

A Study of Self-Confidence and Its Role in the Political Socialization of Cultural Women (Case Study of Female education staff in Ahvaz)

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Abstract

One of the most important preconditions for achieving development in all countries is the use of all available facilities and resources, including women. Women have an effective role in society and the family and can take on serious and important responsibilities in achieving sustainable development. Realizing the importance of this issue, every country should strive to remove cultural, social, political, and economic barriers to women's participation to achieve the growth and prosperity of society in all areas. Due to the importance of political socialization and the role of women in society, this study was conducted as a survey in a target community consisting of 8763 female education staff in Ahvaz. The data were analyzed using descriptive statistical methods including mean, standard deviation, variance and frequency tables, and inferential statistics such as the Pearson correlation test.

Findings show that there is a significant relationship between women's political socialization and self-confidence ($r=0/158$, $p<0.01$). Therefore, it can be said that women's lack of self-confidence is one of the obstacles to political socialization.

Keywords: Self-confidence, Interaction, Attitude, Cultural women, Ahvaz.

1. Introduction

Women's political sociability in the area of politics and decision-making plays a significant role in the development and modernization of any country. Like many societies in the world, political act in Iran has been largely male-controlled, and the female have usually had no portion of political power. Even after the Constitutional Revolution, women's right to vote and to be elected was not acknowledged and they were among the deprived in terms of having such rights (Razavi Al-Hashim, 2009). The foundation of women in Iranian society has undergone changes in recent decades. The aggregation of women, who

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were often kept on the margins of social and political relations in Iranian society have attained their potential by mounting their literacy and expanding higher education. The female play an important role in society and the family and can acquire serious and important responsibilities in achieving sustainable developments.

Throughout history, biological, natural, and social circumstances have shaped the condition in such a way that women are restricted, subservient, and constrained; despite the efforts made in recent decades, the vast majority of women in the world still see little alteration in their circumstances. The most essential factor that has prohibited women from making progress is the views and stereotypes that have been shaped within society, the stereotypes in which any effort by women's movements and activities will be fruitless without any change. These attitudes have penetrated into society as stereotypes and are a major obstacle to changing the status of women. Given the importance of political socialization and the role of women in society, this study intends to address the issue of women's self-esteem as one of these barriers. Self-esteem is the key to success in individual and social functions. Self-confidence is one of the most important and basic characteristics of each person's personality and affects other personal aspects of human beings. (Biabangard,1390). Self-confidence denotes a person's perception of his value and importance. The assessment that a person places on himself is generally derived from the importance that parents give him (Lotfabadi, 2001).

During life, human beings acquire beliefs about themselves and the surrounding phenomena. Self-belief is one of the beliefs that plays a fundamental role in the quality of life and creating a balance between different aspects of human life. Self-confidence means a person's belief in his or her ability to cope in specific situations that affect a person's mental, behavioral, and emotional patterns at different levels of human experience and determine whether or not a behavior will begin. How much he will try to do it and how much endurance he will show in the face of the problem (Bandura, 2006). In Iranian culture (which is dominated by religious semantic systems), femininity is defined in such a way that women do not have the necessary conditions and competencies for individual and collective political action. According to such a

definition, femininity requires non-political actions, which belong mainly to the more general areas of social life and require so-called feminine characteristics such as facilitation, cooperation, and empathy. On the other side of the coin is the definition of masculinity, which includes characteristics compatible with political action (such as stubbornness, confrontation, and militancy). Too much has been removed, the traditional definition of women and femininity is still very strong, and even a large part of the female population accepts it. The continuation and even restoration of the legitimacy of the traditional notion of woman has been particularly a function of the official ideology that has dominated much of the semantic space in recent decades. This ideology essentially propagates the definition and image of femininity that is not very compatible with women's participation in political power and establishes an inherent link between femininity and non-political matter. This phenomenon refers to the ideological inequality of men and women, stereotypes of men and women, customs, traditions and cultural and social customs of Iranians and a set of beliefs and legal principles governing women's political participation (Musafa, 1996; Razavi Al-Hashim, 2009).

The necessity and importance of this discussion is that if the sociability of human beings is not done properly and in accordance with social norms in the social system, we will see the alienation of personality in human beings and ultimately social disorganization that can result in psychological tensions between human beings, increased crime, political crises, etc. observed. On the other hand, if the social system has witnessed repeated political upheavals during its lifetime, the realization of the ideals of that system, which must be carried out by the rulers over time, will not be without problems. Therefore, what should be deeply considered in this regard is how political socialization, or in other words, the formation of personality or political education of individuals as a guarantor of the absence of political convulsions in the social system. This study seeks to show that political education is of particular importance to women; because it is a fact that women naturally make up at least half of the population of any country.

The real power of women is participation in political decision-making, not just in social activities; because their distance from political decision-making

centers also distances them from social and economic decision-making centers. Women's participation in governance and power directly guarantees the realization of their human rights.

Political participation results from rights that include political decision-making. It is not uncommon to find that women are effectively barred from political participation in many parts of the world because of their gender, and are often reinforced to be mere observers rather than active participants (Zalk, 2005). Therefore, considering the importance of political sociability and the role of women in society, this study intends to investigate one of the obstacles in society that prevents the realization of the process of political sociability of cultural women, especially in Ahvaz.

The main Research hypothesis is: There is a negative and inverse relationship between self-confidence and political sociability of cultural women. Thus the research questions are: What are the obstacles to the political socialization of Ahwaz cultural women? Is there a negative and inverse relationship between self-confidence and political sociability of cultural women?

2. Review of Literature

Studying the research of the past helps to clarify the hidden and visible angles of the subject, the use of the achievements of the past gives the researcher a wider field of vision. The review of the research is a guide and a guide for the researcher and enables him to study the subject of research more accurately and confidently. Golestaneh, Seyed Mousa (2017) in an article on the relationship between cultural values, parenting styles, control resources and attributional styles with self-confidence of Bushehr youth, examines the effect of self-confidence as one of the important and basic characteristics of each person's personality on other aspects of personality Humans have paid. The research method is descriptive and correlational. The statistical population included all young people in Bushehr province who were selected by multi-stage cluster sampling of 3000 people. The results of data analysis showed that patriarchal-feminist culture and power distribution culture have a significant inverse relationship with self-confidence.

Shojaei No, Hassan (2016) in the dissertation of the Master of Sociology in the study of sociological factors affecting women's political participation (Case study of women in Ahvaz), using the views of classical sociologists, Samuel Huntington, Lipst, Milbrath, Pantam, to The survey method is covered by a questionnaire. Findings showed that the average participation of political women in Ahvaz is not at a desirable level and women in Ahvaz have relatively low political participation.

Mahdavi, Seyed Mohammad Sadegh and Mohammadjani, Mohammad Reza (2015) in the article Challenges of Political Socialization of Female Students (Presenting a Grounded Theory) Using the Social Interpretation Approach and Aiming to Investigate the Political Socialization Process of Girls in the Islamic Azad University. The political socialization of female students has been studied using method, qualitative and grounded theory.

Jahandideh, Mohammad Hadi (2011) in an article entitled Women and Self-Confidence: Attitudes towards Selected Works of American, Indian, and Persian Literature examining the views of selected authors on the true status of women in their societies and their efforts to correct culturally institutionalized beliefs about women paid. The research method is cultural and comparative study. The results of this study show that although these authors have lived in different historical periods and were brought up with different religious beliefs, the type of attitude of all of them towards women links Islamic and non-Islamic literature in the current world community. Authors are in the purity or duality of their beliefs about the dignity of women.

Ebrahim Zarandi, Marjan (2009) in an article entitled "Study of the relationship between self-esteem and social factors with the active participation of women in education management levels from the perspective of female education employees in District 2 of Kerman". The research method was descriptive and the statistical population was female employees in education in District 2 of Kerman who were randomly selected and the documentary and library methods were used to access the background. According to the research findings, it has been concluded that there are organizational, family, cultural and social barriers in Kerman education that prevent the acceptance of active participation of women.

Jonazarava Ibudolov (2017), in an article entitled "Women's Political sociability in Social and Cultural Spheres" addressed the issue of women's socialization in the political system, cultural values and relations and the role of women in social spheres. This article refers to the sociability of women in political situations. The role of women leaders and their efforts to achieve political goals are also described in detail. The importance of the role of women in a deep situation of political crisis is very important.

Diana Quester (2015), in her essay entitled "Gender and Power", points out that the study of power in the family is very important. Because by examining this issue, we are guided to gender equality or inequality. Of course, power is exercised both overtly and covertly, both of which are important. The power structure is affected by several factors, including education.

Weston (2014), in his essay entitled "Gender Equality for All", points out that discrimination and inequality in the family harm both men and women. One type of violence against women and girls is their inability to make decisions within the family. Gender inequality is rooted in the patriarchal system, which has been passed down from generation to generation.

Bratton, Alderfer, Booser, and Temba (1999) examined the effects of civic education (socialization through social groups). (Some factors affect political culture because political sociability, or in other words political culturalization, is the transmission of political culture from one generation to another).

Almond and Verba (1963) launched the Civic Culture Project, a new and innovative project in the social sciences. This was the first time that variables measuring citizen participation were regularly collected and coded in five countries. Almond and Verba's aim in this research was to obtain a comprehensive theory of civic culture, a kind of political culture that could explain the involvement or withdrawal of citizens in political affairs.

In this reaserch there are many Theoretical Foundations such as:

Women and Politics

One of the problems of today's world is the exclusion of women from the public sphere and their confinement to the private sphere, which has deprived the world of power and politics of maternal qualities such as compassion, kindness, peace-seeking, and collectivism. Feminist philosophers consider the

absence of women in power and politics as a result of the theoretical foundations of Western modernity and the political theories that govern the world and object to these patriarchal foundations of modernity (Sanehpour, 2017). In the political theorizing of modernity, patriarchal structures have divided human functions into two spheres, the public and the private sphere. They have designed the duties and rights of men in the public sphere and have limited the duties of women to the private sphere. In such a discourse, women are blamed for being in the social arena (even for performing a religious duty) (Nietzsche, 1989).

According to the feminist view, women in society are in a position of inequality compared to men. Women have less access to financial resources, social status, power and opportunities for self-actualization in a social place than men, and this inequality is the result of organizing society, not the source. Have biological or personality differences between men and women. In the field of family, feminists also believe that the basis of the family has not moved towards equality and symmetry. Hence, the family is a place of inequality, where women are obedient and their roles are predetermined. Feminists believe that there are two closed structures of women's citizenship and obedience in the family. These two structures internalize the gender tendencies of men and women in the family, transmit it to the children and cause the domination of men and the obedience of women to be permanent (Yazdi & Hosseini 2008).

Theory of Symbolic Interaction

The theory of interaction is based on the premise that the actor is free to act. The actor is free to choose the mode of action in which case his action is unpredictable. Interaction theory emphasizes interaction rather than personality or social construction. The theory of interaction emphasizes the active human instead of the passive human in the social construction (Azad Armaki, 2002). According to Mead, childhood and its games are a manifestation of great social life. From childhood, one learns how to differentiate oneself from "role" by playing in different roles and internalizing the whole social structure and dependencies on them. According to him, sociability teaches us to anticipate the expectations of others and shape our behavior accordingly, and in the

meantime, the ability to play a role (which began in childhood) will help us (Emami, 1991).

Mead believed that individual actors came up with multidimensional, composite definitions of themselves and others in order to interpret the interaction that occurred to them. Boys and girls also rely on the expectations of masculinity and femininity to interpret the interaction between themselves and others. Therefore, in the future, these expectations will be used to interpret the next interaction and play roles. Roles are considered for organizing and classifying the world and finally as a basis for action. Therefore, maps are internalized by the child according to gender, then for an adult, it becomes a basis for subsequent roles of other people's actions. In any case, the role of gender is that when a person (male or female) is young, it is internalized by him. Such a process will inevitably have a profound effect on the vision he has for tomorrow and the traditional roles he has in his life (Dietz et al., 1988). From birth, through a complex and wonderful process of socialization and at first glance, the role of gender is strengthened: for girls, pink clothing and compassion, and for boys, blue clothing and violence is accepted, so the style of clothing, colors, models Hair, parental attitudes and choice of toys all mean strengthening and intensifying gender maps. At first, girls are allowed a little more flexibility in behavior than boys, then more pressure is put on them until girls are drawn to immutable roles (Whiting and Edward, 1974).

Gender role is the part that a person plays as a social actor. Patterns of how he or she feels and behaves are evaluated by others as appropriate or disproportionate to a person's specified gender. Gender recognition is a combination of all rights and nationalities that are reasonable for a person and determined by gender (Dietz et al., 1988). The gypsy argued that a person's "self" grows through his exchange with others. In his view, the "self" does not become first individual and then social; rather, it is formed through a kind of dialectical communication.

A person's self-awareness is a reflection of others' thoughts about himself; so in no way can we speak of separate selves. In order to clarify the reflective nature of "self", the gypsy has compared it to a mirror. And we have friends and we are affected by this perception in various ways (Kozler, 1373). The

gypsy believes that the concept of "self" is first formed in childhood and then re-evaluated during life whenever a person enters a new social situation, so for the gypsy, people's perceptions of each other constitute social realities, and these realities It enables the individual to develop the idea of "self" (Sotoudeh, 1999).

Theory of Attitudes

Attitude is a mental and nervous state of readiness that, through organized experience and a guiding or dynamic effect on a person's responses to all objects or environments related to it. It is a lasting military attitude that includes a cognitive element, an emotional element, and a desire to act. According to Friedman, attitudes can be cognitive, behavioral, and emotional responses. Attitudes often affect our behavior and other attitudes and also determine how to process information related to attitudes (Karimi, 2003). Often people seek information that confirms their attitudes rather than refutes them. Even when confronted with information that they are unable to reject, they try to interpret it according to their own attitude. Attitudes are a determinant of social behavior, but there are other determinants (Ajzan, 1991).

In situations where both attitudes and norms are positive in relation to behavior, the intention to behave will be high in a certain direction. But if attitudes and norms are in conflict, their relative strength can determine subsequent goals and subsequent behavior. In social psychology, some believe that attitudes are learned. The simplest way to learn, the classical condition, is to associate a stimulus with one of the organism's responses. The principles of actor conditioning state that the behavior of a living being is repeated when it is reinforced. In other words, the behavior of the organism is repeated when it becomes part of the organism when it receives a reward. Conversely, if the same behavior causes punishment, it will not be repeated. Therefore, by intervening in the conditions of strengthening beliefs, attitudes can be changed (Luke Badar, 2002).

Whenever a person shows a certain attitude and is supported by his friends, he is more likely to express that attitude again. Reinforcement or social punishment is usually considered to be the main factor in the active condition of attitudes, but what should be imagined is that attitude is strengthened if we

feel good about having it, and if having this attitude makes us feel bad, we change it. In 1950, a group of social psychologists led by Carl Howland presented a model for changing attitudes. In their view, there are three important variables in learning new attitudes: attention, perception and acceptance (Karimi, 2003). Attention indicates that not all stimulus messages are taken into account. Understanding means that not all messages are perceived, some messages may be incomprehensible or complex. Acceptance, acceptance of messages largely depends on the amount of reinforcement we receive, or expect to receive a reward. Attitude theory holds that attitudes influence behavior. According to this group of sociologists, in order to remove the obstacles to women's political socialization, a change should be made in the type of socialization and its attitudes in order to remove the limitations of women in the field of politics (Karimi, 2003).

3. Methodology

Statistical community is a society in which research is formed and the researcher tries to clarify and solve the problem (Taheri, 2015). The statistical population of this study includes cultural women in four education districts of Ahvaz city, which according to the detailed information we obtained from the statistics and budget of the General Directorate of Education, includes 8763 people (Table 1). Since in this research, multi-stage cluster sampling method has been used to select the statistical sample. To a large extent, we can consider the sample in terms of homogeneity with the study population and having its characteristics and traits, part of the statistical population.

Table 1. Number of cultural women by districts in Ahvaz city (counting unit) Source from the General Department of Education of Khuzestan Province.

population	Area
2390	Area 1
3026	Area 2
1676	Area 3
1671	Area 4
8763	Total

In research, the sample size is the basis of calculation. In this research, Cochran's formula has been used to determine the sample size (Table 2). Since the size of the statistical population is known in this study, Cochran's formula in this case is equal to:

Relationship=

$$n = \frac{\frac{Nz^2pq}{d^2}}{1 - \frac{1}{N} \left[\frac{z^2pq}{d^2} - 1 \right]}$$

Table 2. Distribution of statistical sample based on areas in Ahvaz city (counting person)

sample	Area
100	Area 1
127	Area 2
71	Area 3
70	Area 4
368	Total

The questions of this research are divided into the following sections:

*Contextual or situational questions that measure the social and demographic characteristics of individuals.

*Questions that measure the tendency and extent of women's political sociability.

*Questions that measure women's self-esteem (Tables 3 and 4).

Operational Definition of Political Sociability Variable

Political sociability is the acquaintance of individuals and groups with social institutions and the acceptance of social life as a norm. Individuals are born into society. Before birth, society has institutions that have been established. The job of sociability is to place us within these institutions and to shape our social personality so that social life as a norm. Let's accept (Bakhshaish Ardestani & Mazaheri, 2004), political sociability is an educational process that helps to transfer the norms and acceptable behavior of the established political system from one generation to another. Therefore, the purpose of political sociability is to train or nurture individuals to be effective members of the political community (Alam, 2009). In the operational definition of political sociability, in this study, it is assessed through the Khajeh Sarvari Questionnaire (2015).

Table 3. Items of measurement of political sociability variable.

Items	Row
The slogan of human rights and democracy is an excuse for more domination of Western countries.	1
It seems that our social, political and international relations in today's world cannot be regulated by the laws of religion.	2
Our country is in our national interest as much as it contributes to the struggle of Muslims, especially the Palestinian people, against the Israeli regime.	3

In appointments and elections, the first option must be chosen from among two deserving persons, one with higher commitment and religiosity and the other with greater expertise and efficiency.	4
Although some laws may seem weak and inaccurate, they must be obeyed.	5
The establishment of justice should be the most important goal of the establishment of governments.	6
By maintaining respect for freedom of expression and action, any activity that disrupts the unity of society is not right.	7
The best way for the progress of our country is the full implementation of the republic and the Islamic system according to the constitution.	8
In my opinion, Western civilization is the highest level of human development and people in other countries should adjust their lives according to its characteristics.	9
The position that Islam gives to women can ensure their happiness in the current social life.	10
Our attachment to the historical, cultural and literary past of Iran causes the permanence and survival of our country.	11
Under no circumstances should foreigners be allowed to interfere in the affairs of our country.	12
The system based on Velayat-e-Faqih is a manifestation of democracy.	13
The Islamic Revolution of Iran has awakened other Muslim nations.	14
News and information published by our radio and television and press is more honest than the news broadcast by foreign media.	15
The Islamic Republic, as a kind of religious democracy, is the best way of governing our country.	16
The Islamic Revolution has moved the country towards goals such as progress, independence and freedom, and so on.	17
In my opinion, national freedom and independence in our country has been achieved to some extent, and the fate of the country's affairs is in our own hands.	18

Definition of Operational Self-Confidence

Self-confidence means a person's belief in his or her ability to cope in specific situations that affect a person's mental, behavioral, and emotional patterns at different levels of human experience and determine whether or not a behavior will begin. How much he will try to do it and how much endurance he will show in the face of the problem (Bandura, 2006). Our effort, effort, perseverance and learning are limited by low self-esteem and increase by high self-esteem (Golestaneh, 2017).

Table 4. Self-esteem variables (Rosenberg Self-Esteem Questionnaire (RES) (1965)

women's self-confidence items	Row
I feel like a valuable human being	1
I feel I have some good features	2
I can do things well for most people	3
I have a positive attitude towards myself	4
In general, I am satisfied with myself	5
I feel I have little to be proud of	6
Considering everything, I think I have failed	7
I wish I could have more respect for myself	8

Sometimes I feel to be useless	9
Sometimes I think I can do nothing at all	10

Also, in the questionnaires of this research, a 5-point Likert scale measurement scale has been used for evaluation. Formal validity was used to determine the validity of the questionnaire and Cronbach's formula was used to calculate the reliability coefficient of the measuring instrument (Table 5). This method is used to calculate the internal consistency of measuring instruments, such as questionnaires or tests that measure different characteristics.

Table 5. Cronbach's alpha results for trust in the research questionnaire

Cornbach's Alpha	Variable number of items	Variables
0.852	18	Political sociability
0.862	10	Women's self-confidence

In this research, using descriptive statistics tables such as absolute frequency, percentage, variance, mean, standard deviation, minimum and maximum, we describe demographic variables. We will also analyze the data and examine the relationship between the research variables using inferential statistical techniques such as Pearson correlation coefficients, multivariate regression and stepwise regression.

4. Findings

Descriptive statistics is a statistic that summarizes the pattern of responses of sample people (Davas, 2007). In this section, descriptive statistics tables such as absolute frequency, percentage, variance, standard deviation, mean and minimum and maximum have been used to summarize the data. In this study, the variables of age, education, job rank, local education area Service and work experience have been used to examine and describe the target community as well as to describe the independent variable of political sociability and the independent variable (self-confidence). Based on the available data and also according to the grouping of the sample, the highest age group, including 38% of the sample, was less than 25 years old.

Also, according to the table of descriptive statistics of education variables, we find that 53.3%, ie 196 people with associate degree include the majority of the group. They are teachers, counselors, foster care instructors, health educators, principals, experts, experts in charge, assistants and principals. In

terms of the distribution of the frequency of respondents according to the education district of the place of work, the most education district of Ahvaz is district 2 and 135 people, ie 36.7% of people are located in it. The frequency distribution of the respondents according to their work experience shows that the most studied group is 160 people, ie 43.5% of people with less than 5 years of experience.

Their political acceptability is between 19 to 37, 131 people, ie 35.6, between 37 and 55, 154 people, ie 41.8%, between 55 and 73, and 57 people, ie 15.5%, their political socialization score is more than 73 (Table 6 and Figure 1) and also the results showed that according to the above table, 21 people, ie 5.7 percent of the sample, the total score of women's self-esteem questions is between 21 to 31, 137 people, ie 37.2 percent, between 31 to 41 and 210 people, ie 57.1% is higher than 41 (Table 7 and Figure 2).

Table 6. Descriptive characteristics of the dependent variable of political sociability

Cumulative Frequency	Valid Percent	Percent	Frequency		
7.1	7.1	7.1	26	19-37	Valid
42.7	35.6	35.6	131	37-55	
84.5	41.8	41.8	154	55-73	
100.0	15.5	15.5	57	=>73	
	100.0	100.0	368	Total	

Table 7: Descriptive Characteristics of the Independent Variable of Women's Self-Esteem

Cumulative Frequency	Valid Percent	Percent	Frequency		
5.7	5.7	5.7	21	21-31	Valid
42.9	37.2	37.2	137	31-41	
100.0	57.1	57.1	210	=>41	
	100.0	100.0	368	Total	

The main variables of this research include political sociability and women's self-confidence. Political sociability is variable with an average of 3.658 and standard deviation of 0.823, women's self-confidence variable with an average of 4.514 and standard deviation of 0.604 (Table 8).

Table 8: Statistical indicators of concepts and the main variables of the research

Variance	Std. Deviation	Mean	Maximum	Minimum	Sample size	
0.678	0.82346	3.6576	5.00	2.00	368	Political sociability
0.365	0.60410	4.5136	5	3.00	368	Women's self-confidence

Inferential statistics, using principles and rules based on probability theory, determine the significance and validity of descriptive values and the probability that each of these values is correct and the results expressed by descriptive indices. What is their degree of accuracy and certainty? And how can they be considered sufficient to identify the general cases of society? (Hooman,2005). The main question of this study was whether there is a significant relationship between political sociability and self-confidence of cultural women? Our initial premise was that the belief in the inability of women to hold important managerial and political positions, traditionally masculine, is rooted in history and social norms, and causes women to perform poorly and slowly in achieving the desired level of political sociability.

Traditional beliefs and patriarchal culture have deprived women of equal participation by dividing work into the home and community environment and leaving housework to women, making them feel they do not have the physical strength to do many things and have created political roles. They have not been and it is better to maintain the same belonging to the female world and consider the public arena as the hub of men and came to believe that women who step into the arena of power, in addition to the abilities and skills those men have the responsibility and job to achieve. In addition, after succeeding and entering the realm of power, they have to work in the form of existing structures and old administrative and governmental standards, and this causes them to fail in the field. Politics is one of the obstacles to political sociability. Pearson correlation test was used to test this hypothesis. The results obtained from this test show that there is a significant relationship between the two variables of political sociability and women's political self-confidence.

The results show that the correlation coefficient between these two variables is 0.158 and its significance level is 0.01. Therefore, this hypothesis is significant at the level of 0.01, which means that cultural women think that they have the necessary ability to enter politics. And this lack of self-confidence is one of the most important obstacles that prevent women from preparing to enter the political arena. The results of this test are shown in Table (9).

The significant relationship between political sociability and women's self-confidence is a direct one. In other words, the higher women's self-confidence will increase the higher women's political sociability.

Table 9. Results of Pearson correlation test between the variables of political sociability and women's self-confidence

Significance level	Pearson correlation	variable
01/0	158/0	Political sociability and political self-confidence of women

5. Conclusion

Our initial assumption was that women's lack of self-confidence is a potential obstacle to the political sociability of cultural women. The attitude of women towards political activities that result from their different sociability has caused women to consider political arenas as masculine and refuse to participate in them. Traditional beliefs and patriarchal culture, by dividing work into the home and community environment and leaving housework to women, have deprived women of equal participation and made them think they did not have the physical strength to do many things, and this led to a lack of Their success in politics is one of the obstacles to political sociability.

In a patriarchal structure, the rules governing the actions of actors, boys and men are required to do economic work outside the home and have characteristics such as self-reliance, independence, competition. It requires ambition and ambition and girls and women to do the housework and have characteristics such as loyalty, compassion, gentleness and obedience. Pearson correlation test was used to test this hypothesis. The results show that the correlation coefficient between the variables of women's self-confidence and political sociability is 0.158 and its significance level is 0.01. Therefore, this hypothesis is significant at the level of 0.01, meaning that cultural women think that the necessary ability to They do not have the right to enter politics. Belief in the inability of women to hold important managerial and political positions that are traditionally considered masculine is rooted in culture, history, and social norms, and causes women to perform poorly and slowly in achieving the desired level of political sociability.

Women in Iranian society feel that they are not economically productive in their families and in certain circumstances. Unfortunately, this is why girls

grow up with dependent personalities in family upbringing. Women think that they can not enter the social and especially political arenas alone, and on the other hand, the power of women's flexibility has made men accustomed to women's oppression and shortening, and this is another obstacle to their political sociability and failure to it becomes the arena of politics. In other words, it seems that the most important obstacles to women's serious and active participation in political activities are disbelief, mistrust and lack of political participation skills.

One of the long-term strategies is to increase the presence of women in the political arena, establishing a quota system in political parties, forming non-governmental political organizations and different women's parties with the original goal of teaching women and girls political participation skills from younger ages such as high school. Educating talented, purposeful and committed girls and young women in supporting their political growth and promotion is effective in increasing the motivation and skills of women in the political activity of the society. Demonstrating a successful role model for women in politics and political power helps to strengthen public belief about the consequences and effects of women's political activity.

If women's active political activity is not accompanied by practical results to improve their position in various areas of decision-making, reducing the presence of women with high socio-political awareness will reduce their desire for political activity in this field. The humble position of women in Iran is the product of a set of actions that derive from the ontological and normative commitments associated with women. The government can modify the dominant dominant discourse or allow alternative discourses to provide other definitions of gender and femininity. In this way, the popular notion of masculinity in political action is diminished and women's action and participation in political power is legitimized. The government can enact laws that reduce or eliminate the impact of male control levers and tools.

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