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Cultural-Social Pathology of Hijab in the Immigration Environment

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Abstract

Among immigrant and refugee groups to Western countries, there are a large number of women and girls from Islamic countries. Different elements make these people, immigrants and asylum seekers; but what's significant is that these young Muslim girls and women confront the challenges and violence they face in their immigration destination? The most important issue is the cultural factors and among them hijab. However, hijab in the Islamic countries faces challenges with regard to colonial history; but this is the result in the destination countries of immigrant and female refugees. At times, keeping the veil appears to protect the individuality of young women and misses and the victim will also be fierce.

Keywords: Hijab, Immigrants, Cultural, Historical, Security

Introduction

The discovery and closure of the veil are historically in line with the great Westernization. The discovery of hijab refers to what domestic tyranny in some Muslim countries in the center of the Islamic world has sometimes done with the occasional recollection of Western colonialists for the promotion of homelessness among women and girls. Hijab's denial refers to currents that have taken place in Turkey and Europe, and even recently in Africa, to prevent the introduction of veiled girls into educational environments. Westernization is a self-evident flow of seemingly independent sovereignty in these countries by their rulers and gradually it went to the west authentication. Westernization is the process of adapting and implementing military, educational, administrative, and industrial models by preserving its own culture and identity, which is a stream with a higher background than west authentication. In west authentication, domestic tyranny, with the help of foreign colonialism, tried to implement all Western models with their intellectual and ideological foundations that were in conflict with the religion and culture of these countries.

Asylum and immigration are widespread due to war and insecurity waged in the major Middle East region with huge oil deposits, which has plagued ordinary people. The industry is in need of crude oil and war and insecurity in this region requires new Geo-engineering, which is anticipated. On the other hand, by reducing the population and labor force of industrialized countries, immigrants and refugees from war-torn and insecure countries will replace the labor force of the applied industries. An economic system dependent on raw materials exports can not fit large numbers of immigrants and asylum seekers in the Middle East. Of course, the skilled labor force and brain drain migration to the expected welfare continues, as before, and they use this opportunity well. What matters is the cultural, historical, and security conditions of this migration and the process of becoming a citizen who has a direct connection with the law. There are some ways to reduce violence against immigrants and refugees both on the route and at the destination. This article, after analyzing the status of hijab in the countries of origin of immigrants, deals with violence against refugees and immigrants in the direction, destination and processes of migration to asylum and citizenship and sympathetic analysis of the incidents and experiences of immigrants, especially immigrant women. Together with the analysis of the situation, it has been tried to point out ways to reduce and eliminate violence.

Thematic background of the discussion

One of these Western patterns was the homelessness of women and girls, their coeducational education, and the unbridled coexistence of women and men. The rulers of countries such as Egypt, Turkey, Afghanistan and Iran tried to enforce it through force and coercion and ratification of the law and the directive. This pattern directly contradicts the cultural and religious characteristics of this region. Women in Europe, particularly after the First World War, bypassing their traditions of wearing high-quality clothing to social-political views in the West turned in the West and at the same time, with the widespread propaganda of companies to use their cheap labor in industrial factories and the outgrowth of feminism in Europe, they demanded greater equality with men (freedom and gender equality) in dressed and fashioned fashion, and professing to be beautiful. "The discovery of the women's veil" as a major historical, political event and an anti-religious and humanist act, relates to the contemporary history of a number of Islamic

countries. Colonization is a common chapter discussed in the contemporary history of Islamic and non-Islamic societies and the discovery of hijab in a particular era of colonialism in countries like Algeria, Egypt, New Turkey, Afghanistan and Iran, which was also the subject of the same. Although the phenomenon of colonialism, especially in Islamic societies, was popular, the question is why the discovery of the veil on women in the history of this number of Islamic countries is spoken?

Why is not contemporary in the history of other Muslim societies in Southeast Asia, the Indian subcontinent, Central Asia, other Arab countries other than Egypt and Algeria, as well as Islamic countries of Africa and Islamic societies in the Balkans, is not a case called the discovery of the veil? The response to these questions relates to the development of the phenomenon of colonialism and the showdown of its activities to the vulgar religious belief and culture in these rural areas.

New colonialism and domestic tyranny

The industrial revolution in England in the eighteenth century and then it spread to France and Germany and other European countries in the nineteenth century, as well as political revolutions in the United States and France, created widespread economic, political, social and cultural scenes in Western societies[1]. These developments, coupled with the increase of the colonialism among suburban nations in the strain of independence movements, prepared the old colonialism and the military's direct presence of new colonialism and its scope broadened. If it is said that countries like Turkey, Afghanistan ,Iran and Saudi Arabia have never been colonized, it relates to the prolonged and prolonged presence of colonial militants who failed to take on the destinies of these countries in this way. But these countries were facing colonial purposes in the new colonial era. Classical colonialism has always sought to plunder material capital and create permanent crisis centers in Islamic lands; but, supposing that centuries of preservation of their sovereignty over these lands would preserve, there was no hurry to accelerate the replacement of their culture with the colonies of colonial nations. In the new colonial era, along with the plunder of material and spiritual wealth, the discontinuation and transformation of culture were also tried by the colonialists[2]. During this period, seemingly independent governments were in line with the goals of the colonialists; because the direct military presence of the colonists was faced with the reaction of independence, especially in those countries that had a cultural background and the center of the Islamic world. The governments of these countries, by changing the religious practices and the traditional culture of the region, have eliminated the grounds for responding to the interests of the colonialists by way of the unilateral adoption and acceptance of Westernization. The discovery of the veil in the contemporary history of countries such as Algeria, Egypt, New Turkey, Afghanistan and Iran has taken place since their rulers depend on their historical and geographical conditions and their particular circumstances, wanted to implement western patterns in military, administrative and educational affairs in their countries. This trend, called westernization, is the introduction of western industrial products such as printing, cars, railways, cinema, radio, telephones, etc, as well as the return of a new class of educators in the West to

[1] . Lapidus, IRA. The history of Islamic societies of the nineteenth and twentieth centuries, translated by Dr. Mohsen Modar Shanachi, Mashhad; Astan Quds, 1997, p. 2, p. 1516.
[2] . Sawagheb, Jahanbakhsh, A Historical Approach to the West's Confrontation with Islam, Qom; Center for Publications of the Islamic Propaganda Office of the Islamic Seminary, 2000, p. 321334.

their own countries accustomed to Western ways of life, Extreme expanded. Westernization was initially aimed at strengthening military rule and maintaining the rule; But the generation that inherited the results of this process was fascinated by the West and looked at it, and led to Westernization leading to West authentication, and instead of West antagonize and Islamdesire, Westdesire and Islam antagonize were the main motivations of imitation and adaptation. In particular, in Iran and Turkey and in Egypt and other parts of the Muslim world, the first decade of the 20th century, especially the years (1906) until (1910), can be regarded as the end of the Westernization stage that the beginning of Westernization was the eighteenth century and the first years of the nineteenth century, and continued until the beginning of the twentieth century. The level of west authentication also culminated after this period between the first two world wars[3]. The scholars and Islamic thinkers began the process of returning to themselves and the originality of religious culture and obtaining positive aspects of Western life and its exclusion and critique from the last hundred years. They fought on both sides of internal tyranny and foreign colonialism.

Consequences of Hijab Discovery in Islamic Countries

Westernization and Westernization have had many effects on the realm of society, politics, culture and economics of Islamic societies. Among its effects on women, the discovery of hijab was carried out by affiliated governments in some Islamic countries and its propaganda. By enacting state laws and regulations, these governments banned the coverage of girls and women in the offices and educational centers, and even in the market. The discovery of the veil, entitled Women's Liberation, was initially recognized in Egypt and enforced in Algiers. The most extreme encounters with religious manifestations, including the discovery of hijab and change of clothing, were carried out by Muhammad Ataturk, the founder of modern Turkey, in which Western laws were dominant, and even the official line and date were changed.

In Afghanistan, the actions of the Shah in this area after the trip to Europe, Russia, Turkey and Iran led to the removal of Amanullah from the monarchy with the treatment of the ulama and the people.

In Iran, since late Qajar period, and especially since Reza Khan was selected with the help of Britain as commander of the army, legal measures were taken to unveil the veil, the adoption of the Hijab Discovery Act was initially in imitation of Atatürk in Afghanistan and then in Iran. In all of these countries, the enthusiastic and educated people of the West, government facilities, and, subsequently, radio and television and art became indoctrinate propagandists.

1. Historical Cultural Outcomes

The colonists had understood that the history of Islamic societies was made by men, and the culture of women who educate those men should change in order to change that culture.

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[3] . Nagavi, Ali Mohammad, Sociology of Westernization, Tehran; Amir Kabir Publishing House, Second Edition, 1998, p. 1, p. 57 and 58.

Clothing and clothing are rooted in the culture and history of a country and represent the values and norms that are institutionalized in that country. As each nation expresses its loyalty and respect for its national symbols, its political, cultural and historical beliefs, which are part of its identity, it does not have the right clothing and cover to the values and insights which are in accordance with its culture, history and beliefs. Made Therefore, Shah's key to discovering hijab and changing clothes is the introduction of a change in religious values, because in this way "pleasure" and "unity" dominate the spiritual values of Islamic societies and eliminate their Islamic identity.

2. Social-Political Consequences

Socially, among the new generations who have adopted homelessness and their predecessors, and their values, thoughts, and ways of life, they are creating distance and complexity, and the ground for the new generation's escape from the family and its traditions and values comes into being. On the other hand, modern women are not as dependent on housekeeping and child-rearing as traditional women, and in this regard, their family interest is reduced.

Politically, the positions of women who are not married will be in opposition to the parties and Islamic organizations and in support of alien organizations and parties and systems. Economically, such women will continue to want fashion, ornaments and cosmetics, and Western clothing.

The verses of the ulama and the resistance of the masses of the Islamic countries

Against this trend, the scholars and Islamic thinkers, using the publication of books, articles, lectures and arguments to the Prophets, the Quranic verses and hadiths, explained the philosophy of veiling, and informed the people about the goals of colonialism and tyranny in this field. The masses also launched many insurrections against the tyrannical rulers of these countries and resisted the resistance.

The issue of hijab was the problem of the new urban communities that emerged in the course of Westernization, and women entered environments other than the family, and had to talk to nonhuman men as colleagues. In rural environments Islamic garments and clothing were preserved for a long time. However, efforts were made to promote homelessness in rural areas.

Elimination of veil in Turkey and its agents

As the phenomenon of Westernization originated first in the Ottoman Empire and in the form of adjustments and reforms, and in the new Turkey as West authentication and the implementation of all Western models by Ataturk's perfection, removing veils also appeared in Turkey first. Following the victory of the Islamic Revolution in Iran and the collapse of the Soviet Union in which the jihad of the Muslim mujahideen of Afghanistan played a decisive role, the Islamdesire wave reached its peak in Islamic countries. The tendency toward hijab and adherence to Shari'a orders was one of the most important features of this wave. Even in cases such as Algeria and Turkey, the Islamists tried to enter the political system and take power by participating in the elections. In Turkey, despite the rigorous laws of adhering to secular principles and the separation of religion from politics, Muslim women have come to

Islamic hijab on a large scale in educational and administrative settings. Islamdesires representatives in the Turkish parliament passed a law on March 1989, according to which no one was allowed to prevent the coverage of veiled women and girls in educational environments. In front of the Turkish military president, he vetoed this law and passed the parliamentary resolution. The government did not pay attention to the demonstrations and protests of Muslim women to have the right to cover Muslim women.

During the 1990s, Turkish university leaders also deprived many of the veiled girls from studying and attending social and political scenes. The crisis, the most visible manifestation of Islamism in a mass of people in Turkey, reached its peak at the arrival of a female Muslim representative with Islamic hijab. In order to prevent the rise of Islamic fundamentalism, the secular system prevented the entry of Mrs. Marwah Qawaghchi into parliament and denied Turkish nationality. In this way, the justification for discovering the veil ,which at first prevented women from entering political and social scenes, was forcibly carried out, after many years, it was a clear contradiction and with the prohibition of hijab by the Turkish secular system, many veiled women and girls were excluded from studying and entering political and social scenes. Of course ,student girls sometimes tried to use artificial hair to keep hijab at universities.

Theoretical Explanation of the emergence and growth of Muslim Islamism

With the victory of the Islamic Revolution in Iran, and then the emergence of such incidents in Turkey over hijab and the triumph of the Islamdesires in Algeria, and the response of the government to that, a new wave of Islamdesire was formed. Many scholars, both Muslim and non-Muslim, have tried to present a comprehensive theory and a theory of the emergence and rise of Islamdesire in the Islamic world[4]. From these points of view, it can be concluded that Islamism was initially reactived to the absolute acceptance of modernism and then, by obtaining a comprehensive plan for the government to pass through to income, and began to rebuild the Islamic identity against the West. Therefore, the return to the Islamic hijab by women and girls is a return to Islamic identity, which was heavily challenged and in crisis during the course of modernism.

Historical factor for immigration

Immigration has been easier and easier to live, or escaping from war and insecurity or escaping the legal, religious, and ethnic threat in world history. During the colonial period, the violence of colonial immigrants occurred due to the possession of firearms against indigenous people who had a cold defense weapon. The invasion of firefighting immigrants has destroyed a large number of indigenous Americans. The black people were forcibly forced into forced labor for forced labor. Always with population growth, immigration to low-income territories occurs. Asian immigrants are trafficked to Europe and Australia. The countries on the path of this migration are the place where police, people and smugglers are with immigrants. The United States and Canada are far from accessible to immigrants because of the natural separation of Atlantic and Pacific waters. The rules of immigration have been effective only because of

[4] . Reja, Ali Asghar.(2011). Edition.Criteria Islamic world, Author, journal "Cogniton", No. 170 (scientific-reinforcing) - from 31 to 44)

the ocean's distance. In the past, the accumulation of wealth has created industry and technology, and now the industry is wealth generative. The comfort and tranquility of the quality of life in developed countries are the aspiration of immigrants. If the industry is in need of labor and does not anticipate the legal mechanism for recruitment, it provides an unconventional immigration of traffickers and police against immigrants. One of the consequences of the arrival of illegal immigrants and asylum seekers is the increase in indigenous violence due to inability to compete.

Security agent for immigration

The Middle East underground reserves are at the forefront of great powers, and regional competition in the Middle East is a factor in the influx of superpowers. The sale of weapons to rivals in the area is detrimental to its security because of the many years of controversy that send migrants to Europe and Australia. The period of direct and apparent warfare management has come to an end. Regional security organizations send their troops from secret schools to the battlefield. War, insecurity and displacement. Many immigrants come from these insecurity centers in Europe, with only a handful of them coming to the United States with the help of the United States. The main commanders of the wars, sent their men secretly to Europe, and perhaps to the United States and Canada, to launch terrorist incidents. Governments engineer violence and use indirectly and secretly the war in favor of their major military industries.

Elimination of veil in Europe

The reflection of the events of Turkey in Germany, Spain and Italy, and especially in France, was that the use of Islamic veils in their educational centers was prohibited by the governments mentioned above as a result of the growing use of the Islamic veil in the educational centers of these countries. This government policy was aimed at confronting the growth of Islamism among African and Asian Muslim immigrants in these countries and preventing the spread of Islam among their other nationals. The excuse for the implementation of this law was the same as maintaining secular principles. Girls deprived of education and the law of hijab in Europe were faced with a massive demonstration of Muslim minorities as well as non-Muslim citizens of these countries. Also, the West, along with the adoption of such laws, took up the Salman Rushdie plot and insulted the holy Prophet (PBUH) to confront the flood of Islamism. The policy of insulting the sanctities, which has continued until now, has fallen victim to Imam Khomeini's intelligent fatwa. The policy for detecting and suppressing veil, both in order to preserve and dominate the West over the Islamic world and a deregulation of the Muslim world that challenges the identity of Muslim women; But on the other hand, Muslim women who are awake and awake, in non-Islamic countries, always try to preserve their veils in order to preserve their human dignity, identity and religion and to counter the display of sexual attractions. The reoccupation of Islamic Muslim women and girls in Europe with the Islamic veil and the observance of the Islamic principles created a strong fear in Europe of an upsurge of Westernization in Europe. As Europeans plagued the fact that the eastern patterns sought to penetrate and expand in the West, challenging their identities. Islamic hijab represents an element of Islamic Eastern discourse that has been able to resist European domination, it even attracts the attention of non-Muslim women in Europe.

Cultural factors of violence against immigrants in non-Islamic countries

The historical factor is the culture of continuity and interference. Cultural factors include religion, language and race, or the existence of a sense of philanthropy. When migrating to countries with some common cultural elements, any difference in these cultural factors causes violence against the migrant and the refugee, which ends with a behavioral hesitation. This contraption among young people is more likely to be revealed, because they have less control over their feelings and emotions. Incitement to rape and violence against women and girls, retaliation for killing, neglecting sacred sanctity, rape, and family security can contribute to the spread of violence among indigenous, immigrant, and refugee populations. Committed to the preservation of religious, linguistic and racial sharing or the existence of a sense of humanity in the minds of parents and the emphasis on its transfer to the younger generation through mass media and religious and educational institutions, it is effective in reducing the violent behavior of young people against refugees and immigrants.

In environments, jealousy can be a source of violence against refugees and immigrants, because indigenous people do not expect the ability to achieve better living conditions through education, limited, and competitive. Therefore, indigenous violence is manifested in the form of discrimination in behavior and stinking speech.

To transform the status of immigration into asylum and ultimately citizenship, no government, even the United Nations, supports the rights of immigrant citizens in Iran. To transform the status of immigration into asylum and ultimately citizenship, no government, even the United Nations, supports the rights of immigrant citizens in Iran. Long residence in Iran has made this group of foreigners alien to the common culture in Afghanistan, and in Iran there is no hope of continuing a minimum of life and there is no legal protection. Even smuggling out of Iran at the expense of expelling itself to Europe. The Afghan immigrants in Iran are exposed to profits, greed and misconduct, leaving Europe to cost the money and enter the United States, which is not at all achievable, and Australia has now closed its borders.

As for the Myanmar Muslims who have lived in this country for many years, but the police and the government want to expel them with violence and kill them on the pretext of being immigrants.

If migrating to countries with conflicting cultural elements, the culture and cultural resistance of women and girls to maintaining the veil, even in the absence of a private plaintiff, will be the pretext for police violence. The motive for police violence against hijab is fear of Islamdesire, rather than the practice of law, while there is no private plaintiff. The hijab ban is the limitation of the benefits of freedom to abuse the law. While the benefits of protecting the veil to the personal safety of women and girls against the risk of sexually abusive sexual, contributes much more to the rule of law. As some migrant women and girls use freedom, brigandage is preferred to dignity and politeness, should be sufficient for the police, not to restrict freedom to those who choose cultural resistance.

Analysis of factors

The vulnerability of refugees and migrants, especially young women and girls, has various aspects of violence, one of the fundamental aspects is the lack of or defect in the rules. If we want to illustrate a country like Iran, Iran is a country that is on the path of Asian migration to Europe. Although Iran has many attractions for some Afghan immigrants; but the lack of rules to regulate the masses of immigrants and refugees increases the degree of vulnerability in Iran. Little laws in Iran may well cover a small number of refugees in Iran, but the mass of immigrants in those years has been worried and anxious. Factors such as war, insecurity and business failure result in massive emigration. An active migrant population accepts a life-threatening and financial risk of survival or lifespan and, of course, sometimes to obtain a higher level of life. The existence of easy laws in destination countries will help the traffickers to profit from this, but the lack of and deficiencies in the law adds to the scope of violence against immigrants and asylum seekers and increases the financial and financial costs of immigration. The absence of a law or its defect, or the reluctance to stay in the countries of the route to the main destination or to deny access to the route, will make the immigrants and asylum seekers on their way to the main destination, by smuggling violence, selling to another person or group of smugglers, or being exposed to blackmail and even trafficking in traffickers. In Iran, security concerns, fears that the cheap labor market will be vacated in hard work and loss of interests, such as the loss of UN assistance, NGOs and other security, health and hospital benefits, has led to massive mass killings of migrants on both the entry and exit frontiers so that the Afghan migrants, with all their interests, do not leave Iran alone to Europe .Even the dead bodies of the government to give up the "right arrow" touched extortion.

Illegal immigrants, resulting from defects or lack of law, as well as differences in welfare and access to the labor market . If you act for recruiting temporary and permanent migrants and refugees, the legal process cannot be predicted, immigrants and refugees survive, or the opportunity, with ample motivation bring to work cheap and get black. They thus are subject to speculation and greed of their bosses and violence are forced to do hard labor. Sometimes threatened with less money as their wages to be paid and sometimes the employer to avoid paying the money, introduces them to the police.

These factors cause for worry is the impact and consequences of illegal immigration on national and regional security, the economic system, labor market, workplace culture, social security and health and police brutality against illegal immigrants increases.

Discriminatory implementation of labor laws, preferring indigenous migrant labor recruitment, working hard, heavy and onerous terms imposed on immigrants, which leads to the outbreak of the revenge and violence opportunity. Any unbalanced distribution of native and migratory labor, causing unhealthy competition in the labor market and the sphere of violence against immigrants in society increases. In a legal system, when your host is criminal, by violence to reach the victim's belongings and money. The police force must be recruited from among those who go through the least commitment to moral philosophy and public education and continuous monitoring to the gang and collusion with criminals, Using violence and bribes from refugees and migrants is lurking opportunity to seize property.

Resolution

Governments directly serve immigrants and their requirements of the authorities resolve to eliminate Smuggling networks and activities Smuggling networks are regularly supervised. To activate legal mechanisms in countries en route to the last destination of refugees and migrants, international foundations and NGOs to move. The conversion process asylum to refugees first class citizen, whatever be shortened and the duration of the cases of applicants to be hastened. Human rights organizations of abuses of refugees and migrants avoid administration tools. Acceptor countries between terrorists and refugees and immigrants in the conclusion to accept differentiate. Countries without discrimination, through legal instruments for the implementation of international regulations that protect the rights of refugees and migrants in the country's civil law, have to be. Grant any cash or non-cash assistance to refugees and migrants, refugees and immigrants directly from your search and donors, intermediary or any government agency for aid to refugees and migrants, reject but given aid directly to refugees and immigrants. Public opinion during the entrance process and resettle refugees and immigrants through the mass media and spiritual foundations and NGOs are fully guaranteed. The introduction of anti-immigrant and refugee groups and their activities should be debarred. Conditions, duration and number of admissions and stop accepting refugees and immigrants will be officially announced and transparent.

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