start of the tournament, the AFC venue is not officially listed, it is expected to still

host Faisal al-Hussein al-Aram Stadium, which could create a serious crisis for Iranian sports. will be. Now we have to see what the officials of the Football Federation are deciding to send the women's team to participate in the 2020 Olympic qualifiers.

It should be noted that the refusal of the Iranian women's national team to participate in the championships may have triggered a reaction from the AFC and FIFA and would close the suspension and suspension to the Iranian Football Federation.

METHOD

The method of this article is to review and study the prevailing conditions of Iranian society as well as reviewing the Constitution of Iran and referring to Iranian approved sites as well as referring to legal texts and sports law. The researcher examines the fatwas of the Shiite authorities and the historical background of Iranian sports from 1973 to 1970 and the presence of women in stadiums in the past and the study of relevant conditions. The researcher has thoroughly studied all the issues related to the presence of women in the stadium and has examined the relevant judgments regarding the presence of women in the stadium (including Mahmoud Ahmadinejad's ruling in 2006). International after the victory of the Islamic Revolution, as well as Iran's hosting of international competitions during the Pahlavi era, mentioned the introduction and collected various studies in this field. Due to the large time efficiency of research and collection of various materials on women's stadiums and the unavailability of the statistical population, the researcher used a review method and collected relevant data in this area.

Findings

The presence of women in Iran's stadiums in the years before the Revolution was a hundred and fifty-seven times free, and Iranian women could freely watch national and club games, but in the years following the revolution in line with the policies of the Islamic Republic and the overthrow of the Pahlavi regime. The views of the Shiite imitation authorities on this issue were limited. In the 1970s and 1980s, this became more serious with the demand of women to watch sports games, especially soccer (which is Iran's most popular sport), and pressure from the Asian and World Sports Confederation to end the ban added a new dimension. Bans on playing in stadiums are considered a form of discrimination against women.

So far, however, there have been reports of boys being unauthorized in the stadiums. And in recent years, women's rights activists have called for the release of women to watch men's sports competitions. These include the attempt to enter the German-Iranian football game in 1974 and the campaign to "defend women's right to enter the stadiums" under the slogan "Women's right, half freedom."

At the beginning of the year one thousand three hundred eighty five. Iranian President Mahmoud Ahmadinejad has sent a letter to the head of the physical education organization calling for the provision of opportunities for women to attend the stadiums. The letter was followed by mixed comments from government officials, MPs and foreign news agencies. And with the explicit opposition of a group of clerics in the city of Qom, it failed to implement it and abandoned its decision. Ahmad Khatami, the conservative Khatib of Friday prayers in Tehran, said the most important factor in the clergy's opposition to the presence of women in the stadiums was the importance of wearing hijabs and said that it could not be guaranteed if women were present at the stadiums to watch sports matches.

In September 2019, there was news that women could watch AFC games, but seven girls who had gone to Azadi Stadium to watch Saipa and Bunyadkar were denied entry.

At the time of the club games, especially the Iranian Premier League and the AFC Champions League, Iranian women repeatedly tried to change their appearance and appearance in the stadiums, including one girl in April 2006 who was a girl. He changed his face and entered the Freedom Stadium and watched the game of Independence and Al Hilal. In the seventeenth week of the Iranian Football Premier League (2018), Ahwazi girl Shabnam was seen as a boy with the aim of lifting the ban on women in the stadiums and watching the match closely; The male audience around them behaved well and took care of everything. These efforts have not always been successful and, for example, during the Independence and Al-Ain game in June of 2006, an independent girl who entered the stadium with a boy appearance was arrested by law enforcement.

The Tabriz Tractor Premier League fans were chanting slogans during the twenty-four minute match of the Tabriz Tractor League during the 1978 FIFA Premier League football season.

Also 2018 year, and after a lot of bows and bows, women were able to enter the stadium to watch the national team games being played live at the Freedom Stadium, for the first time for Iranian women to enter the football stadiums.

Iranian women and girls are barred from attending stadiums outside Iran; numerous sports games and competitions have been held by Iranian sports representatives around the world and have been attended by women and families.

FIFA sets deadline for lifting the ban on Iranian women entering the stadiums

The FIFA Human Rights Advisory Commission has called for a deadline for Iran to issue a women's entry permit to the stadiums. "FIFA specifically sanctions discrimination, including gender-based discrimination." Women have been banned from many stadiums to watch football matches since the early years after the Iranian Revolution, and the ban continues. In recent years 2019 -2018, few women were allowed to enter the stadiums again. For example, on Saturday, November 5, this year, some women were allowed to enter the Freedom Stadium to watch the Persepolis and Kashima football matches closely.

An eight-member FIFA panel of independent UN experts, trade unions and FIFA supporters also noted that they saw women in similar competitions during the World Cup qualifiers in Iran. FIFA assessed these practices as positive. But it also emphasizes that (these results do not indicate an official end to gender discrimination).

The FIFA Human Rights Advisory Commission also stated that the federation should set a specific deadline for Iran, which is in line with FIFA's expectations on human rights issues.

The commission has also called on FIFA to impose special penalties on Iran if non-discrimination is eliminated.

FIFA rules discriminate against people on the grounds of gender, race, nationality, and sexual orientation, and can include punishments such as "suspension or expulsion"; however, disciplinary laws may also apply lighter penalties such as fining or temporarily closing the stadium.

FIFA has been more aggressive in recent years than violated its rules. For example, in 2016, former FIFA chief Sepp Blatter resigned under pressure from the federation on allegations of corruption.

FIFA has not yet announced a deadline and a possible fine for Iran.

Opponents of the presence of women in sports stadiums

Religious rule has rules, and wearing the veil is one of the features of

Islamic society. Most imitation authorities in Iran who have considerable influence are opposed to women entering the stadium. For example, Ayatollah Makarem Shirazi, as one of the most influential Iranian authorities, has recently issued a fatwa on women in sports stadiums, the atmosphere in stadiums is not appropriate for women, and there is no doubt that youth mixing is a source of many ethical and social problems. In addition, in some types of sports, men do not have proper coverage of women, so they should refrain from attending these programs, especially since they can be watched by the media and their presence is not necessary.

Imitation of religious references about the presence of women in stadiums

Regarding the drafting of a by-law issued by the Ministry of Sport and Youth Affairs for the presence of women in stadiums and sending it to the Supreme National Security Council, we applauded the imitation authorities in this regard, according to the Sports Journalists Club. The following is the question and answer text of the imitation authorities.

Question text:

Great reference hi hello

What is your opinion about the presence of women in stadiums?

The Response of the Grand Imams:

Ayatollah Safi:

Although I have repeatedly warned of the dangers of mixing foreign men and women and harmful programs that oppose the chastity and veil of women and alter the Islamic character of society, I have warned everyone about the effects and consequences of mis-orientation to non-Islamic Western rituals. Concerning the presence of women in stadiums in the country, they question and express their concern in respect of the respect of the opinion of the barbarian men and women in the body of all the great jurists; the presence of women in such programs is contrary to the Islamic law and the appearance of degradation.

It is expected of the respected authorities of the Islamic Republic that by announcing the abolition of this title, it will alleviate the worries and make the holy heart of the Prophet (peace and blessings be upon him) happy.

Ayatollah Alavi Gorgani:

In our view, the presence of women is forbidden by being naked as part of the body of men, and this will also cause some ethical problems, and the government has also been warned.

Grand Ayatullah:

The presence of women in labs is not permissible due to mixing in positions and commuting with men, and as the eyes may fall on the half-naked bodies of athletes and have no good moral consequences.

Ayatollah Nouri Hamadani:

Not allowed.

Agreeing to be a spectator in sports stadiums

The presence of women in the stadium is a case that has not yet been dealt with. An issue that cannot be overlooked. An essential part of the rights of over fifty percent of Iranian society that needs serious scrutiny. We talked to the head of the National Olympic Committee

about the presence of women in stadiums, Asian games, the Olympics and the broadcast of Iranian athletes.

The entry of women into the stadium is now demanded by the community. The government seems to agree. What has been done in this regard?

First, we believe that the presence of women in the stadium is a social need because sports in Iran are one of the main foci of social happiness. Secondly, we believe that the place is not corrupt, and in this respect, there is no difference between stadiums, universities, concerts, cinemas, parks, but it is man who can cause corruption in any environment. I believe the stadium has even better space than other social environments. We had two experiences, one playing Iran-Portugal in the World Cup and the other playing Persepolis and Kashima. In neither of these cases was the norm observed. In that space, we never even heard a constructive slogan. Even Mr. Infantino himself was amazed at this passionate atmosphere; the final point of the jurisprudence is that we have no control over it, but we must strive to reflect the facts to the authorities, and whatever the Supreme Court rules, all elements of the system, including sports Will follow.

In the National Olympic Committee's strategic plan, we have set out a strategy to match the qualitative and quantitative statistics of our women in championships in Olympics 2024 and 2028. Other countries have 5% of their medals on women. But we own twenty to twenty-five percent of our medals belong to women. Then there is no need for advertising, lectures and posters as the world sees that Iranian women have come to the international arena with the Islamic veil. Sheikh Ahmed, the head of the Asian Olympic Council, repeated several times: "Undoubtedly, the entry of the veil into the sport of the world is an achievement of the Islamic Republic of Iran." Hijab is an Islamic value, and we left the game at a Buenos Aires event that prevented our judo girl Maral from appearing. Hijab is one of our borders with the world.

If we accept that sport is a center of social vitality, it cannot be defined as feminine or masculine. We have to accept it is for everyone. Let's believe that this focus of social vitality will be very effective in reducing social harm. As a result, we need to invest more in it. Audiences have to pay heavier to watch a movie, attend a music concert, or watch a theater. We will show the world through the stadium camera what is going on in Iran. Our women go to Moscow and film themselves, which is the first time they have come to the stadium. Is it prettier or if the Freedom Stadium is opened and Iranian women attend Iranian stadiums?

One of the main objections to the presence of women in sports stadiums is as a spectator of religious seminary, which the agreeing group has said is very important. We have come to believe that we need to be more active in the field of education in order to provide a better explanation. What is reflected today differs from the reality of the scene. The image that comes out of the system, that we are excluding women from the stadium, is untrue. The stadiums are a place for healthy women to exist, and to embrace our society as an educated, ethical and virtuous nation is inaccurate, inappropriate and an insult to a nation. Our society is a pure society, and the overwhelming majority follow ethical frameworks because it is an Islamic society. What kind of culture are we trying to make society corrupt every day?! All strata of the nation are present in the stadium with different attitudes and coverage. We have not chosen this society. Gentlemen need to know that this society is a foreign reality that lives on. In fact, a section of Iranian society is present at the Freedom Stadium. This cut is not selected, and all the cultural-biological constituents of society are present. It is part of a clean and healthy Iranian society. It is not pleasant to see some trying to portray an ugly and immoral image of society.

There are no government disagreements about the presence of women in stadiums:

Online Newsletter of the Incident: The Vice President's Legal Adviser on how the stakes on women's stakes depend on the government's view on how well this is being pursued in the cabinet, said: "The government is in favor of women entering the stadiums, and I know the youth and youth ministries are always up for grabs." This has been the case.

The Vice President for Legal Affairs emphasized: For women to enter there must be a coordination between forces.

Asked if the women interested in attending labs could pursue the matter through the Vice Presidential Office of Legal Affairs, he said the executive body is the Ministry of Youth and Sports, but will be assisted by the Legal Department if they find it necessary.

Regarding the law's view on women's entry into the stadiums, Jenidi said: I have nothing to do with what happened outside, in my view, something that is not explicitly prohibited by the law is the principle of licensing, and this is a legal order.

He noted: No jurist can overrule this sentence because it is clear.

Former judicial official comments on women's presence in the stadium

A former member of the Supreme Judicial Council said: "The presence of women in stadiums is legal if it is done with Islamic veils and traditions.

Equipping stadiums for women

FIFA's official letter to the Football Federation on the requirement for women to enter the stadiums shows that Gianni Infantino, the head of the World Football Federation, is more serious than we think about opening stadium doors to Iranian women. As FIFA has emphasized, if women continue to be banned from stadiums, Iran's presence in the next round of World Cup 2020 competitions will be eliminated until the World Cup qualifiers begin. Finally, the stadiums. Although the FIFA has agreed to FIFA, the decision-making process is not limited to the FIFA and is broader in scope. It is up to the Ministry of Youth and Sports and the scholars to make this decision. Because on Thursday, October 5, this year, there will be a stadium meeting for women in Cambodia.

CONCLUSION

The contradiction between the International Sport Federations and Iran's domestic regulations and the stadium's post-revolutionary stance has made the subject of this article an unsolved and controversial issue that its proponents and opponents each have for various reasons. Changing this situation and facilitating the entry of women to sports stadiums, more than anything else, seems to require a supportive approach by the government.

As a result, according to the evidence, there is an illegal ban on the presence of women in the stadium and in the Islamic Republic's constitution there is no law prohibiting women from entering the stadiums and stadiums.

One of the reasons government officials cite women for not attending stadiums is that male spectators in sports stadiums say inappropriate words while watching matches and also in clashes. And women should not be present, and it has been said that when women come in and out of the stadium because of the overcrowded crowd for difficult women.

Other reasons for the government's failure to include women in the stadiums are the possibility of errors and problems.

Women are deprived of watching football at the Freedom Stadium just because they are women, while it is not clear whether it is a crime to be a woman or to watch football at the Freedom Stadium. The justification for not allowing women to go to the Freedom Stadium is also said to be a masculine stadium environment, and men may say ugly things.

According to Economics Online, Law wrote: The justification that is not rational at all raises the question that these same women do not hear such ugly words in their home or on the street? Only at the Freedom Stadium is it being said viciously? Much has happened while crossing the street with men arguing over the park or accident while loudly attributing the worst insults and abuses to each other, while many women and children are witnessing these quarrels and insults. have been. Is it a masculine environment? Aren't women working in many male environments? However, in recent years, the expansion and expansion of women's participation in the social, economic, political, and cultural spheres has led to significant changes in the status, role and status of women in society. Many women today have to work in environments that are not compatible with their morale because of economic problems.

Now where are these men who justify preventing women from entering the stadium in order to protect women who are forced to work in men's environments and prevent them from working in these environments?

But while women have complained about their failure to enter the stadium, the equality of women with men has been explicitly stated in the constitution. Article 9 of Article 3 of the Constitution states: "The Government of the Islamic Republic of Iran is obliged to eliminate discriminatory discrimination and to provide equitable opportunities for all in all material and spiritual areas to achieve the objectives of the Second Principle."

The point is that the constitution, in its general principles, has protected and protected all human beings, both men and women, and has established for them equal human, economic, political, social and cultural rights (Article 20) and color, Race, language, and the like are not considered privileges (Article 19). In addition, Article 21 of the Constitution provides special support for the development of women's personality and the restoration of their material and spiritual rights, and requires the government to take care of the lives of elderly, widowed and head of households and to assist women in their family roles. And to support them, especially during pregnancy, child custody and orphanage care.

Islam also respects the principle of equality between men and women. Islam does not oppose the equality of men and women, but opposes the equality of rights. So with these interpretations it can be said that the laws did not impose any ban on women entering the stadiums.

There is no law prohibiting women from attending the stadium

In this regard, Mohammad Reza Tabash, head of the parliament's sports faction, said: "There is no law that prevents women from attending stadiums. Stand firm on this issue and defend the presence of women in the stadiums and provide suitable stadiums.

Watching football at the Freedom Stadium is everyone's right

"We do not have a law prohibiting women from entering the stadium, which is a public place, and therefore everyone has the right to be present and watch the tournament," Ali Sadri Khanlou, a lawyer for the Iranian judiciary, told the Canon daily. Encourage your favorite.

Absence of women due to the possibility of error

The lawyer said that if authorities suspect that there might be an error and a crime, they could take preventive measures. This area needs to be controlled and supervised. In addition, if anyone makes a mistake, they should be treated, not for the right of all women in society, because of the error of a few.

Referring to the fact that jurists or men who deprive all women of the right due to the possibility of an offense or the law, it should be said that this justification has no legal and religious basis, he said: I believe that every woman should have this right And what a man is allowed to attend such places or gatherings that create happiness or happiness, and not to ban anyone, but with control and supervision can be prevented from doing what is unlawful.

But justification for barring women from entering the stadium is said to be that some men may be profane, while many on the street witness women and children arguing with men who insult and humiliate each other. Can this justify denying women the right to be absent from the stadium?

Sadri Khanlou explained: "In any group or in any group, if someone commits an error, he should only deal with the person himself, not to erase the problem for the sake of the possibility that there may be an error in the future. We should not prevent women from entering the stadium because men may speak viciously. People don't go to the stadium to do the opposite thing, it's justified.

Clear the issue instead of solving it

In the end, such negative behavior has never prevented crime and wrongdoing. Forbidding women from attending the stadium has been deceiving in recent years, as many soccer-loving girls have come into the stadium with their looks and boys and their images have been published online. So instead of cleaning up the problem, we should think about solving it, rather than narrowing the field to different strata of society with irrational justifications. The women opened up and many of the girls and women interested in the sport were able to watch the race alongside the men.

So it can be hoped that with the efforts of the women's franchise and the sports franchise and officials, the stadium will be open to all women, so that this section of the community will be able to enjoy their favorite sport and enjoy healthy recreation along with the authorities. If the stadium environment is inappropriate, no one should come in and there is no difference between men and women. Men are also pure humans and should not enter into a corrupt and immoral environment. It is not right because of the possibilities that are on some people's minds, to deny this right to women.

It is not law forbidding women to attend stadiums. When the Majlis has come to the conclusion that it must pass a law that women should not go to the stadium, it can be argued that the absence of women in stadiums has become a public law. According to the principle of "Asalah al-Baha" in Islam, everything is a matter of religion unless the Holy Shari'ah considers it expedient and forbidden it. The legislators of Islam are either the Prophet (PBUH) or the Imams of the Prophet (pbuh) who carry out God's command. As a result, the presence of women in the stadiums is a matter of law if it is worn with Islamic veils and traditions. However, this presence should not be accompanied by unethical or immoral issues. Undoubtedly, this presence is unacceptable if it is accompanied by immoral and immoral issues. Watching football matches for women is in itself okay, and if anyone disagrees with this issue, they must give a religious and religious

justification for the fact that there is no reason for it in Sharia. It says in Islam: "The whole object of the law is lawful, even the interpretation of the law." According to this version of Islam, everything is declared lawful unless it is forbidden by the Islamic legislator who enforces the ruling of God. As a result, the presence of women in the stadium is not religious.

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