

WHERE IS MY GEOGRAPHY, WHERE IS YOUR GEOGRPAHY

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Submitted in part fulfillment of the requirements for the
MA in Community Education, Equality and Social Activism

Department of Adult and Community Education and Sociology

National University of Ireland Maynooth

2012

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ABSTRACT

This research attempts to explore the plurality of voices of everyday lives of three immigrant women who are seeking to be settled in Ireland. The connection between thinking and living with the prospect of space and self are seeing in the paper in dialectical division of self and space, which space is verified in geographical manner. Analysis of texts reviewed in the research is based on existential viewpoint with the linkage to migration phenomenon to reflect on authentic life and existence, free and responsible choices and options. Place and space, being seen as home beyond geography and history draw in philosophy of language and existentialism. Methodology of the research explores a strategy of feminist research in the area of migration and authentic life, to achieve an analytical and liberator criterion of study. Ontology of the paper is exploring in the sharing of observational approach of four women included of me who are immigrants in Ireland. The epistemology of the research paper as knowledge will be formed through the examining some lived experience with giving voice to silenced stories; throughout doing the investigation. Findings in the research scrutinize interviews with three immigrant women in Ireland who tell their authentic stories hinged on their authentic existence. This research intended to produce some useful knowledge in the area of migration, authentic - freed being, free choices, and marginalization. Since the numbers of the participants in the research were quite few; it was a deep study, and a suggestion for the term migration which can be used as designation of freedom with a feminist view and action.

DEDICATION

Dedicated to all immigrants in Ireland and all over the world who are representation of freedom.
Dedicated also to Belour for inspiring me to be more me.

Assigning for transferring us in us

I am people lelelelele

I am seeing myself in her voice

I am listening to myself by her voice

I am talking, chatting by my voice in her voice.

I am people lelelelele

In my part, she is seeing her, in me,

she is having her view sharing with me

her allotment and ration bearing there, in me,

allocating then, in me, in her, and in us.

I am people lelelelele

As we are doing special effects for us

to convey, to relocate, and to ascend

to exert autonomously,

eradication of abstruse to actual,

in me and her and us.

I am people lelelelele

AKNIWLEDEGMENTS

It is with immense gratitude that I acknowledge the support and help of my supervisor Brid Connoly, for her enormous knowledge, moments, insightful comments, fortitude, and encouragements during this research project. I wish to thank deeply all lectures in my MA programme. I also consider it an honor got the chance to complete this thesis with the help of the research participants. Genuinely thanks to Assumpta for proof-reading and editing. I would like to give my especial thanks to my family for their love that enabled me to accomplish this work.

An immigrant's life

Person of renewing life in a new land is an immigrant

Marginalization is not her own will

though it is overflowing of inequality and injustice

The person is wondering in liminal time and space

When there is pondering in marginal realm and radius

she is settler, stranger, and squatter

The immigrant is looking at birds

which are flying to migrating,

to be immigrated with some intention,

to somewhere, as a new home, as a new residence

the birds are soaring in the sky

no boundaries, no borders, and no margins

marginalization is not beyond their destination.

The immigrant, is looking at the sky,

thinking of the difference between sky and earth,

saying how can she access to the sky,

to where that rules, and laws are not producing;

marginalization, racialisation, and differentiation.

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Person of renewing life is thinking of living on the sky,

to where that marginalization is not existing and presenting,

to where that life is life,

borders are not predetermined and fixed.

Marginalization is uninvolved and removed,

to where that life is life and renewing a life,
is not making any dilemma, and tight spot.
To where that life is life and inequality/injustice,
is not happening any longer.
Sky is in love with earth,
and sunshine is similar to the soil.
Then the earth will get a ceremony,
an immigrant is not facing marginalization,
where life is life and birds are flying on the sky.
Race, ethnicity, gender, class,
are not performing on any stage.
An immigrant is living under the sky on the earth
life is life anywhere and anytime.
The sky is the prospect to fly, to flutter,
and story is about how she can be freed,
to sky out, to aviate, to seagull, and untied.
She is living in the history of tomorrow.
She is loyal to herself,
world is pregnant and is giving birth to a new earth.
In the new earth boundaries, borders, limits, and division,
are being marginalized.
Only life is life and being is being.

.....

Breaking the silence, the secrecy
Breaking the iron curtains, the inarticulateness
Breaking the stillness, the speechlessness
Breaking, breaking, breaking; is my activity and my movement...

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CHAPTER ONE

INTRODUCTION

This thesis explores the plurality of voices of everyday lives of three immigrant women who are seeking to be settled in Ireland. The connection between thinking and living with the prospect of space and self are seeing in the paper in dialectical division of self and space, which space is demonstrated in geographical manner. Solution (s) as main features of feminist research is not presented as some statements, whereas, it authenticates the reflections to the diverse processes of immigration and their new lives in a new landscape. The thesis attempts to uncover some customs which give meaning and importance to everyday life of three immigrant women without looking for peripheral explanation. In fact it has a poetic view to the mundane life of these women including me as an immigrant woman. Themes considered in the paper are, notion of migration and immigration, identity, culture, and nationality, and/or some issues which they have met since they moved to Ireland. Reflection of feelings of probable being marginalized will be regarded in the thesis. Social integration of immigrants with having different experiences will be a fundamental aspect of this research.

Immigration in contemporary world is a contentious practice, and Ireland is not witness to this phenomenon for so long. So it is hard to be an immigrant and to be known as an immigrant in a society which is seeing the new scene as a new experience and understanding. I, as an immigrant through my research will express my viewpoint and also the viewpoints of some immigrant women, with the goal of possibly solving problems of immigration. Everyone has her own story and situation, but the most important thing is that; to see society as a unit, which is shaped by diverse units that, these units are human beings with different experiences and expectations,

desiring to live peacefully and happily. I will interview three women to find out their feelings and observations to be heard in society. This research will enable me to think firstly that, why immigration is called immigration or researching why and how this term has been created, and why it is significant to reconsider this term again and again. I take phenomena of language as the vital aspect in my research.

I am conducting this research to study about relation between human being and language as being an immigrant helps me to be more critical in this area. Language beyond history and geography makes meaning and implication. I would like to express my own view of language, which to me mostly it has a baffling manner. I felt it, since I was very young. When I wanted to say somethings to my parents, sisters, and friends, or teachers, I felt that, they did not full understand me. On the other hand, I was feeling that, I could not fully understood the other people too, when they were expressing their thoughts through the words or language. Verbal language mostly is/was my concern. As I am the person who loves poetry, I found that, some Iranian poets are having the idea that, language sometimes makes things puzzling. Everyone has her own interpretation of words or language. Molana (Rumi) in one of his poems says, “Do not be satisfied with the stories and its language that come before you. Unfold your own myth” or “Words are a pretext. It is the inner bond that draws one person to another, not words”. I found this through my own experience and when I read Iranian poetry, especially in Rumi’s poetry.

This story was with me until I went to college and studied Theatre. When I was doing my MA thesis, I analyzed Antoine Chekhov’s language which to me he has gotten this feature of language and then he has created his own characters in his plays. I argued that, Chekhov, with taking this aspect of language has written his plays and stories. So I tried to study linguistic and philosophy. I liked Nietzsche and Heidegger’s views on language. Then I considered believing

that “human being is language”. And still believing Humboldt’s thought; it is not because of that, human being has language so she is human being, she is human being because she is language. As Stocking (1996) states, “for Humboldt language was the unifying element of humanity [...]” (1996:34).

Iranian poetry, especially Rumi and Hafiz with paralleling Nietzsche and Heidegger’s philosophy which they are taking language as a core component regarding human being’s attitude; made me to delve, how and why individuals are shaped and shape societies. How geography and history produce categorization between people. How people can understand each other when everyone has her own interpretation of language or words.

“The significance of language for the evolution of culture lies in this, that mankind set up in language a separate world beside the other world, a place it took to be so firmly set that, standing upon it, it could lift the rest of the world off its hinges and make itself master of it. To the extent that man has for long ages believed in the concepts and names of things as in aeternae veritates he has appropriated to himself that pride by which he raised himself above the animal: he really thought that in language he possessed knowledge of the world” (Nietzsche1999:17).

As Nietzsche argues in his words, human beings through language have been carved or bended in a shape which is falling into a perplexing land or has been ‘puppetized’, being puppet in the hands of predefined descriptions, and I name this phenomenon ‘puppetization’. Human being has turned to a being far from its own nature, but a property of conventional knowledge and sequence. But this being has tried to overcome from this confusion and this sort of behaviour made her fixed in history and geography of particular society in the world. As Heidegger says, “Man acts as though he were the shaper and master of language, while in fact language remains the master of man” (cited in Stassen 2003:267). Heidegger talks about exceptional sort of language and being, while it is language along with being ‘puppetized’ human being, “The German language ‘speaks Being’, while all the others merely ‘speak of Being’” (Cited in Frie

1997:10). And Heidegger himself as a human being seems ‘puppetized’ through German language, saying ‘Speaks Being’. “Whatever can be noted historically can be found within history”, and still he is saying, “We do not say: Being is, time is, but rather: there is Being and there is time” (cited in Donkel 2001:61). Thus being is rather given to human to be in the course of history in an exacting time and not to practice of being herself, and being herself with her own involvement of her existence. Donkel (2001) with Heidegger’s vision says that, “the history of being means destiny of being in whose sendings both the sending and the It which sends forth hold back with their self-manifestation” (2001:62). I imagine that notion of self with getting Nietzsche and Heidegger’s idea of being in migration epoch; is understanding of self by herself with all aspects of her practice which is being her with her own story and chronicle. In this way geography, history, and identity becomes her choice beyond the context of a particular society which she has moved to live and to experience her own new life. Her choice through her experience will be her life and her existence, as rules and laws are producing terms like migration and relocation. She is responsible to be cultured in her new life form.

Chapter two regards knowledge beyond geography and history, and also a discussion about buried knowledge. I mean by ‘buried knowledge’ as knowledge produced by individuals through their own experience rather than giving them as material which they never could have practiced and consequently experienced. I have argued that, human beings have been ‘puppetized’ through knowledge as language and are being manipulated creatures. I still have related terms and situations like; race, class, gender, and immigration to the process of ‘puppetization’. Along with this idea I consider the notion of power and research beyond the participants’ analysis. Geography is seeing critical with this manner by immigrants. So I tried to scrutinize geography

as critical pedagogy. Identity crisis, next to migration, borders, and boundaries are being examined too, for contemplation of culture and responsible human being.

Chapter three explains the methodology of the research which is a feminist investigation. It shows different features of feminist methodology and methods applied in the research. Moreover it outlines my research position in terms of feminist stance and its methods which were proposed to portray and understand phenomena rather than to explain experiences in order to predict and supervise them. Existential phenomenologists rely on narrative or story telling by individuals, or with referring to Martin (2011) “the product of phenomenology is words” (cited in Dreyfus and Wrathall 2009:559) - concerned with research which according to Heidegger, (1962) to harmonize that, which shows itself being seen from itself in the very manner in which it shows itself from itself. Furthermore, it explores different types of methods applied in the research for collecting data, like route of interviews, and clarification of autoethnography to provide data through this method for my research. The diversity of stories I listened to contributed to the discoveries along the way of the methodology and methods examined through the research.

In chapter four, I designed the responses given to me by three immigrant women who migrated to Ireland for some of years ago. They all live in Dublin and two of them are Iranian and one of them is Afghan. I tried to arrange my questions into a number of themes to find out as much as possible, concerning the respondents’ feelings towards their way of thinking about immigration and marginalization. This chapter aims about analyzing the themes met to animate in the interview process. I focused in on how immigrants have been settled in Ireland and if they have had any feeling of being marginalized in Irish society. It looks at the implications given by them throughout the interviews, and my analysis as an immigrant in Ireland.

Chapter five challenges by having overview about immigration, identity, beyond geography and history which has been considered in interviewees' responses and thoughts include my own impression, need of revision and change of policies in the area of migration. It is drawn in philosophy of existentialism paralleled in philosophy of language. Iranian poetry, Nietzsche, and Heidegger have been my matter conducting this research.

I have analyzed the themes containing the respondents' ideas and presentations. I concluded by encouraging immigrants giving a voice to voiceless positions as responsible individuals and human beings in their new lands as their new homelands. I hope that this research will make change in the area of migration even in very miniature significance.

Where is my geography, where is your geography

I am seeing you from this tiny skylight
the skylight is hazy and you have not a glimpse of me
there are shadows afar the transoms and glasses
following the haziness of your geography,
you are having the chalk in your hands
drawing those lines which were practiced before,
on the ground, under my feet,
around our neighborhood.

I am calling cliffs, hills, and rock faces,
you are calling rivers and forests
none of them are appearing and answering.

I am Iranian, and you are Afghan,
she is Kurdish and he is Arab,
addresses, cultures, and aestheticism,
delicacy and discrimination, moving around;
education, education, and edification.

-
-
-

Out of the ordinary and commonplace
limits are running and running,
restrictions are locating us.

It is just bizarre that;

where is your geography

where is my geography...

Moreover, also, over and above;

where is everyone's geography.

CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

This review is based on existential viewpoint with the linkage to migration phenomenon to consider about authentic life and existence, free and responsible choices and options. Place and space, being seen as home beyond geography and history draw in philosophy of language and existentialism. This study also examines the elements and dilemmas in the area of migration, to point out how the phenomenon can be less challenging and more developed in contemporary world. Once marginalization happens following immigration, as it appears it has certain impact on people's lives, views, and actions. There are different occasions for this matter in society which have tension to the whole world on the grounds of politics, economic, culture, ideologies and racial attitude. Identity crisis then springs up with the whole contradictories stemming in human conditions and settings. Responsibility seems to have an essential task and function on the individual who is being marginalized. Since this is an atrocious world, this is human, who should seek to obtain humanity and humaneness. This is her commitment and engagement to explore a peaceful identity in a peaceful space. It is authenticity to one's own individuality, spirit, or character.

Existential uniqueness is being in the world encountering external forces or the authentic self who seeks for freedom, joy, meaning, value and happiness. According to Heidegger, the authenticity of Dasein is that if freedom is freed from the planned definitions. "Freedom now reveals itself as letting being be" (Heidegger and McNeill 1999: 144). This paper draws on some theories of identity, migration and marginalization drawn in philosophy of language. So this

literature review is trying to regard unfolding interpretations through different theories in practice manner rather than just reading theories and producing knowledge without functions. In commencement it talks about notion of migration and pursues with post-modern perception of it, and moreover contemplates the association between sociological phase of migration with philosophy and geography.

Knowledge beyond Geography and History

Once upon a time geography and history were talking and chatting. Geography was very sad and said that he feels human being's life is manipulated and disappointed, and it is because of the existence of him (geography). History was saying that, he thinks that human being's life is in her own hands, and it is her who has to learn and educate not to be manipulated and disappointed and construct another view in regard to history and geography. History was saying that, even his manner and behaviour has been shaped through geography's knowledge and order, as borders have been formed some myths and then all enmities, opposes, and wars. History still said that, he just followed geography which has produced by males' set of laws. They talked and talked and their discussion did not go anywhere but, they already knew that they have been shaped as 'knowledge' in patriarchal views and webs.

Actually a feminist researcher heard them and said to them that, there are many people including scientists, theorists, philosophers, and so on who are trying to discern these issues. And she also is trying to explore how human being can find a path to explore her own happiness. Nevertheless for her, geography and history are the first stages for piloting her investigation. And still before any action she wants to reconsider what the essence and notion of education is. To her education is the reason of human being's existence. To her human being through education knows what

and who she is and still through education she can reconsider to discover more about herself and to relook at the structures created by human beings again and again and again to eliminate inequality and violence, and to produce again and again and again meaning and revelation of existence, which is love and love and love. Here is a responsible individual taking action and investigation about innovative type of knowledge.

While seeing and pertaining to immigration and marginalization; there are numerous dimensions confronting immigrants, especially if the immigrant is a woman; these challenges are more puzzling for her. I as a feminist researcher believe that knowledge has been created in patriarchal structures as “the world including humanity, is socially constructed, a product of history and technology” (Haraway 1993 cited in Chafetz 2006:39). I declare that a feminist researcher has the responsibility to motivate herself to eradicate those male dominated knowledge with the help of individuals in the area of her study, for shifting knowledge with regard for feminist attitude. Because knowledge and truth claims are socially constructed, they are always an “account from somewhere” (Gannon and Davies 2007:72 cited in Lloyd et al 2009:57). To me when I look at these issues with another position, I think I still can discover and create the solutions.

As nothing is permanent and consistent, and being is an unlimited passageway to disclose and detect what is the reason for existence. Human being becomes dejected if she thinks that everything is permanent and alternative behaviour has no meaning in her life. Nietzsche expresses in his words, “will to power”, human being has her own power to have her own will and desire to be creative and generate her own meaning and life. Confirming with Deleuze (2006) power is genetic and differential aspect in the will. Will to power does not imply any anthropomorphism in its original meaning of essence. “Power is the one that wills in the will” (2006:79). Hergenbahn (2009) with Nietzsche’s view adds, humans need to attain knowledge of

themselves, and then perform on that knowledge. Meaning and morality cannot or should not be forced from the outside; it must be revealed within. “Such self examination reveals that the most basic human motive is the will to power” (2009:224).

Still I consider that, how it is feasible to know, what knowledge is and how knowledge can be inaugurated over again by human beings; for making them content rather than discontent. Newton and Rosenfelt (1985) say that, this reconstruction of our knowledge, though, has been a type of struggle, “[...] a political action carried out upon our culture and ourselves, for to assert that, literature and culture are political is radically to challenge modes of thinking that are dominant in our world”(1985:xv). In keeping with Nietzsche (1872)

“Man today, stripped of myth, stands famished among all his past and must dig frantically for roots, be it among the most remote antiquities. What does our great historical hunger signify our clutching about us of countless cultures, our consuming desire for knowledge, if not the loss of myth, of a mythic home, the mythic womb?” (Cited in Newman et al. 2002:218).

As Newman et al. (2002) maintain “philosophical technique gets us digging for whatever is most remote for countless forms of otherness” (2002:219); nevertheless the forceful manner to which, philosophy lets us go simply as indication of loss.

Language, human being, and migration

I think everyone has their own language, and life story, and nothing is universal. As stated in Klein (1997) Nietzsche’s historical examination of degeneration of the symbol is connected to the rise of the idea and “the gradual conceptualization of language, which in its origins was nothing less than a universal symbolism” (1997:128). Nietzsche says,

“A people which only sees the world abstractly, not in symbols, is incapable of art. We have the idea in place of the symbols [...] there are now human beings who understand

the world as music, therefore symbolically. The musical intuition of things is a new possibility for art” (cited in Klein 1997:128).

I am agree with Nietzsche and I think human being is an open soul to feel who and what she is. Nonentity is stable and human being is something who is waving in timeless invisible mazes. Tonner (2010) argues that, “Heidegger interprets Nietzsche’s central doctrines of will to power and eternal return as, respectively, the essence and existence of being” (2010:144). According to Heidegger “Truth in its nature is untruth” (cited in Desmond and Grange 2000:134) and human being can be anything except those predefined framed categorizations. Thus; why immigrants should be called immigrants, and how they can be settled to be no foreigner and be just some individuals with their own feelings and annotations.

I feel since I have come to Ireland I do not want to be called immigrant and treated as an immigrant; like taking the renewal visa and thinking of Irish naturalization. I decided to live in Ireland and I am seeing Ireland as my new land. To me your land or your home is where your pillow and closets are. My land is somewhere that I feel free and having my peaceful being. I do not want to be called alien, stranger, and outsider. I tried hard to be part of this land but this does not mean to be an Irish. I just tried to bond to this geography which now to me is my geography. Then I thought what geography is and what its relation to history is. To Heidegger being goes to existence and meaning, so human being is meaning, “[...] meanings are to be understood on the basis of meaningfulness, and this in turn means only on the basis of being-in-the-world” (Heidegger 1992:xiii). I think with Heidegger’s idea that being a human is to be me, or to be what I feel of being me, wherever is, I want to feel what I am. Migration and being an immigrant is not diminishing of my existence, conversely it helps me to reconsider to experience that, I am who I am, anywhere that I want to be me.

Clark et al. (2004) indicate Heidegger's notion of being and say that, he understood his being and time as an activity in metaphysics, aiming to understand the nature of being. To explore the meaning of being, Heidegger focused on "that being for whom its being is a question" (cited in Clark et al. 2004:36) in way of explanation of human being. By this Heidegger meant that humans were the sort of beings who reflected on what it meant to be. In order to prevent the static notion of the self in Descartes and Kant, Heidegger did not portray the human person as a "subject". Alternatively he named the human being Dasein, which literally means "being there". The human being-Dasein-is a finite "located" being trained by geography and history. With this view Heidegger suggested that, human beings are essentially futural-they are called to be something. "As such, human beings are fundamentally directed toward the future (thus he concluded that being is temporality)" (2004:36). Within Heidegger's analysis, an immigrant researching her being that synchronizes to her geography and her history is her interpretation of her experience in her new land.

As state in Vattimo and Zabala, (2011) hermeneutics, obtains through Nietzsche and Heidegger, becomes modernity's proper philosophy. It would not have been achievable for Nietzsche to formulate such a declaration as "there are no facts, only interpretations, and this is also an interpretation" without the expansion of the world horizon that had taken place as an outcome of geographic discoveries, intensified relations with other cultures through the imperialistic endeavor of the West, "and the historical-anthropological awareness that prevailed over most of the culture of the late 1800s" (2011:90). Hermeneutics is a way of looking at being as a legacy that is never considered as eventual data. So as migration would be interpreting differently by different individuals. Also Kaufmann (2003) asserts that, Nietzsche preferred to see himself as a 'good European' rather than as a German, "led a life in which he had no fixed abode in any one

country (or academic discipline), a life in which he continually moved across borders both geographic and intellectual” (2003: xxiii).

‘Buried Knowledge’, ‘Puppetisation’ (Race, Gender, Class, Immigration)

Since I would like to break the norms and discover ‘buried knowledge’ (I mean voices and information that have been silenced and not heard) which has been neglected by human beings through the practice of her ‘puppetisation’. Human beings have been subordinated in male dominated rules of some individuals during their history. While human beings through structures which have been organized by formers or people who have made structures of societies in patriarchal systems, were told and taught who and what to be, hence the nature of human being is manipulated and they have become like puppets, as they are not having the control of creating their own desires and wishes to be themselves with their own nature. I call this process ‘puppetisation’. By referring to Foucault’s theory knowledge/power (1980) term used by him to restate the powerful role of knowledge and, just as notably, the importance of knowledge to power, represents human being’s being subjectified. “Foucault describes knowledge as being a conjunction of power relation and information-seeking which he terms power/knowledge” (Milles 2003:69). His theory is saying that, individuals reflect on knowledge as the products of social and cultural processes with particular discourse and language. That type of knowledge which is reflected is mirroring the particular perception of the subject.

The linguistic sphere or the association of designation and discourse to power, individuality, and society, complicated experiences as convincing indication, emphasizing preferably the discursive constructions that guide the consequences that are then experienced and exemplified by the individuals. The link between language and knowledge opens up a whole historical field that had

not existed in previous period. They lead into error, but they record what has been learned. Thus the potentiality “of writing a history of freedom and slavery based on languages, or even a history of opinions, prejudices, superstitious, [...] the very nature of language to be knowledge, [...]” (Foucault 1966:98). I as a feminist researcher yearn to expose in my research some real experiences and silenced voices to give original existence to hallucinated stories and want to be involved in how gender can be situated with selected subjects.

Warnke (2007) mentions that, identities practically, are interpretations and such have more in general with textual understanding than we usually certify. A racial sexed or gendered perceptive of who we and others are, is neither complete of the meanings, it can be said to have, nor uniquely accurate. “We are neither always, nor only, black or white, men or women, or males or females. Rather, all identities have a restricted scope” (2007: i) and can lead to injustices and contradictions when they are engaged beyond that area. Thus an individual employed in complexities of restricted definitions is the scene of ‘puppetisation’ and race, gender, and class are shaped beyond these processes.

Geography as a gendered knowledge

Presenting ‘what geography is?’ is my challenge in my research, which the suggestion is trying to annihilate the ‘illusions of invisible borders’ that are problematize, and it may generate dismissing feelings of marginalization. A geography which challenges the patriarchal and hierarchical premises on which geography is based, and stresses the oppression of women and the gender inequality between men and women, particularly as articulated in gendered space. The challenge is giving voice not just to immigrant women, nevertheless is giving voice to all unequal manners which have been fashioned in patriarchal structures. Oakes and Price (2008)

refer to Rose's (1993) inspiration with the purpose of, "landscape is not just imbued with the power relations of labour in a capitalist society as Mitchell (1996) has argued but that is also imbued with the power relation of gender" (2008:171). It is not unintentional that landscapes are as frequently depicted as feminine forms, argues Rose. Rather, it is the heart of geography as an endeavor that the control of knowledge about landscapes is, at the same time a control of the "feminine Other that haunts and bedevils cultural geography" (2008:171). Looking at landscape is a gendered performing of power on the element of male geographers; one is part and parcel of the masculine gaze that awards ownership and control on that which is gazed upon. The insecure relationship with the feminine is an unacknowledged, yet primary feature coming from a lot of cultural geography.

Mitchell (1996) denotes the transformation of cultural geography which has appeared over the past two decades. He still adds that, the failure to expand a 'way of seeing' the history and geography before us and the failure even to try "to explain it (a failure now hailed as a virtue by proponents of academic postmodernism) is just as problematic"(1996:198). Cultural geography explains cultural alteration in diverse geographical settings, from the politics of everyday life to the construction and consumption of landscapes, to the politics of sexuality, gender, race, and nationality. It is crucial to think about how cultural geographic analysis can be a significant implement for understanding, and increasingly reconciling in present-day cultural change.

Tygstrup and Ekman (2008) point out that 20th and 21st centuries are the witness of a philosophical discourse of radical change of the self or the subject and a geopolitical discourse of transformations of borders, states, and peoples how we identify Europe. As 20th century critical philosophy rendered the self (the human subject), so we witness an equally radical closure and redefinition of the geographical, political, and national identities which are accumulated under

the prescript Europe. This altered subject of philosophy and the altered subject of political or historical discourse “warrants a new thinking of the subject of Europe in either case, no longer simply ‘self’ nor national identity, and still the other subject maybe called the subject of immigration” (2008:251). I take the subject of immigration into the process of ‘puppetisation’ and say that, through the artificial notion of geography and the term immigration the ‘subject’ is being mandatory to be witnessed of an immigrant with a new type of practicality of migration. And I still think if it is possible to proceed like that, it is still possible to proceed in a critical manner as well. And it is also possible to precede an authentic self with self overcoming, along with ‘will to power’, beyond borders and boundaries.

Critical Geography beyond Critical Pedagogy

The contemporary world education has a vital responsibility to its intersectional characters. All these characters should go to the stage to re-act for better actions. There will be the prospect with applying this mode that ‘buried knowledge’ with its potential influence shows up to initiate as a new trend. Since new knowledge is there behind those elevated mountains which are hiding to bring new geography and history. Coloma (2009) maintains the intersections of postcolonial and feminist theories with the perspective of critical geography saying that, this scrutiny can be significant for the implications of decolonization and education. Critical geography illuminates and is informed by the repetition deconstruction of hierarchal social structures and practices within and across national borders in the contemporary perspective of global capitalism, neoliberalism, and consumerism (Blomely, 2006; Harvey, 2001). Indeed, Longhurst (2002) discusses the rising concentration paid to the intersections of feminist geography and a variety of critical theories in appealing questions of ‘diasporic identities, boundary crossing and local and global geographies’. And Sheppard and Nagar (2004) recommend that critical geography draw

on feminist and postcolonial taught to ‘advance critical pedagogies’ and that we engage in shared work among one another and students, “with educators in our local schools and communities, and with actors located in the global South who most directly experience the downside of neoliberal globalization” (cited in Coloma 2009:69).

He further says that, he integrates self-reflexive analysis of his pedagogical practice ‘at the interstices’ (Asher 2005) into broad discussions of social theory, geography, and pedagogy. First he situates himself by interrogating the challenges and contradictions of engaging in postcolonial research and writing as a South Asian situated in the ‘West’. Then he discusses key issues pertaining to (de)colonization and education. In concluding he examines the possibilities and limits of postcolonial approaches in addressing extant challenges in education. He argues that a dialogical process of conscientization (Freire 1982) allows teachers and students to refuse to recognize colonizing, consumeristic forces and offers habits of “(re)claiming self and voice, place and history, as we work to connect across differences of race, nation, and culture in twenty first century”(2009:69). It seems this attitude, is the suggestion of reclaiming self beyond borders, and being authentic, and being distant from procedure of ‘puppetisation’.

Identity Crisis; Migration, Borders, and Boundaries

Human being, life, history, migration and marginalization are some phenomena which endure interconnected during human being’s existence. Nevertheless the necessity of understanding and concerning that, how and why they are related to one another may lead to recognize inequality, and injustice, along with conflict; which is remaining in societies for so long. We human beings live in lands, under shelters and the questions are, do the lands have fixed borders, and why we human beings should live beyond established and frozen realms. While time in modern era has

had an essential function to produce meaning like historical progression in society, postmodernity envisage the approach of space with the impact of globalization and its harvest as categorization and marginalization of human beings. Though just as Foucault (1980) considers the entire history abides to be written of spaces-which would be at the similar time the history of powers, “from the greatest strategies of geopolitics to the little tactics of the habitat”(cited in Kaplan 1998: 143). It is assumed that, geopolitics is interwoven with civilization, colonization, and globalization that are principals of marginalization which create disparity, and gap between individuals. In contemporary world, with invasion and attack of different ideas, politics, theories, and knowledge, human being seems to be left by herself, like ‘Alice in Wonderland’.

Subsequently individuals beyond migration are being seen as crisis; this is her that should create the adjustments with the interconnecting of personal and the public refinement. Human being is responsible for what she does, and is, for the way she faces and deals with the world. Considering that, Matušík and Westphal (1995) remark Kierkegaard’s word saying that, the self has to state and cannot help relating to his God, who is certainly, the originator of the self. “However God has created human persons as free and responsible creatures” (1995:84). And with taking Beauvoir’s outlook saying that, women are as competent of option as men, and accordingly can decide to promote themselves, moving further than the immanence to which they were earlier reconciled and attaining transcendence, a situation in which one takes responsibility for oneself and the world, where one designate one's freedom. As Moi (2008) points out, “Beauvoir seeks to expose the fictionality of patriarchal thought” (2008:210).

Malpas (2012) points out, it is often claimed that to take human being as standing in a significant relation to place or geographic space is already to accept homogeneity of culture and identity in relation to that place, as well as to eliminate others from it. This is the center of the argument that

is frequently used to reveal the supposed politically dangerous character of place-oriented or “geographic” thinking. What the work of thinkers like Heidegger as well as Ratzel and Vidal de la Blanche and the broader tradition of humanistic geography bring to eminence; is the very question of place or geographic space as such, and, along with it, the question of our own being. “Heidegger urges an understanding of space, in terms not of the “physical-technological” space of “Galileo and Newton” but rather of clearing away (Raumen)-the sort of “clearing away” that opens up the region for settlement and dwelling”(2012:152). While space is that which Galileo and Newton theorize, it is moreover that clearing away and opening up that spacing that allows for the opportunity of appearance, and that occurs constantly and only in relation to particular places. It is this sense of space, itself closely allied with geographic rather than merely geometric space that turns out to be so vital in the Heidegger’s contemplative thinking on the happening of the fourfold. Being as an existence, being as a human with identity of self is not locked in a particular border and limits in Heidegger’s view then. And by way of Nietzsche’s view which says, “Call for man to chose his own life, to take responsibility for it” (cited in Biles 2007:64).

Migrant identity beyond Human Race and Geography

However migration as the adventure and anecdote of human beings is an essential phase of life on this globe. Individuals move for different reasons such as, to continue to live and to produce movements in different aspects of their lives. Another question is why using the term migration as using the migration, it is coming the story of race and ethnicity and it is affiliated to geography and mapping the world, which has constructed by society. According to Kaplan (1998) maps and borders are challenging metaphors, indicating a heightened attentiveness of political and economic structures that detaches realms of inclusion and exclusion as well as the interrelated spaces of ambiguity as “geographic imaginations” (1998:144). Chambers (1994)

refers to Nietzsche who says there are no facts only interpretations. Just as the narrative of nation engages the construction of an ‘imaginary community’, a sense of belonging continued as much by fantasy and the imagination as by any geographical or physical actuality, so our sense of ourselves is also a labour of the imagination, a fiction, a particular story that makes sense. We imagine ourselves to be whole, to be absolute, to have a complete identity and certainly not to be opened and fragmented; we imagine ourselves to be the author rather than the object of the narratives that represent our lives. It is this admission that permits us to acknowledge the limits of ourselves and with it the opportunity of dialoguing across the following distinguishes - the “boundary, or horizon from which as Heidegger points out things unfold: both towards us and away from us” (1994:26).

So human being is being redesigned as race in a specific space called territory. Race is an ongoing, conflicting, self-reinforcing procedure subject to the macro forces of social and political encounter and the micro property of every day decisions. As Flint and Taylor (2007) argue, race is the aftermath of the growth of the modern world-system. Through the integration of non-European regions into the world-economy, the non-European peoples that lasted were added to the edge. “In this way race came to be expressed [...] the ideology of racism has legitimated worldwide inequalities throughout the history of economy” (2007:34). Hence migration with the allusion of race and ethnicity exposed as an element in humankind matter, which assumes it is natural of being marginal. Even being a human is ordering by borders and it is seemingly race is categorization of being human in particular limits. Seeing in Butler’s discussion about the category of the “human” retains within itself the workings of the power discrepancy of race as element of its own historicity. But the history of the category is not ended, and the “human” is not captured once and for all. That the category is crafted in time, and that it works through

excluding a wide variety of minorities means that its rearticulating will begin precisely at the point where the excluded articulate to and from such a category.

Though categorization of human beings occur through oppression as Butler (2004) says,

“To be oppressed means that you already exist as a subject of some kind, you are there as a visible and oppressed other for the master subject. To be oppressed you first become intelligible. To find that you are fundamentally unintelligible (indeed the laws of culture and language find you to be an impossibility) is to find that you have not yet achieved access to the human, to find yourself speaking only and always as if you were human, but with the sense that you are not” (cited in Chambers 2008:126).

Lloyd (2007) maintains Butler’s considerations of Levinas’s idea of the face, the idea he develops to explicate how the other makes moral demand on a subject. Her focus is on how certain faces are humanized, while others are dehumanized (using/not using Burkes in Afghanistan and Iraq, both of whom come to symbolize evil). “Her explorations of ethics are thus embedded in an account of the politic - or power relations- involved in producing the human” (2007:155). Encore, identity and migration beyond race and boundaries can be reasonable first to delineate what human being is, and certifying beyond categorizations or migration is the opportunity of being authentic.

Human being and culture

Human beings move away from threat and death for better chance in their lives. Migration is attached to the human characters, which seeks journeying, and find reasons to hope, even in the most unfavorable conditions. But they confront the contradictories formed by social world construction. One of these contradictories is culture; human nature has been conceived as an amalgamation of pre-determined and flexible aspects. Oakes and Price (2008) argue about the relation between human being and nature with Wilson’s (1992) view of culture. They mention that, in this specific place and time, the respond to the inquiry about humans and nature has, and by ample, “been that humans and their technology stand outside of and dominate nature”

(2008:224). Wilson (1992) considers with the ideas in which culture educates and constructs our understanding of “nature”, and he examines the colonization and allowance of nature by the city. In fact Wilson (1992) thinks that, the culture made by human beings either has impact themselves or the very nature of the plants existing in the world. As he says, native grasses and broad life plants are abolished from the grassplot with fungicides, and the entire is kept tidily “cropped to further discourage “invasion” by other species, a natural component of plant succession” (Wilson cited in Oakes and Price 2008:227). Subsequently with Wilson’s view (1992) we human beings are producing culture and making ourselves very far away from our nature. Probably human being, adheres to her/his culture and in this way creates her/his identity, which is constructed by structures of society and she/he is becoming remote from her/his own nature.

After all points, that, what actually culture is, it can be said that, the foundation of culture consists of traditional historically consequent and chosen ideas and especially their attached to values. It can be considered that, is as products of praxis, and on the other hand, as educating elements of promoting action. Accordingly it may put individuals in quite limited cases and creates boundaries. As Smith (1996) indicates, we may term a state a ‘nation-state’ only if and when distinguished ethnic and cultural dwellers inhabits the boundaries of a state, and the boundaries of that state are coextensive with the boundaries of that ethnic and cultural dwellers. A nation meanwhile is a named population allotting a historic territory, accepted myths and historical memories, an accumulated public culture, a regular economy and regular legal rights and duties for its members. And ethnies “named units of population with common ancestry myths and historical memories, elements of shared culture, some link with a historic territory and some measure of solidarity, at least among their elites” (1996:57). Still it is being said in Smith

(1996) that, the relation between ethnic origins and nations is showing that why and where limited boundaries have been created by formers since ‘elites’, as because of, to rule and to shape societies. Williams (1996) indicates that, culture is constantly political, “[...] culture as a signifying system through which necessarily (though among other means) a social order is communicate, reproduced, experienced and explored” (1996:13). A culture has everyday meanings, the product of an entire people, and presented individuals meanings. Beistegui (2005) by Heidegger’s view says, the human being is no longer an autonomous, self-grounding substance, but a consequence of a broader classification or network of information that explain it. Also when migration is happening, all these phenomena are moving with, and boundaries are creating again in rotated manners. Moreover it seems, it is soaring in an invisible very high mountain. Also identity shows itself as a dilemma with multiple geometries soaring, as everyone is different and it affects the voluminous puzzle. But the character seeking for her/his identity is the entity and its element with her functions.

Human being, Responsible Identity, and Marginalization

Besides, in contemporary world where is the human being’s space to create her identity. The clear question is this, is she a globule rigid piece created by fabricated glob or concrete society as “world” or is she a human with her responsibility to generate her identity? Now some voice in nuance way seems to encourage individuals to take their own responsibilities to construct their own identities. While Schöpflin (2010) designates that, identities once constructed will not disappear under the encounter of some general delusion or maintain to rationality. The encounter of universalizing presentations aims to be to add to possible uncertainty and, thus, to build up the protective events that a collectivity will take. Set the rising difficulty of the world and the high regards of the modern state in constructing regularity and significance, identity construction

essentially has a national - sometimes a nationalist - dimension. This progress requires not be regarded as a calamity, unless one is a completely dedicated Universalist, but as a reason to work out the instruments that will elevate protection and encourage recognized means of negotiating relations among different identity groups. He yet identifies some terminologies like, “Bondlessness”, “Neoidentity-movement”, and on saying that; human being is situated in a new sphere which is creating a new meaning democracy, or probable equivalence. As he says, “Equivalence requires a paradigm shift with new systematic elements in which equality of recognition, of esteem, status and voice, responsibility and obligation, together with the Weberian values, take the place of materially determined patterns of equality”(2010:351). Identity in this manner, revolts over and, the individual attains front and, takes it as not dilemma, rather, as liability and necessity. Therefore, migration is being far away from marginalization seeing that it is trying to be fixed and permanent, as there is an alternative pick, which is slightly becoming and flexible, and not to be marginalized. As states in Bishop (2004) Nietzsche takes issue with the traditional analysis that humanity raises people beyond their natural state and separates them from their intuitive and natural inspirations, emphasizing rather the nobility of nature. “Man in his highest and noblest powers, is wholly nature and bears within himself its uncanny double character” (Cited in Bishop 2004:158).

Jackson (2010) takes Nietzsche and Heidegger’s views to say that, the human condition is fundamentally the process of interpretation, of making sense of experience and practice of being. So the process of making sense always considers one’s own viewpoint. Without a viewpoint, an individual cannot make sense of anything. And so, all human experience is limited; without limitation, there is no sense making, no knowing. Cultural fusion thus defines how immigrants make sense of their adopted homelands. Because of perspectivism, everyone has an accent; each

person has a particular take on the world. People who share a common cosmology and more or less common history and experience aim to share a common manner of seeing the world, a common accent on perception and conception. To be an immigrant has diverse meanings depending on the situation, the human ecology that is sustained of the civilizational and cultural interface that is the necessary condition for immigration to exist and, consequently, for the identification of “immigrant” to exist” (2010:388) landscape, identity, culture and immigration are recognition for an immigrant to be identified a human being.

Conclusion

Migration is a movement, a process, and whether is a shove, or a haul occurrence, it takes time to be absorbed by the individuals. Human being through the self-definition and self-understanding produces her identity which it seems, is not fixed and, is altering in social, politics, economic, national, religious, and cultural surroundings. Marginalization occurs in resistant society and rigid identity, so identity has a crucial role to adjustment. Moment for responsibility, functionary, and questioning are indispensable in human being’s life, since liability is part of human being’s nature. Though responsible human is a responsible society and marginalization will be abolished as a preserving characteristic of disparity.

Until the sky is cobalt and azure

Living and existing willingly,

until the sky is azure.

calling and getting the simplicity, keenly

until the sky is azure.

Falling in love eagerly and devotedly

until the sky is azure.

Speculating of why I am querying,

and what I know is that;

interrogating until the sky is azure.

Reflecting of why am called I an immigrant,

until the sky is azure.

The sky is cobalt and azure everywhere,

even if I am called an immigrant.

I am exploring who I am,

until the sky is cobalt and azure.

Ubiquitously the azure sky is with me

if I be in here, there, and everywhere.

CHAPTER THREE

METHODOLOGY

INTRODUCTION

This chapter explores a strategy of feminist research in the area of migration, authentic life, free and responsible choices and options, to achieve an analytical and liberator criterion of study. Ontology of the paper is exploring the sharing of the observational approach of some women including me who are immigrants in Ireland. The epistemology of the research paper as knowledge will be formed through examining some lived experiences with giving voice to silenced stories throughout doing the investigation. The paper expresses the methods which are applied in the research and draw on some theories and practicalities of feminist viewpoint. The views expressed here are individual's opinions and do not stress to be representative of any particular centre or group.

The area of Research and its relation to a particular Methodology

I am conducting a feminist research in the area of migration, existential being, free choices, and responsible identity, to carry out a critical and emancipatory model of investigation. The aim of research is to investigate how the phenomenon of immigration is providing responsible self leading to freed individual beyond geography and landscape. The research is concerned with gender influences the concept of knowledge, methods of analysis and explanation, and will be correlated as categories such as class, race, nationality, and responsible identity. In agreement with Liempt and Vilger (2009), feminist research is a study which is helpful for women and not just about women. The matter is to construct knowledge that, "writes women into history" (2009:6), and acknowledges their active roles. I as an immigrant, as a woman who moved to

Ireland eight years ago, was confronted with several issues which could have made me shattered and not to be active anymore. However I nearly passed from all those barriers and tried to be dynamic, but became curious to obtain the knowledge that, how immigrants can be marginalized in the country of host. The existence of authentic being in parallel with geography as space, draws on “the subject of immigration” Tygstrup and Ekman (2008:251) is my main goal, with a feminist exploration.

Somekh and Lewin (2011) consider there are four key characters in feminist research: critical enquiry, voice and women’s experience, reflexivity, and ethic of care. As a way of illustrating gender relations, ‘voice’ or experience has a vital place in feminist methodology. Though, from the viewpoint of ‘difference’, claims to ‘voice’ are problematic as they can guide to a warranting of a particular reality whilst concurrently silencing others. For example, what are the research implications of interviewing women who might experience racist views? Should such issues be challenged throughout the research procedure and how would such views be written up? “We should constantly ask which women’s voices are being privileged and which are silenced” (2011:72), locating ‘voices’ within a political and social context which helps to avoid individualizing tendencies connected with experiences. This way opens up opportunities for multiplicity of voices – as well as marginalized voices within oppressed groups. With feminist research and taking marginalized immigrants’ ‘voices’, the mainstream findings of this area of research will be ceased gradually, and the actual ‘voices’ will be revealed as they need to have new agenda for the renewal of their lives. Feminist research like Greese and Frisby (2011) highlight questions about political geography and marginalization of gender with acquiring of the marginalized voices. I thought through the research that I may meet some experience of marginal

feeling by immigrants and if so how and why the solutions possibly spring up by their common experiences.

Ontology and Epistemology of the Research

Ontology of my research is the sharing of my experiences as an immigrant among the three other immigrant women with readers, and the epistemology of my research as knowledge shaped through the exploration, during doing my investigation. I as a woman would like to share my involvement, and think that it may be helpful either for academia or for women who are immigrants in Ireland or even any part of the world, that, immigration is a story and with a narrative approach can be heard not just as comprehension. It can be heard also to discover how a human being renewed her life again, which life to me is an open ended road or path.

Ramazanoğlu and Holland (2004) pertain that, feminist methodology is grounded by women's experience, "Logically, politics, ethics, and with social situation of social researcher" (2004:16). No rules of methodology facilitate researchers to break out their ideas, and social location. Activated roles and diversity of voices are the consideration of my research. My attention was to write and to explore my reminiscences of living in Ireland, and still I want to give voice to women who never have had the chance to be heard in society about their lives and their challenges as immigrants, as living in a new place provides possibility of transformation for the immigrant by ones' free will. So this manner can be seen through her choice as her inner preference and ready to be confirmed in society or outer of the self as a metaphor, or the symbol of autonomy or a unique voice which has some commonalities encouraging the other voices.

MacLachlan (2007) with taking feminist standpoint remarks that, women due to their subordinate pose to men are able to recognize "more clearly all forms of oppression as well as

inconsistencies in the dominant modes of thought” (2007:66). Ackerly et al. (2006) state that, the power of dominant groups to delineate and tackle the concerns and benefits “of marginalized groups make it impossible for those groups to put their own needs on the public agenda” (2006:131). Barnes et al. (2012) mention through their research on the migration of Sought East Asian domestic workers that, they have done their research in several ways. They think that feminist research is not just about the elimination of dominant power, and having women’s voices; it is also about action and a request to engage in what Swarr and Naggar (2010) have termed, “critical transnational feminist praxis” (cited in Barnes et al. 2012: 426). And the focus consideration is not only on diversity, but moreover on the significance of “developing collaborative methodologies” (2012:426) that attach researchers to the individuals they study. While feminist approaches dynamically request to eliminate the power inequity between researcher and participants and, by responsibly doing so, confront the conventional understanding of knowledge production and possession of knowledge not entirely ‘owned’ by researcher. Code (2003) asserts that, feminist researchers challenge the principle “that pure research and the research for truth are removed from and of the little consequence for the perpetuation of systems of power” (2003:341).

I conducted this research because I wanted to explore what, how, and why these three immigrant women feel and experience their new lives, since they have moved to Ireland. I chose feminist methodology, because its methods and processes are proposed to portray and understand phenomena rather than to explain experiences in order to predict and control them. Existential phenomenologists count on description according to Heidegger (1962) “to let that which shows itself be seen from itself in the very way in which it shows itself from itself” (cited in Kimmel and Crawford 2000:169). Although research is a way of thinking, I aimed to tell my story and

also the story of the three women participants through obtaining history, adventures, and reflection of their new life experiences.

Mode of the Research as Feminist Investigation

However, as feminist research has the aim to expose and overcome hierarchal/andocentric biases in research, it is trying to produce social change, and it is signifying human multiplicity. And the researcher has her voice in the research. So I had my voice through my autobiography and had conversation with three women that disclose women's experience of power structures in society. I attempted to shape the research through my experiences and the data that I found, was interpreted by me as a person who is an immigrant. By referring to Letherby (2003), feminism is in cooperation of theory and practice (e.g. praxis). Feminist researchers start with the political commitment to produce useful knowledge that will create a difference to women's lives through social and individual alteration. They are concerned to confront the silences in conventional research both in relation to the issues studied and the ways in which study is commenced. "[...] feminists' work combines particular analytical, ethical and political dimensions. Good feminist research does make a difference even though in some cases the difference may be small" (2003:160). So, to me, feminist methodologies and methods believe that mainstream knowledge is socially constructed.

Developing the most accurate and complete "knowledge" requires use of methods that reveal and embrace diversity of social experience and useful and alive knowledge. I, through my autoethnography which is focus on reflexivity (important part of feminist approach), and having the 'voices' of myself and three research participants through the course of having dialogue with them, interpreted my findings which were all analyzing of some real lives' experiences with their

own reactivity. My goal was to make meaning of immigration and marginalization for aspiration and encouragement of social change and transformation in the area of these dilemmas.

Methods interrelated to Methodology of the Research

I used autoethnography to make sense for myself what immigration is through my experiences along with the three participants' lived experiences based on their stories. So the data produced in this way with semi-structured interview and doing conversations with them helped to interpret how meanings emerge for participants and me. Lewis-Beck et al. (2004) state that autoethnography approaches to social science research can involve a greater self-awareness of the research procedure, research relationships, and the researcher-self, as well as a clearer approval of "the value of the lived experience and personal knowledge as part of social science scholarship" (2004:46). Thus lived experience and silenced 'voices' were my concern in the research, albeit with the potentiality of their interpretive analysis which enabled me to understand how they feel about their lives as immigrants and if they felt being marginal, or how this feeling can be removed and resolved.

According to Polit and Beck (2008) researchers particularly look for "empower through the process of constructing and using knowledge" (2008:240). Thus, the methods used in the research were qualitative or interpretive, storytelling, cooperative conversations, narrative description, and phenomenology which all had interpretive manner to expose findings for studying. The main aim of the research was to give 'voice' and empower women's action in society for a movement of social change, through exploring 'voices' in academia and then to alteration of some political and ethical affairs. I considered the ethical issue such as; consent, being honest with people, privacy, anonymity, confidentiality, causing harm, and spoiling the

field. Thus for ethics in research I avoided research sites where informants may felt threatened or repressed to participate in the research. Loisel et al. (2011) note that, feminist research has raised the bar in accomplishing ethical research, with the stress on “trust, empathy, and non-exploitative relationship, proponents these newer modes of inquiry view any type of deception or manipulation as abhorrent” (2011:184). I felt responsibility for the women that I interviewed and for myself not to be harmed, and to be open and encouraging to break the silence which was vital in my research and in the contemporary world.

Autoethnography as Reflexive Element

Acquiring the approach to autoethnography as a reflexive component allowed me to correlate my experience to the other three women’s experiences to produce some actual knowledge as the main goal of the research. Autoethnography for Pratt (1992) is not “the exploration of the self in culture, but the collaboration of mixed ideas and values forming both the dominant and submissive cultures” (cited in Hemmingson 2009:131). Pinnegar and Hamilton (2009) point out Jones’ view (2005) which says that, autoethnographers look for cultural elements of personal experience. They place themselves in ways that contest and resist what they see. “They do this to agitate, disrupt and contest views of the world” (2009:72) and having “the opportunity to learn something valuable about racial, class, or gender difference” (Ellis 2004:255). Mooney et al. (2011) identify that, “the self and society experiences increase self awareness and allow you to position yourself within the social landscape” (2011:21). Although Vitanova (2010) affirms; “being an immigrant woman myself, I was drawn to the lived experiences of the other immigrants and their interpretations of immigrant realities” (2010:36). I affirm that, being among people who are experiencing some new phenomenon that I was experiencing too, was the consideration of a new and authentic knowledge.

Agnew (2005) points out a research by Sakamoto and Aho which through their findings pertain that, immigrant women's experiences in Canada- the family, work, and society transform their consciousness of self which leads them to question and challenge some of conventional subordinate gender roles assigned to them. "[...] imagined, dual, and contradictory ways in which home is conceptualized and imagined" (2005:189). It is having the chance of analysis of narrative explications and explanations. Banister et al. (1994) say that, what names feminist research is an engagement to the precise, feminist, epistemology, which is a theoretical and political analysis that reviews prevailing conceptions of knowledge and poses questions concerning the gendered orientation, and archetypes for knowledge. "It is this assertion of the connection between being and knowing, between ontological epistemology that defines the feminist research" (cited in Blanche et al. 2006:504). It is vital in the research to break the silence and having the interpretations of muted voices.

Hollway (1995) asserts that, the subject affair of feminist research should not be constrained by political appropriateness and should relate to peoples lived experience. Hence, what and how, lived experiences are being introduced are the main aspirations in my research. Thus, throughout the promise to flexibility and self-examination or reflexivity, is that which characterizes feminist research. It also presents "the refusal to create artificial distinction between the private and public or between the personal and political domains" (cited in Blanche et al. 2006:504). I saw myself amongst proportions and regarding as the eliminated binary feature of personal and political with the recognition of culture, space, and free scenery. This behaviour to me was an engagement for alteration of subordination. Or I take again the term 'puppetisation' and add that, with a feminist viewpoint, interviewees were not 'puppetized' in the hands of the researcher and they had their own voices and perspectives in the way that they wanted.

Conclusion

Thus methodology in feminist stance raised practice of investigation that aimed to generate knowledge that was not partial by inequitable assumptions concerning gender and associated categories such as class, race, religion, sexuality, and nationality. This methodology can be considered to facilitate me to think critically and helpfully about the epistemological and ethical implications of diverse approaches to research range and research propose. The key theme in my methodology was the multifaceted inter-relationship between social power and inequality, which included the formation of silenced knowledge. Immigration and marginalization analyzed from the aspect of intertwining of research activities and methodology as ethical and political principles. Behaviours of interpretation assembled for the political, ideological and ethical designs of cooperating individuals and social change formed in the praxis mode of feminist attitude. This methodology encouraged myself and the respondents to think and act more freely as women having our voices heard from within society which sometimes has been unheard and unobserved. This methodology may have potential for creativity as liberty and emancipation, obviously engendering inspiration, as women in this field were all motivated to introduce themselves and their desires in their new land.

Infinitesimal identity

With a miniature manner,
when I am moving to another territory,
in a tiny space viewing of region,
something extremely diminutive shows up to me.
Among inconsequential and insignificant,
microscopic and through calculable uniqueness,
minuscule, little petite shadow is circulating,
to march, to rally and to walk.

That's you, me; in an infinitesimal identity,
that's you, me; in an iron coop character,
that's you, me; in an intolerant manner,
that's you, me in an opinionated
male's dominated behaviour.

'Infinitesimal identity' is rebellions now,
liable for revolt to get her liberation,
no borders, no boundaries, and no regions;
delegating her identity, to not to be prejudiced.

CHAPTER FOUR

ANALYSIS OF FINDINGS

INTRODUCTION

This chapter will explore interviews with three immigrant women in Ireland who tell their authentic stories hinged on their authentic existence. I apply the term authentic, because I tried to have a reliable study with some participants who helped me to tell about their real stories, feelings, and experiences of their migration. The research attempt is to explore their inner values and motivations based on their lived experience of being immigrants in Ireland. It will address some of the individual responses from immigrant women and will notify an analysis of the most vital issues which are occurring in their everyday lives. The interviews were conducted in direct face to face meetings. As mentioned in chapter three, the views articulated here are individual's opinions and do not assert to be representative of any particular centre or group.

Furthermore, this research explores what migration is, in the views of some immigrant women in Ireland. The research tried to consider the rights and entitlements of immigrant women in contemporary Ireland which they may have not been heard in the society. The thesis's endeavor is the creation of unheard voices, to influence National Integration Policy and Practice. For me everyone has the right to be herself, to make her choices and be what she wants to be. Definitions should be reconsidered, as I believe some terms are disturbing rather than being helpful. It is the time to reconsider language, since 'we are language' and human beings need to review, what they have done for themselves and what further needs to be done in the current societies. Heidegger and Krell (1981) analysis 'the will to power', Nietzsche's expression assert that,

“What is being” (1981:4) also being for Heidegger is question of truth, as puts “truth in its nature is untruth” (cited in Wolfson 2005:19), or asking what being is.

Nietzsche and Heidegger are the philosophers, to who I relate in Iranian poetry thus, enabling me to think what it means to be human. There are a lot of questions for me to ask to help understand how a human being can be herself and becomes close to her own nature; for improving this chaotic world. I think human being has a free body and mind to choose where to live rather than being called an immigrant.

I ask this question ‘what means to be a human’? As it has engaged my thoughts for years, or, how do I know that, I am a human being? Is it through words and language that I have been told and taught? Or is that through my own experience in my life to get to know who I am? These questions throughout diverse events in my life, caused me to start writing and thinking. I began writing, at age fourteen. Then I began to believe that being human means story or better to say, a human being is her own story. I thought, how stories can be uttered and perceived, and then I felt how language is correlated to stories and human beings. I thought sometimes, verbal language is not adequate for communication and even sometimes it is the cause of confusion. I thought signs and symbols can sometimes appear so complicated and may be the cause of mystification for human beings, and throwing them in the exile land, or remote from themselves. Rumi says,

Shut the language-door,

open the love window.

The moon never uses the door,

it is using only the window. (Rumi)

And Hafiz says,
Knowing the nature of the truth
Knowing the truth of your beloved
In God's loving eyes,
our every thought and word,
motion is always, always beautiful (Hafiz)

Research Findings

As scrutinized in my literature review, the links between migration, authentic life, free and responsible choices and options beyond geography and history, aligned to Nietzsche and Heidegger's view can be critically seen in philosophy of language. As this research is conducted from a feminist standpoint, I wanted to find as many perspectives as possible in the everyday lives of some immigrant women in Ireland. Hence, when preparing my interview questions, I found it essential, to tackle my questions around a number of specified themes which embraced the social and the experiential life of the immigrant women, additionally recognizing the genuine attitudes of the immigrant women interviewed regarding their views on being discerned. As the human being has been shaped through some rules and regulations, meanings and definitions each produce different types of lives.

Globalization in the contemporary world has had such a big impact on borders and the phenomenon of migration. I thought it is significant to comprise a section on explanation of migration in immigrants' ideas. As critical expression is a primary matter in the process of immigration, I also wanted to identify how this process has happened for each immigrant woman. As it is important in feminist research, I wanted to have the immigrants' voices by their own interpretations about their new lives. Questions which are attributed to human action in

relation to interaction within society, identity, culture, authentic life, liberated and liable choices and options were crucial in the research. The notions of geography and history in an indirect manner have been beyond the questions asked during the interviews. Themes which have been included in my interview's questions are:

1. Notion of migration
2. Involvement of migration, class, race, and genuine life
3. Gender, geography, migration, borders, and free choices
4. Education, migration, and liberal learning
5. Identity beyond boundaries and borders
6. Migration, culture and nature

Notion of Migration

I began my interviews concerning how immigrants' women feel about migration, and also what it means for them.

Migration has been always with me as a vital fact. Since I was six, we were migrating from village to village, and then, from town to town in Afghanistan, I mean, me, with my parents, sisters, and brothers, and it was because of the war over there. And when I married at very young age, we again migrated; I mean me, and my husband and my two children. We went to Iran and then we came here in Ireland. So migration to me is something necessity to be alive. We did not have any choice except migration. (Belour)

Migration is something that sometime in my life I and my husband decided to do it. We decided to migrate because our life was going to be finished since some situations we had in Iran. Thus we chose to migrate. It was the only choice to keep our marriage. So at that stage, migration was a relief. We had to face on very hard and complicated moments, but as I said it was a solution, and obviously our decision. (Farinaz)

I think the label of migration, immigration, and being an immigrant is sometimes very heavy that even the person cannot digest that for herself... I prefer to think about it day by day and just to live my life. (Arasteh)

Migration for everyone is explained by her own experience and interpretation. Vattimo and Zabala, (2011) with taking Nietzsche and Heidegger's views talk about hermeneutics, saying that actuality is only subjective and each immigrant woman sees her position in a different way although that is their option and decision so they have chosen to migrate.

I was so pleased when I came here, we, included of me, my husband, and my children arrived to Ireland joyfully and happily. I had very hard life before coming to Ireland. I had left Afghanistan twenty years ago and had lived in Iran for ten years but we did not live there legally, so we did not have any right there. My children couldn't go to school and we did not have proper jobs and proper life style. We moved to Iran because there was war in Afghanistan, but we had different types of wars in Iran and that was living in an insecure ways. When I was seeing that my children are going to school in Ireland, I was just so happy, that I did not think about anything except their safety and contentment. My joy was the protection of my children, 'I' was not important the same as they were for me... (Belour)

I moved from Iran to find my happiness as I was not happy in my homeland... (Farinaz)

I needed a big change in my life... I came here to start a new life as an artist who likes to create her own works. (Arasteh)

I see that everyone is seeing her new position either in an exclusive way or with movable margins. Kaufmann (2005) maintains Nietzsche's inspiration in seeing himself as a 'good European' rather than as a German and still taking a life in which he has no fixed dwelling in any one country (or educational authority), a life in which he frequently moved across boundaries both geographic and logical.

Involvement of Migration with class, race, and genuine life

The next question I asked was how they have found relationship between migration and phenomena of race, class and their actual life or being. Belour had two different experiences of race and class, in Iran and in Ireland. As illustrated in her words.

When I was living in Iran, whenever I was on the street or between Iranian people I was scared to talk, saying to myself that because of my accent people know that I am Afghan

and they will insult or ignore me. But since coming to Ireland I am not scared of talking on the street, as no one knows where I am from and there is no shame of being an Afghan woman...I wish, there were no such things like race and different cultures and...I like to think that everyone has the right to live blissfully...I am sometimes scared here because I cannot talk English properly...I have had experience of feeling that because I am not Irish so I do not worth the same as Irish women, for example when I go to my G.P or when I go to expensive shops... I wish I could talk and write in English very well to not to feel that there are such things as race...I think life means happiness and when there are not such things like race and class and feeling that you are not the same as the other people around you... life is there in anywhere.(Belour)

According to Wanke (2007) all individuals have a restricted compass and can lead to injustices and contradictions when they are engaged beyond that district. It seems that for Belour being puppetized in the restricted land of race, gender, and class is being questionable. As she said that, she wishes that she wishes, she could talk and not to feel that there are such things as race. She has the vision that, there could be a type of life without the existence of race and class and her significant sentence states “life is there in anywhere”.

In early days of my son’s school, he was saying that, he cannot make friends and he felt sometimes disappointed. He was saying that, because he is not Irish, no one wants to make friend with him. I was feeling guilty when he was saying this. But this is part of the process of immigration, we are not Irish but we want to live here in Ireland and my son could not understand it. (Farinza)

I think this is very common being witness of racism and being classified when you move to a new country. I have had this experience and I think this is part of everyday life of all immigrants. (Arasteh)

Farinaz and Arasteh seem to have accepted that they are not Irish so being immigrants means to be seen non-national, so racism is natural phenomenon? Is it because they have born in different geography? Is geography deciding for them who and how to be? As Bambach (2003) puts, what will score the Jews as a danger to German autochthony in Heidegger’s sense is their “rootless wondering, their urban identity, their lack of authentic attachment to the landscape, the Heimat, and ultimately to the Volk” (2003:53). I think ‘puppetisation’ within fixed landscapes is leading to absorb racism. As human being is able to create her roots wherever and in any landscape. As

Nietzsche says, “even a thought, even a possibility, can shatter us and transform us”. I think migration gives the opportunity to think, what life is, as life is life anywhere in any time.

Gender, geography, borders, migration and free choices

The link between geography, borders, and migration was another question, and answers were quite unexpected for me. Farinaz’s answer shows how an immigrant’s notion of geography expresses what history, philosophy, and politics mean for her. It reminds me Tygstrup and Ekma (2008)’s view about the subject of immigration in contemporary era which is transformed and is due to innovative spatial and geopolitical discourses. It seems Farinaz is the witness of this inventive immigration.

I always thought that, borders are absolute facts and never considered that they are not permanent. Since I came to Ireland and taken as an immigrant, faced on issues like visa, citizenship status and things like that... I thought about geography in different way...I thought why there a lot of differences between people beyond these non permanent borders. (Farinaz)

According to Rose (1993) it is not accidental that landscapes are as often depicted as feminine forms. Rather it is the heart of geography as an attempt that the control of knowledge about landscapes is, at the same time a control of the feminine other that haunts and bedevils cultural geography. ‘Pupetisation’ is being seen here in Fariza’s word which is quizzical here and geography is seeing critical. A new type of knowledge for her by her own experience towards borders is being shaped by an immigrant woman.

People in Afghanistan are having problems for so long. Most of them most the time live in violence and insecure ways. I still do not understand why geography has made such unfairness around the world. I feel pity for my relatives, and friends who live over there. They say to me that I am living now in a European country, so I am lucky, and this for me means unfairness. Is it geography? (Belour)

Belour as well sees geography in a critical manner as Mitchell (1996) denotes the transformation of cultural geography which has appeared over the past two decades. He still adds that, the failure to expand a 'way of seeing' the history and geography before us and the failure even to try to explain is just as problematic.

To me geography and migration are so relevant. Western countries have lot more immigrants than Eastern countries. As borders are geography to me, migrating towards borders is to me notion of control. (Arasteh)

Arasteh' idea about geography is quite related to the notion of power over human beings' associations. The notion of patriarchal knowledge to Arasteh is above geography and borders, which is implicitly said. Oakes and Price (2008) refer to Rose's (1993) inspiration with the purpose of, landscape is not just imbued with the power relations of labour in a capitalist society as Mitchell (1996) has argued but that is also permeates with the power relation of gender. Migration gives the immigrants a chance to act beyond the conventional and patriarchal manners. Reactions are diverse for each person as there are free choices for migrants to be authentic individuals.

Geography, education, migration and liberal learning

I wondered that, what the connection between immigration and education is for these immigrant women and more than that, how it is allied to geography for them. I have to admit that this question encouraged them think deeply, because all of them asked me to give them more time about the question before answering it. Arasteh and Farinaz said that, they already had thought about it or this question has been their question too. Belour said it reminds her of childhood and she needs to think about it.

I think for a person who migrates to a new country, education is very important, it is not just learning the language, it is important how to live again and to know why she migrated to a new land...How to grasp the new situations. And yes geography is one this new things to learn because I thought more about why human rights are different in Western countries and Eastern countries. (Farinaz)

Farinaz shows how education is important for immigrants and since she moved to Ireland some critical questions beyond geography have been raised for her. Considering with critical geography which clarifies and it is informed by the reappearance deconstruction of hierarchal social structures and practices within and across national borders in the contemporary perspective of global capitalism, neoliberalism, and consumerism. In agreement with Blomely, 2006; Harvey, 2001 the phenomenon of immigration can be more analyzable.

I had a very hard life before coming to Ireland, either in Afghanistan or in Iran. But I think I needed to be educated, and I needed to know about my situations and circumstances to act in proper time. I do not know how geography is related to education but in my entire life I desired to be educated to get to know why some women are so happy and live happily in different parts of the world but women in Afghanistan are living in very bad situations. Is that because of geography? (Belour)

Belour never went to school. Education has been always very important for her. She discerns what geography is, and she already knows, it is geography which makes decision for people to live differently in different part of the world. Also, what geography has done, as she said, geographical approach make different unfair lives around the world. As Coloma (2009) certifies, the intersections of postcolonial and feminist theories with the perception of critical geography stating that, this analysis can be considerable for the involvements of decolonization and education.

Geography for me is very abstract. I never was good at geography in school. I think I am already kind of geography when moved from Iran! My environment, my date, my life system, is all related to my migration and the notion of geography now, and very different from living in Iran. Education is the same too for me. Everything is different and they all are interconnected for me. (Arasteh)

Arasteh as an artist and painter answers the question hazily. Even date and environment are the production of geography to her. Critical geography and critical pedagogy are part of her reflexive analysis answering the question.

Identity beyond boundaries and borders

The question of identity when migration takes place is contestable. As Malpas (2012) points out it is often justified that to take a human being as standing in a significant relation to place or geographic space is already to accept a homogeneity of culture and identity in connection to that place, along with exclusion of others from it. Belour's view is different and it seems her migration has helped her to become closer to her own instinct identity.

My identity for me is a Belour and her own story. All years living in Afghanistan taught me to be obedient to all people who were older than me; to my husband and to my relatives. The way that I had heard, the words that I was told made me like a person who did not have any feelings and goals...migration helped me to think about myself with all its difficulties... I am trying to think and to look at world in a better way and to respect myself. And still to find out about myself and to get to know myself more... since I migrated, I have found that my role in my new life is very important, I say to myself when you with all the hardships in your life, still are alive and still want to fight for better life, it means for me that, boundaries have helped me to be more strong and to fight for my peace and life. (Belour)

In Nietzsche's view which says, call for man to chose his own life, to take responsibility for it, and Belour is taking her own responsibility to build up again her new identity.

My identity is me or something complicated... my Iranian identity with my new experiences of being an immigrant... I always say that migration is really hard, but it is really helpful to enhance the person's identity. Since immigration is, experiencing everything in an enormously new way. I am a new person and actually I like this new person a lot more. I am more patient, caring, and hopeful person which I was before. (Farinaz)

Farinaz is happy with her new identity and migration has helped her to relate her new experiences to her personality. Farinaz is regarding her new identity far from 'geographic

imagination' Kaplan (1998). It is this declaration that permits us to acknowledge the limits of ourselves and with it the opportunity of dialoguing across the subsequent differences - the boundary, or horizon from which as Heidegger points out things unfold: both towards us and away from us.

I think the label of migration and being an immigrant is sometimes very heavy, that even the person cannot digest it for herself. Talking about identity, especially my identity is one of the ambiguous questions ever for me. I prefer to think about it day by day and just to live my life...Since I have migrated, things that were necessary, like my duration of visa and then thinking about my naturalization and my passport are enough for me...So I do not want to think that I am a temporal person living here in Ireland. I want to think I am just living my life and my identity and culture is with me always and no matter where I am. I do not want to think that I live in margins even if sometimes I feel it, but just say to myself it is barely for now and not forever...Sometimes I feel very disappointed but I think this is normal and migration is like that, and I think I have showed this feeling into my paintings...In the other words identity has different layers for me. (Arasteh)

For Arasteh talking about identity is indeterminate and the answer will not be clear. Even thinking about migration which already has happened in her life, has complicated explanation. She possibly thinks the link between her individuality and migration constrains her present identity. Or maybe it is dismay for her to think that race is a natural phenomenon and being an immigrant means to be marginalized beyond boundaries and borders. She never confessed this but I as an immigrant have this feeling either when I am asked this question or when I heard Arasteh's word. Beyond borders the human being is being redesigned as race in an exact space called territory. Race is a constant, conflicting, self-reinforcing process subject to the macro forces of social and political encounter and the micro property of every day decisions. As Flint and Taylor (2007) argue, race is aftermath of the growth of the modern world-system. Through the integration of non-European regions into the world-economy, the non-European peoples that lasted were added to the edge. In this way race came to be uttered the ideology of racism has

legitimated worldwide inequalities throughout the history of economy. It seems that Arasteh wants to build her own identity without thinking about borders and territories.

Migration, culture and nature

Culture was the other question which the interviewees responded to that was connected to migration. I think everyone had her own interpretation of the term culture with its relation to migration. For Arasteh the question of culture is multifaceted with its potential hermeneutic manner.

Essentially culture and identity are sometimes relevant to me and sometimes irrelevant, but I think people sometimes need to not to think about these things in a same way. For me culture is the form of life and obviously wherever I live, I learn gradually how to live there or I pick up its culture. When I was living in Iran I was in Tehran and, I think even if in Iran I had moved from Tehran to another city I probably lived there differently. To me culture is something which is with you and the region that you live, actually question of culture is another confusing question for me, especially when I associate it with migration I become confused to answer this question. (Arasteh)

Arasteh sees culture as a very reciprocal phenomenon relationship to her. She implicitly said that she has picked up a new culture since her migration to Ireland. According to Wilson (1992) culture is made by us and educates us especially our understanding of nature is impacted by culture. Culture is an intricate factor for Arasteh, as it is mostly a political mode in agreement with Williams (1996).

I have always my Iranian culture with me and since I moved to Ireland I am learning Irish culture too and I think culture is something that you believe. In fact my Iranian culture is always there in my consciousness but Irish culture is there too for me because I am living in a new way since I migrated to Ireland. I think this is normal when you move you should learn the new culture and apply it in your everyday life. (Farinaz)

Farinaz appears to see culture as a principle manner which has the capacity of learning. Smith (1996) argues that limited boundaries have been created by formers since 'elites', because of, to

rule and to shape societies. And to Williams (1996) culture is constantly political, as a signifying system through which necessarily a social order is communicated, reproduced, experienced and explored. What crucial is that, individuals live in culture by culture and the human being as Heidegger says is far away from own culture and lives in dominant ideology or in political behavior. Beistegui (2005) with Heidegger's view says, the human being is no longer an autonomous, self-grounding substance, but a consequence of a broader classification or network of information that defines it. Culture for Farinaz is an essential element of life.

Culture is for me the words that my family had said to me...those manners that I had to live and perform; and before going to Iran and then coming to Ireland, I thought life is just the way that I lived and the way that my mother, my aunties and cousins lived. But migration taught me that, there are different types of lives...before migration I felt that everyone was looking at me, but now I think, no one is looking at me...migration's culture has its own way of life...sometimes it is very hard sometimes it is just easy as eating an apple... Since I migrated to Ireland I like that, no one is looking at me how I am living and what I am doing, or at least I cannot recognize that...I like this culture...is this culture? (Belour)

Belour has a very broad understanding of culture. For her culture is not just as a collective system, it is the very personal mode of life which she had to apply before her migration and after it. Migration has opened a wider horizon for her to pertain with more choices, and she is content with that. It seems migration has helped her to become more close to her own nature. Of course she had a lot of quandaries but still she has taken her own responsibility to reconsider her options. In keeping with Nietzsche's view, human being in her utmost and noblest powers, is entirely nature and bears within herself its inexplicable dual character. Belour's migration encourages her to become closer to her own culture and nature.

Jackson (2010) takes Nietzsche and Heidegger's views to say that, the human condition is fundamentally the process of interpretation, of making sense of experience and practice of being. To be an immigrant has various meanings depending on the context, the human ecology that is

continued of the civilizational and cultural incorporation that is the essential condition for immigration to exist and, therefore, for the identification of “immigrant” to be present. I take migration as a prospect to create a new identity and culture which is symbol of freedom and free wills. Migration takes place when there is not happiness, peace, and security. So it happens to attain self-determination and liberty. As it is said in Nietzsche and Heidegger with drawing in Rumi’s and Hafiz’s poetry, human being is an authentic element to discover her correlation to the world. An immigrant is a human being searching to be freed in some part of the world in a free landscape and free homeland. An immigrant is the symbol of freedom in her new land.

Wherever you be up composing your identity

Palavering a propos co-opt your identity?

Habits to delineate it, and describe it,

spacing it? Placing it? Or else; installing it?

Or the blend of choice and contingency.

Wherever, your freedom is having its role,

wherever you are responsible to capture your desires

and where you are you, without impure co-opt!

I am posing my identity in my new land,

to create, to character, and to erect it.

Geopolitics is crisscrossing with,

Civilization, colonization, and globalization.

My identity is intertwined or is a free spirit?

Tell me, tell me, tell me; what to do?

You, and you, and you tell me; what to do?

CHAPTER FIVE

CONCLUSION

This research intended to produce some useful knowledge in the area of migration, authentic-free being, free choices, and marginalization. Since the numbers of the participants in the research were quite few; it was a deep study. I as an immigrant, started to do this research or this thesis in the very first weeks of the MA programme. I wanted to know what migration means in the eyes of the other immigrants and still to know if they have had the feeling of being marginal, and if so why, and, what is/or are the solution (s). Following discussion with my supervisor I decided to do an autoethnographic research, as mentioned above being an immigrant has the potency and reflexivity of having some common experience in the field of studying. So I could interpret the interviewees' words with having the familiarity of the phenomenon of migration. I did not aim to generalize my findings, but to explore the commonalities of our experiences in the findings.

Feminist stance as the methodology used in the research nourished the investigation being as much as possible ethical and political. For this endeavor participants and I helped each other to be honest and open. Autoethnography as a method, tried to offer the stories of everyday lives of the three immigrant women with different backgrounds and expectations. Autoethnography for Pratt (1992) is not the exploration of the self in culture, but the collaboration of diverse ideas and values forming both the prevailing and submissive cultures. Actually, the respondents themselves produced a type of action which I finally recognized as being what autoethnography really is and why it is so practical. It is creating casual and habitual meaning of everyone's way of life in a specific manner which becomes cosmos knowledge for the other individuals. It is not producing universal comprehension, but plurality of universal awarenesses, as it gathers in

natural and ordinary prospects. Data collected with this method allowed me to be comfortable with participants and helped them to be comfortable too, as they felt they are doing the research for themselves and not for the other person (s). They were thinking about some solutions when they encountered some difficulties in their lives as being immigrants. They may not have found the absolute solutions and explanations, but the research gave them the opportunity to think critically and co-operatively.

Analysis of findings draws in Nietzsche “the will to power” which yearn “what is being” according to Heidegger and Krell (1981). Excessively as Heidegger puts “truth in its nature is untruth” or question of being, along with Iranian poetry allowed me to have some inspirations linked to the issues of migration. As Chambers (1994) denotes, boundary, or horizon from which as Heidegger points out things unfold: both towards us and away from us. The paper tried to not to be dispositional, and looked at themes alternatively. The journey itself led me to think with other logical possibilities to introduce what, why and how migration is, in the eyes of the three immigrant women. In other words the whole effort was producing an authentic research, based on authentic lived experiences. As through life experience a life knowledge which is not objective production, can be exposed and expressed. The necessity of existence of freedom came up within each interview and interviewee’s responses. They all had the desire to have a peaceful life in Ireland as they have chosen Ireland as their new homeland. Existentialism as an initiative manner was always there for me to absorb records, shaped by the immigrant women. Everyone had her own story, and everyone had her own interpretation towards her situation, but they all had similar needs which were taking immigrants as human beings who have chosen to live here in Ireland and here is now their landscape. There are poets like Rumi and Hafiz, and philosophers like Nietzsche and Heidegger who are saying authentic individual, authentic

character, authentic human being has the responsibility to be herself and close to her own culture. Nevertheless they may have said this in a very complicated protocol. For example Rumi is concerned about getting to know what human being is and says,

Who Says Words with My voice?

All day I reminisce about it,

then at night I say it.

Where did I come from?

and what am I supposed to be doing?

I have no suggestion.

My soul is from somewhere else, I'm sure of that,

and I have it in my mind to end up there.

I didn't come at this moment of my own accord,

and I can't disappear that way.

Whoever brought me here will have to take me home.

With this poetry, I never identify what I'm going to say. (Rumi)

And Hafiz says,

I have learned so much from God,

That I can no longer identify myself,

a Christian, a Hindu, a Muslim, a Buddhist, a Jew.

The truth has shared so much of itself with me

That I can no longer identify myself,

a man, a woman, an angel,

or even pure soul.

Love has encouraged me entirely,

it has turned to cinder and freed me

of every impression and image,

so as my mind has eternally known. (Hafiz)
and still says,

Do not wait for that day to appear tomorrow.
Communicate with the Beloved now;
He is earlier than you here,
in the appearance of your friend,
and in the appearance of your enemy;
with a bowl of toxic or with a rose.
Identify this and discern it,
as, this is the reason of life. (Hafiz)

But these three women said this openly and explicitly. As a case in point, Belour said,

I wish there were no such things like race and different cultures and...I like to think that everyone has the right to live delightfully...in my entire life I heard that, I as a woman have to be quiet and not to have any expectation...but now I think there is no difference between me and the other women, everyone likes things in her life in a different way...women are women...people are people in anywhere they live... (Belour)

As is being said by Belour, things like race and different cultures which have the role of categorization of individuals are making some issues that people like Belours have, wish with the intention that they never prevailed. Is this not the same as Rumi, Hafiz, Nietzsche, and Heidegger are saying, but with their different languages and forms? Here again I use the term authenticity that has been used by Nietzsche and Heidegger constantly, as free being and remote from predictable cages and structures. It is the relations between individuals in their interplays with the world that enables them to think, what these definitions and conventions are and how they have been an influence on their lives. This is their own experience with their own ability to express their voices. Though they are expressing their voices by their experiences it can be called

cosmos knowledge, and the phenomenon of 'buried knowledge' will not take place since these voices are being heard by the other individuals.

I prefer not to give my voice as an account; instead I would like to pose my views as questions and persuade the readers to get to know what they think about these matters. Seemingly individuals have different views through their different experiences and types of representing their perspectives. Although everyone has its own interpretation with unique voice it involves a cultivated dismissal of the personal announcement; as our experiences shape through our coexistence with other individuals to demonstrate these prospects. As Farinaz said,

I think, since I moved to Ireland, I am more concerned about women or even people...I think we human beings need to support each other more, as migration taught me we need each other and borders should not separate people from each other...separations are making roads to issues and troubles...(Farinaz)

And Arasteh said,

I think when I could talk English with enough assurance; I did not feel the gap between me and the other people, talking to people and connection with society create correlation and communication, which it is life to me...migration, is a heavy word for me...(Arasteh)

They all talk about humanity or better speak, about human being and their desires. This can be compared to words of Rumi, Hafiz, Nietzsche, and Heidegger. Each uses its own symbol (s) and sign (s) that some are so different and some are very the same, but recurrence of symbols and signs are creating commonalities, which actually generate cultures. I found what migration is, when I compared Belour's experiences to my own experiences of migration and eight years living in Ireland. I never could have known what migration is, if I did not move to Ireland and live in a new land. Moreover, I compare Belour's, Farinaz's, and Arasteh's words to poets and philosophers who all yearn for humanity, and call what it means to be a human being.

I learned through doing this research with the reflection of my position as an immigrant; and in keeping with Rumi, Hafiz, Nietzsche, Heidegger, Butler, and the others that; we have not yet become fully human, as we still are making ourselves categorized, or the phenomenon is still in the process of becoming. The educational conflict over nationality, race, and gender interprets what the human is fitting to be in particular frames, and are formed in limited borders. So, what the human is, albeit, out of the limited borders and incomplete settings is the concern of humanity. Or better to speak that, human being is not an apple tree with some predictable formulations to count its fruits. Human beings are in the process of transformation to become the whole in nowhere, at no time. The three interviewees spoke their opinions about migration, reliable individual, geography, and marginalization, so they had their own philosophy and principle. I declare that I learned from them how to perceive more about human beings and their views. I felt how these different units (the three immigrant women) of society are trying to settle themselves in their new lands to help themselves to breathe more serenely in a reciprocal manner encouraging the whole unit (society) to breathe invigoratively also.

Doing this research taught me to think more simply and clearly. This study taught me where my next research will begin and in what way. This examination motivated me to make greater effort to know myself and to be more reflexive in my next investigation. I think beyond borders and would like to investigate above boundaries towards migration to get to know what, who, and how an authentic human is, who one definitely is a responsible individual for herself and in the landscape in which she lives. What I certainly found from doing this research is that; one of the symbols of freedom is migration, or the 'free wills' according to Nietzsche, that migrants themselves have taken that they need not be captives in predestined regulations. They have moved to experience and to practice autonomy. These free wills can be seen and heard through

their stories and adventures, which are essentially practicing freedom in its authentic manner. They are telling of their lived experience by their own interpretations from the spirit of society, to courage their dignity and seamliness. They are people's stories for people's security and happiness. They are coming from grassroots positions which are truly hopeful to show their place in 'para liminal' space and time, for displaying freedom. Human being lives in the world and the world is the place that she can have the experience of life by her responsible behavior and existence of freedom. This research was conducted by me, a woman, who is an immigrant, and is concerned to know how the other immigrant women are thinking about their new lands and how the phenomenon of geography can be seen in an elated mode, and not to create fixed borders and just leave the individuals in the world to live smilingly and contentedly. Then the term migration can be used as designation of freedom with a feminist view and action.

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