PARAMETERS AFFECTING PRESENCE OF WOMEN POLITICAL ELITES IN IRANIAN PARLIAMENT[1]

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ABSTRACT

The current study aims at investigating the parameters that affected the presence of women political elites during period from the first to tenth parliamentary terms of the Islamic Consultative Assembly of Iran. This study's method is a combination of quantitative and qualitative methods so that, with regard to the qualitative aspect, the necessary resources were collected through library, document analysis, and interview methods, and with regard to the quantitative aspect, demographic and statistical data of women members of the first to the tenth parliamentary terms were separately investigated and analyzed using various diagrams. Then, for a better comparison and analysis, we made data of, and coded, all of these parameters using the quantitative statistical method, and showed the frequency and percentage in form of charts using Excel software. The conceptual model of this study is based on Parsons' Value System Theory. The findings indicate that relational positional factors and circumstances (such as age, gender, class, birthplace, etc.) and acquisitive ones (such as education, job position, political orientation and party, etc.), as well as the way these factors influenced, based on value parameters of wealth, power, influence, and commitment, influenced women representatives' presence in ten terms of the Islamic Consultative Assembly of Iran quantitatively and qualitatively so the factor of class and family base (among the relational factors and circumstances) and the factor of job position (among the acquisitive factors) are the most important ones due to their relation with all four important value parameters (i.e. wealth, power, influence, and commitment).

Keywords: women, parliamentarians, Islamic Consultative Assembly of Iran

INTRODUCTION

The concept of the term 'elites' has long been the center of attention by numerous scholars and philosophers, leading to the emergence of a series of theories under the rubric of 'elitism'. The term 'elite' is used to point to, and name, the superior social groups that have a special position and status. The term 'elites' has two general meanings: 1. a group of people who are actually located at the top positions and layers of the society and lead the other groups, and 2. a group of people or individuals who are placed in an elite position, based on special gifts and blessings, with regard to those who lack them (Ansari, 2007: 17-18). The elites are people and groups who, as the result of the power they acquire and the influence they have or through

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[1] This article is an excerpt from Ms. Heidari's dissertation for her PhD degree in the Political Studies of Islamic Revolution from Shahed University, Tehran, Iran.

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their decisions or by their ideas and feelings or the excitements they create, influence the historical action of a society (Renzulli, 2003: 184). Particularly, the political elite is defined as a person who investigates the political phenomena at two domestic and international levels, and predicts, with a futuristic view, the political incidents and presents, at the highest intended level, a method for the intelligent management of events in order to improve the human living; in other words, someone who has a share, directly or indirectly, in the political equations in the current political affairs (Ansari, 2007: 69-112; Shafi'inia et al., 2012: 49).

Therefore, the question that the current study seeks to answer is: what are the parameters influencing the rate and modality of the presence of women political elites in the first to tenth terms of Iranian parliament? To answer this question, various statistical parameters are shown in terms of age, education, field of study, the university where they studies, birthplace, family's class base, official position, political orientation and organization, electoral district, committee membership and position, history of representation, membership and position in parliamentary groups, etc. Then, for the purpose of a better comparison and analysis, we generated data and coded all of these parameters using the statistical quantitative method and showed their frequency and percentage in charts. The conceptual model of this study is based on Parsons' Value System Theory. It should be noted, with regard to the charts, that there are a total number of 95 women representatives in the parliament without subtracting the history of representation. However, their number after the subtraction of representation history, and per their names, is 65. The method of analysis of various parameters is so that for the analysis of age factor, the deputies' ages at the time of their entrance to the parliament after elections are mentioned. As for education factor, we mention the education, field of study, and the university where they studied based on their latest academic degree for entrance to the parliament. For example, if the deputies' last degree is masters, their previous academic degree, namely bachelor's is not mentioned for the purpose of brevity and, in case of necessity, for better comparison. The class and family base parameter is also evaluated based on the occupations of father and spouse at the time of entrance to the parliament, so it is known whether there is a rotation of political elites (or the course of political movement) among different classes. Furthermore, the occupational position of the deputies themselves is investigated in this regard based on their latest official position at the time of entrance to the parliament so that comparison and analysis can be done regarding the qualities that women parliamentary elites had for entering the parliament.

The political tendency and organization factor is also explored based on their latest tendency at the time of entrance to the parliament, which is itself indicative of the level of women's presence and position in political and party sphere as well as their approach towards politics from the reformist or principlist, and the moderate or independent aspects. In this study, for the purpose of brevity, the electoral district parameter is explored based on province in order to evaluate which provinces have a stronger supportive approach towards the presence of women in parliament and politics. The parameter of the history of representation in each term indicates that the women who entered the parliament belong to which class more. In fact, the study of these parameters, in addition to familiarizing us with the structural conditions of political and parliamentary system of the Islamic Republic of Iran and the position of women and the elites in the field of politics and management, it can prepare the grounds for the

growth and flourishing of the society, especially women, through strengthening the advantages and fixing the flaws and shortcomings.

a) Theoretical Framework and Foundations

1- Definition of Concepts:

Islamic Consultative Assembly of Iran: It is the main pillar of legislative institution in Iran that was established in May 28, 1980, and is composed of representatives elected by the people. In the Constitutional Decree, the Iranian parliament was mentioned both as the Holy National Consultative Assembly and as the Islamic Consultative Assembly. In the constitution adopted following the Constitutionalist Revolution of Iran, as well as the constitution of the Islamic Republic of Iran before its revision, the name of this institution was the National Consultative Assembly. In other words, according to Article 62 of the Constitution of the Islamic Republic of Iran, the Islamic Consultative Assembly comprises of the representatives of the nation who are elected directly and by secret ballot. The representation term in this assembly is four years and the election of each term must be held before the conclusion of the previous one in a way that the country would not be without an assembly at any time (Article 63). The number of representatives is 270 that, since 1989's referendum, can be increased by a maximum number of 20 every ten years considering the human, political, geographical and similar factors (Article 64, Habibnejad, 2007: 111-133).

2- Theoretical Foundations of Women's Political Role in the Framework of Parson's Structural Functionalism:

The structural functionalism theory is one of the foremost theories after the emergence of sociology. This theory distinguishes the classical era of sociology from the modern era and is mainly derived from a general orientation towards the functionalist analysis in the 19th century. The structural functionalism exploits an approach that considers the society to be a system of interrelated components forming different structures and each having a special function in the system as a whole. The structural functionalism roots back in the works of Comte, Spencer, and Durkheim, and their attachment to the organism, social needs, structures, and functions. Parsons (1902-1979), inspired by Durkheim's thoughts, focused more on the analysis of social system. Parsons' share in the formation of structural functionalism is higher than the others (Ritzer, 2003: 23).

In defining culture, Parsons' emphasis is on all of the mechanisms by which values and norms are internalized. Culture is the very meaningful symbolic system that forms both human's action as well as his action's results. In the cybernetics hierarchy, culture is a fluid phenomenon that influences other systems and microsystems because wherever action exists, actor's orientation towards moral order, which is internalized, also exists (Ritzer, 2003, 110). According to Parsons, within the social system, the adaption section uses money as the mediator of exchange with other three sections. The goal attainment section uses power that is the capacity of inducting compatibility as the main mediator of exchange. The integration section of a social system relies on influence that is the capacity of stimulation and encouragement. And the latency section uses commitment that is apparently the capacity of loyalty and honesty (Turner, 1998: 34).

According to Parsons, power also plays the role of money in the microsystem of politics and government form. In his view, power is the possibility of obliging agents in a society to do an action in the framework of collective goals in a way that the collective resources of the society can be exploited in line with the preplanned objectives. The concept of power is totally different from that of authority. In Parsons' point of view, authority means having certain stands by the aid of which power is aggregated. The one who has a position of authority obtains a power that can be taken and run. The authority cannot be run and circulated by itself but it's an institutionalized code that assigns rights and options of the participators in the system of power. On the other hand, in Parsons' view, power is not stable and firm but is an exchange tool that, like money, has a symbolic value with a code specific to it and derived from government that can be run in the field of exchange between the microsystems (Tavassoli, 2008: 248-249).

In Parsons' point of view, influence is the capability to attract satisfaction and confirmation or a feeling of loyalty through stimulation and encouragement. The difference between influence and power is that influence is not a form of obligation and it does not consider any kind of resort to force acceptable. Influence is almost a prestige factor and it is also connected to its ability to provide solidarity that can be increased or decreased like money and power based on its exploitation by people or groups who gain it. And it is the last mediator in commitment to values and norms, and it is through commitments that the components constituting culture are transferred to social reality and enter the exchange system (Tavassoli, 2008: 248-249)

In Parson's view, a society undergoing evolution must move from an assigned system to an achievement one. In order to manage the more scattered microsystems, a wider range of skills and capabilities are needed. People's generalized capabilities should also be freed from assigned constrains so the society could exploit these capabilities. That is, the groups previously deprived of participating in the system should be released from this deprivation and turned into complete members of their society. By increasingly distinguishing between social structures and functions, the value system of the society also change drastically. However, since the new system is more varied, covering all of it is also more difficult for the value and cultural system. The process of value generalization also faces resistance by the groups that are attached to their confined value systems (Ritzer, 2010: 143).

b) Theoretical Framework of the Study:

The model used in this study is the Value System Theory that was derived from Parsons' theoretical model. Parson's theoretical discussions include the conscious and voluntary action of the actor (women representatives), not in the form of definite freedom but in the framework of cultural values and norms directing the decisions, as well as the situational conditions per gender, age, background, environment, and the assigned (relational) and acquired attributes. Regarding the devices and facilities of woman representative in different areas of the parliament (as a result of power, commitment, wealth, influence, etc.), they enter this field. In the current study, the quantitative parameters and the descriptive statistics of women representatives are investigated in form of tables, and the effectiveness each parameter intended by Parsons (the effects of relational and acquired factors) are clearly shown.
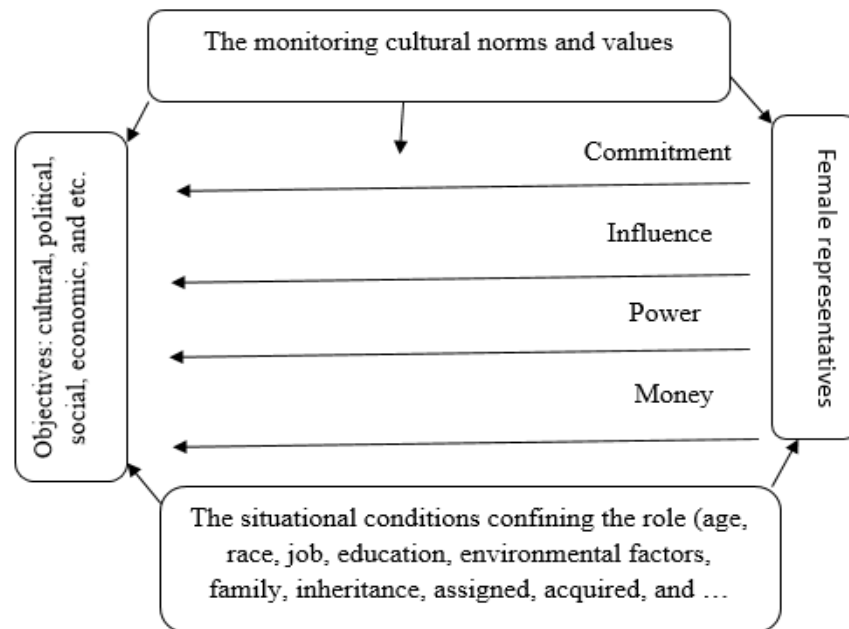
Figure 1: The conscious act of women representatives based on Parsons' theoretical model
Source: Authors (based on Parsons' theoretical model).

Parameters Influencing the Rate and Modality of Women Political Elites' Presence in First to Tenth Terms of the Parliament:

Women's activity in political fields is one of the criteria of political development of every society. Women's presence in legislation leads to the creation of positive attitudes in the field of law-making about women-related issues because women representatives, through their precise awareness of their problems and concerns, and first-hand experience about these problems, can reflect the inner intentions and expectations of this group of people more than anybody else (Pishgahi-fard, 2014: 19). Entrance of elite women to the legislature (becoming a member of parliament) and especially attracting people's votes require particular qualities and characteristics for serving. Among these factors, the following have influenced the quality of women's presence in the first to tenth terms of Islamic Consultative Assembly of Iran: wealth, power, influence, commitment, or in other words, assigned factors (age, gender, class, birthplace, etc.), acquired factors (education, position, political orientation and party, etc.), as well as values and beliefs, and other limiting environmental and situational attributes. The current study has investigated all factors influencing the quality of women's presence in the Iranian parliament. The study's findings can be used for better planning and increasing the seats allocated to women in the future, and also, better recognition of the quality of their presence in different terms.

a) Total Descriptive and Statistical Attributes of Women Representatives in Ten Terms of the Parliament:

In the following table, it is shown that in ten terms of the Islamic Consultative Assembly from 1980 to 2016, a total number of 2893 representatives have entered the parliament, among which 95 have been women. Also, the highest number of women representatives that entered

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the parliament in its tenth term (the Reformist and moderate parties) has been 17 persons. In the fifth (Reformist), sixth (Reformist), and seventh (Principlist) terms, the parliament had 14, 13, and 13 women representatives respectively, ranking second, third, and fourth after the tenth term. The lowest number of women representatives belonged to the first, second, and third terms with only four representatives who entered from Tehran's electoral district (the same women with the history of representation), who were reelected (Koulaee et al., 2018; Razavi al-Hashem, 2016: 11).

Table 1: Rate of women representatives' presence in different terms of the Islamic Consultative Assembly

Parliamentary term	Opening and closing	Total number of representatives	Number of women representatives
First	28.05.1980 – 27.05.1984	327	4
Second	28.05.1984 – 27.05.1988	277	4
Third	28.05.1988 – 27.05.1992	278	4
Fourth	28.05.1992 – 26.05.1996	276	9
Fifth	27.05.1996 – 26.05.2000	276	14
Sixth	27.05.2000 – 26.05.2004	297	13
Seventh	27.05.2004 – 26.05.2008	291	13
Eighth	27.05.2008 – 26.05.2012	291	8
Ninth	27.05.2012 – 26.05.2016	290	9
Tenth	27.05.2016 – 26.05.2010	290	17

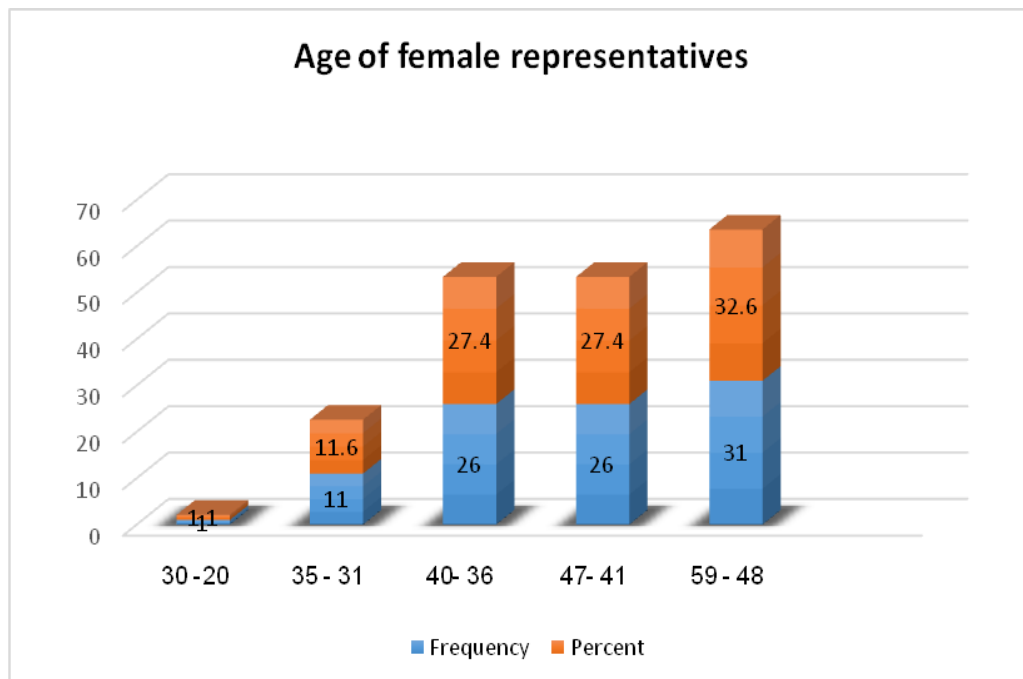Source: State Elections Headquarters, 2017
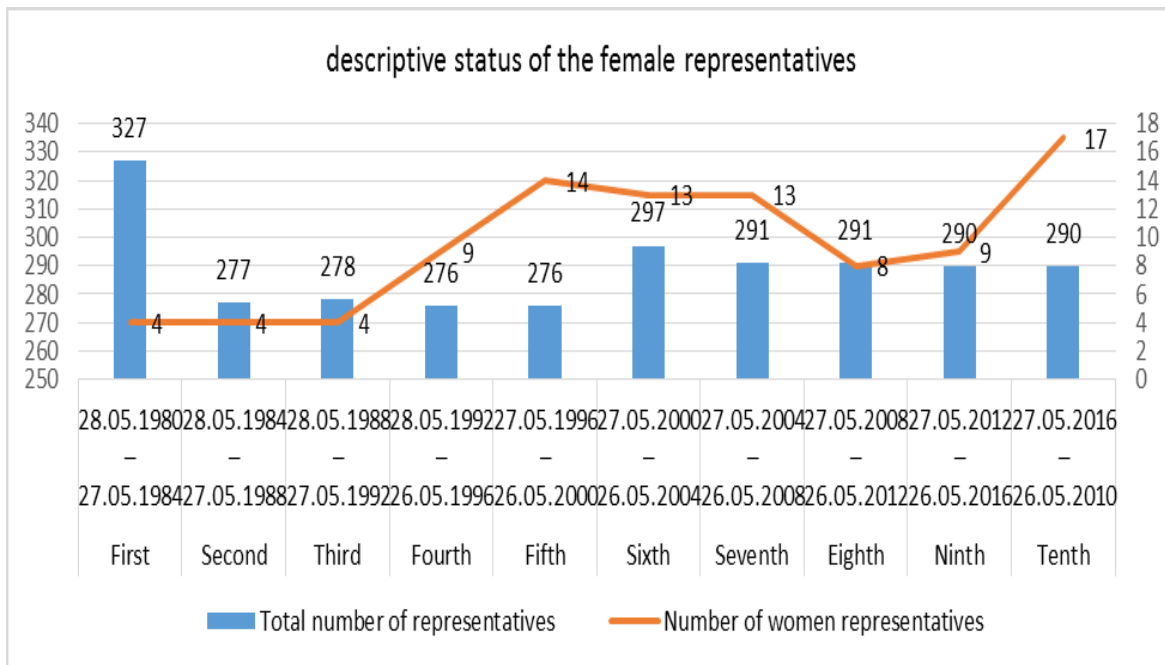
Chart 1: Comparison between numbers of women representatives in ten terms of the Islamic Consultative Assembly
Source: Authors (based on the data obtained from the State Elections Headquarter).

b) Chart of Statistical Analysis of Women Representatives in Ten Terms of Parliament[2]

1- Age Chart:

The following chart shows, with respect to the age ranking of the representatives in ten terms of the parliament, that from among 95 women representatives, the highest frequency belongs to the 48-59 age group, which is 32.6%, and the lowest frequency belongs to the 20-30 age group, which is 1.1%. The results are indicative of the influence of a specific age variable (being middle-aged) and not enough support from the younger generation for the entrance of women representatives to the parliament (Islamic Consultative Assembly Research Center).

Chart 2: Comparison between age statuses of women representatives in ten terms of the Islamic Consultative Assembly

Source: Authors (based on the data obtained from the Islamic Consultative Assembly Research Center)

The Islamic Consultative Assembly, the names of the representatives (2007, 2008).

2- Education:

As seen in the following chart regarding the academic degree of the parliament members during its ten terms, the findings indicate that among the total of 95 women representatives, the highest academic degrees were Master's and Ph.D. constituting 35.8% of the degrees, and the lowest degrees were diploma and associate degree constituting 3%.

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[2] Pattern of tables and the way of naming charts adapted from Shaji'i, Zahra (1996), the role of representatives in the parliaments of Constitution Era.
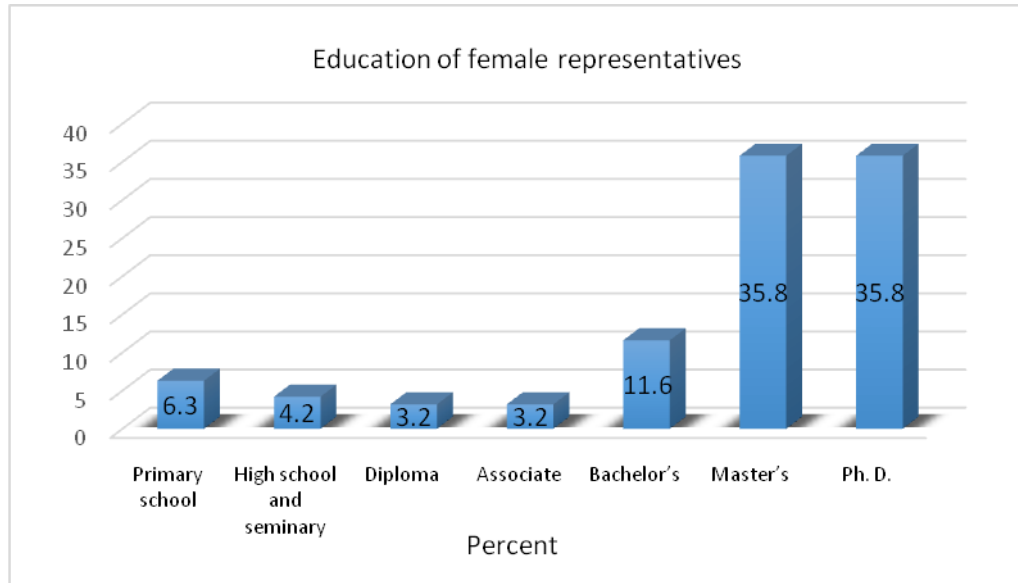
Chart 3: Comparison between education statuses of women representatives3

Source: The Islamic Consultative Assembly, Introduction of the representatives (1978)
Office of Advertising and Publications (1995).

2-1- Type of the University of Women Representatives:

In the following chart, the type of the university where women representatives studied is investigated. The findings indicate that among 95 women representatives who have entered the parliament, based on their own expressions, the highest frequency belongs to those who studied in state universities, with 45.3%, and the lowest one belongs to the Islamic seminary schools, with 3.2%.
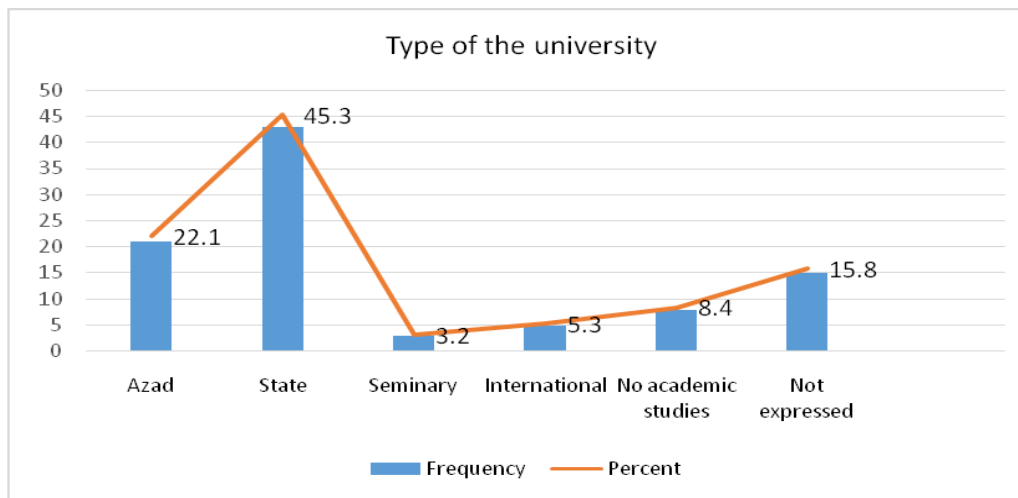
Chart 3-1: Comparison between the types of universities where women representatives studied, in ten terms of the parliament
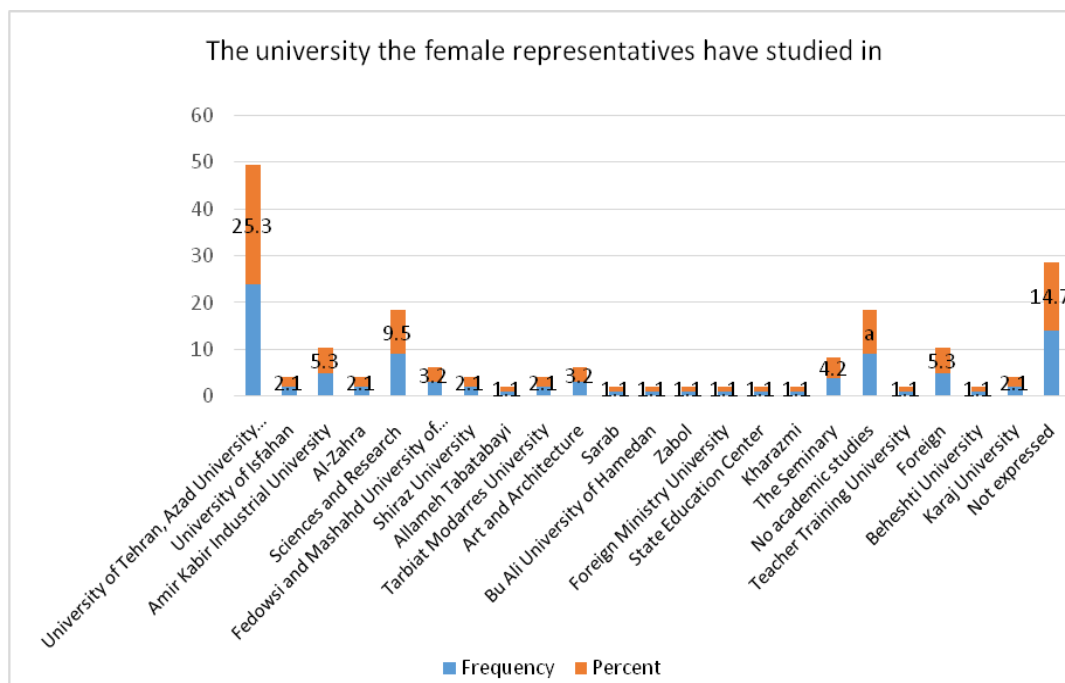
Source: Authors (based on the data obtained from the interviews with women representatives)[4]

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[3] Source: Authors (based on the data of the Parliament's Research Center), a set of books introducing the parliament's members separated in terms of various representativeness periods.

2-2- University Where Women Representatives Studied:

In the following chart, the universities where women representatives have studied are shown. According to the findings, among 95 women representatives who have entered the parliament, the highest frequency belonged to the University of Tehran (state, Azad, Medical University), with 25.3%. Second is the Research and Science University with 9.5%, and the other universities have the lowest frequencies with close ratios.

The university the female representatives have studied in

Chart 3-2: Comparison between the universities where women representatives studied, in ten terms of the parliament

Source: Authors (based on the data obtained from the interviews with women representatives) and Nazari, 2016.

2-3- Women Representatives' Field of Study:

In the following chart, women representatives' majors are shown. The findings indicate that among 95 women representatives who have entered the parliament, the highest frequency of majors belongs to Medicine and related fields, with 13.7%, and the lowest frequency belongs to the English Language and Mathematics, at 1.1%.

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[4] Nazari, 1395. Interviews with Dr. Laleh Eftekhari, Sakineh Omrani, Akhtar Derakhshandeh, Fatemeh Rahbar, Monireh Nobakht, Fatemeh Ajourlou, Fatemeh Alia, Halima A'ali, Akram Musavari Manesh, Elaheh Koolai, Faezeh Hashemi Rafsanjani, Effat Shariati Kouhbanani, Hamideh Adalat, Marzieh Sedighi, Ateqeh Rajai, Gohar al-Shariah Dastgheib performed by Zahra Heidari in Fall 2018.
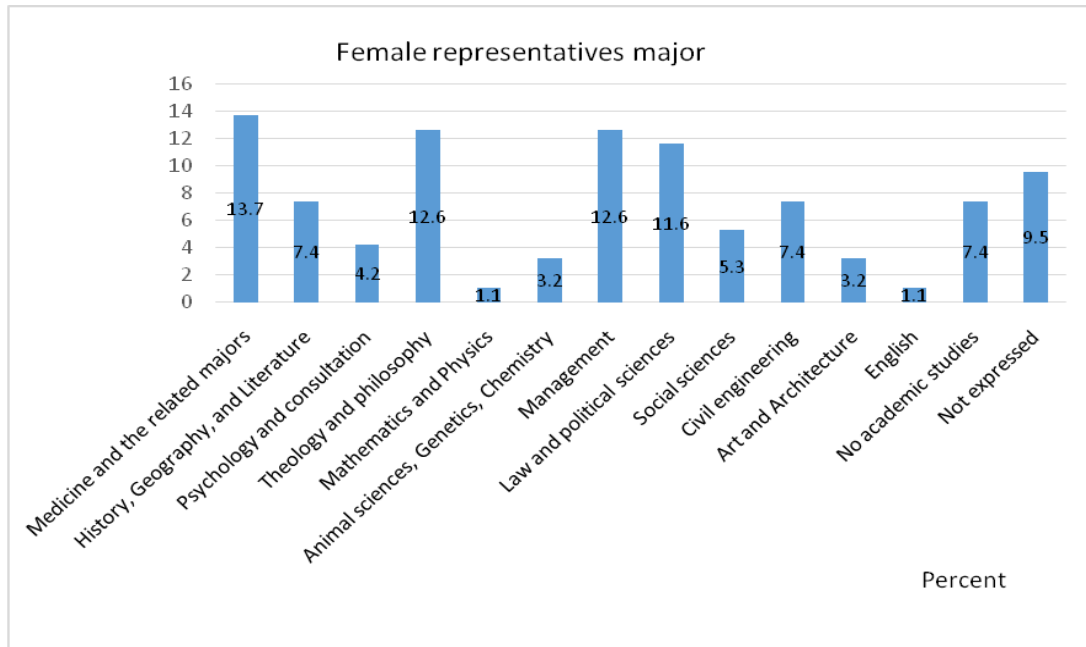
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Female representatives major

Chart 3-3: Comparison between women representatives' fields of study in ten terms of the parliament

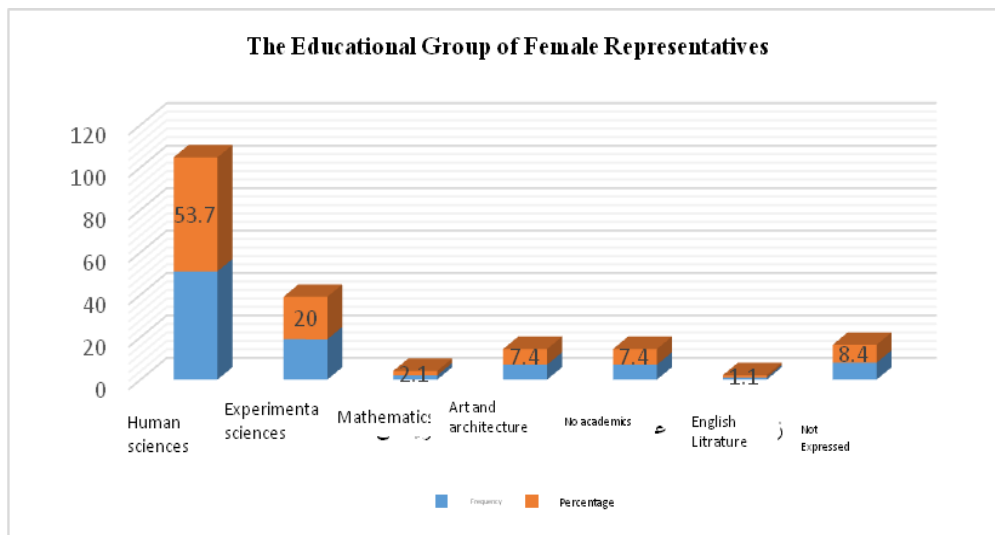Source: Authors. (based on the data obtained from the Islamic Consultative Assembly Research Center)[5]

The Islamic Consultative Assembly, Introduction of the representatives (2000, 2008).

2-4- Educational Group of Women Representatives:

In the following chart, the educational group of women representatives who have entered the parliament is presented. The findings indicate that among 95 women representatives, the highest frequency of educational groups belongs to Humanities group with 53.7%, which constitutes more than a half of the representatives. Second to it is Experimental Sciences group with 20%, and the lowest frequency belongs to the English Language, with 1.1%.

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[5] Other sources used:
- Nazari, Manochehr (2016), *Zanan dar Arseye Qanoongozariye Iran (1906-2016 h.s.),* Tehran: Kavir Pub.
- Ibid (2016), *Rejal va Maqamate Nezame Taqniniye Jomhuriye Eslamiye Iran (Majles va Shoraye Negahban, 1980-2016),* Tehran: Ketabkhaneye Majlese Shuraye Eslami.
- A set of books introducing members of parliament in different periods of representativeness, the publication of Parliament Library.

The Educational Group of Female Representatives

Chart 3-4: Comparison between educational groups of women representatives in ten terms of the parliament

Sources: Authors. Research Center of the Islamic Consultative Assembly.

The Islamic Consultative Assembly, Introduction of the representatives (2007, 2011).

3- Electoral District:

In the following chart, the electoral district of all of the representatives who have entered the parliament is provided per province. The results indicate that among the total of 95 women representatives, the highest frequency of electoral district belongs to Tehran Province with 55.8%. In fact, more than a half of the women entering the parliament have been elected in Tehran's electoral district. The lowest frequencies belonged to Fars, Sistan and Baluchestan, Qazvin, Zanjan, Rasht, Markazi, and Chahar Mahal and Bakhtiari, respectively, with 1 person elected from each province equally, constituting 1.1% of women representatives.


Electoral District   Percent
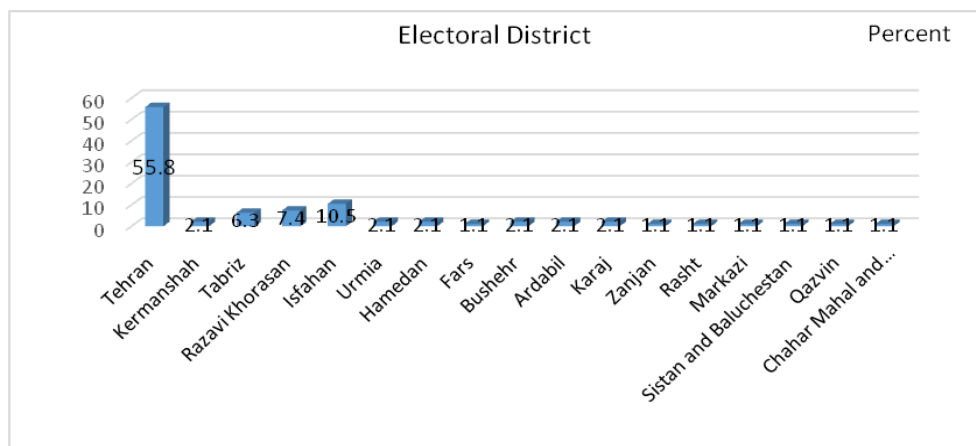
Chart 4: Comparison of electoral districts of women representative in ten terms of the Parliament

Source: Authors (based on the data obtained from the Islamic Consultative Assembly Research Center)

Office of Advertising and Publications (2004).

4- Social Class Based on Father's Job:

In the following chart, in order to make it clear that the women who have entered the parliament in ten terms belong to which class, and to investigate whether women political elites' circulation in the parliament also includes women from other classes and familial-social backgrounds, and how the class variety is in the Islamic Republic of Iran's parliament is, the occupations of women representatives' fathers and the spouses are evaluated separately in two tables. In order to do so and for the sake of brevity, fathers' jobs are mentioned in six categories: Businessmen and those working in the market, lower class (farmer), top-level political and government figures (parliament, ministry, presidency, etc.), specialized occupations (medical, lawyer, notary), government employee (teacher, military, employee of the bank, railroad, natural resources, etc.), self-employed (architect, artist, painter, etc.), owner and capitalist. The findings indicate that among 95 representatives, the highest frequency belongs to the middle class with market-related jobs, constituting up to 20 people and the percentage of 21.11. The lowest frequency belongs to the owner and capitalist class with 3 people and the percentage of 3.2.
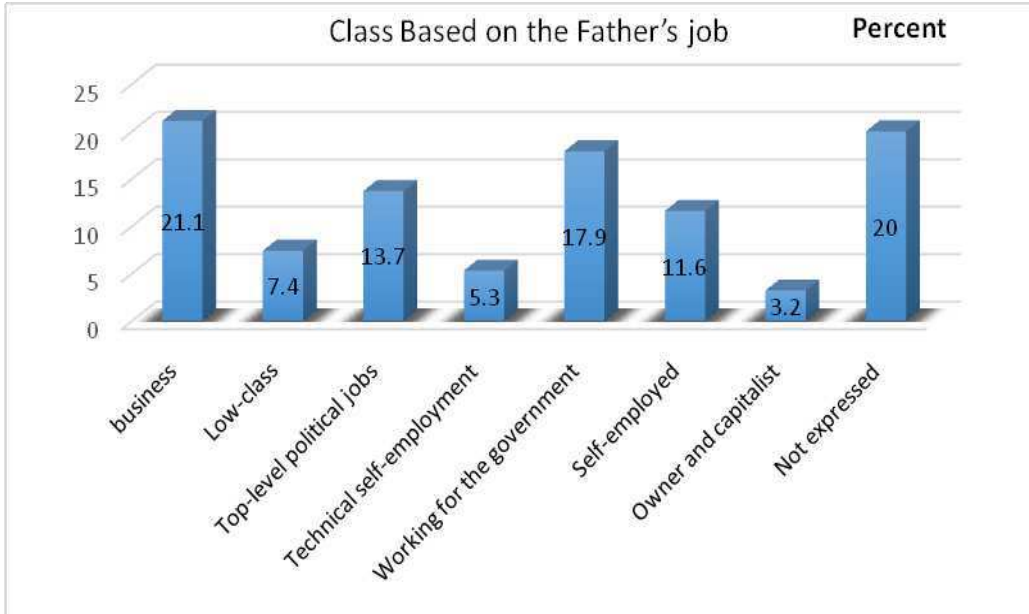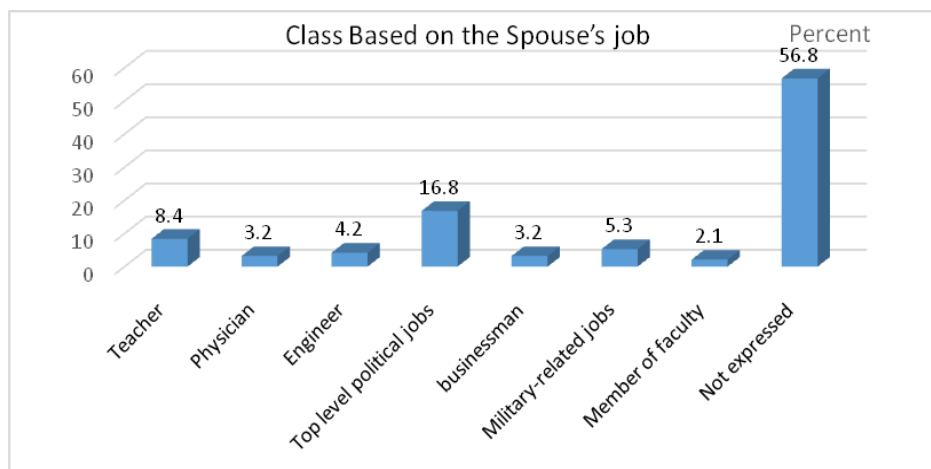

Chart 5: Comparison of social classes based on father's job in ten terms of the parliament
Source: Authors (based on the data obtained from books introducing the representatives in different terms of the parliament).

5- Class Based on Spouse's Job:

In the following chart, for investigation of women representatives' family class, in addition to father's job, the spouse's job must also be considered. The findings indicate that the highest frequency belongs to the top-level political occupations with 16 people and16.8%, and the lowest frequency belongs to the member of faculty with 2.1%.

Chart 6: Comparison of the jobs of the spouses of women representatives in ten terms of the parliament
Source: Authors (based on the data obtained from books introducing the representatives in different terms of parliament) and Nazari, 2016.

6- Job Position of Women Representatives:

In the following chart, the position of women representatives is shown. The findings indicate that among 95 women representatives who have entered the parliament, the highest frequency of positions belongs to top-level political and government occupations (advisor to the president, vice president, etc.), with 26 people and percentage of 27.4%. The lowest frequency belongs to the military and presidency jobs (governor, president of companies and offices, etc.) with a ratio of 4.2%.
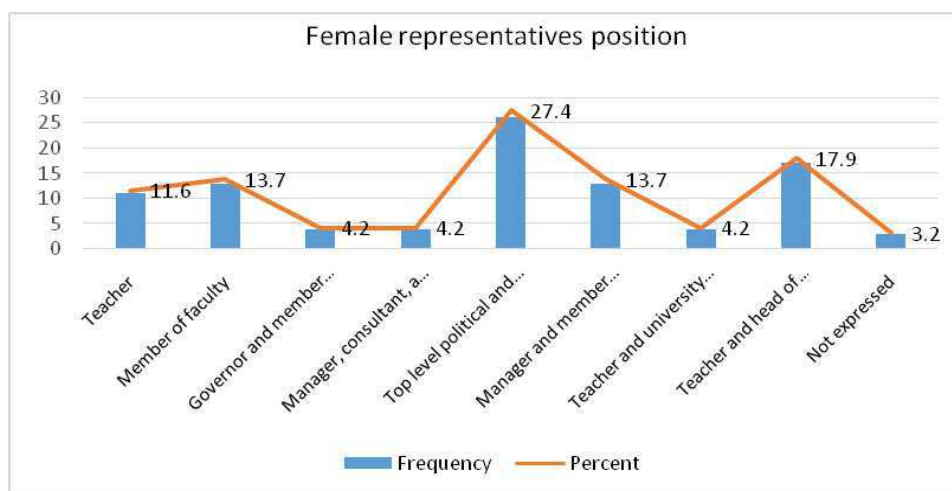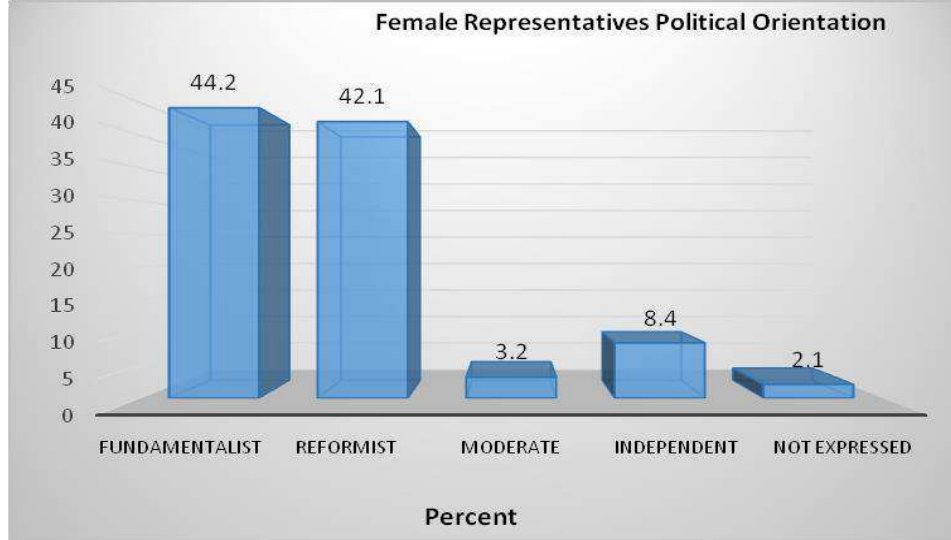

Chart 7: Comparison of the job positions of women representatives in ten term of the parliament
Source: Authors (based on the Assembly's Research Center) and Nazari, 2016.[6] Office of Advertising and Publications (2000).

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[6] The other sources used: Interviews with a number of women members of the parliament.

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7- Political Orientation of Women Representatives:

In the following chart, the political orientation of women representatives is shown. The findings indicate that among 95 women representatives who have entered the parliament, the highest frequency of political orientation belongs to the Principlist (fundamentalist) orientation with 44.2%. Second to it is the Reformist orientation with 42.1% and the lowest frequency belongs to the Moderate orientation with 3.2%.

Chart 8: Comparison of the political orientations of women representatives in ten terms of the parliament
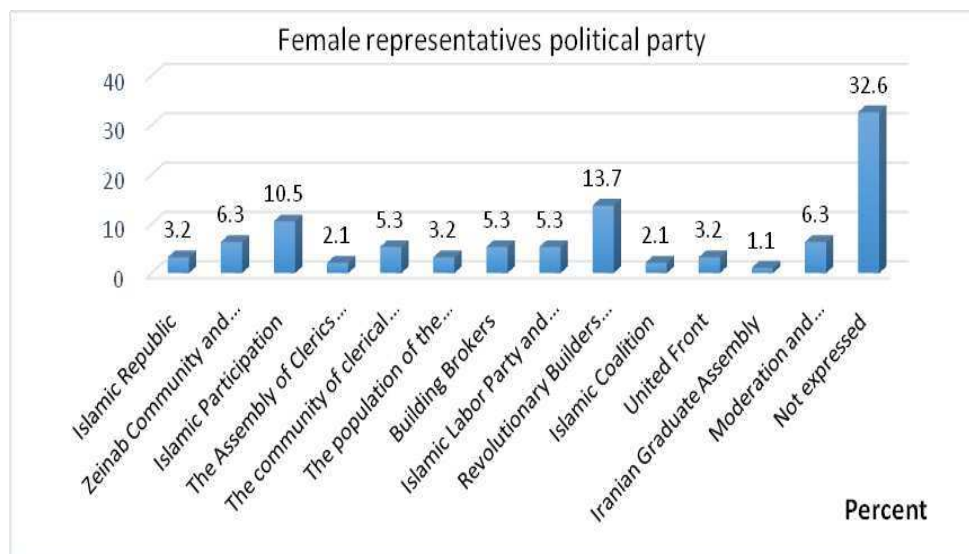Source: Authors (based on the data obtained from the interviews with women representatives) and Nazari, 2016.

8- Political Party of Women Representatives:

In the following chart, the political party of women representatives is shown. The findings indicate that among 95 women representatives who have entered the parliament, the highest frequency of political parties belongs to the Revolutionary Builders Front and the Followers of Imam and Leadership, with 13 people and a ratio of 13.7%. Second to it is the Islamic Iran Participation Front with 10 persons and a ratio of 10.5%. The lowest frequency belongs to the Assembly of Iranian Students with a ratio of 1.1%.

- A set of books introducing members of parliament in different periods of representation, the publication of Parliament Library.
- Office of Advertising and Publications, a set of books Islamic Consultative Assembly Workbook in different periods of representativeness, the publication of Parliament Library.
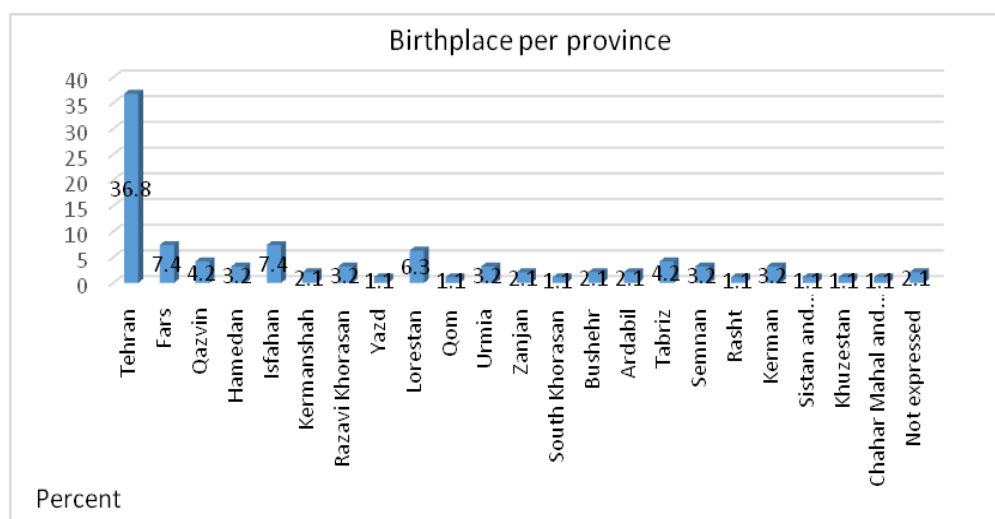
Chart 9: Comparison of women representatives based on political organization and party in ten terms of the parliament
Source: Authors (based on the data obtained from the interviews with women representatives) and Nazari, 2016.

9- Birthplace of Women Representatives per Province:

In the following chart, the birthplace of women representatives per province is shown. The findings indicate that among 95 women representatives who have entered the parliament, the highest frequency of birthplace per province belongs to Tehran Province with 36.8%. Second to it are Fars and Isfahan provinces with each constituting 7.4% of women representatives, and Lorestan with a ratio of 3%. Other provinces constitute a low percentage with close ratios.

Chart 10: Comparison of women representatives based on their birthplaces in ten terms of the parliament.
Source: Office of Advertising and Publications (2006).
Source: Authors (based on the data obtained from the Islamic Consultative Assembly Research Center)

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10- Women Representatives' Parliament Membership Background:

In the following chart, the parliament membership background of women representatives during the ten terms is provided. The findings indicate that among 95 women representatives, the highest frequency belongs to single-term with 73.8%, and the lowest frequency belongs to four terms with 4.6%. Meanwhile, none of women representatives have been elected more than four terms.
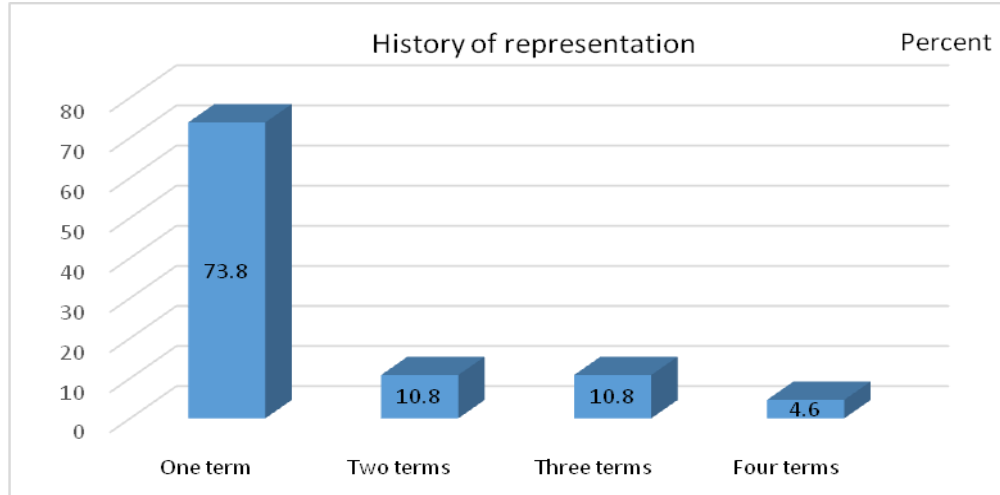

Chart 11: Comparison of women representatives based on the history of their membership in ten terms of the parliament

Source: Authors (based on the data obtained from the Islamic Consultative Assembly Research Center)

Office of Advertising and Publications (2009).

Table 2: The factors and parameters influencing the rate and modality of women's presence in ten terms of the parliament

Effective factors	Influential parameters	Highest frequency	How parameters influence
Assigned	Age	48-59	Leading to social influence
	Birthplace	Tehran	Leading to democratic influence
	Class based on father's job	Business and top level political jobs with a close ratio	Influence, power, money, commitment
	Class based on spouse's job	Top level political jobs	Influence, power, money, commitment
Acquired	Education	Master's and Ph. D. with a close ratio	Scientific power and influence
	Educational group	Human sciences	Scientific power and influence
	Field of study	Medicine and related majors	Scientific power and influence

Type of university	State	Scientific power and influence
Name of university	Tehran University	Scientific power and influence
Political orientation	Principlist and reformist with a close ratio	Political power and influence
Political party and organization	The Revolutionary Builders Front, Followers of Imam Khomeini's Leadership, and the Participation Party with a close ratio	Political power and influence
History of parliamentary representation	One term	Scientific power and influence
Women representatives' position	Top level political and governmental occupations	Commitment, influence, power, money
Electoral district	Tehran	Democratic influence

CONCLUSION:

The findings of this study with respect to the factors influencing the rate and modality of women political elites' presence in ten terms of the Islamic Consultative Assembly of Iran indicate that among the total number of representatives in ten terms of the Assembly, which has been 2893, 95 have been women, which is a very low percentage of the total number. In terms of the statistical charts investigating the age variable among women representatives in ten terms, it is indicated that the highest frequency belongs to the 48-59 age group, and the lowest frequency belongs to the under-31 age group. This is a gap which is why most of our political elites belong to the middle-aged group. As far as education is concerned, Master's and Ph.D. have equally the highest frequency, which is indicative of the increase in academic education of women representatives since the mid-point of the Assembly's lifetime so far.

Investigating the type of the university where women representatives in ten terms of the parliament studied, state universities have the highest frequency and second to it is the Azad University that has a high percentage. The most frequent universities are also the University of University, Azad University (Tehran Branch), and Tehran University of Medical Sciences followed by Azad University (Sciences and Research Branch). In terms of the field of study, the highest frequency belongs to Medicine, Management, and Theology, while Philosophy, Law, and Political science are placed after them. Investigating the educational group, more than a half of the representatives studied in the Humanities group with Experimental Sciences as second to it. This fact is indicative of the relation between the field of study and the MPs' role in the parliament, and the position of political decision-making in terms of acquaintance with politics and power. Investigating the electoral district in the ten terms, Tehran district has the highest percentage as more than a half of the representatives belong to this province, followed by Isfahan, Mashhad, and Tabriz that occupy the middle ranks. It also indicates that in ten terms of the parliament, Tehran still occupies the first rank in terms of the highest number of women representatives compared to the other provinces. Other provinces have shown very

tiny changes in terms of women's presence in the parliament. Regarding the family class based on father's job, the results indicate that the highest frequency of father's job belongs to business and market-related jobs, employees of government, and top level governmental positions. This puts a higher pressure on the lower-class women to play their roles in management and political fields and show their talents. Investigating the class per spouse's job indicated that the highest frequency belongs to top level political occupations, which shows the special position of women representatives for presence in the political field.

As far as women representatives' positions are concerned, the highest frequency belongs to the top level political and governmental occupations, followed by teaching and member of faculty. It shows that the representatives themselves have relatively high positions in the society pre-representation, which has created opportunities both for them and for the society, building upon their proper managerial decision-making. Regarding political orientation, the most frequent orientation is the Principlism (fundamentalism), and second to it is Reformism, with very close percentages. This is indicative of the effects of the two Principlist and Reformist parties on the rate of women representatives' presence and political behavior. In terms of political organization and party, the highest frequency belongs to the Revolutionary Builders Front and the Followers of Imam and Leadership, and second to it is the Islamic Iran Participation Front. However, it should be noted that since the victory of the revolution (especially since the era of President Hashemi Rafsanjani), the orientation of most representatives has been in line with the serving president. That is why the orientation of most women representatives has varied in each term. Regarding birthplace, the highest frequency belongs to Tehran, followed by Fars, Isfahan, and Lorestan, with a significant difference. Regarding the representation history, the highest frequency belongs to the single-term. It should be noted that none of women representatives have served more than four terms. Overall, regarding the hypothesis of the conscious action of women representatives based on Parsons' theoretical model, it is shown in the theoretical framework of this study that how, in the framework of monitoring cultural values and norms, the rate and modality of women representatives' presence in the parliament are influenced by the assigned situational factors and characteristics (age, birthplace, and class) and the acquired ones (age, occupation, education, and political parties) and the four value parameters (money, power, influence, and commitment). In conclusion, women representatives' family-based class and position is the most important factor among the assigned situational factors and attributes, while their position is foremost among the acquired ones. This is due to both factors' relationship with all four important value parameters, namely wealth, power, influence, and commitment.

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