Ramifications Of Iranian Women Immigrants In Framework Of Multinationality

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ABSTRACT

This research investigates the multifaceted impacts of Iranian immigration within the framework of multinationalism, focusing on the socioeconomic, cultural, and political influences exerted on host societies. Key areas of analysis include the formation of diaspora communities, patterns of integration, cultural exchange, and the economic contributions of Iranian immigrants. The study further examines how transnational structures such as immigration policies, judicial systems, and access to social services shape immigrant experiences and outcomes. A specific focus is given to intimate partner violence among Iranian immigrant women, exploring how gendered vulnerabilities intersect with migration.The study also examines the personal narratives of older Iranian women who migrated to the United States and Canada later in life in an attempt to highlight the intricate relationship between aging and emigration. Through qualitative methodologies, the study captures how cultural identity, education, social class, religious affiliation, and immigration status influence their adaptation and perceptions of aging. Findings suggest that immigration-related challenges frequently surpass aging concerns, while respondents demonstrate resilience in navigating linguistic barriers, cultural dissonance, and social network formation. Additionally, the paper analyzes the evolution of Dutch integration policy from multiculturalism to assimilation, situating this shift within broader European debates on ethnic diversity and national identity, and critically examining the fluid categorization of labor migrants and refugees throughout the asylum process. Lastly, the study explores the transnational consequences of Iranian emigration, including remittances and brain drain, thereby contributing to a comprehensive understanding of the broader implications of Iranian migration in a globally interconnected context.

KeyWords: Iranian Immigration, Diaspora, Integration, Aging and Migration, Transnationalism, Assimilation, Withdrawn Women, Intimate Partner Violence, Reception Policies , Diversity management and Guest Work Syndrome, Multinationalism, Cultural Dissonance.

INTRODUCTION

Immigration is a movement of individuals, either consciously or inadvertently to a new nation where they aspire to live for a long time. People in receiving countries react differently to the influx of immigrants, and immigration is escalating. Immigration significantly affects both the countries of origin and destination as well as the people that move there. Citizens are forced to reevaluate their relationships, aspirations, goals, and sources of life fulfillment as a result of immigration. One significant and sometimes disregarded factor that affects a person's ability to adapt to a new cultural setting is age. It can be challenging and stressful for people of any age to simultaneously adjust to a new culture while trying to preserve their own cultural identity. The motives for immigration, the support system in the new culture, and the economic circumstances before and after immigration are some of the interconnected elements that lead to acculturation stress.

METHODOLOGY

The impacts of the Iranian immigrant community were documented and understood through the use of descriptive research. Iranian conscripted women were a part of the extensive research. The exploratory, qualitative study used concepts from a positivist paradigm in an effort to understand the perspectives and experiences of older Iranian immigrant women.

OBJECTIVES

1. To analyse what makes it easier or harder for Iranian immigrants to adapt in various international societies and integrate culturally.
2. To examine how Iranian diaspora communities are formed overseas.
3. To investigate how they contribute to the upkeep of cross-border relations.
4. To evaluate all aspects of fostering cross-cultural communication region and local influencing socio political discourse in both the nations.

REVIEW OF LITERATURE:-

1. Ishiyama, F. I. in Culturally Dislocated Clients: Self-Validation and Cultural Conflict Issues and Counselling Implication (1995) examines the notion of cultural dislocation, which pertains to the difficulties encountered by individuals in a cultural milieu distinct from their own. This displacement can culminate in numerous psychological and emotional challenges, especially for self-validation and cultural identity. The paper primarily addresses self-validation challenges encountered by culturally disoriented individuals. The writers offer a model of cultural conflict that differentiates between host cultural conflicts, arising from the contemporary society, and home cultural conflicts, that originate in the culture of the past.

2. Henry, F., Tator, C. et. al, in The Colour of Democracy: Racism in Canadian Society (1995) investigate institutionalized racism in Canada rather than just ethnicity. The research shows how widely held racist ideas are in Canadian institutions like the government, the media, the workplace, education, and the legal system. This study investigates how the values and beliefs of dominant groups contribute to the creation and ongoing operation of discriminatory socio economic institutions in Canada.

3. Butler, K. D. in Defining Diaspora, Refining a Discourse: A Journal of Transnational Studies (2001) explores the complexities of identity formation in diasporic communities are emphasized in this study, which examines the nuanced distinctions between migration and diaspora. Understanding how people negotiate their cultural identities in unpredictable environments is pivotal, especially in light of neo liberalism and digital communication. It also emphasizes that diaspora encompasses a collective identity formed through shared experiences and histories, whereas migration typically refers to the movement of individuals. Diaspora and transnationalism, two related concepts, are also discussed; transnationalism focuses on practices across borders, while diaspora emphasizes identity formation and community mobilization.

4. Tahmaseb, J. M. et. al, in Reflections of older Iranian women Adapting to life in the United States (2001) focus on the strategies and challenges that older Iranian women have used to successfully age in the United States and adjust to life there. In order to manage their transitions, the women in this study frequently use a variety of methods of coping to deal with the main barriers associated with migration, identity, and aging In addition, owing of the migration of the Iranian population, especially following 1979, there are substantial Iranian populations in the United States, especially throughout California and Minnesota.

5. Shakeri, F. & L. O. et. al, in the article named Aging in a Foreign Country: Voices of Iranian Women Aging in Canada (2006) outlines specifically the aging circumstances that Iranian women who came to Canada later in life experience. It illustrates how each woman's immigrant story has a substantial impact on her personal narratives, underscoring the connection between immigration and aging. It highlights how immigration and aging are entwined, demonstrating how each woman's immigrant story profoundly influences her own narratives. It demonstrates how each woman's immigrant story profoundly influences her own narratives and how immigration and aging are intertwined. The stories of these women show that they can be flexible and resilient, but they also show how social exclusion and cultural displacement can hurt their overall well-being in a new country.

6. Vasta, E.et. al, in article named "From ethnic minorities to ethnic majority policy: Multiculturalism and the shift to Assimilation in the Netherlands"(2007) examines the transition from diversity to assimilation policies in the Netherlands. It focuses on how the rise of right-wing parties and the focus on Dutch national identity affected this change in the political and social climate. In public discourse and policy, the Netherlands has seen a backlash, with migrants being accused of practicing "backward religions" and not

meeting their integration obligations. The research suggests that patterns of disadvantage cannot be explained solely by the original immigrants' low human capital characteristics.

7. Wekker, G in White Innocence: Paradoxes of Colonialism and Race, (2016) asserts that Dutch white goodness and Dutch pride in   being a tranquil, welcoming civilization go hand in-hand with racial oppression and colonial violence, and the Netherlands in particular is distinguished by a white sense of self that emphasizes. In White Innocence, Wekker also draws attention to a basic contradiction in Dutch society: the strong opposition to racial discrimination islamophobia, colonial violence living in harmony with violent.

8. Niroomand, S. in "Iranian Immigrant Women Experiences of Intimate Partner Violence" (2024) examines how intimate sexual assault affects the lives of Iranian immigrant women and highlights the literature on the subject. This review, which integrates findings from multiple research studies, presents the prevalence and types of IPV experienced by this group, as well as the implications for support and intervention. A multifaceted combination of cultural, social, and psychological factors influences the vulnerability and responsiveness of Iranian immigrant women to intimate partner violence (IPV), based on the literature on this topic. Cultural, religious, and personal factors all played a role in the women's IPV experiences. To address their circumstances, they primarily sought informal assistance rather than utilizing formal resources.

An Historical Overview of Iranian Immigrants in the USA

The lack of favorable perceptions of Iranians in American society may exacerbate acculturation difficulties for Iranian immigrants in the United States. After World War II, Iranians' interest in the United States of America increased, and an increasing number of Iranians immigrated to the country, despite the tense relationship between the two countries under numerous administrations. Iran's financial situation deteriorated even further amid the 1951–1953 oil nationalization drive. In vengeance, the West blacklisted Iranian oil, which significantly decreased oil profits and, consequently, the foreign exchange supply. The economy was saved and the Shah's survival during those critical periods was ensured by American assistance and the return of oil revenue once the Shah was reinstated in power in 1953. A phase of direct American presence in Iran thus began. However, Iran did not have enough universities to produce a sufficient number of competent people. Many Iranian students were strenuously encouraged to pursue higher education overseas, ideally in wealthy nations like the US. These factors contributed to a sharp increase in the number of Iranian immigrants in the United States. Increasing numbers of learners started to see Western countries as a good option for further education. In particular, more Iranians had the opportunity to travel to the West in the 1960s and 1970s, and more parents were able to send their wards to study abroad. The Iranian Revolution substantially intensified the increase of immigration that started in 1975. (Bozorgmehr & Sabagh .2007)

There were two phases of Iranian immigration to the US. From the 1950s to the late 1970s, the first phase was primarily composed of students and a small number of immigrants. From theThe resources that these cities' loosely built communities provide are accessible to Iranians. In addition to giving immigrants a feeling of community, these communities may act as a protective barrier against the strains of cultural relocation.

Analysis Of Iranian Immigrants In United States Of America

Few authors have critically examined the psychological changes of older immigrant individuals, particularly older women, despite the extensive and complex body of work on recently established immigrant communities in the United States. Identifying the manner in which older immigrant women successfully or unsuccessfully incorporate memories from the past and current events into a life span construct is crucial to comprehending the complexity of their pasts. Among the women examined, four were classified as "withdrawn." Women were characterized as "withdrawn" if they were unable to engage in most social opportunities, voiced dissatisfaction with their existing circumstances, and had a strong sense of cultural loss. These women spend the majority of their time at home and only communicate with their close relatives. (Antonucci, T. C., & Akiyama, H. 1987)

Fatima, 76, who arrived in the United States following the Islamic Revolution and typically dons a long skirt and a headscarf to demonstrate her reverence to Islamic customs, is a brilliant example of the depressed mood that these "withdrawn" women endure. The 1970s had seen the death of her husband. Rather than remarrying, she dedicated her life to taking care of her two sons. After settling in the United States, her

youngest son arranged for his younger brother and biological mother to come visit. Due to the achievements of her son in America, Fatima does not have to worry about finances. Her health is also terrific. She still dislikes her life, though. She hardly ever leaves her suburban home and hasn't tried to learn English. The statements made by Fatima underscore mournfulness and feelings of loss. "Everyday I feel sad. I miss the morning light over the mountains. I miss the company of other women. It seems that here everyone is always alone. At home we only had to walk outside to socialize. I will never get used to this strange country. But what can I do? My children are here now. My husband had always wanted to come here. My family is here now so I have to be here even if it does not make me happy ." (Berry, Kim, Minde, & Mok, 1987).

Schima, a 71 year old female who is described as "withdrawn." Her existence in Iran was rich in social and cultural experiences. In Iran, she felt completely in control of her surroundings. However, in the United States of America, she felt a sense of powerlessness. Schima' s limited English skills impact her confidence and, consequently, her overall happiness in life. She says, "I dread the days when I have to go shopping and take care of errands. If everything goes smoothly it is tolerable. But this usually does not happen. If there is traffic, or the store does not have what I need, American stores never carry what we like, or the pharmacist has a question I cannot answer, I end up feeling frustrated and helpless. Some days I just give up without accomplishing anything and go home. I ask my son to take care of matters when he gets home from work. On these days I get even more down. I remember how good I was back home at solving problems and taking care of day-to-day matters." (US Bureau of the Census, 1990).

Lilli, a 66-year-old immigrant from Iran, definitely fits the profile of someone who feels isolated. In her community, she established a temporary Iranian school where the children of Iranian immigrants could study Farsi, the official language of their home country. She hardly ever interacts with mainstream Americans, spending nearly all of her time with Iranian friends and relatives. Metra, who is an 81-year-old Iranian immigrant, also insulates herself from American society. Her viewpoints are acknowledged and reinforced by her response, "I live here in this country. I am glad to be here, it is peaceful. We live simply. My life is very similar to the way it was at home. I enjoy my family, I see my friends, I cook, I read. These are the things I have always enjoyed. I miss the sounds and smells of my country. I do not know much about this culture, but I do not want to know more. I am old and want to enjoy the time left to me in peace. My husband is not well, he is receiving good medical care here, better than at home. My family is here now. That is what is most important to me." (Pellman, 1992; Ulmer & Range, 1991). The lifestyle choices of these "insular" immigrant women reflect the experiences of Iranian women from their generation. Their lives in America have overshadowed the ones they might have led in Iran. They express that they are quite content with their family relationships and daily household activities.

Eight of the nineteen women who were interviewed said they wanted to learn more about mainstream American culture,   these women were not substantially different from the other eleven women analyzed in terms of age, health, or other characteristics. They viewed immigration as a chance to start over, even if they had not made the decision to leave their previous lives behind. Numerous women voiced their gratitude for their recently gained social freedom; therefore, for this subset of women, acquiring a language has been a notably significant objective and a source of fulfillment. Another woman whose comments suggested that she had an insightful viewpoint was Taraneh. She has just lived in the US for six years and is in her early eighties. Similar to numerous other women, she traveled to the US to be with her children who had made this country their home. Even though she had limited funds, she decided to rent a small studio apartment near her son and daughter to gain some independence. In addition, she asked her 10-year-old grandson to teach her English. Despite not being able to drive, Taraneh would go out whenever she could to stroll around her area and do her own marketing. She had improved her English skills by the time of the interview. When her apartment's bathroom recently overflowed, she yelled, "Water, very big, everywhere!" to the super. She was proud of managing the situation on her own without seeking assistance from her children. She actually asserts that while maintaining her own cultural background, she can use Western innovations to advance society. Numerous studies have shown that community support can protect individuals from the negative impacts of stressful life situations. (Baltes, M., & Carstensen, L. 1996).

Iranian Immigration and the Associated Contexts of Intimate Partner Violence

Adjusting to a new nation and culture involved both geographical and cultural changes that were intimately tied to a person's feeling of self-worth, belonging, and core identity, it was exceptionally tough. Intimate partner violence arises from these circumstances. Often referred to as IPV, it involves individuals physically, sexually, or psychologically abusing their romantic partners, regardless of their gender. Intimate Partner Violence is a serious public health issue that affects a variety of demographic groups, including foreign-born people. The laws, religion, and social mores of Iran, a Middle Eastern nation, all reflect its orthodox and patriarchal culture. Immigrant women have historically been more prone to intimate partner violence and perpetuated abuse because of things like language barriers, changes in gender roles during resettlement, and past histories of violence in their native nation or during the immigration process. Iran decreased the legal marriage age after the Islamic Revolution in 1979, requiring girls to have their father's approval for their first marriage regardless of their age. Patriarchy and conventional male dominance are pervasive conventions in the Middle East that often result in women receiving socialization from birth to be subordinate and occupy positions of inferiority than men. Studies in certain Iranian areas indicate that between 73 and 87% of women have been the victims of intimate partner violence, whether it be physical, emotional, or sexual. A study of Iranian immigrants in Canada, for example, found that a number of inequalities in the new nation, such as the freedom for women to dress however they choose, act on their own, work outside the home, travel alone without their husbands' consent, and be awarded financial support from the government after a divorce, increased the severity of family conflicts afterwards immigration. Therapists in Adhami's study reported that Iranian women were less likely to experience physical abuse than women who were born abroad. Iranian culture may be responsible for this in a number of ways, including their high level of education, low drug and alcohol use, and the intense shame and fear associated with having a broken family. Kian also emphasized that fewer physical assaults may have occurred as a result of police intervention, a reduction or cessation of interactions with in-laws, a reduction in ties to the patriarchal system, and the availability of social aid for women after immigration. (Ghahhar S, et al. 2008).

Ten investigations revealed the detrimental impacts of Intimate Partner Violence. A study found that women of Iran's poor mental health including post immigration, depression was due to their previous experiences of domestic abuse as well as the other challenges they encountered when they came to as a foreign country such as loneliness. In Iran, cultural norms shape how men and women get along. This often leads to women depending on men and not having their basic rights. Also, women who haven't had much education and struggle with English might be more at risk for Intimate Partner Violence. Their partners may think they can't do much on their own. Iranian men might have used these cultural standards to act abusively, control women, and make them submit. Iranian immigrant men might avoid using physical violence that shows clear signs of abuse. They could be worried about facing tough consequences in their new countries. This study shows that we can lower the chances of physical or sexual abuse by spotting and treating intimate partner violence (IPV) early. But for this to happen, women need to see economic and emotional abuse as violence too. Many Iranian women often think these behaviors are normal in men. After moving to a new country, it was found that economic and emotional abuse took the place of physical abuse in this group. (Niroomand, Soudabeh & Gholizadeh1, Leila,2024).

Immigrant History of Iranians to Canada

The number of Iranian immigrants to Canada increased from 100 to 600 per year by 1978, following the first significant wave in the 1970s. During Iran's Islamic revolution in 1978, the number of immigrants increased to several thousand yearly. For political objectives, the vast majority of them immigrated to Canada after experiencing the awful events of the Iran/Iraq War. Political and ideological disputes, geographical complications, and Iraq's desires of overthrowing the Iranian government were the main causes of the Iran-Iraq War, a bloody and prolonged struggle that raged from 1980 to 1988. Iraq's president, Saddam Hussein, aimed toward gaining total control over both banks of the Shatt al-Arab, which has traditionally marked the line of communication between Iran and Iraq. The Iranians are relatively recent immigrants to Canada in contrast to other immigrant groups."(Verbeeten, 2007)

Computation of Iranian immigration in Canada

After the Islamic Revolution in Iran in 1978, many people left Iran and moved to North America looking for a new home. Between 1980 and 1998, 64,159 Iranian immigrants came to Canada, especially to British

Columbia. In the years 1999, 2000, and 2001, Iran was the sixth-largest country sending immigrants to Canada. It made up about 3.9% of all immigrants during that time.Iranian women moving to Canada when they're older face some tough challenges as they age. Five Iranian immigrant women moved to Canada later in life. They took part in interviews to share their stories and help us understand their experiences. Not many stories show how immigration and aging are connected. Each one adds to the other. Gender is highly significant in Canadian society. Studies show that concerns related to aging, including a greater risk for chronic disease, fewer economic resources, and isolation, affect women more than they affect men. The analysis found that each woman's story had its own special traits. But they all highlighted how important immigration and aging are together. Their backgrounds, like social class, education, religion, and where they came from, helped cover up the impact of aging. The first author did all the interviews in the participant's preferred language. Four of them were in Farsi, and one was in English. (Cooper, Okamura, & Gurka, 1992; McConatha, Stoller, & Oboudiat, 2001).

The alterations of the immigration regulations, which graded immigrants employing a point system based on occupation and education, benefited the Iranian immigrants who entered Canada. The number of Iranian-Canadians' abilities and strengths was tremendous. Some of them include, high educational attainment,flexibility, adaptability, and perseverance,numerous Iranian professional associations , collaboration with the host nation and many more. Instead of speaking as older people, all of the women mostly discussed their own experiences as immigrants. An immigrant woman named Shahida encountered many struggles when she initiated down a new path, even though she was proficient in her field. She berated the system in frustration, saying: "It's very difficult for someone at age 45, who finished her education . . . to come to Canada and start everything all over again. In Iran, I had a job for myself . . . I had the highest income . . . I had a good living facility. If Akhonds [Muslim preachers/priests] were not there, and if the war were not started, I would never have left to come here." This remark implies a compelling argument for Iran's authoritarian viewpoint. (Ishiyama, 1995).

As four of the women were refugees, they felt particularly helpless about their immigration and that,if given the choice, Canada would not have been their number one destination for refuge. The recurring theme in the relocation to Canada was loss. According to some immigrant autobiographical views, moving to Canada was a calculated move. Despite these challenges, immigrants often offer a range of justifications and arguments for their deliberate choice to come to Canada .To support this, some well-known immigrants, like Raha,Liz, Shaida, Dokhie and Azar offer the following background to comprehend their migration. Raha clarifies that immigrants use personal experiences, especially in the face of loss, to support their decision to immigrate to Canada by asserting, "We could not tolerate the abuse we were put through by the Islamic government and its supporters. Everything together made the situation so unbearable, that we had not other options than leaving the country [Iran] and our belongings behind." This includes the demise of family and friend support systems in Iran. The group interaction among immigrants that follows exemplifies how they rationalize the losses they have afflicted.

Raha; "You come out of the door, you see your neighbors, a friend, familiar faces", and Liz; "I am lonely here", loss of home, "I have no place to live in Iran, the Islamic government confiscated my home", loss of educational credentials/employment,

Shaida; "it was very hard for me to accept that I could not find a job in my own field"

Dokhie, "I could never proceed to the next level to take the nursing board exam and to be able to work as a nurse" , and Azar; "Loss of identity, "all of a sudden, I have become nothing, I was somebody there [in Iran] now I am nobody". (Ishiyama, F. I.,1995).The autobiographical accounts given by these participants depict the situations that compelled numerous Iranians, particularly women to immigrate away from their country after Islamic Revolution as a result of political and economic instability caused by fundamentalist religious changes that left women particularly disadvantaged and defenseless. (Ishiyama, F. I.,1995).

Canada wasn't always seen as a step forward. Shaida, recapping her experiences, states that,

"I didn't have any problems in Iran, here I have all kinds of problems: dislocation problems, language problems, financial problems." (Flears, 1996) Taking note of the other participants' sentiments, one woman writes: "The life has turned upside down.... We escaped from there [Iran] and now here [Canada] we are lonely . . . and alienated." (Flears,1996).

Four of the participants felt less fruitful and valuable as a result of the loss of their social connections and their experience of loneliness in Canada. Raha encapsulates this the best: "Not only I lost my independence, I am away from my loved ones and I'm not as productive as I used to be for them [my parents] . . . back home, I was very active, I had my own car, I drove my father to doctor.... I took my mother to see her doctor .....I was making doctor appointments for them [parents]....I was taking them to grocery shopping .... [Now] I have lost my independence .... I have not been as productive as I used to be." (Flears & Elliot, 1996)

Only Dokhie, one of the participants, left this encounter with the impression that she was still a hard worker who contributed to society. She was in a better financial situation than the other participants, which enabled her to look into different job options. As a result, she had the most options for immigration and the greatest success finding suitable employment that matched her level of English proficiency.

Understanding the Interface: Putting Aging in Perspective During the Immigration Process

It was apparent that the immigrant narrative dominated their thoughts when they were confronted about their experiences growing older in Canada at the time. In particular, all of the women linked their age to lower possibilities throughout Canada. For instance, one woman observes : "I wish I came here earlier.... I was younger; I could work in my own field." Another woman tearfully described her attempts to find work: "I could not find a job in my area. [One employer] didn't want to hire me because of my age .... I dyed my hair but signs of aging were shown in my face. You can't dye your age!" (Shemirani ,et al. 1996)

To give another example, one such former nurse that had previously gained her service's endorsement was "forced" by the Ministry of Human Resource Development to undergo training for a nurse's aide even as she continued receiving social support services. She expressed her worries with apparent annoyance by saying, "With frustration, sitting in a class at age 54 and giving me a piece of paper, they could look at my documents and find out what I have learned ... Then, they could give me a job in that area." (Kvale, 1996). Another woman, aged 52, exemplified the challenges associated with age when she explained how an English as a Second Language program had refused to accept her on the grounds of her old age. She remarks: " My daughter had to talk to this man and explain that I was not old; 'at least if she learns the language, she would be able to work'.(Kvale, 1996).

The experiences of certain immigrants justify the use of age as a contributing factor to difficulties in this context. Some people thought that their immigration experiences were the cause of their aging. One of the immigrants, who had been affected firsthand, described his experience by voicing his opinion and said, "When I came to Canada, nobody could guess that I was 45-year-old. Everyone was thinking that I was either 30 or 32 years old . . . Canada and all the difficulties I experienced in this country made me age." (Ishiyama, F. I.,1995). Age is given significant weight in this context as a contributing element to challenges, although it is merely one of several problems.

Age underestimation:-

While taking age as a factor influencing the ways the women experienced their assimilation into an immigrant culture, all rejected the idea that aging offered a wider lens in which they would see their experiences. First, all of the participants expressed discomfort with being classified as older when asked directly about their experiences with aging. Asking about "growing older" as opposed to "aging experience" elicited a   stronger reaction in Canada, compared to the Farsi translation of "getting older," which has a very good sense that denotes obtaining increasing wisdom, the literal translation of "aging" does not appear to have the same meaning. An example of this occurs in the interview with Dokhie, an inbound migrant. She answered, "Age is not an issue here; people my age can change jobs and education if they wanted to." (Henry et al,1995).

Later in the talk, however, she abruptly contradicts herself, highlighting the significance of her age given her experience: , "I wish I came here earlier .... I was younger and I could work in my own field, and my children could be here with me, and we could be in a better financial situation." (Henry et al,1995).

The same as when questioned about her overall health later in the conversation, she quickly introduces her response by referencing her age: "Considering my age, I am 64 years old, I am a healthy person. Means I don't have any problems. But at times, I feel a bit down . . .. I also think, what will happen when we are older? There is no hope here . . . when I am not able to do anything ... I won't be able to enjoy life anymore . . .. There is no point to continue living. I don't want to be a burden for family or government." (Henry et al,1995)

She had strong negative connections with aging, especially poor health, burdensomeness, and a loss of life's purpose. The connection between immigration, aging, and health was the subject of the second dispute. Every woman mentioned concerns and health problems. Liz attributes, for example, her "status-less" in Canada to her poor physical and mental health, asserting "I have pain in my legs. I have high blood pressure. I know it's from my nerves. It's all because of being denied and not accepted." (Henry et al,1995).

She elaborates: "Ageing doesn't matter, if my immigration situation was determined. Then I wouldn't have any problems. I could be free from exile. Then I won't be depressed any longer." Liz seems to be challenging the prevalent ageist beliefs that aging is inextricably related to bad health with this line of thinking. The strength of this argument is later reaffirmed, though, when she attributes her age to her incapacity to pick up a new language, stating: "At this age, I wouldn't learn anything. I just go there to the ESL class held once per week in her neighbourhood to see other Iranian people."(Henry et al,1995)

The third interrelated conflict involved acknowledging the impact of aging. In her declarations, each woman vacillated between downplaying the significance of aging and granting it considerable influence over her life. This may be connected to the anxiety these conflicts generate and the fear of showing vulnerability. Loss of control is one of the portrayals of vulnerability. Loss of control is associated with poor health. Poor health is specifically associated with aging. Azar' s understanding is probably the clearest example of this confusion. She first places the blame for her existence on herself, suggesting that "keeping busy" can delay the aging process. Nevertheless, she later begins to mention her loss of control in the same conversation when she raises concerns about her short-term memory problem, which is age-related and out of her control. She asserts, " I would like to be entertained, busy or occupied a bit more and to spend less time at home and not to think a lot . . . when you are alone and there is no one to talk to, you start thinking all day and for no reason will remember the old time . . .. I'd like to live with pleasure and have fun . . .. I think, as long as your brain is working, you are healthy, and you have people around you, ageing does not mean anything." (Frances, et al, 2006).

When she concludes the interview by associating memory loss with automatic admission to a nursing home, she reveals a hint of the fear that might be underlying her resistance to accepting aging; "I don't even remember a word ... I am worried to make a mistake and they put me in nursing home. I remember everything from the past, but nothing new remains in my brain". (Frances, et al, 2006).

Her friend was admitted to a facility because of a malfunctioning brain, so she is aware that this will result in an admission to a nursing home. The idea that aging is solely associated with health issues seems to evoke feelings of helplessness and fear, which her story seems to hint at. She says in a low voice and with some hesitation that, "Now I have to tell my doctor that my head is not working", but promptly notes the following to soothe her worries,: "I have no major concern. I have very supportive children ..We have no worries.. Swear to God, Canada is a very good country, but we cannot benefit [from programs] only because of the language." (Frances, et al, 2006).

The fear and powerlessness evoked by the notion that aging is solely associated with health issues appear to be referenced in her story. It suggests here that although the women were able to quickly recognize race and ethnicity as factors that contributed to their experience, they were unable to publicly acknowledge aging, which was present in their stories but deliberately avoided when it was brought up. (Henry, Frances, et al, 2006).

Iranian immigrants in the Netherlands: their significance

Iran has consistently been placed among the top three nations from which European countries get intermittent asylum applications. The Dutch government rejected Iranian seeking asylum and granted them a tolerated status prior to 1994 since it viewed Iran as a dangerous nation. The Dutch government rejected Iranian seeking asylum and granted them a tolerated status prior to 1994 since it viewed Iran as a dangerous nation. (Salt, 1995)

Organizational and cultural barriers that are often overlooked are the focus of research and policy on diversity in general and the integration of refugees into the workforce. Assessing the historical and current effects of dominant conversations and policies on refugee integration is essential to encouraging future inquiry.

Examining the potential and challenges of long-term integration in the newly hosted states was subsequently stimulated by the "refugee crisis" of 2015. Within the Netherlands, local government organizations, neighborhood programs, and other organizations are attempting innovative approaches of integrating immigrants and promoting their active participation in society. In the Netherlands, Iranian refugees are thought to have integrated the best. Within the context of one Iranian refugee group in the Netherlands, the terms inclusion and integration have distinct connotations and are not used interchangeably. They face challenges on their journey to inclusion. Creating spaces that value minorities' presence and contributions is one way that inclusion approaches participation holistically. A policy that permits minorities to have a place in a certain environment, such a community or business, is referred to as integration in this context. Integration into the workforce implies that refugees are employed in this situation, while inclusion demonstrates that they value their efforts. Participation in the normal labor process and, where possible, in the educational process are essential ties to Dutch society and have been the defining basis of Dutch discourse. Dutch studies encourage an individualistic approach that aims to address societal discrimination, particularly prolonged reception policies, and a lack of qualifications and abilities as factors that contribute to refugees' poor economic integration. In the literature on organizational studies, diversity and inclusion are closely linked in the Dutch socio cultural discourses of migration and integration. To promote inclusion and diversity in the workplace, an organizational process known as diversity management is employed. Integrating employees from different origins is a component of diversity management. This "global issue" might be interpreted in many ways. (Zanoni et al., 2010)

Four different methods to diversity in enterprises have been implemented in the Netherlands;
Four different methods to diversity in enterprises have been implemented in the Netherlands;
(1) Deficit or Deficiency (minorities are under qualified),
(2) Divergence (cultural diversity as a source of enrichment and conflict),
(3) Discrimination (by employing social justice grounds to eradicate a systemic
    exclusion of minorities),
(4) The utilization of diversity as a business strategy

 Despite the diversity of these approaches, the deficit strategy has been particularly common in the Dutch context. This approach holds that the lack of qualifications of (ethnic) minorities is a major factor in their exclusion from the labor. The underlying claim is that if their skill sets are reinforced, members of ethnic minorities will be able to participate in the job market on an equal basis with others. Therefore, quality and availability have frequently been linked to the idea of a "norm employee."The norm worker, according to Acker (1992), is a so-called "disembodied worker," an ideal worker who is available full-time, flexible, and most qualified for the job but does not have a physical body. This so-called disembodied worker certainly has a gender, as Acker shows, even while full-time accessibility ignores the mix of job and care, that employs more women than masculine. However, due to the full-time availability eliminates the work-care combination, which is more prevalent among women than men, Acker shows that this so-called disembodied worker undoubtedly has a gender. (Acker, J,1992)

Wekker (2016) contends that "white Dutch identity" is a powerful, traditional, and ethnic setting that takes the norm into account. In the Netherlands, the stereotype of the "normal employee" or the "best individual for the job" frequently expresses a racial preference, which implies a preference for "a white Dutch." The most notable aspect of the deficit method is its inability to reevaluate quality and equality assumptions that are deeply embedded in organizational dynamics.

As a result, one needs to shift while the other , whether it be the dominant group or the dominant organizational discourses, stays unchanged. While the concepts of equality and excellence are marketed as being free of prejudice, in fact, an uncritical approach to them leads to exclusionary practices. Since 9/11 and the ongoing immigration crisis, Europe has been plagued by an atmosphere of politics that promotes the marginalization of immigrants. In the Netherlands, where anti-immigrant sentiments, particularly against Islamic immigrants, became more prevalent at the turn of the century, this trend is particularly noticeable. In recent decades, the Netherlands' prevailing narrative on migration, as it is articulated in public discourse, political debates, and policy, has changed multiple times. Its emphasis in the 1970s was on protecting the cultures of immigrants. Eventually, the focus changed to integrating immigrants while maintaining their

cultural identities. For Dutch organizations, the deficit method was made possible by the welfare state. A growing inclination towards the equality principle served as the foundation for the welfare state's development, which led to dissatisfaction with the disparity that already existed. In this way, caring for people with limited opportunities and liberating them from such situations became central to the welfare state. In the Netherlands, the number of social services organizations increased as a result of this demand. With regard to the history of "guest-worker syndrome," immigrants were constantly perceived by the Dutch as being illiterate, inexperienced, and lacking the networks requisite to participate equitably in organizations. The phrase "guest work syndrome" refers to the tension, worry, and stress that might come with expecting or hosting visitors. In 1988, the Dutch government firmly established its refugee policy. As they awaited decisions on their asylum applications, refugees were put in a demand for asylum that was centered on and distinct from society. (Vasta, 2007).

Prominent Patterns Of Dutch Narratives

The commitment of equality for refugees was not realized, as demonstrated by the refugees who felt alienated from their previous lives and who lived in the post-repression years succeeding 1981. The Dutch, corresponding to many refugees, want them to start again. In the Netherlands, this is often seen as shameful, even though it might seem like a reasonable expectation for newcomers. Fereshteh, a pioneering woman who participated in a comparative analysis of integration paths in the Netherlands, recounted her experience. She states, "The Dutch do not consider us to be their equals; they consider us to be inferior to them. Some time ago, I worked in a bank, and I had a relatively good position there. I had a female colleague there who was Dutch and who had more experience than me. Once we sat together on the bus. She wanted to talk to me, to be kind to me, because I was always friendly to her." (Ghorashi, 2003)

She asked me: "Where do you come from?" I replied: "From Iran." Then she asked: "How long have you lived here?" I said: "Five years." Then she asked: "Did you come here and find a job in the bank right away?" I said: "Yes, I had an education and found work here immediately." (Ghorashi, 2003)

She said: "You are the first foreigner ever to start working with us like that. Usually, you would have to become a cleaning woman first and then would have to work your way up the ladder, and then after ten years you could become our colleague." "They do not have the understanding, or even if they do understand, they do not want to accept that an Iranian has the talent and expertise to rise to their level after living here for five years. That woman told me that I would have had to start from the bottom, first becoming a cleaner and then working my way up. These are the things that bother me here. If you want to study here or to work next to other colleagues and live with them, then you have to put up with the contempt they have for you." (Ghorashi, 2003)

Fereshteh believed that her past achievement, training, and competence were not taken into consideration. Due to an overwhelming feeling of an underestimation of their experiences, expertise, and qualities, the women's stories in the Netherlands showed little sense of belonging to Dutch society.

The Integration Of The Iranians In Netherlands

The 2011 SCP report stated above provides a fascinating framework to comprehend Fereshteh's humiliation. In 2013, a group of Iranians in the country of Netherlands convened a one-day conference for discussing the 2011 SCP report. One of the most crucial elements of this one-day lecture was the value of treating everyone equally. Respondents described their relationship with Dutch society as a "love-hate relationship" in one form or another. In each workshop, sentiments including loneliness, anger, unpredictability, and an overwhelming feeling of not belonging were mentioned. In response to questions concerning the causes of these unpleasant emotions, individuals cited being viewed as allochthonous (non-native Dutch), as the other, as a foreigner, or as not equal. The Central Bureau of Statistics (CBS) in the Netherlands designates individuals who are native to the country as autochthonous, whereas those with at least one parent born abroad are categorized as allochthonous. The integration dilemma is illustrated by the conflicting opinions given on Dutch society. These immigrants experience othering behaviors that cause them to feel as though they do not belong, despite their high levels of participation and willingness to participate in society. First-generation Iranian women participated in a focus group in 2014, and topics of consideration encompassed their sense of belonging and integration options. (Dourleijn et al., 2011)

Their statements focused primarily on the inconsistencies in their paths and the unjust focus on their flaws following decades of residence in the Netherlands. The discussion began with a woman named Jila, who was unintentionally a result of this contradiction, saying: " On the one hand, the expectation is that you should all be integrated, it is expected that you should fully engage in society, participate and work, but when you reach the level that you want to do this, so when you reach the level in which you say, OK, I'm here, I speak the language, I work, then you start dealing with the process of exclusion." (Vasta, 2007)

Another figure, Fati, responded to this comment by grabbing up this discussion point and carrying on: " Actually, I've dealt with it at my workplace as well. My situation is currently such that my level of education is higher than that of all my colleagues. But this same issue that … you write things, and once in a while "het," "de" [referring to two articles in the Dutch language], or whatever, is wrong. And this is fully seen … seen as a weakness. But I don't want to generalize this matter, because I've worked in different settings. In some places, they really emphasize it …. as a weakness and an obstacle to your development. In other places, it's very much accepted, they let it pass easily, and focus on those things that you can do. So, what I want to say is, it's not like that everywhere, that's my personal experience." (Vasta, 2007)

When discussing her integration experience, Kobra, who views the idea of integration as absurd, is less sophisticated than Fati, who acknowledges the importance of the change in public discourse. She states," In the past, interaction with the Dutch seemed very significant to me. Now it's not like that anymore, and moreover, the thing I'm sensing in this society… when the Dutch speak of integration, sadly, the best way I can describe it is "nonsense." They don't have any understanding of integration and the expectation that they had, it's not that. They used to emphasize language a lot, but now you see, a person owns the language, is educated, has all these things, and still they create a distance. I mean, I feel that the Dutch … we used to say that they are open. But now, they are not open anymore in their interaction with immigrants/foreigners. And in the matter of integration, they have become closed, and they seem to have become resentful of immigrants/foreigners. In the past, they would accept foreigners/immigrants more easily, they were also very helpful, but my personal experience tells me that a lot has changed." (Vasta, 2007)

 Iranian women were interviewed and participated in surveys, and the topic of linguistic perfection came up frequently. Jila pointed it out in her remark, "When it comes to occupational cooperation, when they see, for instance, that you're better at some things than they are… they focus on your ,level of Dutch language – your weak spot – they'll want to, for instance, take my place. Especially when it gets tougher in society, we see this issue arises in a great deal of areas … that insensitivity towards foreigners/immigrants increases a lot."(Ghorashi and Van Tilburg, 2006)

Perpetual victim Mina related her situation to the anxiety and loss experienced by Dutch people; "Entering society implies that some of the spaces that the Dutch currently inhabit will be taken up. This causes fear. I see it this way. And in order to say," "OK, go ahead, but up to a certain limit," just like the jealousy that we see in the workplace, I see the same in society." "Go ahead, but only up to the limit that I determine for you, and not further than that." Just like the civil initiatives that we see, a lot of them announce that we should come … but when you want to take initiative yourself they push you down: No! this is enough!' I think that this … and this behaviour creates even more tension in society."(Ponzoni et al., 2017)

The influx of newcomers into Dutch society, along with the feeling of diminished space that follows, creates anxiety. This anxiety takes the form of a wish to regulate the level of integration, akin to professional rivalry in the workplace. Although certain initiatives appear to openly embrace involvement, there exists a covert opposition to newcomers pursuing their own initiatives, resulting in heightened societal tension.

Considering the challenges that highly educated refugees face in Dutch society, Mina's observation is particularly significant. This example emphasizes the challenges faced by well-educated refugees, such as these participants, as they attempt to assimilate into Dutch culture and the workforce.

 CONCLUSION

The research examined the clarity of arguments and discovered that slogans such as "We consider everyone as equal" and "It's about quality rather than diversity" hide rather than highlight exclusionary behaviors. The information presented above shows a significant connection between challenges, which are especially crucial for older immigrants who also need to adjust to the demands of a different culture. The research indicates

that adapting to a different cultural setting is affected by various interrelated factors in detail. This encompasses perspectives on immigration, the nature of emotional and social support, participation in everyday activities, a sense of challenge, and the emotional aspects of past flashbacks. The critical studies approach, which has effectively unpacked the prevailing narratives of inequality in organizations, serves as the basis for this critique. The recent movement in policy aimed at the swift integration of migrants will fail unless this entrenched and systematic racism is confronted. Innovative methods and tactics are required. The previously mentioned women's tales illustrate how age, race, and gender are intertwined, and how their encounters as older women aging abroad connect with inclusionary or exclusionary norms. According to some accounts, the ladies who opted for the least adaptive approach were "withdrawn." The "withdrawn" and "insular" women were primarily distinguished by subjective traits such as the form of their emotions, their sense of fulfillment, and their participation in culturally isolated activities.

The results of the study showed notable differences in the ways in which older women choose to adapt to their new situation, even if the sample size was too small. By examining experiences and narratives with all the actors involved, participants can jointly evaluate conditions for inclusion in addition to recognizing and challenging the dominance of normalizing images of the self and other. Each participant is situated inside a distinct framework of privilege and power due to the interaction of age, color, class, gender, and language. The participant narratives indicate that there is a tendency to downplay the significance of being an older woman in an antiquated culture when one identifies so strongly as an ethnic minority. These women's experiences highlight how important it is to identify and repeal restrictive legislation that negatively impact the experiences of immigrants. It is necessary to have a comprehensive philosophy of oppression that reveals the hegemonic power of the dominant culture in North America. To meet the needs of older Iranian women or promote independence, practitioners ought to emphasize the commonality and influence of racism and ageism in our society. Thus, the objective of this study is to critically investigate the institutionalized hostility that has permeated Dutch societies as well as organizations over the past 20 years with regard to migrants. The current dispersion of academic research, government policy, social campaigns, proactive unions, and the lived realities of refugees puts practice and research at risk of repeating past errors. Therefore, it is essential to develop a framework that can link academics with refugee perspectives alongside social partners. Hence, for the opportunity to actually effect change, intellectuals and decision-makers must remain as close to the lives of refugees and their ongoing efforts for inclusion as feasible.

Current studies on the social and cultural elements impacting older immigrants' well-being ought to incorporate methods that are both qualitative and quantitative. Emotional valences related to memories of past experiences and expectations appear to be the most important component influencing adaptation processes, the conceptualization of present environmental situations, and the formation of future aspirations and plans.

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