

Narrative Analysis of the Quality of Life of Female-Headed Households in the 19th District of Tehran in 2020

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Abstract: Biological and social developments of human beings, increasing divorce rates, increasing addiction rates, and other factors have broadened the upward trend of a particular type of female guardianship. Female-headed households are among the most vulnerable groups in society, and their personal lives face challenges due to the absence or weakness of male supervision. From another perspective, cognition based on the emic perspective, meaning coming from within, and being aware of the quality of life of these social groups will be effective in step-by-step planning and management. The aim of this study is to recreate the concept of quality of life for female-headed households living in Tehran's 19th district. This research is a qualitative one. In-depth interviews were conducted with 20 female-headed households in the area. The sample size was determined based on the theoretical saturation criterion as 15. In order to configure the extracted codes, we have used the method of narrative thematic analysis based on Brown and Clark method in Nvivo 10 software. The analyses eventually led to the emergence of the following five main categories: minimal bio, pressure of multiple and contrasting roles, cold atmosphere, unstable security, and subordinate culture. These findings are a reflection of the conditions in the realm of life and the world ahead of them. Despite the difficult situation and the poor quality of life of this group of women, they are on the battlefield every day to maintain their family's survival. The important point is that although financial and supportive assistance from official institutions, even at low levels, along with public assistance, play an important role in their lives, However, in many cases, these formal and informal protections only help to maintain their current status, that is, they only guarantee the survival of their current status with the mentioned characteristics, and directing the protections will be much more effective, especially in their field of employment.

Keywords: Quality of Life, Female-Heads of Household, Narrative Analysis, Deprivation.

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Introduction and Problem Statement

In the study of the quality of life of female-headed households, deprivation is one of the most important issues facing modern human society. The head of the family is a member of the family known to other members as such. According to sociologists, "the head of the family refers to someone who has considerable power over other members of the family, is usually the oldest member of the family, and has the economic responsibilities of the family" (Biaron, 16: 1999). In most human societies, the father is responsible for the economy and the heading of the family. The female head of the family is responsible for providing all or part of the expenses. This responsibility can be taken away from the man of the family and put a burden on the woman of the family for reasons such as abandonment, addiction, imprisonment, the death of the man, divorce, disability and illness, etc. A female-headed household, or in other words, female-heading, is not a new phenomenon. The existence of such women is obvious in all societies, but more attention to this population group stems from

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changes in the statistics of this group compared to previous years. Biological and social developments of human beings, an increasing divorce rate, an increasing addiction rate, and other factors have broadened the upward trend of this particular type of female guardianship. From another perspective, cognition based on the emic perspective, meaning coming from within, and being aware of the quality of life of these social groups will be effective in step-by-step planning and management. According to United Nations statistics, the number of female-headed households has been steadily increasing since the second half of the twentieth century (Warley, 1996: 507). In Iran, the issue of female-headed households has become more important in the last decade. This development is due to the growing number of female-headed households. According to the reports of the Statistics Center of Iran in 2006, the population of female-headed households was 1641044 (Statistics Center of Iran, 2006). This population consisted of 2563463 million households, out of a total of 21 million households in the country in 2011 (Statistics Center of Iran, 2011). This population has increased to the exact number of 3061331 in the 2016 census, which was 2303097 in urban areas and 75623535 in rural areas (Statistics Center of Iran, 2016). In recent years, female-headed households, in which women have provided the household's financial resources, have gradually accounted for a larger share of the country's total households. The growth of this group of households doubles the need for scrutiny. Given the significance of this research, the current study aims to conduct a qualitative investigation into the quality of life of female household heads. In order to advance the research, we have considered the women to be heads of households living in the 19th district of Tehran. While cultural changes in the neighborhood will usually lead to changes in residents' lifestyles and perceptions of their situation, the evidence suggests otherwise. The municipality's District 19 is located in the south of Tehran. This area is limited to the Javaneh Highway from the north, the Azadegan Highway from the south, the Navab Highway and Bahmanyar Street from the east, and the Ayatollah Saeedi Highway from the west. This area has an old texture and includes several neighborhoods. The most important of them are: Khani Abad No, Shariati Town, Abdolabad, Nematabad, Salehabad, Dolatkhah, Ahmadih Town, and Bukharai Town. This district is adjacent to districts 16, 17, 18, and 20 and has 5 zones and 13 neighborhoods.

According to the general population and housing census in 2016, the population of this region was 255,533 people. 64,299 families live in this region of Tehran. Many markets such as iron, cloth, furniture, etc. are located in this area. Especially the Nematabad neighborhood, which is being commercialized in such a way that the neighborhood is gradually becoming uninhabited and houses will become warehouses for storing goods. This large volume and high capacity of District 19 in the field of local employment and development, which arises from the existence of several markets in this area, the access network to this area, as well as numerous warehouses, creates the expectation that the situation of residents will improve. However, these conditions have not had any effect on improving the quality of life of the residents of this district, especially the women heads of households. Established businesses have also caused special economic, social, cultural, and psychological consequences.

Quality of life is a concept that has been a matter of concern for many centuries and is influenced by objective and mental dimensions. Quality of life is defined by the World Health Organization as an individual's perception of their position in life, in the context of the culture and value system in which they live, and in relation to goals, standardized expectations, and priorities (World Health Organization 1997: 4).

Low quality of life leads to the fact that female heads of households are more involved in social harm than other members of society.

The emergence of a capitalist business class, combined with growing class distance, resulted in the commodification of space (Jalaipour and Bayangani, 2016: 539).

The Legatum Prosperity Index is a key element affecting the quality of life of individuals in society and is also recognized as a defining indicator for countries' ability to compete in the global economy. As Table 1 shows, this index has not changed in Iran over the past 10 years compared to other neighboring countries.

Table 1- Status of Iran and other countries in the region in the Legatum index

Row	Country Name	Rank Per Year										
		2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019
1	Iran	119	125	125	121	121	121	122	122	119	117	119
2	Afghanistan	-	-	-	-	-	-	-	162	161	163	163
3	Turkey	77	78	73	73	69	67	60	77	79	84	91
4	Saudi Arabia	85	81	70	76	79	75	73	81	74	72	71
5	Kuwait	53	53	53	54	53	54	54	56	57	58	62
6	Oman	58	57	58	58	58	60	64	66	64	59	60
7	Bahrain	49	50	49	53	55	56	55	54	54	54	58

Source: Legatum Index during 2009-2019

As a result of natural death, immigration, divorce, and the addiction of men, women who are responsible for providing for their own households are often in a difficult situation to meet their basic needs. In this study, the focus is on this particular social class in order to access their quality of life status by examining their lived mentalities and perceptions. The main question of this study is whether the quality of life of women heads of households is in line with the greater interaction of these women in social and economic development or whether they will act in reverse. What are the contexts and reasons for the continuation of a desirable and widespread culture among the subjects?

Therefore, the main purpose of this study is to investigate the narrative analysis of the quality of life of female-headed households in the 19th district of Tehran, and the following objectives can be mentioned:

A study of the objective and external aspects of the quality of life of female-headed households in the 19th district of Tehran.

A study of the mental and internal aspects of the quality of life of female-headed households in District 19 of Tehran.

Research background

Various studies have been conducted in this field in Iran and other countries. Araya M. Teka et al. (2019) in a study entitled "Status and Determinants of Poverty and Income Inequality in Livestock and Agriculture Communities: Home Evidence from the Offer State, Ethiopia," they studied the issue and analyzed poverty and its determining factors as well as income inequality. This study was performed on 2295 households. This quantitatively regulated study shows the gender of the head of the household, the number of family members, access to credit, mobility, participation in safety net programs and local institutions, distance to the market, and remittances are the most important factors in determining poverty in this region, and the highest poverty rate is observed among widowed female-headed households. Qingsong Chang et al. (2020) in a study entitled "Mechanisms of Connecting Objective and Mental Poverty to Mental Health," Chang et al. (2020) examined the field of mental health and poverty. The study was based on 1,605 household heads extracted from a 2015 Hong Kong panel census on poverty reduction. Conclusion The results of this study show that social support, such as informational, instrumental, and financial support, can be an effective barrier against the negative effects of poverty and adverse life events on mental health. In addition, perceived poverty reduction seems to be more effective in improving mental health than objective poverty reduction, and more research is needed to confirm this result. Mehdi Rezaei and Fatemeh Mahmoudi (1398) in a study entitled "Semantic reconstruction of the Quality of Life of Female-headed Households in Kurdistan: a Qualitative Study" conducted in the border town of Baneh in Kurdistan, led to the emergence of four categories of gradual burnout, exclusion, and marginalization, redefining the status of femininity and providing protection for survival. Findings indicate that, considering the difficult situation and poor quality of life of this group of women, the financial assistance and support of official institutions, along with public assistance, even at low levels, play an important role in their lives (Rezaei and Mohammadi, 1398). In Kafashi et al.'s (2014) study entitled "Quality of Life Status of Women Heads of Households (A Case Study of Women Covered by the Municipality of District 12 of Tehran in 2014), the quality of life of 278 female-headed households covered by the municipality of Tehran's 12th district in 2014 was measured by the World Health Organization quality of life questionnaire with four components: physical health, mental health, social relations, and

environmental health. According to the statistical data of the study, with the improvement of the status of each of the four components mentioned above, the quality of life conditions of female heads of households improves (Kafashi, Aghabakhshi, Asanloo Bakhtiari, 2014).

Semi-structured and in-depth interviews were conducted with 35 women heads of households in a study titled "Pathology of social interactions of women heads of households (A qualitative study in Shahinshahr town)" by Afrasiabi and Jahangiri (2016). and theoretical sampling method was used in their selection. A theoretical coding method was used to analyze the interview data. The findings showed that women heads of households in their daily social interactions are faced with negative issues and stereotypes that lead to the experience of insecure privacy for them. Their actions in the face of harm occur in the form of abnormal adaptation, and one of their consequences is the harmed children (Afrasiabi and Jahangiri, 2016).

The Conceptual Framework of Research

The present research work has not been considered qualitative research in terms of a specific and restrictive theoretical framework. But this does not mean not taking advantage of theories or using them in advancing research. Theoretical literature is important for promoting theoretical sensitivity. This study is organized with an emic approach and an inside-out look. The emic approach, as opposed to the etic approach, is a qualitative study in which the researcher tries to study the subject from within. This approach is based on the subjects' interpretations of their situation. In contrast to this approach, we are faced with an etic approach, in which the researcher herself defines the position of the subject of the study, regardless of people's perceptions and interpretations of their position. The etic approach is entirely seen in the interpretive system, and the effort to understand the individual's quality of life is better realized in this paradigm. In the present study, this type of thinking is concerned with understanding the quality of life of individuals, which is simply beyond the economic dimension. As Margaret Archer puts it, "The socio-cultural system has a logical precedence over and influences socio-cultural action and interaction, as it is influenced by it" (Ritzer, 2010: 670). It can also be said from Bourdieu's point of view that "Bourdieu's general aim was to combine class and cultural analysis, or, to be more precise, to study the cultural mechanisms of class domination" (Sidman, 1995: 199).

As it is mentioned, in this study, by studying the quality of life of women heads of households, we seek to recreate the concept of quality of life among the mentioned group, and then to study and identify individual and social manifestations of this particular type of quality of life. In the following, an attempt will be made to explain the subject under study in the form of a deprivation theory:

Deprivation Theory

Deprivation is one of the complex concepts for which various definitions and interpretations have been provided by different researchers according to their purpose, and there are no definitions that are agreed upon by all because deprivation is a qualitative notion, highly relative, and often people perceive it as subjective. On the other hand, the close relationship between the concept of deprivation and concepts such as poverty, social exclusion, injustice, and underdevelopment has caused many researchers to use these concepts equally, so a single definition of deprivation seems necessary. The term "deprivation" refers to the lack of basic and desirable traits respected by society, a lack of assets, and also a lack of access to opportunities, which, at the very least, is accepted by society. Deprivation refers to unmet needs and problems created by a lack of resources and opportunities (not just money). Deprivation can be considered as a set of all the inadequacies resulting from cultural, economic, social, political, and environmental conditions that naturally lead to the emergence of critical conditions for an area and region. Deprivation is defined as the "state of social and material damage" that affects an individual, family, or community (Imam Jomehzadeh et al., 2011: 89).

Relative Deprivation Theory: Relative deprivation is the perceived difference between the value expectations of individuals and the means and conditions of life that people truly believe they are entitled to and the value ability of those same means and conditions that people think they are capable of acquiring and maintaining. The more severe the relative deprivation created based on the difference between expectations and abilities, the more intense the dissatisfaction and the greater the probability and intensity of violence (Sharifi, 2012: 124).

Cultural-psychological deprivation: means not having the standards of living and quality of life accepted by society. Cultural-psychological deprivation reveals two main dimensions. The first dimension is related to cultural capital and is due to the lack of membership in groups due to migration, illness, etc. The second dimension of discrimination is based on systems of rules and norms. In fact, this type of discrimination shows the classification of people who are marginalized and those close to the center. In this way, deprivation varies according to the situation, and the amount of access to resources is constrained accordingly. Cultural-psychological deprivation refers to the relative lack of cultural rewards such as prestige, power, and opportunities to participate in various activities and organizations, and the lack of access to resources and services (mental health) available to others and to inequalities in general (Reimer 2002). Social exclusion is produced by cultural factors, and through social agreement, customs, and the system of normative values, it prevents the interaction and access of groups and communities to social resources and their reproduction. There is a clear relationship between socio-economic status and lifestyle, customs, cultural capital, and exclusion from society. Class status in the form of time use, language use, and kinship relationships affect important aspects of family life, and there is a two-way relationship between the social behaviors of individuals and the class and cultural status of the individual and his family (Hamidian, 272: 1397).

Gender deprivation: In fact, this feeling comes from the difference between what women and men want and expect to obtain. It is also obtained in comparison with others with whom they compare their conditions. In other words, the feeling of gender deprivation is a mental process in which men and women evaluate and adapt their situation to the situation that the group or person in question has (Jaribi and Safari Shali, 2010: 50-51).

Research Methodology

Narrative analysis is a qualitative method in which the narrator's narrative is analyzed in order to find the truth, principles, and roots. The methodological basis of the invitation to use narrative is that there are fundamental doubts as to the extent to which individuals' personal experiences can be gained using the traditional interview question-and-answer model, even if we use it flexibly. Narratives enable the researcher to approach comprehensively the world of experiences, albeit structured, of the interviewees "(Flick, 2009: 192). In order to strive for this closeness and deep understanding, a qualitative approach was chosen in this study. A narrative organizes the sequence of events within a whole in such a way that each event can be understood through its relation to the whole. A set of definitions sees narratives as analytical constructs that link a number of actions or events related to the past or present to a coherent and related whole, which are otherwise considered discrete and irrelevant. This generality of communication gives meaning to each element of the story and explains it while they form it (Griffin, 1993: 1097).

Narratives can be primary or secondary. First-hand narratives are stories that people tell about themselves and their experiences. The secondary narrative, on the other hand, is constructed around perceptions that we, as researchers, construct about the social world and the experiences of other people. Narratives represent the sequence of events and meanings and are also inherently social. In the present study, a qualitative methodological approach is used in which the method of narrative analysis is applied. The study population consists of female-headed households living in the 19th district of Tehran. The main focus of the study is on women who are heads of households who make a living in unfavorable conditions and without being covered by an organization. In order to advance the research, in-depth interviews were conducted with 20 women living in different neighborhoods during several sessions. After reconstructing their life story, this volume was reduced to 15 interviews. The cluster snowball sampling method has been used in order to select the study sample. Initially, in-depth interviews were conducted with 3 people in order to clarify the questions and the work process, and the extracted cases were analyzed, but they were not involved in the final analysis of these cases. In the next stage, in-depth interviews were conducted with five women heads of households, and the next participants were selected by previous participants, social work clinics, charities, and mosques. By reviewing the written files, we have tried to select samples with the maximum variety and based on the purpose of the research. In the process, the extracted data was constantly modified. After completing the interviews and implementing the interview text and reviewing the resulting texts, the initial codes are extracted. We then collect the primary codes in the hypothetical primary categories and categorize

them into the primary sub-themes. We then examine the sub-categories and place similar items in the main category, and then, in the final stage, consolidate the themes, sub-themes, and concepts obtained from the participants' interviews into a table.

Findings

As the demographic findings in Table 2 show, the majority of the women studied are in the age range of 40–49 years old with a primary education level, most of whose parents were illiterate. In this table, all activities that lead to income for the family are considered "responsible jobs." In most cases, the respondents were engaged in vendoring, house cleaning, vegetable cleaning, and small, poor jobs. In order to explain the descriptive report of the experience of violence, it must be stated that some people, both single and married, have experienced domestic violence, which is included in both sections. Most of the women studied have 1-2 dependents who are their children, and most of them grew up in families of 6-10 people. Sixty percent of those surveyed do not own a home, and divorce and the death of a spouse are the most common causes of guardianship.

Table 2: Frequency distribution of demographic characteristics of female-headed households participating in the study

Characteristics	category	Frequency	Characteristics	category	Frequency
Age groups	20-29	0	Housing situation	rental	9
	30-39	4		personal	4
	40-49	7		Father's house	2
	50-59	3	domest violence Experience	Father's house	5
	60 and older	1		Husband's house	11
education	Illiterate	2	Cause of guardianship	non	5
	Primary	5		addiction	2
	Guidance	4		Divorce	4
	Diploma	3		Leaving home	3
Associate	1	Death		4	
Education of parents	Degree	7	Disability	2	
	illiterate	2	Number of people under guardianship	1-2 people	11
	Primary	3		3-4 people	2
	Guidance diploma	3		More than 4 people	2
Employment	Employed	10	Number of paternal family members	1-5 people	3
	Jobless	5		6-10 people	12

Table 3 - Thematic analysis of categories extracted from the texts of narratives

The main theme	Subtheme	Basic concepts
Minimal Life	Inadequate nutrition and physical problems	Severe body aches, physical weakness, obesity, domestic violence leading to injury or disability, involvement with incurable diseases, involvement with spouse's disease, vitamin deficiency, high medical costs, child addiction, inability to prepare chicken and red meat, Low nutritional value, use of general waste food, inability to prepare fruits and vegetables.
	Mental and psychological conflicts	Taking sedatives, depression after the death of a spouse, psychological pressures on how to pay off loans, abuse of the spouse's family, suicidal ideation, thoughts of killing children, unconventional sexual intercourse by the spouse before death.
	Forgotten me	Lack of physical activity, children the only reason for survival, indifference to their appearance, use of second-hand equipment and clothing, suppression of needs.
Multiple And Contrasting Roles Pressure	Accepting a new role	Acceptance of widowhood or divorce, acceptance of masculine plans, concealment of emotions and feelings, striving for financial independence,
	Stiff behavioral styles	Avoiding all conversations with men, working in a feminine environment, paying little attention to her appearance and avoiding makeup for fear of notoriety, avoiding being seen in male communities, people's words.
	Minimum acceptance	Accepting long working hours with lower wages, not participating in protests, breaking self-esteem, pure destinyism, complete compulsion, submission.
	Poverty of time	Double housekeeping work, meeting the emotional needs of family members, overtime in the workplace, children being affected by the values and patterns of official institutions and the media, children being anxious about the mother not

The main theme	Subtheme	Basic concepts
		being at home, child loneliness.
Cold Atmosphere	Minimal interaction	Not being invited to the ceremony, feeling the low position, people being afraid of their husbands taking attention.
	Family support	Low income, family rejection, limited communication, inattention from ex-spouse's family, stigma, avoidance of group participation.
	Lack of social support	Housing with minimal facilities, very little living space, housing with shared spaces, dilapidated home space, lack of sufficient space to hold a party.
	Marginal jobs	Lavashka sale, yarn weaving, garbage collection, chopping vegetables for neighbors, vending, housekeeping
Unstable Security	Income crisis	Daily income, job instability, lack of insurance, gender discrimination in the labor market, heavy rental costs, problem in paying bills
	Sexual insecurity	Employer's greed, illegitimate relationship as a working condition, temporary marriage.
	Uncertain future	Ambiguity of the leading path, worries about the education and future of children, social inactivity.
Subordinate Culture	education	Woman's lack of need for education, husband's permission, insecurity of the educational environment, priority of housekeeping, insecurity on the way from home to school and university.
	Obedient silence	Men are more powerful, men make fewer mistakes, male coercion,
	Gender bias and discrimination	Forced marriage, low age limit for marriage, complete adherence of woman to man, superiority of son over daughter, misunderstanding of woman, change in behavior of father of family
	Low risk	Non-risk-taking, resistance to job change, rejection of financial offers.

According to the results of the main theme and sub-themes of Table 3, the quality of life of female-headed households was examined with the emic approach. In analyzing the data, we used expressions and words that were used directly by the studied samples. In the present study, in order to express the quality of life of female-headed households, the researcher tried to access information about the past lives of the participants. The study of the life histories of these women before marriage has been bitter, and this bitterness increases in most cases after marriage. The poverty of the paternal home and the escape from its hardships have been the motive for most of them to get married, and in most cases, the participant has not had any choice and has been forced to marry, or the lack of love and attention has caused the person to be attracted to marriage with the slightest love, and this is while their situation has become more difficult after marriage. Only in the early days of their life together did they taste the sweetness of life, but day by day, this sweetness diminished and its bitterness increased. The effects of psychological pressures such as domestic violence, awareness of a spouse's addiction, not being accepted by their own family, sending their children to welfare due to economic hardships and unbearable economic pressures have been so devastating that even years later, it is difficult for interviewees to narrate.

Given this background, we will look at the quality of life of the interviewees. The female-headed households in the study experience a minimal amount of living. They are suffering from illness, malnutrition, and the stress of living in such a situation. Heads of households risk their physical health to maintain the family under their care. These women no longer value their needs and, in my opinion, are being forgotten and are becoming more fragile. The following are quotes from the interviewees.

"I was very, very violent, and this violence was in my husband's house. My husband is a psycho. He has a bad mouth and beats me. I lost hearing in one of my ears due to a ruptured eardrum because of a beating in my ear. He always wanted me to have unusual sex, and my protest caused me to be beaten. "Repeated miscarriages and untreated gynecological diseases, beatings, broken hands, and bruises on the face were common to me.

First, I buy some meat and chicken so that my children can eat a hearty meal.

"For many years, my life has been so miserable that it all hurts. Last year, I was told by my doctor that I had cancer. I had a 40-meter house and sold it to pay for my medicine. "

"God, no parent should be ashamed in front of their children. God help me so that my children no longer sleep with an empty stomach at night."

"But I forgot myself and I do not have time for my comfort and pleasure in life, and everything is for my children."

"I have a heart problem myself. The cost of medicine and treatment is really high. I am not covered by any institution. "

"When I got divorced, I believed that I should just take care of my children, and that's what I did. In our family, it happens very rarely that a woman gets married after her spouse's death or divorce. It's one of those beliefs we were told from childhood. I no longer thought about marriage. "

"I never thought about getting married again. I could not have a stepfather for my children."

Stress also arises from cohabitation experiences or sudden encounters with the loss of a spouse and the sudden acceptance of several roles.

"My husband's death changed everything in my life. It was a crisis in my life. We had problems when he was alive, but then I had a lot of problems and crises, most of which were related to my children and what their future would be."

"Divorce from my ex-husband has had a profound effect on me. Before the divorce, I worked at a kindergarten and did their services. Now, I have to work a lot and see my son less. "I left him in my mother's house and faced many other hardships. "

"I had not been in the community all my life. Now I had to go to work. "

"I was going crazy, I was asleep for 3 months and I was taking pills."

Another important aspect that we discussed in the findings is the multiple and contradictory roles that women heads of households play at the same time. Changing from the role of a married woman to that of a homeless or abused woman in the family requires a redefinition of concepts for women. She must immediately appear in both male and female roles and show herself to be capable and determined. She tries to define herself in society in order to increase her permanence and earn more money. The following are quotes from the interviewees:

"Our house is rented; I pay the rent barely. I do not have full facilities if a problem arises. I did everything for them as much as I could. I am not covered by any organization. I earn money by vending. "

"Sometimes I feel like I have no one. The son backs up his mother, but the children are not comparable to the man in the house. I always wish you were here. If you were here, you would help me. You did not permit this little boy, Amir Hossein, to do anything without your permission. "

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"When the man is not in your life, other women are afraid of you. They are all afraid of you being with their husbands."

"Ever since I lost my husband, I'm afraid to take care of my beauty. " His family will talk to me behind my back."

"When I come home at night, my son is asleep. In the morning, when I leave, he is asleep again. I do not see him at all."

Heads of households are marginalized in every way, whether in the family, in the community, or in their place of residence. They turn to small, low-income jobs with long working hours and have no choice. The following are quotes from the interviewees:

"People around us put themselves aside because they think I'm financially annoying to them. I do not feel good, because there is no reason why someone who is poor and does not have financially good conditions, should be dependent on someone, but society has taught them so."

"When I became a widow and lost my husband in an accident, I raised my five young children myself. None of the families asked about me, I was all alone."

"In the beginning, I told my problems to others (my family or relatives), but then I realized that they could not do anything for us. They just looked at us with contempt. This in itself was another problem, and it caused a lot of interference in my life. I have not said anything since then. I have lost a lot of communication."

"With this situation of income and two children, and spending and renting a 50-meter house, it is not possible to have facilities. What are the facilities? I live in the middle of a bunch of people's old clothes and garbage. "

"What I'm doing now is my husband's previous job. My husband used to be in the waste business. I buy waste and sell it. After my husband, I started doing the same thing after a while. I cannot be satisfied with my job because it is difficult for me to go to the streets to collect things from the garbage and sell them at the end of the night. It's hard and dirty work, but I have to do it because of my children. "

"I used to crochet years ago, but now that my eyes are weak I can no longer do it. Tailoring is not a good income. It is not enough to be able to rent a small house and pay for two children. I am under pressure and I have to deal with it with so much misery. "

"A person with four brothers and suffering so much misery? Some nights I would need bread at night. "

"After I separated, I had nowhere to go. My father told me you had no right to come here because he was addicted. The children are with me. Finally, the mosque helped. Now I live here. I have no facilities in the house, but as soon as there is a home in this situation, thank God a thousand times. "

Because of the absence or temporary presence of men in their lives, women heads of households are constantly living in insecure security.

"Well, it happened to me. When men give money to a woman, they are expected, but they do not give money for the sake of God. "

Once, a man had a warehouse here because he was a businessman. Everyone said, "Go to him; he will help you." I went to see him. At first, he said, "I will help you with this." The next day, when I went there, he offered me a shameless offer. I came out of his office and walked until night and cried."

"What worries me is my poverty. I do not know how I really want to spend tomorrow. I'm worried if I ever get an illness, how to sort it out, or what my kids' future wants to be, and I'm worried about it."

"I take care of the elderly. I'm satisfied with my job. I'm not that satisfied; it's very difficult. But I cannot do anything else. "If I were a man, I would have made more money. "

Living in unfavorable financial conditions determines the formation of a special kind of rigid attitude that is very important in recreating and stabilizing the previous conditions. What Oscar Lewis refers to as a "culture of poverty," or what Martin Seligman speaks of in the sense of learned helplessness.

"I was 17 when I was engaged and because I was in a religious family, I had no choice. I was 17 when I was engaged. In my family, it was bad for girls to marry late, so I got married soon. "

"My life from the day I opened my eyes was working. I did not have the right to study because I was a girl. The girl was considered a shame for the family. When I was 13, one day I saw that our house was very crowded and my mother just told me to come and put on this beautiful dress, which I did, and once I saw that I was in my husband's house. "

"I was not interested in studying from the beginning, so I did not study more than fifth grade." Of course, my mom and dad did not like me studying much. My dad used to say that it is not good for a woman to understand a lot. "

"My father thinks that when the girl got married, it was over and it had nothing to do with the family. But she has been helping the boys since they got married."

"I always thought I should always obey my husband and listen to him. I do not know, maybe I was afraid of him. "

"In the past, my husband would not let me go out of the house, or if I did, I would have to go either with my mother-in-law or with my children."

"I do not take risks because I know that if I do, if I do, I will lose what I have."

Conclusion

The present study sought to examine the narratives of female-headed households. Achieving this goal required a non-statistical approach. Therefore, through in-depth interviews with female-headed households in the selected area, we have sought to semantically reconstruct various aspects of their quality of life and the factors and conditions associated with them. In other words, the goal is to understand the whole psychological and cultural life of this group of women. Qualitative narrative analysis of the interviews was categorized into the following five main categories: minimal bio, multiple and contrasting role pressures, cold atmosphere, unstable security, and subordinate culture.

The minimal bio category in this study includes the physical and psychological aspects of female-headed households, and especially the female head of household itself. In these two inseparable dimensions, the unpleasant quality of life of this group of women is observed. Chronic illness, stress, physical weakness, and hard work inevitably reflect this dimension of their quality of life. The two-way relationship between the two areas brings with it a gradual burnout for the female head of household. This finding is consistent with the theory of gender deprivation and with the findings of the study by Qingsong Chang et al. (2020). The interactive dimension of these women includes an important and fundamental dimension, which is the redefinition of their own position. This redefinition is, in any case, related to other women and men around them and to the pressure of multiple and contradictory roles prevailing in society. Women heads of households, especially in the early months or years of household head experience, if they are relatively young or middle-aged, should act quite intelligently and cautiously in their marginal interactions (especially with men) so as not to increase their circle of rejection. Having or suspecting any kind of illegitimate relationship is the starting point of exclusion in the neighborhood and in the family. Paying attention to the issues of honor, chastity, custody of a child without a father, not having an illegitimate relationship, being decent, having self-esteem, etc. are all among the things that can play an important role in the intensity and scope of their interactions. In other words, the whole life of female-headed households in this society is strongly influenced by the totality of patriarchal values and the existing definitions of "good woman" with the mentioned examples. Multiple and contradictory role-playing during interactions is one of the mandatory roles and responsibilities that women heads of households in District 19 must play simultaneously with each other and in accordance with the cultural environment, and this action can endanger their psychological and communication structure and general health. However, according to the religious context and values of women living in this neighborhood, it is consistent and, in a way, their beliefs lead to the creation of a special psychological and cultural atmosphere for them.

Although female heads of households have interactions with those around them, these interactions have always had a marginal and rejected quality. For example, spatially, they are on the margins of urban life and activity. If we consider economic activity as a kind of interaction, we still see that their economic interactions, which are the basis of their livelihood, are limited to low-income activities. Therefore, in this way, they are not able to communicate with groups in power in society. In other words, a cold atmosphere dominates their living space. This finding is in line with the theory of cultural deprivation and the findings of Afrasiabi and Jahangiri (2016).

In terms of the environment, it should be noted that a woman head of household who lives in a district with these economic, social, and cultural developments clearly accepts and acts on the culture of subordination and unstable security. She and her foster family enjoy the interaction mentioned above and live in houses below the average standard. Most importantly, in her interactions, especially in the livelihood and economic dimension, she is constantly waiting for an income that covers her housing, food, and clothing expenses and those of people under her guardianship. This finding is in line with that of Alkir et al. (2014) and Hamzeh et al. (2011) and the theory of cultural deprivation. This finding is consistent with the research of Mohammadpour and Alizadeh (2011) and the theory of gender deprivation.

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