

BUILDING JUSTICE PODCAST



CRISJ Building Justice Podcast

Season 3, Episode 16: Conditional Belonging: The Racialization of Iranians in the Wake of Anti-Muslim Politics.

Moderator: Sahar Razavi, Assistant Professor Political Science and Director of Iranian and Middle Eastern Studies Center at Sacramento State

Guests: Dr. Sahar Sadeghi Associate Professor of Sociology, Muhlenberg College

Please note: This transcript may be imperfect. Please contact Sahar Razavi directly should you have questions.

Music lyrics:

Company under construction, the function, justice for the human family we demand it. Justice, true freedom, equality is a must. Thus, decolonization of the planet. So bust this. People be the power now we're Building Justice. Pulling out divinations, now we're Building Justice. Welcome the planet to the Podcast, "Building Justice," "Building Justice," "Building Justice." Building is to add on, or to do away with.

Sahar Razavi: Welcome to Building Justice, a podcast by Sacramento State's Center on Race, Immigration and Social Justice (CRISJ) . We explore critical issues affecting our communities with the hopes of creating a healthier and more just world.

I'd like to thank our listeners who are tuning in, as well as my colleague and friend Professor Monicka Tutschka for inviting me to bring this discussion to the podcast. We are delighted to welcome you to this conversation with Dr. Sahar Sadeghi.

My name is Dr. Sahar Razavi. I am a faculty member in the Department of Political Science as well as the director of the Iranian and Middle Eastern Studies Center. Our esteemed guest Dr. Sadeghi is an Associate Professor of Sociology at Muhlenberg College. Her research is organized around race, migration, and the Iranian diaspora. Her recently published book

Conditional Belonging details Iranians' complex and contradictory relationship with race and belonging through a comparative analysis of the Iranian experience in the United States and Germany, focusing particularly on the immigrants' different processes of racialization.

We were recently honored to be Dr. Sadeghi's first stop on her book tour! She came and did a wonderful talk about her book, and I got amazing feedback from students later, who told me that the presentation made them think about so many things in new ways. She went on to give several more successful presentations about the book, and I also happened to see it at the book exhibit at the Middle East Studies Association conference in Montreal just a couple of weeks ago. Without further ado, Dr. Sadeghi, thank you so much for joining us today. I am really happy to have the chance to talk with you today about this wonderful book.

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Sahar Sadeghi: Sahar [Razavi] thank you so much for having the conversation today about my book, *Conditional Belonging*. In many ways, the book really documents, the lived experiences of Iranians in the United States and Germany, and the motivations from the book really came out of my own lived experiences of being a children, of twice migrants, of living in Germany as a child, and then moving to Northern California as an adolescent and really about how I experienced each nation, and how I experienced my identity. And my sense of place in each place, and when it came time to really do my dissertation project, which I had really the ideas of which I had already started as an undergrad at U.C. Davis when I was an honors thesis course as a student and I started talking to second-generation Iranian kids in the Bay Area and it was a, you know, and if I were to look back, of course, you know, it was the undergraduate project. That one might think as being kind of like, insignificant. But it really wasn't because it really set the foundation of what I was interested in, which is the role of politics. So of something that was really interesting to me in speaking with the Iranians in Northern California in the early 2000s was how much they mentioned global politics, how much they mentioned the Iranian revolution, how much they mentioned the hostage crisis, having impacted their life, and how they saw themselves and and their larger kind of place in the world. So when it came time, years later to do a dissertation process, I had that foundation, that idea that global politics matter and and I think I was really blessed with having an advisor and mentors and professors at Temple University's Sociology Department that allowed me to to really lean into my lived experiences, that they believed in the power of qualitative research. They believed in the power of narrative, they believed in the power that our lived experiences can actually tell us something really important about the world, right and our place in it. So when it came time for me to do my dissertation project. I really leaned into my lived experiences, and I wanted to figure out, why is it that when I was a child in Germany. I experienced Germany in this particular way. And what was it about us moving to the United States, particularly at the time that we moved to the United States that had impacted my sense of belonging or my lack of belonging in many ways. And of course there was the issue of race like, what am I in this country? Because in Germany, ever since the Kid, I knew I wasn't out. I knew I was a foreigner. I knew I was a child of foreigners, and I knew there was not this idea that I would ever become German. But in the United States, when I when I came here, it was this really interesting thing of what are you? What are you? And having defined myself in racialized terms, and like I didn't know what white was what black was. Latino was what or that I wasn't actually Asian. **even though Iran was in Asia. So actually learning**

racial categories in the United States was a whole socialized thing. I was being socialized into the racial order, and what was clear, though. And this partly because I moved here at the age of 12 I was still a child, but still like moving into adolescence. What was clear to me is that I wasn't white. So even at the age of 12,13 at the time when Iranians are racially classified as white and other Middle Eastern North Africans. I didn't think I was white. I didn't feel I was white, but but I didn't know what I was, and I think I really leaned into these earlier lived experiences to set the theoretical foundation for the work. Right?

Sahar Razavi: yeah, I think we all we all get those of us who are visibly not coded as white. Right? We we get asked this question all the time growing up here, even if you're born and raised here you get asked all the time, what are you? What are you are? And we notice that there are certain people who are not asked those questions. Right? So even if there are so many people who don't really think that it's salient, they say, why are we even talking about this, if we just stop talking about race and racism will go away. But the the fact is that you can't stop, even if you want to when you're constantly being asked to identify yourself to your peers, to the people around you, and that's before you even get to some of the material consequences of being coded or read in different ways, and the people around you. So I completely appreciate this question, and I'm so glad that you and other other scholars and this growing body of scholarship are trying to get at this issue of membership in the larger society. You know our identities are not just how we feel, as we know. They're also how other people perceive us, and that interplay between them, I think, really came out well in your book. And I thought especially the difference between the U.S. and Germany reveals some really important things about the ways that race and identity are related and the way that they function. Can you tell us more about that?

Sahar Sadeghi: Yeah, yeah. And I think what's really interesting about what you say is like, when we, when we, in the United States ..ever since I feel, like, my arrival here being a being either associated with Iran, like, it's like, "where are you from?" And then you say you know Iran? And then, "Oh, Iraq," you're like "No Iran, Iranian, Iranian revolution," and I remember in Germany when someone would say where you from. And you say Iran, they'd be like, Okay, there wasn't that thing. What really mattered more was that you're a foreigner. So I think that is something that I try to tease apart in the book, and it's quite intricate because I don't make the argument that Iranians are racialized in one place and not racialized in the other. That's not the argument argument I make. You're racialized in both contexts. It's how they are racialized, and how that racialization is impacted by two things. One is the national context, right? How the nation does race. how the nation, the nation's racial hierarchies, the nation's history with race and racism. and also whether the global political impact, whether the relationship is the the role or the standing of Iran in the world in the larger Middle East. What weight does that have on Iranians? Right? Where is the weight heavier? I think I'm trying to really break it down like, if you were to say independent, variable, dependent, like, if we're really trying to make it as simple as possible, I'm giving you an argument that they're racialized in both places. but that in the United States the weight, the burden of being Iranian, of being from the Middle Eastern, of being Muslim, which are all conflated together. Right? Has a very. It's is the one that Iranians point to in racialized; is the one they feel like is the reason for our discrimination in our marginality. Because here we, the the boundary of a foreigner, of being an immigrant, is really not because it's land of immigrants. America is the land of immigrants, so, being an immigrant is not the mark of shame for Iranians. It's the larger politics that come with Iran in the region. Iin Germany.

It's like, you're not gonna escape being a foreigner. The racialization of that is deep. And someone who has any dark feature, because they're also the construction of white. What white is based on Aryan, the Northern Nordic races of very defined specific features, of blue eyes, very pale skin, blonde hair. In the United States, if the Irish can become white, if the Greek can become white, will clearly Iranians can, too. So I think so, then, in the in Germany the weight of the racism and the racialization is mostly most firm. First and foremost, about being a foreigner. be being a foreigner from that place being Muslim. The thing about Iranian is actually not that important? Okay? Because there, it's not like they associate. They're there. Sometimes the association with Iran actually ends up being in your benefit because they're they're assuming you're Turkish or your Arab. And they say Iranian, because in Germany Iranians have a larger history of being the good immigrants, the second, the model minority that gets swept and that gets swept away in the U.S. The model minority thing. So, even though they might have similar SES [socio-economic status] and several similar levels of integration as we define it in the, in the scholarship, that's not important, and they could be citizens. So here I'm really also pushing back against the earlier, as you know, wave of literature that said, you know, you secure structural assimilation, you secure the cultural integration, and then you become one of us, and if anything well, then, Iranian should have the highest level of belonging in each place, they've secured all those things. And on top of that they're mostly secular so what else do you want from us, so if you were to remember the measures of like you become a citizen, you become college educated, you become middle class, and those were the markers. And now you're one of us meritocracy. You're not. So I think, in in both places, though particularly in the United States, that has that narrative. Germany doesn't have the narrative of meritocracy. Germany never promised nobody they'll become German. They said, come as a refugee, we're gonna abide by the Geneva Convention. We're gonna abide by the basic article of the German constitution, and we're gonna give you opportunities for language. Give you housing. We're gonna allow you to live here. No one said, you gonna be a part of us right? Germany never said that, and still does not say that. The U.S. says that though.

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Sahar Razavi: Yeah, they definitely do. These national narratives are very powerful in shaping the consciousness of of people who are arriving, and also the consciousness of the people who are accepting the new arrivals right so and those national narratives are deeply impacted by global politics. Just as you said, I mean, if Germany had experience the hostage crisis, for example, the way that the U.S. did then it might have been a little bit different. The embassies would be closed.

Sahar Sadeghi: Those embassies that Iran has in Germany right now would be closed but Germany. And, by the way, something really interesting about Germany when I did kind of the historical background. And, by the way, I'm not a historian, although I love history as a sociologist like who doesn't love history. Wwhen I look back at the relationship. I was like, oh, there was a certain times when the government of Iran is Reza Shah was like moving away from the from England and Russia, thinking that they meddle too much, and the reason for the Germans is because they didn't. They had a reputation of not intervening. And other. I was like, look at that, and I'm I'm talking about like early part of the twentieth century when Iran is kind of like divided. In the north you got Russia exploiting Iran, in the South you got the British, so like when when the Iranian government then is trying to figure out who to do trade deals with, who to

sell oil to, and so on, and so forth. there was this preference for Germany. That's why the German railroads and so much of German infrastructure. Not only were they good at what they did. I'm not saying they didn't have good technical abilities. That's not my point. Their expertise. But the other part was they wanted to do those business deals and ties with Germany because Germany had a rep. Had a political reputation of not meddling the way Russia and England did so. It's interesting. The reason I say, it's interesting Germany still, to this day, despite what has happened with the United States, and Iran has continued diplomatic missions economic ties, and was one of the leading kind of power players and brokering the Iran Deal. So I think this this sense that you know that as long as it doesn't impact Germans directly, they kind of stay out of it. It's interesting how it showed up in the contemporary moment.

Sahar Razavi: Absolutely. Yeah, historically, that's so interesting. I didn't think about that. That's very interesting. So as you as you're describing this, I'm thinking about how the the German sort of. I'm I'm curious because I didn't live in Germany as you did so. I'm curious. In the U.S. there's this broad kind of sense among people my age and younger, I would say and maybe older generations. But I can only speak for myself, my own generation. We have this broad sense that we are removed from the Government right, that the government isn't really you know it's not us, but I think that we can only believe that if we ignore how much politics actually influences our perceptions and our subjective experiences of ourselves in each other. And so I think I mean for me, in this case it's showing up as hostile relations between the U.S. and Iranian governments showing up in the population of the U.S. as anti-Iranian racism and in Germany Lit ooks like it's not showing up that way.

Sahar Sadeghi: No, it's not showing up that way. It's not showing up that way. And I think it. It has a lot to do again with the history of that nation, the foreign policy. But the foreign policy, the global political relationship is absolutely important. And how that shows up. And I think oftentimes because, like, I think the other part that that it is is the global political stuff is such on a macro level. I think we don't wanna believe sometimes the extent of which it it matters in the same way the national narratives. Let me tell you why, when I was coming up with some of my hypotheses and my research questions from when I was drawn up my dissertation work, not my chair, but other people had doubts about whether national narratives really mattered in the way I was proposing, meaning, years ago, when, I'm kind of coming up with the the what is it called? The foundation for the work. One of the things is the the title of my my title of my dissertation was national Narratives in global politics. I was interested in the national narrative, and then, of course, you keep expanding on the work, and but the dissertation kind of provided that big foundation for the book. So in it, I made a point, global politics matter, but national narratives. And I wondered, I just I not that people I had doubters, but I had people who were little bit skeptical over are these national narratives, this ideologies, really that important? And you know how it came up. I found how was important, not just in the narratives Iranians told me . in the narratives Iranians in Germany told me about Iranians in the U.S.

Sahar Razavi: Really?

Sahar Sadeghi: Insane, insane. And it's in the book. It's I have it in insane.
"It's not like Germany is the United States where every one can become American."

"It's not like you can wear a hijab in America and still run for political office" So it was very clear that Iranians in Germany had also internalized the idea of the United States as a Liberal democracy, and Canada as a system of multiculturalism, and it was very clear how Iranians have internalized things about Germany because some Iranians I interviewed were first refugees in Germany right after the Iran Iraq War and the Revolution. They couldn't get a visa into the U.S. Which is also what Iranians did a lot at some time they went to another nation.

Sahar Razavi: sure.

Sahar Sadeghi: Right? As a stepping stone. and the gentleman had gotten a a visa legal residency for him and Mr. Mansour and his family in the book. I cite him through international human rights organization. After two years of being in Germany and securing that residency, he makes the next move of coming to the U.S. And I asked them, well, after all these years you had secured residency. Why not stay in Germany? He said, "Germany is only for Germans."

Sahar Razavi: Really? So interesting.

Sahar Sadeghi: It's not that national narratives just matter on a local level. They're being internalized at the larger level of what Iranians believe life is like for Iranians who live in the US. So Iranians in Germany also felt that the US was a better choice for feeling more equal, feeling more belonging, and Iranians in the U.S. also. And, by the way, wasn't just narratives. They had family in Germany. They had family in Sweden, they had family in the Netherlands that constantly told them, "I'm a doctor here, but I still get called the dirty foreigner," particularly after the refugee crisis in 2015. That's when things really swung. And I think I just wanna say, whoever's listening to this as a researcher, I say this a lot like I keep saying, I said to my students, Hone in on your own intuition and your instincts and folks thought I didn't need to do the follow up work to do, to write the book, which is probably correct, meaning that I didn't need to go back into the field to do do the follow up. But I want to tell you I was precisely correct in doing that, because if you have some theoretical...a feeling that global politics matters. These geopolitical shifts matter, flows matter. But then something so important and so important for migration crisis for everything else like the Trump Presidency, happens like a Muslim Ban, like the decertification, like like Germany accepting 1.2 million refugees. If you think these larger-scale events don't have tremors and ramifications on the ground. So the reason I returned was because I found it to be important. I didn't have any money for that work. I just kind of cobbled together money every summer in between teaching, you know, heavy teaching load going back to the field and trying to, and and of course succeeding in speaking to a portion of those people I had spoken to, and it was honestly Sahar the follow-up interviews that showed me, Oh, you were right. Oh, you were right, and not only were you right? Not only were you right in what you found that that these things matter. but the intensity had gone up, and not only, not only could I kind of pinpoint that the intensity had gone up because of what Iranians, were experiencing, some were having a shift in consciousness because I was speaking to the same people had spoken to. These are not new people, these are people who had already spoken to **at length. So 5 years later you come back and they're telling you said, "This is the first time I don't feel like an American anymore." Sahar, "They're really coming for us" or the the woman saying "I finally went and got U.S. citizenship." For 25 years she never wanted to be a citizen for various reasons. She was a Green Card holder. Why is it that 5 years later**

I talked to her and she's saying, "I got citizenship. I don't want to be deported," so clearly the Trump Presidency matters because it's for 25 years. What is the condition on the ground that for that that compels you to become a citizen now, or the Iranian woman second-generation in Germany who use public transportation all her life. and all of a sudden gets a driver's license because she's attacked 2 times on the train. "So now I need to drive," right. Like my point is, I was also able to document the shift from belonging to I don't belong

Sahar Razavi: and actually, that brings me to my next question. I was gonna ask you, as we wrap up, the the title itself, "Conditional Belonging," love the title, I wanted to ask So I mean the second part of the title directly points to the shift that you're talking about.

But the first part I wanted to, so many people have asked me. My students have asked me, what does she mean by that? Does she mean that there are conditions under which Iranians feel membership genuine membership in the broader society. And if so, what are those conditions and which Iranians are those that feel that? Or I mean by recency of immigration, by socioeconomic status, etc. And that's a little bit of my own interest as well. That's one of the questions I'm getting at in my, in my current project around race and racial identity. Which exactly which ones of us are we talking about?

Sahar Sadeghi: Thank you so much I thought you the first time, I've had been asked it, but in this way. So there's actually 2 for me. And as you said, it's something clicked in my head. So I just wanna the first time I'm really being asked. So please excuse me if I'm kind of all over the place. I actually see 2 points, and that there's like meaning to me. Conditional belonging has 2. **There's 2 not versions.** There's 2 explanations for the title. One is, there are conditions under which you can belong. So in the United States the condition is hiding your identity. I mean, you can't belong if every time you walk around saying, Iranian, Iranian, Iranian, they say, where you from? Iranian? Oh, the Revolution! And then you've made to feel like you are either an Islamist or a hostage taker. So one of the conditions of belonging in the United States is hiding part of your identity. And what's that called simmering down on the qualities that make you too much from over there. I think another condition of belonging in the United States, and this doesn't just apply to the right, to Iranians, to a lot of people is following the middle class upward mobility model. So the conditions, the conditions upon belonging in the United States is being another one for me. And again, it's not here you're asking me. So I'm really. And again, I don't think this just applies to the United States is really believing to a part in this political system that we got going on, that this is the best system. This is the most democratic system. This is the best system. Capitalism is the best economic like. So those are the conditions. The minute you start questioning things, what do you start feeling? Forget about being Iranian, just in general. As a member of this society the minute we become critical is exactly when now you can feel not belonging, I wanna say, in the larger nation, but find shared community. But that shared community is based on similar values. But Iranians haven't really found that have they? And that's the question. Have Iranians some sort of sustain- I mean, if it is, send me an invitation I would love to see, because, by the way, I wanna ask you another reason where the belonging's from. From one of the very last questions on my interview guide was, how do we create a community and sense of belonging among Iranians, Sahar, without me telling you please tell me what you think, and I'm not gonna ask you about the German. Tell me about what you think. The majority of Iranians told me about that question. I'm just gonna quiz you. Right? I'm gonna ask

you. So you I asked, what's the best way? Last questions. I just wanna know what is the best way for you, for us to create community in in belonging to get. What do you think they said?

Sahar Razavi: That is such an amazing question. To try to project out what I think they would say,

Sahar Sadeghi: yeah, say, wh, what do you think the majority of your mind is at both first and second, but especially first, but first and second, just give me an overall feeling that you have to get the answer to that was.

Sahar Razavi: I mean, I feel like creating a sense of community among Iranians would require that we actually all get together on a regular basis and spend time getting to know each other because we're all kind of, in Farsi we say "paraakandeh," right? All in different places, doing different things. But I guess the second thing I would imagine is you know we're like x, so like to get together to eat. I don't know

Sahar Sadeghi: you're such a sociologist. I wish that, you know what they said? "Good luck. Let me know when you find it."

Sahar Razavi: Oh, my goodness,

Sahar Sadeghi: you know what that means. That means. Iranians. What do you think they believe about their culture that we don't have belonging. Maybe it was food but my point was that Iranian belonging, it was a lot of laughing at and like laughing sarcasm. So now in Germany was a little different. But my point is that tells me something else about like belonging right like. So so again. But don't want to take. So one is what are the conditions, but in in the sense of what I'm saying in the book is, the conditions upon Iranians belonging. The same things that make Iranians feel excluded are exactly the things that keep them from experiencing belonging. That's 1. Second, now you're asking me of well, if you were to zoom in and say, what are the particularities? Who is more likely to belong? I think it's also connected. The people who are more likely to feel that they belong are either those who in my opinion, you know, and this is my opinion here. Okay, this is my opinion. One, I think they definitely have to be middle class. In both nations they have to be highly more highly educated, they have to have, they have to have some money and ways to make things work for them, or they would think that their entire decision to migrate was BS, "I could have just had that in Iran." So there has to be someone. But another one, I think, has to be their ability to really shut off global politics and not think about too much of the loss and be in real touch with what's really going on, because I think most Iranians that are in touch will tell you, "khanum-e Sahar, khodam ham nemidoonam" [Ms. Sahar, I myself don't know]. They say we did all these sacrifices. We came here. We did the best we could, but you know I don't belong here. But do I also belong there. Where do I belong? So this issue of being an exile seems to also get more intense as they get older. It seems like the Iranians spoke to particularly first generation. In the first 20 years of their life in the United States. It was go-go-go. It was securing their basic needs and trying to create a good foundation for their kids. It's something about hitting post-60s and getting They have a rethinking of what's it really worth? It did. How much did I lose for all this? And I think that gets Iranians then in this thing of No, I

can't. I can't belong, because this is not a 2-way street, and what they mean is, the United States is not working for them in the 2-way street. Even those who want it, for example, the basic things like an Iran Deal and sanctions like they are really distraught by their inability to be tax-paying Americans. They they they'd like they've reached all these levels. They've been here since they were 18. Now they're 70 years old. They spent more than 52 years in America. They know nothing about Iran. They haven't been to Iran, and I think they get frustrated that even at the basic level, American politicians won't listen to them. So I think the thing about belonging is so complex. Think about so complex. And there's multi. So I think the issue that's a little complicated for Iranians. And I can speak for other groups but I'm saying, for Iranians is, not only do they not feel that they belong sometimes to the places that they immigrate to, the question becomes, do they actually also feel belonging to the Iranians that are there? So it's like a double exclusion like, right? Does that make any-?

Sahar Razavi: yeah, absolutely. Especially for those who who left before the Revolution. They feel like there's really no home to go back to anyway, even if they wanted to, because the country was completely turned upside down. So there was a loss of. There's a loss of home and a loss of belonging to the society that you that produced you.

Sahar Sadeghi: Which is why, when some of them, after many years, the the few that go back, they are very, "Aslan in Iran nist" [this isn't even Iran] and they're not even saying in a bad or good way. They're just saying the mannerisms, for example, like this woman says, I don't understand none of their slang. Oh, yeah. I don't understand nothing they're really saying, they they thought, they're gonna walk into a society of everyone highly politicized. And they're surprised that the young people are sometimes checked out that they are just about making money and securing resources. I mean, that's one thing that I went to Iran. I was like, oh, I have it all upside down. There's just this imaginary you have that's informed by narratives in your ear from family and exile stories, and you go back to your own, you say, oh, there's a lot a lot of similarities, I mean, I was gotta tell you. I went back when Obama was president a few times, and I was quite shocked that young folks , like I don't know. I have this view that they're all like "rah rah rah" and "anti-American rah. I don't like the West." No. They love the West. They're over here telling me like they didn't even want to hear my doom and gloom stories about it. Sometimes they feel like, what are you even complaining about? Like, I say all that to say, the disconn, being disconnected from there, being disconnected from here from your own local community of Iran is that you don't feel like. And then you're you're also at the higher level, disconnected. So I think, but those who can try to approximate belonging, I think those who can shift and shape themselves into into something.

Sahar Razavi: But that's the racial flexibility. Yeah, that's the I mean this It's lonely to think about. It feels very isolating to think about this, that there there is such a a relatively large contingent of Iranian immigrants here, first- and second-generation, who feel like there's no place that they belong in the world and that sense of exile, I think a lot of people. scholars and community members and activists, they've tried to get at that in some of the discussions that they've had and the research that they've done. But I think lately the last, this there's sort of a new wave of research coming up that I think your your book is part of that. People are trying to really drill down on what that means and what kind of political processes

shape our lives. And so for me, as a political scientist, I really, that's that's my that's my jam, right to figure out how political processes and global flows kind of shape our identities in our lives. I'm really, I'm really happy that you wrote this book.

Sahar Sadeghi: Thank you, Sahar Joon. I'm happy that you're doing this work, and you're part of this growing field of scholarship. Before before we go, I wanna tell you something else that's not in the book that I am interested in in the future. I keep. I wanna like hone in on some more is the relationship between trauma and belonging, trauma, because we're all carrying a lot of trauma. And I gotta say before we leave, every time something happens, particularly in that part of the world, we actually relive trauma, which is why some of our elders right now, whenever there's a conflict of any war, of any kind of thing, people aren't only thinking like when they see things, they are reminded of a lot of other things. So there's a triggering effect, the reawakening of trauma. So I think for Iranians. This is in a lot of other groups, but I think for Iranians we don't talk about trauma a lot. We don't talk about trauma a lot. I don't think most people do. We don't talk about trauma, but there's we we try, we're filled with it. And I think that's why Zan, Zendegi, Azadi, [Woman, Life, Freedom] if I may, the outrage we felt and this in-group attacking is based off that trauma. "Tu gelushoon geer kardeh" [it's stuck in their throats] When you can't throw something up, it's just stuck. And I think for Iranians. I will be honest with you. I think there's a sense of stuck in place. They feel like they're stuck. They just stuck. "Chi misheh?" [What's going to happen?] What's gonna come. It's almost like every day you're waiting. And I think there's a level of trauma there. And I think trauma has an impact on belonging. I think trauma has impact on social membership feeling like a so- So there's just so much said. And I just think there's a lot more work, but you know to be done. But I think it's a very worthwhile thing to explore. Right?

Sahar Razavi: That's so interesting. I am. I'm not the person to do the research on trauma, because I don't have the training. But that is such an interesting question, and I can't wait for that that book to come out. I really wanna see how what the answers and the further questions are that are generated out of that?

Sahar Sadeghi: Yeah, yeah, especially. Yeah. So thank you so much also for given some of us the opportunity to come and share our work in this way. And it's very conversational way which I really appreciate like this is, this is kind of my jam like this is the way I generally would like to converse with people.

Sahar Razavi: And yeah, no, it's the best way for me as well. I'm so glad. Thank you so much for talking with me today for this podcast episode. I'm so happy that we have the chance to have these kinds of conversations, and I think that our community, our students, our campus community all really benefit from this type of work, this kind of research. To all of our listeners, thank you for listening. We hope our ongoing conversations spark understandings, empathies, and motivation to join the struggle for a better future for all. You just listened to the "Building Justice" podcast. The information contained in this podcast, including its title and description represent the views and opinions of the hosts and guests and do not necessarily represent the views or opinions of the Sacramento State, CRISJ and/or the "Building Justice" podcast committee.

Outro Music Lyrics

No more penalties and no more wars. Based on the actions. Now, time for "Building Justice,"
"Building Justice." Time for building justice, justice.