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### **Resistance versus Revolution: Gendered Spaces in Modern-day Tehran**

Since Iran's 1979 revolution, the relation between power/authority and public spaces has undergone many transformations. The new authority has been formed on the basis of religious restrictions. Despite women's undeniable role in the Revolution, they were influenced by the new patriarchal authority with its religious attributes. Therefore, the manner of their presence in public spaces underwent drastic changes. As a result, the government allocated specific places for women such as the back section of buses, the first and last wagon of subway, women parks, etc. Furthermore, the government wants to expand this kind of spatial segregation by making hospitals and academic places also gendered. Certainly, having "sexed" and "gendered" spaces is not a new phenomenon in Iranian history. Traditional Iranian households were divided into the interior - the back for the women- and the exterior - the front for men. Although the Iranian society was moving towards modernization since the early 1920s, the revolution of 1979 emphasized a return to more segregated lifestyles. The contradiction presented itself in the application of behavioral patterns, such as Islamic/traditional dress code and gendered segregation in urban public spaces in a city formed on the basis of a modern lifestyles. "Gendered spaces" separates women from knowledge used by men to produce and reproduce power and privilege. This paper examines the emergence of inequality in a modern urban context, such as Tehran, through the gendered production of space on the bases of Henry Lefebvre's framework in three aspects, "the representation of space", "space of representation", and "spatial practice" found in Lefebvre's *The Production of Space* (1974). In fact, social agents -especially women- are not passive in confronting the gendered segregation of urban spaces. They are also able to reduce the discrimination through resistance in "everyday-life environment".