

Life politics and participation in the social world: A qualitative study of women in city of Dilam, south of Iran.

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<p>Article type: Research Article</p> <p>Article history: Received: 2 - 8 - 2024 Received in revised form: 21 - 10 - 2024 Accepted: 28 - 7 - 2025 Published online: 23 - 8 - 2025</p> <p>Keywords: <i>Political Reflexivity, women, tradition, modernity, politics of life, Deylam Port.</i></p>	<p>Objective: Reflexivity is the process of defining and redefining oneself through observation and reflection on information about possible life paths. Women, as half of the population, are subjects who have repeatedly defined and redefined themselves in a society that is in transition from tradition to modernity. Exploring and exploring political rethinking and defining its place in women's subjectivity and objectivity is a topic that needs to be understood in depth. Because today, politics, not with its structural characteristics but relying on the role of culture, revolves around issues such as identity politics, difference politics, and social movement politics. And political actors today are not only people who are recognized by voting and political participation through conventional processes, but also individuals and groups who choose other ways to influence and participate in politics.</p> <p>Method: Qualitative research was conducted with a phenomenological approach. Semi-structured interviews with 15 women aged 18 to 70 (employed, housewives, female activists, former city council candidates) were conducted using a semi-structured in-depth interview technique, collected by telephone with purposive and mixed sampling, and then categorized and analyzed using a thematic method. Validation was conducted using the strategies of validity (long-term contact with the research field), transferability (rich description of the context), and reliability (audit roadmap).</p> <p>Results: The results of this study indicate the transition from tradition to modernity and women's political rethinking. Women's political orientation, as defined by Giddens, has shifted towards the politics of life, and their political participation is seen at least in quantitative and qualitative terms. Although women have wanted to be more present in politics, this possibility has not been provided to them culturally and structurally, and this bitter and unsuccessful experience has had an impact on their political rethinking. In a way, they have considered their political future to be dark and have no desire to win political seats. The interviewees have considered traditional culture, patriarchy prevailing in the city, lack of trust in society, self-confidence, and lack</p>



of support for each other as the most important factors in their failure and reluctance to gain political power.

Conclusion: This study shows that despite the willingness of some women in Daylam to participate politically, the dominant patriarchal discourse (along with the reproduction of traditional ideas in the family and society) and the lack of social capital among women have led their political reflection towards passivity and individualism. The prevalence of this trend poses a serious challenge to sustainable development in Daylam..

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