

The Young Palestinian Women and the Role of them in Al Aqsa Intifada

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Abstract. In this research we have tried to study the role of Palestinian women and different aspects of their involvement. We have also talked about the history of Palestine and how the First and the Second Intifada came into being. And finally we have talked about the extent of the participation these women have.

The Method of the Research: The type of this research is of descriptive and discover-based. We have employed a quantitative method to gain the results. We have used measuring devices, questionnaires and interviews.

The overall result: We have understood about the effective role of these women in cultural, social, religious, ideological, and educational aspects. We think these roles have been influential factors in the continuation of the Al Aqsa Intifada till the present time.

Keywords: Role, Young Palestinian woman, the Al Aqsa Intifada , cultural identity, involvement, Second Intifada , and Zionism.

1. Introduction

Women have an important role in the trend of societies' rise and fall. The study of and familiarity with the life aspects of these women can provide the planners of a country with practical written solutions. The history of nations and the sociological studies as well as the mythological studies done on Iran or other countries reveals the role women had in the development of important historic events.

Considering the role of women in the development of movements in societies, in this research, we have tried to study the Palestinian young women and the aspects and extend of their cooperation in Al Aqsa Intifada. It is over 100 years since the creation of Zionism, and 50 years since the creation of the First Al Aqsa Intifada. Intifada is one of the most important occurrences in the contemporary history of the Middle East; and the Al Aqsa Intifada is of great importance to the uprising of Palestinian People.

2. Theoretical Framework

For "social movement" there have been several definitions. The shared aspects of all these definitions are dealt with as follows:

Anthony Giddens believes that "a social movement" is a collective attempt to provide a common benefit or to gain a common goal through informal institutions.¹

Guy Richett believes that a "social movement" is a completely defined and formed institution aimed at defence, achieving and expanding specific goals.²

3. Roles and activities of women in Intifada

3.1. The educational role

¹ Anthony , giddens (2002), sociology, Iran, ney press, p 234.

² neil, smelser(2001), the theory of collective behavior Iran: davavin, p 50.

These women encourage children and teenagers to Islam and protecting their motherland by embracing martyrdom, amplifying the patriotic mentality and forming educational teams for them.

3.2. The social role of women

According to the number and the incidence of political, martial, economical, social and cultural tasks of Palestine society during Intifada, the role of women seems to be important. The Intifada has change the biological, cultural and social life priorities of the Palestinian young women. These ideology often has conducted her into idealism and reliance. In a social view, the Intifada has great influence on Palestinian families, as there is a widespread correlation, empathy, unity and patriotism among family members and in a larger demention members of society.

3.3. The political role of women

Women's participating in parades against Zionists in Intifada has a salient growth. In these battles, from the organized one to non-organized, women confront Israel more and as time goes by more women arrest or martyr by Zionists. In these battles and detentions, Invasion Currency of Zionist without paying attention to moral and international rules, aggress women and torture them as they interprogate. Women in prisons also are in inappropriate situations and no one treats them according to fourth convention rules of Geneva about political prisoners.

3.4. The economical role of young Palestinian women

In this role the participation of women include different parts:

- They try to diminish financial needs of warriors by hoarding subventions and help others to find food and shelters.
- Hoarding financial and kind subventions and distributing them between people who lose their home during occupancy.
- Forming small workshops at houses: most of these women plant grain and vegetables in the garden of their house and in this way they have reduced the financial interdict's pressure.

3.5. The military role

This role is divided into 2 parts: direct and indirect. In the direct role, the role of women in the affidavit has been considered.

4. Statistical methods

In this study to investigate the role of young Palestinian women in Al Aqsa Intifada, descriptive and inferential statistics are employed. In descriptive statistics part, and considering the nature of variables, average indices, diversion criteria, abundance table and charts are drawn. In inferential statistics and for the hypotheses of the study and considering the nature of the variables "t" parameter tests and aparameter sign tests were used. In the evaluation of some hypotheses we used Friedman Rank Tests to prioritize mondimensional builder questions.

5. Inferential statistics

Hypothesis (1): The Palestinian women are loyal to the norms and values of Al Aqsa Intifada to maintain their Palestinian identity:

To prove this hypothesis, we used "t test" with "value 3" (the mean of correct answers) to compare the mean of the "Palestinian identity preservation variable". The result showed that the average of "Palestinian indentity preservation variable" was meaningfully higher than "value 3". This means the hypothesis (1) is proven.

Questions	Average of ranks
encouraging marriage and having more children	6.88
Type of dressing as a sign of identity	6.60
The holiness of Palestinan flag	7.52
The holiness of Palestine Land	7.45
Maintaining the Palestinan language and dialect	7.25

Attempt to upbringing children to be Palestinina	7.59
Being obedient to ones family	2.66
Hope to return to home	2.56
Having to tolerate	2.90
Weakening of motherhood senses	3.58

The table above (table 1) shows that the question of "upbringing children to remain Palestinian" has the biggest average of rank and the "the hope to return to Palestine" has the smallest average of rank.

Hypothesis (2): Young Palestinian women cooperate with Al Aqsa Intifada economically.

To prove this hypothesis, we used "t test" with "value 3" (the mean of correct answers) to compare the results. And we saw the average of economic variable is smaller than 3 in a meaningful way. This shows that the young Palestinian women have no active economic cooperation with the Intifada and this can be justified by considering their low personal income.

Personal income	Number of items	Percentage
0	115	31.9
Less than or equal to 5000	112	31.1
5000 to 8000	33	9.2
8000 to 10000	47	13.1
More than 10 000	53	

Table (2)

As shown in table (2) most of the interviewees did have no source of income (%31.9).

6. Conclusion, discussion, and paraphrasing the results of the research

- When evaluating the cultural role of women in Intifada; The young women have cultural role in Intifada, all the interviewees deemed keeping the Palestinian identity (with defined indices) as an unavoidable condition to return to Palestine.
- When evaluating the economic role of women in Intifada, considering the results, we see that women have a very low involvement. That is because of their low income. Although a considerable numbers of women help Intifada financially.
- When evaluating the religious beliefs amount women as an influential factor on the amount of support of and cooperation with the Intifada they have. We saw that religion and ideology is an important factor that contributes to resistance, and perseverance in women both in family and social aspects.
- When evaluating the direct military role women have in Al Aqsa Intifada, considering the results of the research, none of the women, in the three surveyed camps had any cooperation. But they are willing to be present behind the frontlines they even are willing to do suicidal operations. But the point we noticed during the interviews with some of these women is that even if they had any participation of this kind they wouldn't let us know for security reasons.
- When evaluating the indirect involvement of women in Al Aqsa Intifada, considering the results of the survey done in the three camps, we saw that these women showed involvement in some cases. (We noticed that this kind of cooperation is seen more among women in camps in Lebanon, but due to some incidences that happened at the time of our survey (outbreak of civil war in Lebano in Nahr al Bared Camp) we could not have interviews with refugees there).
- When evaluating the social role of women in Al Aqsa Intifada, considering the results of the study, we see that women have such a role.
- When evaluating the educational roles women have and the role they have in upbringing the children that is in line with the Al Aqsa Intifada, we see that women have such roles.

Utilizing the statistical results, studying the articles and doing field research the following results were found:

7. Palestine movement from the view point of Palestinian identity

From this point of view, we see that women have a very high degree of cultural involvement. In addition to indices of cultural and Palestinian identity that werein the questionnaires, we can also mention the role of

verbal and narrative literature, epical verses, and works of art to support the defense mentality and attempt to reclaim Palestine³.

8. Palestine movement from the political point of view

From the political view points, we witness the involvement of women during the two Intifadas. Hadn't women had such supports and backings for the fights in the behindfronts, this continuation would have been disrupted. The alibi to this is the continuation of the Intifada and attempts to return to Palestine⁴.

9. Palestine movement from the economic viewpoints

To evaluate the indices of young women economic involvement for Intifada, we have studied many different articles. All these support the hypothesis that states women have economic cooperation with Intifada.

Finally, based on the indices we acquired in this research, we can classify young women who have economic cooperation with the Intifada into three groups:

- The women who think the current political situation is not critical and so there is no need for help.
- Young women who help Intifada financially.
- And young women who are willing to offer financial help but cannot afford it.

10. Palestine movement from the viewpoint of religion and ideology

To evaluate the role of religion and ideology in Intifada, we adopted the opinions of Melucci (with regard to the formation of collective identity) and Thomas Green who believes that ideology has an important influence on social movements and that it is ideology that gives credibility to social movements. In Intifada, too, we see that ideology and religion is an essential fuel for the continuation of the Intifada and fight to liberate Palestine⁵.

11. Palestinian movement from social points of view

From the social viewpoints and considering the Smelster's opinion that says "the system of values people have guides them in social movements, and in critical conditions forms the social behavior." We believe the cooperation of women with Al Aqsa Intifada is the result of the following factors:

- The values the Palestinian society especially young women have (uprising against oppressive rulers)
- The failure of Palestinian society in gaining its ideal objectives (including being away from Palestine) and in an attempt to gain those objectives the Palestinian women have resorted to having cooperation with Al Aqsa Intifada.

12. General opinion

The common point between the economic and social theories is that it sees ideology as the factor that brings about unity and credibility to the social movements and helps its continuation.

We dare say in revolutions and movements, especially in religious ones, one of the most influential factors is the ideology or religion. We should also mention the role of charisma in leaders (Imam Khomeini and Sayyid Hassan Nasrallah) and the roles leaders have as a special and influential factor are as well part of the ideology⁶. In sum, we can regard the factor of ideology on top of all other factors.

So, it is worthy to mention that the role of young Palestinian women in Al Aqsa Intifada in some aspects is obvious. For example, in cultural aspect, all the interviewees eagerly put emphasis on the Palestinian identity and based on other studies we have noticed that one of the factors contributing to the victory of movements is women's support and follow-ups. In Vietnam War and in the eight-year Iran & Iraq War we

³ nadha, shehada (2009), women negotiating family law and customary practice in palestine, p 103.

⁴ edvard, saeed (2000), the life of Palestinian people, shahidi co, p 29.

⁵ karim, abdalsalam (2007), palestinian woman in to entefada, hamahang publication co, p 54.

⁶ Hadi, rostami (2006), sociological attacks and the role of women in them, hamahang publication co, p31.

see this clearly. In social aspects, the involvement of these women is deemed as an aim to return to Palestine and probably this willing to return to home is the cause of their eagerness to be involved in social arenas.

Finally, in evaluating the role of young Palestinian women we consider cultural, social, religious, ideological, educational and child-upbringing factors as those factors that have so far contributed to the continuation of Al Aqsa Intifada to the present time.

13.Reference

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