The Effect of Social Networks on Women's Political Participation; Case Study of ClubHouse

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Article Info	Abstract
	Background: A key claim and fundamental assumption of feminist thought is that many traits commonly perceived as female are not inherent or genetically determined, but are instead products of historical and social conditioning. This perspective argues that even in contemporary societies, persistent anti-female stereotypes limit women's ability to fully exercise their rights. For instance, the historical exclusion of women from political life, potentially driven by male power dynamics, has fostered the misconception that women lack interest in political engagement. **Aims:** This research seeks to investigate this hypothesis: does Internet-based social networks help to increase women's political participation? **Methodology:** Employing a qualitative approach, this study synthesizes data from diverse sources– including case study of Clubhouse, and peer-reviewed academic literature– to explore to what extent are women interested in political action under free and equal conditions? To this end, we selected the Clubhouse platform. We then monitored and analyzed women's behavior before and after a sensitive national political event, the 2021 (1400 AH) presidential election. **Findings:** The findings indicated that, contrary to our initial hypothesis, the Clubhouse platform's open environment did not significantly enhance women's political participation or stimulate greater interest in political topics. Women largely remained engaged with content related to entertainment, family life, cooking, and music. **Conclusions:** This viewpoint aligns with the tendency to view gender-related issues as stemming from inherent, natural differences rather than socio-historical constructs.

1. Introduction
In the contemporary period in the field of social studies, women's issues have been centered. This is because following the modernization of societies, both the social structure and social and gender awareness, have undergone transformation. Therefore, their issues, both at home and abroad, are of interest to many researchers. Almost every development occurs in various technological, social, cultural, economic or political fields, their effects on the behavior or position of women are studied. A significant part of these studies is done in order to prevent violence against women, raise awareness and empower them. The premise of these researches is that historically, culturally, or socially, women suffered from false consciousness or self-censorship, and were practically reduced to the second sex (e.g., Khosravi et al., 2017). Also, the assumption of weakness or natural gender characteristics for their issues in today's society is rejected by them. In other words, the project of modernization and de-traditionalization is on the agenda of this group of researchers because they believe that both the traditional society and the modern society are founded on anti-feminist values and stereotypes. Traditional and modern societies are patriarchal and women are recognized as the second sex. Feminists believe that the nature of tools and technology is masculine, and that men dominate patriarchal society through tools. A claim that has been challenged by cyberfeminism. Because in this theory, virtual space is known as a tool in which women can easily learn and work (Tahmasebipour, 2015: 494).

According to the general research conducted in the world, women are less interested than men in the field of politics, theoretical and practical, and they consider it a male thing (Naderi, 2016: 281).

According to social research on women in Iran, the rate of political participation is very low. For example, in the national research conducted by the Center for Women's Affairs of the Presidential Institution (2004), Iranian women, both employed and educated, and unemployed and uneducated, have little interest in political participation on average. At the same time, uneducated women and housewives have a more positive view of politics and political activists, and are more hopeful for the improvement of conditions; On the other hand, the social capital of educated working women is low, although they are more aware of socio-political activities. And, they are more prepared, but they have a more pessimistic attitude towards the field of power and politics (Azimi Hashemi et al., 2014: 120).

Another research has a different opinion about the relationship between education and employment and political participation (Zarei, 2017). Based on the findings of this research, which included the statistical population of teachers in Persian, Fars, the majority of teachers were inclined to political participation. It was also found that the cultural level of the family, the type of their religious beliefs, and

political trust have a direct relationship with their political participation rate (ibid: 30). So far, we can conclude that the material social structure of Iran is the main reason for women's distance from politics, and their less interest in political participation. Now, if virtual space creates a new social material structure that provides the ground for this type of participation, will women find more political action tendencies? In general, has virtual space and social networks helped to increase their social capital and political participation in relation to all classes of women? If this hypothesis is true, then it can be expected that the social network Clubhouse increases the rate of political participation of women.

2. Theoretical framework
2.1. Social media and Political participation
There are two competing views regarding the influence of media on political participation. In the replacement theory, it is stated that virtual media causes a decrease in political participation in the real space for some reasons. Before that, a series of researches had reported on the negative impact of mass media, including television, on the audience, because they cause passivity and reduce their political participation. Therefore, the primary and dominant view in the mass media reports its negative impact.

In a research, the role of mass media such as television in increasing political participation is little introduced (Naderi, 2016: 281). This view has been emphasized by some new media researchers. First, there is a time limit in the lives of citizens, and people who spend a lot of time on the Internet devote less time to real political participation. In addition, these pastimes are a substitute for political participation in the world for many citizens, in such a way that they feel excluded. At the same time, psychologically, this type of political presence and participation creates more psychological security and less cost.

Secondly, the requirement for participation is social capital, which is formed from the trust of the parties. This trust is formed in social communication in everyday life. Preoccupation with virtual communication actually leads to a decrease in political trust.

Thirdly, the atmosphere of political discussions on the Internet is such that classified and directed information rushes towards the individual and creates more polarized conditions than the real conditions in the individual's mentality. This case causes a decrease in the individual's participation in real politics, and creates an isolationist tendency in the individual. In contrast to this approach, there is mobilization theory, which emphasizes the positive effects of media, including modern internet media, on political participation, including the strengthening of democracies and civil society. The reasons supporting this theory are that such media provide more equal opportunities for everyone, especially the marginalized. Citizens are

also provided with access to a multitude of types of information, which increases the field of participation.

Increasing public awareness is one of the tools for strengthening democracies that these media encourage. It should also be added that the infrastructure of democracy is civil society, which is based on independent media and free flow of information. The Internet has created a better opportunity for the formation of independent, cheap and reliable media. In addition, due to the wide range of telephone lines, there is a possibility of mobilizing forces on a large scale. These capabilities have caused social and political minorities to gain strength to express themselves and assert their rights. In the way that revolutions and new social movements in the 21st century must have been formed on the basis of virtual space (e.g., Sarfaraz & Behestani, 2014).

The amount of time that people spend in cyberspace does not only lead to a decrease in trust and participation, but also helps by increasing the sense of trust and political effectiveness. Because the direct experience of politics in the field of action is initially difficult and sometimes frightening for many people, the virtual experience of politics gives them the sweet taste of participation, and mentally prepares them for real participation (*see* Merlarakin et al., 2013: 215-213; Ellison et al., 2007: 1143-1148).

Another research confirms some of these results: Social networks do not have a direct effect for passive political participation, but for an active approach, if people are deeply involved in it, that is, they spend time in it beyond entertainment, by increasing the sense of political effectiveness and political trust, indirectly to increasing political participation helps. Also, people who find a sense of political effectiveness and discuss political issues, the culture of democracy is strengthened in them (Rahbargazi et al., 2016: 144-144).

Merlarakin et al. (2013) have another interesting result that should be read in addition to the above explanations. According to the findings, the use of the Internet generally has a positive effect on the rate of political participation, but the emerging social networks have a negative effect on it. The Internet reduces the cost of political communication, provides more convenient situations for political action, and increases the motivation for democratic participation.

At the same time, social networks, due to the process of personalization and channelization of information, not only do not stimulate users for this type of participation, but the tendency to political isolation increases. According to personal taste, users consume from certain channels and groups, and politics has a symbolic consumption for them. Also, unlike classical media, these networks do not create a public space and rational discussion does not take place in it. Also, those who use the Internet as a hobby have less desire and information for political participation, and people who use news or educational sites more are more ready to participate (Merlarakin et al.,

2013: 223-225). Unfortunately, in this research, the effect of gender on media consumption, and the two on political participation, were not studied, in which case the findings would be richer.

2.2. Social networks and Femininity
So far, research has been done about the actions of women in social networks and the effects of the Internet on them. Almost following the mass of research conducted in the West and Iran, it is certain that the Internet space has had an effect on women's gender identity, attitudes, behaviors and decisions. Some of them worked on the effects of these networks on their growth and social activity (Tahmasebipour, 2015; Alikhah et al., 2018; Pishgahi Fard et al., 2010; Mozayani et al., 2019), and some others on identity, their moods and morals were concentrated (Niroomand & Zohabi, 2015; Sohrabzade et al., 2019; Afshar et al., 2016).

There is a belief that the internet and internet social networks make women self-actualized in such a way that they can identify their talents, learn skills, and engage in public activities better than in the past (Tahmasebipour, 2015: 492). Self-actualization means a person's awareness of his talents, abilities, rights and duties, which leads to conscious and selective action on his part. Modernists believe that the modern world creates an environment where women can leave their traditional roles and play new individual and social roles. Is such a view about women true? The study of Afshar et al. (2016: 152) confirms this hypothesis. The more women use social networks (Facebook here), and consider its content to be real, the more their modern personal identity is strengthened.

Another interesting finding of this study was that there was no significant relationship between the motivation and goal of users and modern identity. In other words, the media has its effect on the users regardless of whether those users have a specific motive or goal. Long-term exposure to this social network had a direct and positive effect on its users. Despite this, the more active a person's presence in the social network is, the more effective it will be, and vice versa, less effective is observed with passive and non-participative presence (Afshar et al., 2016: 153).

Media, and in particular, social networks, play a very important role in women's lifestyle and gender ethics. In a study, it was found that the relationship between high use of social networks and body satisfaction among Kashani women is direct and positive. That is, as much as the consumption of such networks, especially Instagram and Facebook, increases, the level of body satisfaction and positive self-image increases. Based on this, one third of the changes in women's mental image of their own body can be explained by these networks (Sohrabzade et al., 2019: 236).

In another study, the positive relationship between the amount of

presence, use and participation of women in Facebook and the trend towards fashion was confirmed (Rasoulzadeh Aghdam et al., 2016: 47-49). On the other hand, the use of social networks has negative effects on women. A decrease in self-confidence, a negative image of one's face, or an increase in social pressure on women are among these effects that have caused them to turn to cosmetic surgery (Hemmati & Habibi Moghadam, 2020: 280).

Seifollahi and Shatari's research has a subtle difference with these results: "The variables of duration of use, size and scope of the network of users in social networks and the type of university (free or public) do not play a role in changing women's behavior" (Seifollahi & Shateri, 2015: 41).

To what extent does masculinity or femininity affect the type of use of these networks? Humans are communicative creatures, and women have a stronger interpersonal communication identity than men. Because such networks provide a wider and easier communication field, it seems that this tool is highly appreciated and welcomed by women (e.g., N.B.: Bakhshi et al., 2013). Various researches have supported this hypothesis. For example, in a study, it was found that the use of such networks will increase women's self-confidence, increase social relations, increase their level of awareness, and improve their social participation (Majidi Ghahrodi & Azari, 2011: 105-106). According to the findings (Tahmasebipour, 2015: 503; Amirmazaheri & Iranshahi, 2010: 34-35; Kaffashi & Pirjalili, 2017: 112), women's activities in social networks are generally in the field of communication with friends and acquaintances, entertainment, affairs education, transfer of life experiences, covering or make-up are related. Compared to the information capacity of virtual space, women pay more attention to its communication capabilities. Compared to the political and economic dimensions, the socio-cultural dimensions of such networks are more important for women. In other words, internet social networks have provided an opportunity for women to satisfy their strong inner desire to talk and vent their feelings in a modern structure.

This issue is not different for housewives and working women, so that despite the abundance of real communication outside the home, working women are still interested in using the capacity of virtual communication to communicate with colleagues, acquaintances, women, and others. This capacity has provided housewives with a much more precious opportunity to get rid of the loneliness and long hours of being in the walls of small houses, and the reduction of real social connections (e.g., Yazdanpanah Dero, 2019). The result of Ellison et al.'s research confirms this. In social networks, men are mostly looking for (political) information, but for women, interactions and social communication are prioritized (Ellison et al., 2007: 1146-1147). Success in raising a child, obtaining basic medical and health information, or being up-to-date with news and events are other things

that are highly attractive to women. In general, spending quality free time for women is their main goal for being on the Internet and social networks (Kaffashi & Pirjalili, 2017: 115). This is consistent with the findings of Shen and Khalifa (2010). According to them, there is a difference between female and male consumption, as women are active on the Internet for information, dating, social communication, and entertainment.

In a research (Pishgahi Fard et al., 2010), this question was studied: What effect did cyber activities have on the identity of Iranian women? Has the use of the Internet caused a transition from traditional identity to a new identity for them? The result of this research was that women spend a lot of time on the Internet, but the most time is spent on e-mailing and referring to foreign and domestic scientific and public websites. On the other hand, the Internet has not been used much for other activities such as music, fashion, religious issues or sexual issues. Despite this, the Internet has played an important role in women's awareness of their issues and rights. Of course, this research has two considerations. One is that this study was conducted from the community of female students of University of Tehran. For this reason, it is difficult to generalize it to all Iranian women. Also, this research was conducted in 2009, when the spread, generality and influence of the Internet and social networks were more limited compared to today's conditions.

2.3. Femininity and Politics in internet -based networks
The question of the article is in the identity transition, or the reconstruction of social identity by virtual space, that has been confirmed in various articles, does the political activities of women change? Before the linguistic and epistemological revolution, and the emergence of postmodern ideas in political science, the general approach governing Western political thought was anti-feminine or non-feminine (Khosravi et al., 2017: 108; Merlarakin, 2013). There is a general view that considers the reason for the weak presence of women in the field of politics to be due to the dominance of patriarchal social structure in the home and society. In fact, based on the traditional social division of labor based on specific beliefs about the female sex, women were limited to the home and family sphere, and the only social roles approved in that social space were husbandry, child-rearing, and housekeeping. According to this opinion, restricting women to a few jobs and roles has actually suppressed many of their talents, including their ability and desire to enter politics (Khosravi et al., 2017: 119).

One claim of feminists is that cyberspace is de facto anti-feminine, designed to be masculine. In this sense, these technologies, like all previous technologies, were designed and planned with the idea and presence of male experts, and women, as a different gender identity, did not play a role in their formation. As a result, the current environment of virtual networks reflects the same relationships in the real world;

Male and female dominance as the second sex (e.g., Yazdanpanah Dero, 2019: 521). This view has been approved by Iranian women. According to a study, women agree that patriarchal and anti-woman gender stereotypes have been reproduced on Instagram (Jafari et al., 2018: 361). But passive and indifferent women try to show their true identity in the virtual space, and confront these institutionalized social stereotypes. This belief of cyberfeminists was confirmed in an Iranian research. According to this research, active Iranian women on Facebook try to have the image of an active, independent, powerful and critical woman in their virtual actions (Rezaei et al., 2015).

There is a discussion about the relationship between constructed identity or genetic identity in sociology. Those who believe that women's status, class, role, or social behavior are the product of socio-historical conditions, do not consider identity as a gender issue, but rather as a social construct. On the other hand, for other researchers, men and women are inherently distinct beings. Because they see women as a distinct gender issue, in this case their position, role, class, behaviors and decisions are returned to the female identity. It is obvious that one can have an intermediate view and consider some of them to be influenced by historical conditions, and others as arising from their genetic identity. The question is, if social pressures or restrictions are removed, will women's behavior change, and so-called feminine traits will fade, or will they remain stable, even if their manifestations sometimes change?

Niroomand and Zohabi showed that women are trying to reconstruct their identity in the virtual space. According to the network view, people express themselves according to the structure of cultural and social relations. The type of access to facilities or positions or roles has caused discrimination against women. If the communication network changes, women will behave differently. As a result, their lifestyle will also change. So, in this perspective, attention is turned from individual characteristics to external structural characteristics (Niroomand & Zohabi, 2015: 64). This view has been confirmed by other authors. Differences in the consumption of social networks between men and women depend on the spread of new media, generational experiences, and the value and normative system of society, rather than being affected by their femininity or masculinity. For example, "Although the psychological characteristics of women and men form relatively different tastes for them, the gender variable, apart from the generational characteristics and the level of technology expansion in society, cannot determine the style of use by people from social networks. This means that the difference between men and women in media consumption is partly a consequence and construction of the spread of new media, generational experiences, and the value and normative system of society" (Mirfardi & Valinezhad, 2018: 125-125; Rezaiyan& Edrisi, 2018: 32).

The hypothesis of a research that is finally proven is that social networks provide more freedoms and opportunities for women to get to know their rights, to achieve their desired social connections and to maintain their freedom, comment on various social, cultural and political issues. But in practice, based on the indicators, political components are not extracted from the presence of women in such networks. Pay attention to these things:

"• Speaking about one's rights as a result of gaining awareness and getting out of traditional constraints;

"• Expanding relationships and increasing the number of friends and getting to know new thoughts;

"• Using new methods in life;

"• Increasing self-confidence, the result of which is the ability to participate in conversations and high criticism capacity;

"• moving users away from the family environment;

"• Fading of some religious beliefs;

"• Ignoring the wife and children and..." (Seifollahi & Shateri, 2015: 41).

Therefore, women in the open political space also have the least desire to participate in politics.

3. Methodology

In order to more closely examine the effect of social networks on women's identity with regard to the political component, we focused on the behavior of Iranian women in ClubHouse. This app started working in April 2020 and was quickly used by tens of millions of people around the world. This tool is the first audio social software that allows people to temporarily form a room with a capacity of 5000 people and have a conversation. Each room will have one or more administrators who will monitor the conversation. Its launch at the same time as the beginning of the Covid-19 virus epidemic helped a lot in the popularity of this tool.

The reason for choosing this social network was that it was a new social tool at the time of this research (2020). Until then, no research had been done about its various dimensions and components. Secondly, it was an audio tool, so it had less entertainment content. From the beginning, it was announced by the founders and early users that this new network would provide a new space for discussion and criticism. So, this tool was closer to the nature of the political matter. Thirdly, because it was initially welcomed by educated people with special concerns such as journalists, and it had not become an inclusive social arena, it was expected that the political issue would be more easily formed in it, or could be studied more easily.

The number of rooms examined in this research is 100, which are often political and social rooms due to the up-to-datedness of the topics

formed in Club. The number of profiles examined in this research is 100 people who were randomly selected from different rooms. In the selection of profiles, the registration of those who did not have virtual identity information was omitted. The average number of attendees in the reviewed rooms is 444 people, which are in the range of 7 people to about 4000 people. The average number of admins for holding a room is 6.5 people, and with the average participation of 2.2 women among the admins, it can be concluded that one third of the admins of different rooms are women.

The information in each room is arranged in four categories:
• Admins,
• Activists in the conversation,
• Followers by activists,
• Listeners (potential passive audience).

Admins are those who, based on an unwritten law, have similar views on a specific issue and interact with each other on the issue of Roman activity. In addition, at least one of the admins must always be in charge of managing the room to approve those who request to participate in the stage from the listeners' section to the stage.

Among those present in the room, people without restrictions can request to participate actively on the stage and be directed to the upper part of the room with the easy user interface of the software and of course the discretion of one of the administrators, who can turn on their microphone.

The rooms are often active from half an hour to several hours and even several days, and in this sense, the transfer of admins in managing the stage and giving the opportunity to talk between the activists on the stage is the reason for the large number of admins.

One of the most important points during the data collection process in this research is the presence of a limited number of people in most of the hours of the day and night on various pages, as well as the management of political and social rums by a limited number of people (Farid Modaresi, Ali Qolhaki, Mohammad Ali Ahangaran, Abdolreza Davari, Jamshid Barzegar, Ali Mahzoun, Azar Mansouri, Nafisa Shojaei, Samar Fatemi, Milad Alavi, Mahmoud Sadeghi, Kian Abdulahi, etc.) Stage regulars are influencers who have been more successful in attracting the audience.

Along with the admins, a part of the attendees in each room can request active participation and be transferred from the listeners' section to the speakers' section (stage) according to the admins' approval.

On average, about 21 people are present on the stages, who will speak in chronological order or according to the taste of the room manager.

Admins have the possibility to exercise their personal taste or so-called dictatorship in several situations:

1. Accepting or rejecting the audience's request to be on stage,
2. Accepting or rejecting the request of those present on the stage to speak on the stage,
3. Removing those present on the stage and removing people from the conversation and directing them to the listeners' section.

4. Findings

The examination of the club at different hours of the day and night shows that some rooms are held around the clock and with a population of less than 100 people with an entertaining identity (mafia game, creative and conversational games, memory game, poetry night, etc.). The audience is relatively constant and often with a background of face-to-face interaction, gather in these rooms.

The political and social Romas have the majority of general and purely virtual popularity, with an average of 531 people.

The three most popular rums are all about the political and controversial topic of the day with the number of 4017, 2386 and 2007 people.

There are three less popular rooms with 7 people (room game), 11 people (religious issues) and 25 people (poetry night), respectively. Religious room also have an average of 99 members. What is clear is that some rooms are actually virtual alternatives to other virtual platforms, like Skype, WhatsApp, or Skyroom has moved to ClubHouse; for example, some university classes, women's Quran interpretation sessions, online consultations, etc.

In 99.99 rooms, in the number of admins, in active participation and even among the listeners, the number of women is less than men, and only in rooms with the theme of love and feeling, this number is more than men.

According to different hours of the day that compared simultaneous rooms with different topics, the first choice of women, primarily romantic romances (freedom from failure experiences, successful life with spouse, childbirth strengthening love, etc.), and then the economic room (digital currency, digital marketing, etc.), next, the migration room (immigrant experiences, migration barriers, etc.) and then the social room (religious problems of society, women's legal inequalities, looking at woman in the labor market, etc.) and the last are the political rooms.

It is worth mentioning that some women, despite their constant presence in Club, only spend their time in friendly rooms (entertainment rooms) and their public participation in other rooms should be avoided.

Despite the newness of Club, the majority of Iranian women use a picture without a hijab in their profile, and this issue is more common in the entertainment room; showing they feel free here. Viewing the available pictures shows that even veiled woman (*Chadori*) does not want to use their face without makeup.

Most of the participants of women in stage are among the people who have just used the title of reporter or researcher in a certain field in their profile. So, it is concluded that the title of journalist is not a person's job and profession, and should be considered only as her interest.

The average presence of women in Club is about 28% and it shows the extension of the male environment in this space. Accordingly, with approximately 30% of female participants on the stage, this conclusion can be proven again.

By the way, there are exceptions of the presence of women, which are mentioned below:

1. A room entitled "Enemy of my Enemy is My Friend", all 4 admins are women. They deal with cultural issues with 72 people present. A gang title with a sensual background has caused men not to show much favor to this room, and contrary to common cases, this room has benefited from the participation of 30% men and 70% women instead of 30% women.

2. One room with the title "Election 1400 with Abbas Akhundi" (a politician) at suitable evening hours and 671 people present, shows the reformist image of the admins, but again, none of the 5 admins are women, and even more strangely, only 4% of the listeners are women; only one of them appeared on the stage, which shows that women are not interested in political topics in the first degree and reformist topics in the second degree.

3. A room entitled "If No Meant Yes, What Is the Duty?" with 53 people present, to express social and cultural issues, with two female administrators, only women are active, less favored by men because of the concept of love that brings to mind, and more than 70% of the audience and activists on the stage are women.

4. In another room, despite the non-emotional and completely legal title "The Protest Against the UN Women's Commission", the participation is weak, and only 37 people are present in the room, all 9 of admins are women, and this number is relatively large, and so it was expected such a way that other followers of the admins would welcome this room, but it can be concluded that there is some kind of reluctance to come in, maybe for its political or spiritless identity.

5. In one of the most controversial political dramas of the day with the title "Who Published the *Zarif* file"[1], despite the reception of 1457 people, which is considered a high number, there was only

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1. There was a several-hour interview between Saeed Leilaz and Mohammad Javad Zarif, the foreign minister of Iran at the time, a three-hour audio file of which was published for the first time on May 5, 2021 by Iran International Network, and it contained a conversation between the two people about Iran's foreign policy issues. This audio file named "Oral History of Iran" was prepared by the Center for Strategic Studies of the Presidency.

one woman on stage and the number of women in the audience was also only 5%, which is again a clear reason for the low presence of women in Club and the very different interest of the same few men towards political issues.

6. The presence of 73% of women in a room titled "Recitation of Holy Quran", which is managed continuously and at a specific time every day during the holy month of Ramadan by 5 gentlemen administrators, and in which women and men take turns reciting one page of the Quran, is very interesting. In another example in a room with the same title, 6 of the 8 people on the stage are women, which indicates the emergence or possibility of a new interest among women. The fact that in the presence of men, a woman with a pleasant voice gives a manifestation of female singing in a Quranic format with a profile of herself veilless, or semi-veilless, representing a religious act within a liberal framework, should be given more attention.

7. The highest participation rate of women with 85% as listeners and 83% as active in stage was seen in a room titled "Attachment and Dependence after Marriage", which is in consistent with women's desire to participate in positive love discussions. On the opposite side, in one room, which expresses the negative topics of love, with the title "Confabulate among Divorcees", despite having 75% of the administrative share of women, the participation is about 20%. It seems that the range of love topics that have a positive strain and are aimed at improving the individual's conditions, abstaining negative energy.

Due to the misperception of the word "follower" in Club, compared to Instagram, it is also common in Club space that having more followers will lead to future benefits, that's why there are frequent business rooms here to provide more listeners, for example called */followerbegir/* (in Persian). Whether in the future and according to the development of this space, the amount of followers has an effect on the effectiveness and influencing of people or not, it should be addressed in a separate research. But now, in the current atmosphere of Club, the admins are in a hidden competition, trying to attract more audience. In their rooms consequently have more influence on minds through the management of their rooms. These issues are followed through the selection of attractive names, the number of admins is more than usual for the presence of a larger number of their followers, or inviting well-known figures in their room, and even using famous names in the title of room. Currently, it can be said that the management of the most important flow-making rooms is done by managing the thoughts by 10 people.

By examining 100 random profiles with photos, the following information was obtained:

- 72% are without religious hijab (unusual makeup, inappropriate clothes, etc.),
- 5% of images wearing a top,
- 42% have showed only their face, and 58% have used their torso or full length in their profile,
- 9% of the images have worn Hijab completely (*Chador*),
- 14% said they liked poetry and 63% used poetic sentences,
- 19% presented themselves as reporter, 6% as psychologist and 7% as medical branches,
- 12% have mentioned being interested in sports in their profile,
- 56% have been written in English,
- 18% stated that they live outside of Iran and 15% stated that they live in Tehran,
- Only 3% have written their name in Persian.

The average number of followers is 203 and the average number of followers is 200.

Mrs. Azar Mansouri, one of the reformist activists, has the most followers, of course, with more than 12 hours of presence in Club, with more than 5100 followers. In her profile, a face with hijab and interested in politics and women affairs. Mrs. Sajdeh Arab Sorkhi is similar to Mrs. Mansouri both in the number of followers and in the picture with a hijab, and in her introduction, she has mentioned the title of reformist, journalist and member of the party. Another person with a large following of about 5100 people is Mrs. Elham Soltani, who is mentioned in her profile as the founder of *Iran Seo Association* and is also interested in swimming, playing the tambourine, and traveling.

Ms. Mojdeh Lavasani is one of the radio presenters and celebrities with *Chador* with more than 11,500 followers. Her activity in Club was limited and inconspicuous, seemingly she had just exploited her reputation in this new space.

5. Conclusion

With the beginning of modernism, women moved to the center of social thought. The woman was out of the second sex, and its issues were the attention of sociologists, philosophers and lawyers. Even anthropologists and archeologists discussed the status of women in ancient and primitive societies. In the second half of the 20th century, a new era of the system of women's issues was born in West, which revolved around this assumption: gender identity is a socio-historical construct, and even in modern society, patriarchal anti-woman stereotypes have been reproduced. Social values by being institutionalized through social institutions have led to the continuation of oppression and discrimination against women in history.

The emergence of the Internet and then social networks has provided the hope that apart from the institutionalized social structures, women

can recover themselves more easily in the virtual space. There are no institutionalized values or historical traditions in this space. Social supervision and controls are much less about women, and dating and social communication are much easier and less risky. Women can easily join several internet groups at the same time, follow their interests, learn, make connections, and increase their capabilities. There is an idea that the new social space will help rebuild the gender identity of men and women. In many other researches, it has been determined that the Internet has helped increase the awareness and empowerment of women. But will this development be extended to the field of politics? In other words, women become interested in politics through Internet-based social networks, and will the percentage of women's political participation increase? Or is it that women are inherently less interested in political matters, not that it is a historical-social matter?

Therefore, Clubhouse was chosen as a new social network tool. The special features of this tool helped to evaluate women's political action as a quasi-laboratory environment. In a targeted way, the behavior of women in this network was observed and evaluated before and during an important national political event, namely the 1400 presidential election. The goal was to analyze and compare women's political actions in normal conditions (before the elections) and during the political inflammatory period (advertising and voting days). Interestingly, in both cases, no significant difference was observed. And overall, women showed less interest in following and participating in clubhouse rooms centered around a political issue.

The results of this research show that the feminist hypothesis is rejected. They claimed that male structures in traditional and modern societies have caused women to be deprived of many of their rights, and their capabilities have been suppressed. Among them, they can be successful in politics if men do not make it their exclusive domain. There is this general claim that there is no genetic-inherent interest or ability, and everything is constructed historically-socially. At least in this research, it became clear that women are inherently less interested in politics, even if there is space for their political action.

Conflict of interest
The authors declared no conflicts of interest.

Authors' contributions
All authors contributed to the original idea, study design.

Ethical considerations
The authors have completely considered ethical issues, including informed consent, plagiarism, data fabrication, misconduct, and/or falsification, double publication and/or redundancy, submission, etc.

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