



**THE REPUBLIC OF TÜRKİYE
SOCIAL SCIENCES UNIVERSITY OF ANKARA
THE GRADUATE SCHOOL OF SOCIAL SCIENCES**

**GENDER, RACIAL, AND SOCIAL NORMS
AMONG THE SECOND- AND THIRD- GENERATION TURKISH FEMALE
IMMIGRANTS IN GERMANY**

Master's Thesis

Erem Melis Türkan

Master of Science in Applied Social Research

February 2024



**THE REPUBLIC OF TÜRKİYE
SOCIAL SCIENCES UNIVERSITY OF ANKARA
THE GRADUATE SCHOOL OF SOCIAL SCIENCES**

**GENDER, RACIAL, AND SOCIAL NORMS
AMONG THE SECOND- AND THIRD- GENERATION TURKISH FEMALE
IMMIGRANTS IN GERMANY**

Master's Thesis

Erem Melis Türkan

Asst. Prof. Kadir Onur Unutulmaz

Migration Studies

Master of Science in Applied Social Research

February 2024

ACKNOWLEDGMENTS

I wish to express my heartfelt gratitude to the individuals who made this thesis possible. Foremost, I am deeply indebted to my thesis advisor, Asst. Prof. K. Onur Unutulmaz, for his unwavering support, expert guidance, and patience. His mentorship has been a cornerstone of this research endeavor, and I am profoundly grateful for his insights and dedication. I would especially like to extend my gratitude to Prof. Dr. Sutay Yavuz, Prof. Dr. Şebnem Akçapar, and Prof. Dr. Erol Kahveci for their valuable support and guidance.

I would also like to convey my deepest appreciation to my mother and sister Zeliha Türkan for their unwavering encouragement, belief in my abilities, and constant support throughout my academic journey. Their sacrifices and understanding have been a constant source of motivation. Furthermore, I wish to particularly acknowledge my gratitude to my utmost supportive teacher from high school Tülay Kurtuluş, who has supported my academic endeavor since the beginning, and my friends Gamze Dedeoğlu, Elif Tuna, Ayşe Aybike Şahin, and especially Serra Gök, who has always been supporting me since the beginning. I am grateful for the friends I have met during my studies, who sparked motivation since the early times of our studies. A special thanks to Esra Esma Hamurcu, who encouraged our conversations to delve deeply into the academic intricacies of our research areas.

Lastly, I am thankful to the participants who contributed and willingly shared their time and insights for this research. Your contributions were indispensable to the completion of this study. This thesis is the result of the collective support and encouragement of many, and I am sincerely appreciative of the role each of you played in this endeavor.

Thank you for being a part of this academic journey.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	ii
TABLE OF CONTENTS	iii
ÖZET	iv
ABSTARCT	v
ABBREVIATIONS	vi
LIST OF TABLES	vii
1. CHAPTER 1: INTRODUCTION	1
1.1. Research Problem and Background.....	1
1.2. Significance and Aim of the Research	2
2. CHAPTER 2: ANALYTICAL AND CONCEPTUAL BACKGROUND AND THEORETICAL FRAMEWORK	5
2.1. Formation of Turkish Communities	9
2.2. Conceptual Framework.....	13
2.2.1. Integration	13
2.2.2. Patriarchy	17
2.3. Theoretical Framework.....	22
3. CHAPTER 3: METHODOLOGY	27
3.1. Introduction	27
3.2. Operationalization	28
3.3. Selection of Respondents and Data Collection and the Analysis	30
3.3.1. Selection of Respondents	30
3.3.2. Data Collection	34
3.3.3. Analysis.....	35
5. CHAPTER 5: FINDINGS AND DISCUSSION	36
5.1. Challenges of Integration.....	37
5.2. Differences of the Second- and Third- Generation with Experience and Perception of Patriarchy	41
6. CHAPTER 6: CONCLUSION	49
REFERENCES	52
ANNEX	58
ANNEX 1: QUESTIONS FOR IN-DEPTH INTERVIEWS	58

ÖZET

Almanya'daki İkinci ve Üçüncü Kuşak Türk Kadın Göçmenlerin Cinsiyet, Irk ve Sosyal Normları

Bu çalışmanın amacı, Almanya'daki ikinci ve üçüncü nesil Türk kökenli kadınlar arasında entegrasyon ve ataerkillik kavramları arasındaki ilişkiyi bulmak; dahası, nesiller arasındaki farklılıkları tespit etmek. Bu çalışmada nitel araştırma yöntemi kullanılmıştır. Bu çalışmanın verileri, 16'sı üçüncü nesil ve 13'ü ikinci nesil olmak üzere 29 katılımcıyla çevrimiçi görüşmeler yoluyla toplanmıştır. Daha sonra toplanan veriler temalar altında analiz edilmiştir. Bulgular, entegrasyon ve ataerkillik kavramları arasında ters bir ilişki olduğunu ortaya koyuyor.

Anahtar Kelimeler: Entegrasyon, Ataerkillik, ekonomik, sosyal ve kültürel sermaye; Habitus

ABSTARCT

Gender, Racial, And Social Norms Among The Second- And Third- Generation Turkish Female Immigrants In Germany

The purpose of this study is to find the correlation among the concepts of integration and patriarchy among the second- and third- generation women of Turkish descent in Germany; moreover, to spot the differences between generations. This study utilized a qualitative research method. The data for this study was collected by means of online interviews with 29 respondents, 16 of which were third- generation and 13 of which were second- generation respondents. The collected data was then analyzed under themes. The finding displays an inverse correlation between the two concepts of integration and patriarchy.

Key words: Integration, Patriarchy, Intersectionality; economic, social, and cultural capital; Habitus

ABBREVIATIONS

TES: Turkish Employment Service	6
EEC: European Economic Community	6
IoI: Indicators of Integration	14
ISS: Interpretive social science	27
Bpb: Bundeszentrale für politische Bildung	48



LIST OF TABLES

Table 3.3.1: Brief Overview of Respondents..... 32

Table 3.3.2: Demographic List of Respondents..... 33



1. CHAPTER 1: INTRODUCTION

This chapter will be about the essential concepts addressed in this study. I will briefly explain the relation between the concepts of integration and patriarchy, where the journey of this research began. Following, the significance, aim, and research questions of this research will be presented and expanding on the literature gap. Lastly, finishing this section with the limitations of the study.

1.1. Research Problem and Background

Since the Bilateral Labor Recruitment Agreement (*Anwerbeabkommen*), that was signed between West Germany and Türkiye in 1961. Between the years of 1961 and 1973, 876,000 Turkish men, women, and children had arrived in Germany as “guestworkers” (*Gastarbeiter*) or as the partner and children of guestworkers (Kahn et al., 2008). In the foreign population study of December 31, 2022, has stated that there are in total 1,487,110 Turkish nationals 776,900 men and 710,210 women according to the *Statistisches Bundesamt* (Federal Statistical Office, 2023, as cited in *Ausländerzentralregister*). A great number of research has been carried out on the integration process of Turkish nationals in Europe. After the family reunification took place families of rural areas or small towns migrated to Germany. In a country where the language and culture are foreign, family members isolated themselves and established communities.

Therefore, this thesis focuses on the concept of integration in light of women and their experience, perception, and observations. The inductive research consists of a sample of second- and third- generation women of Turkish origin in Germany and their experience and perception of patriarchy and the influence onto the integration process. Thus, conceptualizing the concepts of integration and patriarchy. This study will focus on the theory of intersectionality. In order to successfully obtain the answers to the research questions on the experience and perception of

patriarchy and the implications on the integration process of women of Turkish origin in Germany. The methodology of this research was carried out using a qualitative research method of semi- structured in-depth interviews that took place on online platforms. After getting the ethics committee approval a group of 29 participants of second and third- generation women of Turkish origin in Germany participated in this study. The respondents were given an interview release form which entails the confidentiality and anonymity of the interview.

This research could be of interest and significance to add to the works of Kandiyoti (2015), where she has carried out extensive research on the women of Turkish origin in Europe. Kandiyoti (2015) expressed that six decades of inequality in societies with considerably low social mobility, and segregationist schooling policies, that was intensified by structural changes in the economy that have led to marginalizing a major part of the first- and second- generation of migrants originating from Türkiye. Furthermore, the increasing population of high-achieving women and specifically the daughters of the first- generation who are taking on new responsibilities as a German citizen in political life indicates that women of Turkish descent are finding new methods for voice and empowerment (Kandiyoti, 2015, p. 4). Thus, I will explain, by utilizing Ager and Strang's (2008) Integration Model how patriarchy has facilitated or hampered the educational attainment, language acquisitions, and employment of the second- and third-generation of women of Turkish origin in this research.

1.2. Significance and Aim of the Research

As integration is a central issue, both academically for migration studies and for migration policies, it would be of interest to analyze the effects and implications of patriarchy for the integration of migrant women. In particular, important questions could be raised regarding this including “does patriarchy impede (limiting the inclusion of Turkish origin women in the social life or preventing them from upgrading their skills) or fosters integration (for instance, motivating women to build themselves up so that they could be more independent) of migrant women. Kandiyoti's (1987, p. 324) publication of *“Emancipated but Unliberated? Reflections on the Turkish Case”* aims to display the relationship between “emancipation” and “liberation” which had brought to attention the lack of research in a crucial field of gender dynamics such as, but not

limited to the double standard of sexuality and especially domestic definition of the female role. This study will display how concepts such as patriarchy, can migrate with the migrant and change overtime, in other words how migration, specifically from Türkiye to Germany, has changed concepts within a timespan of more the six decades. This research will focus on an explanatory and exploratory research on the impact of patriarchy on the process of integration of the second- and third- generation women of Turkish descent in Germany. This study will refer to Kandiyoti (1987) to draw conclusions of the behavioral patterns of integration for the second- and third-generation women of Turkish descent in Germany. Kandiyoti's (1987) discussions of what had been presented as "different cultural modes of control of female sexuality create different subjective experiences of femininity." To the degree of subjective experiences of femininity and/or oppression have a direct influence on structuring of what might have incorrectly been labeled as "feminist consciousness" must be analyzes to a greater extent (Kandiyoti, 1987, p. 324). This study aims to explore the relation between the integration process of the second- and third-generation Turkish women in Germany in relation to patriarchy. Therefore, this research aims to answer the following main research questions:

- How does patriarchy effect women's integration in the case of the second- and third-generation Turkish immigrant women in Germany?
- Secondly, what are the differences between second- and third- generations of Turkish women in Germany regarding how they perceive and experience patriarchy?

This research consists of a qualitative research method with in-depth and semi-structured interviews conducted to obtain firsthand experiences, perspectives, and attitudes of the second- and third-generation migrants. In the following sections I will describe the historical background of the Turkish migration to Germany, discuss the conceptual and theoretical framework of the study, methodology, findings, and discussion, and lastly conclusion. There will be other significant questions including:

- How does educational attainment effect the experience and perception of patriarchy onto integration?
- After joining the workforce, did these women gain autonomy, do they make their own decisions, do they rely on men?

1.3. Limitations of the Research

The primary limitation of the research was the post-COVID world economic conditions that made it difficult, to interview the respondents face to face. That had emerged the difficulty to conduct one-on-one interviews without interruption of family members in the household of the respondent. Therefore, “snowball” sampling technique was utilized.

The majority of the third- generation respondents were single, while most of the second- generation were married and one widowed respondent was present. Therefore, a corresponding dataset of both groups of the second- and third- generation was not available. A couple respondents of the second- generation refused to contemplate and further discuss the topic of equality among their children. This could be due to personal reasons.

There were limitations to the study caused by language barriers, where the respondents were hesitant to participate in the interviews owing to the fact that they cannot speak the Turkish language fluently. The second- generation respondents, who have made a close circle of German peers or friends that have also acquired the German language were especially having more trouble expressing themselves in interviews. In comparison, the third- generation surprisingly spoke the Turkish language more fluently; it had been emphasized that because they attended local mosques over summer holidays and weekends it had helped them to interact with other Turkish immigrant descent. Lastly, the method utilized to overcome this barrier was by means of the assistance of translators that have helped to communicate and conduct this research. The following section will explain the structure of the thesis.

1.4. Structure of the Thesis

This thesis is structured in five chapters. After the introductory chapter, chapter two that entails the analytical and conceptual and theoretical framework that focuses on the concepts of integration and patriarchy, following the historical background of the Turkish migration to Germany, and the Turkish communities that had emerged. Chapter three describes the methodology utilized in detail for this qualitative research. In chapter four, I will present my findings and discussion. Lastly, chapter five will consist of the conclusion section.

2. CHAPTER 2: ANALYTICAL AND CONCEPTUAL BACKGROUND AND THEORETICAL FRAMEWORK

This chapter consists of two sections. The first section explains the historical background of the immigration from Türkiye to Germany. In this section it is important to highlight the difficulties the immigrants were confronted with in terms of their migration from mostly rural areas to industrialized Germany. Making it crucial to bring to the foreground the difficulties of the experiences and perceptions of patriarchy that is likely to hinder the integration of the second- and third- generation women of Turkish origin in Germany.

2.1. Historical Background: Migration to Germany

International migration occurs at the risk of individual crossing international borders to access better opportunities most often for economic reasons. The defeat of the National Socialist regime (1933-1945) had left Germany with an urgent need for labor to reconstruct the demolished buildings. The Bilateral Labor Recruitment Agreement (*Anwerbeabkommen*), that was signed between West Germany and Türkiye in 1961, intensified the migration route between Türkiye and Germany. Between the years of 1961 and 1973, 876,000 Turkish men, women, and children had arrived in Germany as “guestworkers” (*Gastarbeiter*) or as the partner and children of guestworkers (Kahn et al., 2008). Ten years after the labor recruitment had been signed, over 2.2 million foreign workers, almost 10 per cent of the entire German work force, were taking part in the German labor force; among the 10 per cent, approximately 20 per cent were Turkish (Völker, 1976). Völker (1976) argued that there were no less than six fundamental reasons for the significant demand for foreign labor workers in Germany.

To begin with, it was expected of the foreign workers to provide the loss of labor because of the “Berlin Wall”; secondly, the alterations that were made in the German school system brought

out the need for foreign labor workers, in 1945 the German “*Volkschule*” had eight grades, in the 1960’s the school reform that occurred in some states the ninth and tenth grades were added, also an increased number of students attended “*Gymnasium*” and universities, which evidently lead for the employment age to increase creating the need for foreign workers; thirdly, in the first half of the 1960’s an extended military service from twelve to eighteen months; fourthly, the shift in the age structure; fifth, foreign workers were sought to make up for the labor unions demands, such as shorter working hours, earlier retirement, and more vacations; lastly, the need to satisfy foreign workers is done by more foreign workers demand for goods and services, in the case of Switzerland, Tuchtfeldt (1965) indicated that “income effects are larger than the capacity and productivity effects” which means “a growing number of foreign workers is needed to satisfy the needs of foreign workers” (Völker, 1976).

In 1960, German firms started to recruit workers from Istanbul by means of private agencies to take on available vacant positions in Germany, this recruitment process marked the beginning of a fourteen-year migration of Turkish citizens to Germany as guest workers (Akgündüz, 2021). Official German records, from July 1960, indicate that a total of 2,495 workers were recruited, of which 200 were female (Akgündüz, 2021). Ten months later, on 30 October 1961, the bilateral Turkish- West German agreement was signed (İçduygu, 2012). Yet, unlike the agreements Germany signed with Italy, Spain, Greece, and Portugal, where guestworkers obtained the right to bring their family members to Germany, the German- Turkish agreement did not comprise of similar clauses (Akgündüz, 2021). Married Turkish workers were not allowed to bring their families and spouses according to the German authorities (Akgündüz, 2021). Contrary to Southern European countries Turkish workers were not paid child benefits and their health insurance did not cover their dependents that are residing in Türkiye (Akgündüz, 2021). Most importantly, the agreement restricted each guestworker to reside in Germany for a maximum of two years (Akgündüz, 2021).

Türkiye reasoned the guestworkers for Germany in the Turkish Employment Service (TES) annual report of 1960: “Sending those of our citizens to Germany who wish to work there for a certain period of time is useful in terms of their learning a foreign language and obtaining vocational knowledge” (Akgündüz, 2021). The labor recruitment was perceived as a chance to encourage Türkiye’s efforts for industrialization and development and to strengthen relations

with Europe, but specifically the European Economic Community (EEC) (Akgündüz, 2021). TES announced on their publication “the Order of Sending Workers Abroad” (*Dış ülkelere işçi gönderme talimatı*), labor migration had five objectives; understanding the scope of integration of the country into the European political and economic community; minimizing unemployment, increasing hard currency revenues; increasing the unskilled and semi-skilled workers’ acquisition of knowledge, ability, and experience; and incrementally accelerating the population size with European work-methods and experience within the country, encouraging the receiving countries to locate their industrial subsidiaries in Türkiye (Akgündüz, 2021). In other words, the fundamental motivation was registering mainly unskilled and semi-skilled adolescence for the labor recruitment, as well as their contributions to hard currency revenues with their remittances, having acquired hard and soft skills, and having experienced self-confidence and modern life (Akgündüz, 2021). Yet, Germany intended to recruit high numbers of skilled workers as possible which was stated in the agreement (Akgündüz, 2021).

After the recruitment process acquired an official framework, the applicants were predominantly from Turkish provinces that were more considerably developed and modernized and that had quite more economic and cultural interaction with the West (Akgündüz, 2021). The second largest group of applicants consisted of workers from provinces that was witnessing rapid industrialization- capitalist transformation (Akgündüz, 2021). Registrations in the eastern provinces, which were least developed, were not only the lowest but also has a very small quantity of applicants in the first half of the decade after the agreement was signed (Akgündüz, 2021). Also, it has caught the attention that the women, who have applied with TES, were exclusively from the largest cities, the western region, and the modernized sections of society (Akgündüz, 2021). Towards the end of 1965, a large proportion of the workers recruited by Germany were from developed cities, especially from Türkiye’s three largest cities, and the proportion of skilled workers were relatively high (Akgündüz, 2021).

However, in 1965, TES added two new components to the system of submitting applicants to the receiving states to balance the large number of departing workers from developed provinces and urban areas also to realign migration with its justification being: the application of a quota regulation for workers from village development cooperatives and locations that have been formally declared disaster areas, and a priority regulation for the applicants from underdeveloped

and developing provinces (Akgündüz, 2021). Despite a decline, developed provinces continued to be the primary destinations of out-migration in the overall official migration, particularly in the case of migrating to Germany (Akgündüz, 2021). The provinces categorized as developed and that have skilled migrants were mainly portrayed in the migration to Germany (Akgündüz, 2021). As per the statistics from mid-1960's, indicate that the 20 developed provinces accounted for 60.8 per cent of the total official migration, the 20 developing provinces for 22.4 per cent and the 27 underdeveloped provinces for 16.8 per cent (Akgündüz, 2021). In comparison to the migration rates of the underdeveloped provinces, the migration rate of the developed province was higher than their share in the total population (Akgündüz, 2021).

The ratio of the workers that had worked in agriculture prior to migrating was nearly half of the respective home population (Akgündüz, 2021). Those, who had been employed in the industry sector, had a three times higher percentage when compared to the population in Türkiye that are economically active (Akgündüz, 2021). Significantly, the education level of the migrant workers was remarkably higher in comparison to the home population, primarily in terms of literacy and the percentage of the technical-vocational school graduates (Akgündüz, 2021). Moreover, skilled migrants consisted of one-thirds of the total migrants, which was considerably more than the skill level of the population that was economically active (Akgündüz, 2021). The majority of migrants sent yearly were of urban origin, whereas only 38 per cent of the population of Türkiye lived in urban areas by October 1970 (Akgündüz, 2021).

The German Federal Labor Office announced that Germany had recruited a total of 648,109 workers from Türkiye by means of the TES, of whom 27 per cent were female (Akgündüz, 2021). Furthermore, Germany recruited more skilled workers from Türkiye in comparison to Italy, Greece, Portugal, and Spain combined, according to the German Federal Labor Office (Akgündüz, 2021). Over a timespan of two years after the recruitment (1972-1973), taking the repatriation of Southern European workers into consideration, Turkish workers became the largest foreign labor contingent (Akgündüz, 2021).

It has been prevailed that significant transitions of economic conditions of rural locations or small-towns have established a new community life change in the approach towards family permissiveness and liberal perspectives towards women (Abadan-Unat, 1978, p. 296). Fatima Mernissi (1975, p. 81) remarked that Muslim sexuality is highly dependent on a territorial aspect,

the regulatory mechanism of sexuality is predominantly made of “a strict allocation of space to each sex” (Abadan-Unat, 1978, p. 296). This trajectory has been supported by the empirical findings of social scientists, in particular D. Kandiyoti and M. Kiray (Abadan-Unat, 1978, p. 296). Women of rural or small-town background who were traditionally socialized, mentally unequipped and did not even have the urge to leave their homes, were strongly exhorted by their fathers, husbands, brothers or other relatives to take up industrial or service jobs in foreign countries, in order to secure for their male relatives the possibility of obtaining lucrative jobs (Abadan-Unat, 2015, p. 15). Consequently, the majority of Turkish women joined the industrial work force without the exposure of city life, regulated work hours, and production norms (Abadan-Unat, 2015, p. 15). Some people recalled their journey to distant places was a temporary period to be tolerated; for others migration connotated with personal liberation of strict family control (Abadan-Unat, 2015, p. 15).

2.1. Formation of Turkish Communities

Throughout the 1990’s almost 40,000 Turkish nationals returned back to their homeland (Şen, 2003) and for others it became apparent that the temporary guestworkers were now transitioning to permanent settlement with their families. Family reunification was a crucial factor that had contributed to the decision to settle down in Germany (Şen, 2003). An additional factor that had influenced the decision to stay in Germany was the lack of economic opportunities in Türkiye to start from the very beginning once again, the education of children, as well as the negative experience with which some returnees had been confronted with (such as failure to establish new social connections and difficulty reintegrating their children into society) and the change in the cultural and social milieu (Şen, 2003). Moreover, on top of what has been said there were two more fundamental factors that had led them to stay in Germany. First the development in technology, particularly telecommunication and transportation, that had reduced the distance between the countries of Türkiye and Germany; secondly, the rising population of Turkish nationals in Germany, the magnitude of the Turkish population had allowed them to build infrastructure to accommodate their certain demands and needs with ease (Şen, 2003). Turkish nationals formed a place to live in Germany, where they built familiar surroundings for

themselves (Şen, 2003). Keeping in mind the original guestworkers arrived in Germany without the expectation to speak the German language fluently or even adapt to the host society. However, now that they had decided to settle down, their priority was to adapt to the host society (Şen, 2003).

It was only when the population size of the Turkish migrants had increased dramatically, mainly due to family reunification, Germany realized the social consequences or considered the migration repercussions of migration (Şen, 2003). Play-schools, schools, public authorities in addition to health-service facilities were not equipped to tackle the special needs of the newly settled population (Şen, 2003). The demographic structure of the Turkish migrants had experienced significant changes. The year 1973 marks a milestone in relation to the historical developments and changes that occurred in the Turkish immigrant's social structure. Owing to the implementation of the policy non-recruitment and the family reunification (Şen, 2003). Thus, alterations in the Turkish migrant's social structure prevailed. Nearly 53 per cent of the Turkish migrants in Germany came by means of family reunification and already 17 per cent of the Turkish nationals were born in Germany (Şen, 2003).

The alteration of the Turkish demographic structure led to housing problems in Germany, which evolved into a "ghettoization" that intensified in the 1970s and 1980s (Şen, 2003). These problems stem from general housing policies in Germany and the inadequacy of acceptance of foreigners by the native German population (Şen, 2003). In the 1990's German landlords were skeptical to lease their houses and flats, which was a push factor for Turkish migrants to buy flats and houses in Germany (Şen, 2003).

There was a lack of confidence in the future political stability and viability of democracy in the Federal Republic because of the internal turmoil generated from uncontrolled immigration of those seeking asylum (Sperling, 1994). The intensified and escalated civil violence in 1990, after unification, was not expected by the German governing class (Sperling, 1994). It was estimated by the ministry of interior that 90 per cent of the violent acts were directed against foreigners (Sperling, 1994). The fear of native violence committed by German extremists is matched by, and perhaps greater, fear of immigrant terrorist groups (Sperling, 1994). In addition, nearly 30,000 members of rival Turkish extremist groups, that have caused distress to Germans (Sperling, 1994). The government of Kohl-Kinkel feared that the will to provide refuge for individuals

persecuted on racial, religious, and political grounds could evidently threaten Germany's constitutional order (Sperling, 1994).

It is important to emphasize here that German economic prosperity was threatened by migration (Sperling, 1994). Uncontrolled immigration could intensify the pressure on the tight housing market, burden the social budget that had already been struggling because of the cost of reconstruction of eastern Germany, could escalate unemployment rates in Germany, unskilled labor or labor with improper skills and needing thorough (re)training may burden Germany, and could pressure Germany to dedicate greater resources to meet the economic and social needs of migrants seeking to integrate into the host German society (Sperling, 1994). Hence, the manner towards non-Germans by the German law and practice, also the impression of non-western Europeans, is placed in the sentiments announced by German politicians with "Germany is not an immigrant country" (Sperling, 1994).

Though the guestworker system was established on the foundation that it would be temporary, most guest workers were settled in Germany, and their families joined them afterward (Aydın, 2016). Together with the political refugees and asylum seekers that had also migrated to Germany between the years of 1970 and 1980's, nearly 200,000 Turks repatriated in the mid-1980's, which was motivated by the *Foreigners Repatriation Incentives Law of 1983* (Aydın, 2016).

Family-based chain migration was expected to rapidly increase the population of foreign residents, thus, to decrease the states control on migration; moreover, family reunification in terms of the integration process is perceived as a "double-edged sword" (González-Ferrer, 2007). Firstly, it is believed that migration initiated by kinship links are not economically encouraged, that is why it is probable to cause an accumulative burden to the taxpayer (González-Ferrer, 2007). Secondly, family reunifications are commonly kept responsible for growing "closure trends" among immigrant communities and their failed integration in the host state (González-Ferrer, 2007). Despite the politicization of family reunification in the European Union among third countries' nationals, González-Ferrer (2007) emphasized that the topic of family reunification requires much more investigation on how it functions, and the relatives who are more likely to reunify. Still little is known on how family relations have an impact on the

“volume and composition” of international migration throughout various stages of the migration process or how family relations are (González-Ferrer, 2007).

One discussion that has been studied about family reunification is that wives often migrate and join their husbands once the husbands have a steady income in the host state, meaning the wives, who have reunited with their partners, are seemingly more financially dependent on their partners in comparison to other female migrants (González-Ferrer, 2007). All things considered, not enough empirical studies have been done to test if this is true or not (González-Ferrer, 2007). Additionally, the average time it takes the female partner to unify with their partner abroad and the components that prolong or accelerated this process are still unknown (González-Ferrer, 2007). What has been discussed on family reunification is crucial for policy makers to design and modify their programs in accordance with the size of the flows, the time of arrival, the characteristics, and the networks of migrants in the receiving state (González-Ferrer, 2007). Most importantly, in scope of this paper, the mentioned information could be harnessed to design more realistic admission policies, without obstructing the general family migration, but opting for family-based chain migration that are more notable to be favorable for the process of integration (González-Ferrer, 2007).

As per the fundamental principles of rotation and temporariness, settlement and family reunification were officially not encouraged (González-Ferrer, 2007). In 1970 Germany’s total foreign population reached three million, even though labor migration was characterized as a male-dominated phenomena a significant proportion consisted of women (González-Ferrer, 2007). In essence, there was a growing demand for female labor workers in the service, textile, cleaning sectors and food processing factories patronaged policies that facilitates recruiting a great number of women in the early 1960’s (González-Ferrer, 2007).

In the following section I will discuss the conceptual and theoretical framework of this study. Concepts of integration and patriarchy; as per the theoretical framework theory of intersectionality.

2.2. Conceptual Framework

In this section the concept of integration and patriarchy will be analyzed. Displaying how the experience and perception of patriarchy has affected the integration process and performance of the second- and third-generation women of Turkish descent in Germany. In other words, this section will present how the concepts will be utilized. Integration, in terms of for the second- and third- generation respondents, will primarily be focused on the discussions of especially education levels, social interactions including language acquisition, marital behaviors, self-identification, workforce participation. Furthermore, the concept of patriarchy will be presented on the micro- and meso- level experiences and perceptions of patriarchy.

2.2.1. Integration

The concept of integration is not only a primary concept for this study but rather a fundamental topic of discussion for the field of migration studies. Robinson (1998) argued that “integration” is a “chaotic concept” stating that it is “individualized, contested and contextualized” (Ager and Strang, 2008). It was later expanded by Castles *et al.*, (2001, cited in Ager and Strang, 2008, p. 167) that “there is no single, generally accepted definition, theory or model of immigrant and refugee integration. The concept continues to be controversial and hotly debated” (Ager and Strang, 2008). In this aspect it is necessary to generate an operational definition of the concept, regarding the similarities in views that comprise a “successful” integration (Ager and Strang, 2008). Ager and Strang (2008) put forth the *Indicators of Integration framework*. Ager and Strang (2004; 2008) established this framework that encompasses ten main indicators or domains of integration; in which the domains are sorted into four categories (Dijk, Knappert, Muis, and Alkhaled, 2022). *Markers and means* (employment, housing, education, and health), *social connections* (social bridges, social bonds, and social links), *facilitators* (language and cultural knowledge and safety and stability), and *foundation* (rights and citizenship). In their following works of Ager and Strang, it was suggested that, to develop a comprehensive point of view of integration, it was necessary to centralize the access to health services, labor market, education, and the desire of migrants and refugees to take part in

the host society (Pace and Simsek, 2020). While the four domains of integration present a one-way perception of integration, it was advanced in the conditions of the UK and excludes the host society or the refugee (Pace and Simsek, 2020). It was emphasized by Phillimore (2012) that the development of the social bonds between migrants and the host society is essential and “confidence to exercise rights and resources such as education, work and housing” (Pace and Simsek, 2020).

The German government defines integration as the following: “Integration is a long-term process. It aims to include everyone in society who lives in Germany on a permanent and legal basis. Immigrants should have the opportunity to participate fully in all areas of society on an equal standing. Their responsibility is to learn German and to respect and abide by the constitution and its laws” (Federal Office for Migrants and Refugees, 2010). It was until later that it was attempted to “quantify and measure” integration (Orendt, 2010).

Integration as a balance of cohabiting and cooperation among ethnic groups, is reinforced to moderate potential friction meanwhile retaining the combination of the cultures’ synergies (Constant, Nottmeyer, and Zimmerman, 2009). The quantification of the degree of integration has been a topic of discussion of politicians and researchers (Constant, *et al.*, 2009). Though the measurement of economic integration is relatively easy to reach from accepted indicators i.e., labor market participation, wage growth and immigrant earnings convergence to those of natives, defining and measuring social and cultural integration is more complex (Constant, *et al.*, 2009). Constant *et al.*, (2009) has stated that ethnic identity appears to play a vital part in determining the socio-economic integration. Cultural indicators that may provide insight to the integration process of immigrants in Germany are education, marital behavior, intermarriage, age at first marriage, age gap between spouses, number of children, age at first child, religion, language proficiency, political interest, self-identification with Germany, risk behavior, overall life satisfaction, and female labor force participation (Constant, *et al.*, 2009).

Indicators of Integration Framework (IoI)

Based on Ager and Strang’s (2008) *Indicators of Integration framework* (IoI) I defined seven indicators that will illustrate the integration dynamics throughout generations. Ager and Strang’s (2008) *Indicators of Integration* will be used as a basis, that ranges from housing, employment,

health, language, community relations, and subjective well-being. The indicators are built in a pyramid structure that supports each step of integration.

The first category of indicators is markers and means, embodies the activity in the public realm, such as employment, education, housing, and health. Each indicator in the markers and means category, create a support structure to facilitate and enhance a successful integration (Dijk, et al., 2022). Employment gives means to the immigrants to take part in the contribution to the host society; housing caters the immigrants' emotional and physical prosperity; education also provides the immigrant to contribute to the host society and institutes of education nurtures the relationship between the immigrant and members of the host society; and lastly health, it is thought to be access to health services and good health encourages the immigrant for active engagement in the host society (Dijk et al., 2022).

The second category social connections, consist of social bridges, social bonds, and social links. Social bonds represent kinship and relations with groups of same ethnicity and averts isolation and supports the immigrant to maintain their customs and familiar patterns of relationships; social bridges point to the relationship between the immigrant and the host community and facilitates integration by expanding social harmony making the immigrants feel at home; social links refer to the relationship between the immigrant and the state structure also concentrates on the magnitude to which immigrant/ refugees have access to a great number of services (Dijk et al., 2022). Social connections with those of daily life parents, friends, colleagues are significant channels to construct identity (Madsen and Naerssen, 2003). Social connections will also be discussed in scope of Social Identity Theory (SIT; Tajfel, 1978; Tajfel and Turner, 1979), where it is individuals themselves that are responsible for their own identification in terms of social groups and the identities that are built will safeguard and enhance their self- identities (Islam, 2014). In this regard, in the case that the respondents have the agency to select the "groups" they identify themselves with, social connections may influence the respondents' perception and experiences with patriarchy.

The third domain, facilitator makes up the language and cultural knowledge and safety and stability. With the facilitator category, I attempt to highlight social interactions, language proficiency, level of religiosity, self-identification with Germany, Türkiye, and Islam, and the marital behaviors of the respondents. Facilitators are comprised of what Dijk et al., (2022)

underlines as “two main barriers” which hinders integration. Being able to articulate oneself in the host country’s language is “consistently identified as central to the integration process” (Ager and Strang 2008: 182; cf. van Tubergen 2010), moreover, having a greater knowledge of the host country’s culture is regarded as critical for the process of integration; safety and stability points to the sense of feeling at home and safety (Dijk et al., 2022).

Finally, the fourth domain foundation only contains rights and citizenship. This encompasses the degree of which immigrants/ refugees practice the rights and responsibilities as other fellow citizens; this category is referred to as “*foundation*” because it has higher chances of having negative impacts on the rest of the categories and domains (Dijk et al., 2022).

Objective and Subjective Aspects

According to the study of Montgomery (1996), the difference of the “objective aspects” e.g., the economic elements of integration and “subjective aspects” e.g., the feelings of the immigrant’s condition or achievement, importantly notes that the subjective aspects are as crucial as objective aspects, which are generally regarded crucial to that of the host government’s view (Castles, Korac, Vasta, and Vertovec, 2002). Montgomery’s work suggests that both immigrants and refugees need to be given the platform to construct their definition of integration indicators (Castles, Korac, Vasta, and Vertovec, 2002). The objective aspects are measured with the respondent’s educational attainment and training certificates, employment economic and status, income- level, intermarriages, and fertility; subjective indicators are measured with the respondent’s self- identification, belonging, self- representation, access to employment, access to housing, health, education, and benefits, social exclusion, equality, and civic and cultural involvement, (Glover *et al.* 2001, Castles, Korac, Vasta, and Vertovec 2002). Robinson (1998a: 122) affirms Montgomery’s study and expresses: “since integration is individualized, contested and contextual it requires qualitative methodologies which allow the voices of respondents to be heard in an unadulterated form” (Castles, Korac, Vasta, and Vertovec, 2002).

Among the extensive literature on the measurement of integration, this study will focus on the selected indicators of educational attainment, marital behavior (including intermarriage, age at first marriage, age gap between spouses, number of children, age at first child), social behavior (including language proficiency), and labor force participation. In relation to the integration indicators, that will classify the respondents, will help draw the relation between integration and

patriarchy. The notion of integration fundamentally focuses on the first- generation and briefly on the second-generation. Therefore, this study will focus on the selected by means of the relevant objective indicators that are most measured with the respondent's educational attainment and training certificates, employment economic and status, income- level, intermarriages, and fertility; and relevant subjective indicators are measured with the respondent's self-identification, access to employment, social exclusion, equality, and civic and cultural involvement, (Glover *et al.* 2001, Castles, Korac, Vasta, and Vertovec, 2002)

Integration as a complex *two-way process*, a common question that appears when discussing “integration” is: how do newcomers become a part of society? Diving deeper into this concept “what happens to immigrants and refugees once they have migrated? What are the methods used to find employment and accommodation? How do they construct social and cultural connections with their own ethnic groups and the wider community? And importantly, to achieve full participation (political, civic etc.) what are the challenges faced, regarding their national origins, race, ethnicity, or social and cultural background? These are a few dimensions of the complexity of the term “integration.” It is a common belief that integration takes place as a *one-way process*. Otherwise stated, it is expected for migrants to integrate into the already existing society and/ or culture. This should not be interchangeably used with the concept of assimilation, where immigrants are expected to abandon their culture, language, and tradition. The *Integration: Mapping the Field Report* (Castles, Korac, Vasta, and Vertovec, 2002) has concluded from its research literature and experts interviewed that integration is a *two-way process*. It is also the host society that plays a key role in the integration of immigrants. When the host society provides access into the labor market and services and the inclusion of immigrants in social interactions takes place, so that successful integration can only occur.

2.2.2. Patriarchy

The Western feminist theory has regularly been reprimanded owing to its ethnocentrism yet has rarely been subjected to a direct study regarding its relevance and applicability to non-Western contexts (Kandiyoti, 1987, p. 317). A vast body of literature concentrates on the causes and consequences of patriarchy. The term “patriarchy” stems from Greek as “rule of the father,”

in a societal structure where males have advantages over women in property, moral authority, and status (Benstead, 2021). A preliminary definition of the approach “patriarchy” is “a system of social structures, and practices in which men dominate, oppress, and exploit women” (Walby 1989, p. 214; see also Beechey 1979; Millett 1969; Walby 1991; Ozdemir-Sarigil and Sarigil, 2021). Correspondingly, in recent years the notion of patriarchy addresses “a particular complex web of both attitudes and relationships that position women and men, girls and boys in distinct and unequal categories, that value particular forms of masculinity over virtually all forms of manliness will be able to assert control over most women” (Enlow, 2017, p.49; Ozdemir-Sarigil and Sarigil, 2021). The term has been analyzed with the aim to understand the reasons for women’s oppression in the scope of the women’s movement (Beechey, 1979). Early feminists such as Virginia Wolf, the Fabian Women’s Group and Vera Brittain have discussed this the concept of patriarchy in feminist thought (Beechey, 1979). On one side the political frame, feminists dwelled on the concept of patriarchy with the goal to find an “explanation” for the feelings of subordination and oppression, and the determination to turn the rebellious into a political practice and theory (Beechey, 1979). And theoretically on the other side, the concept was used to investigate the true basis of women’s subordination and to deconstruct the distinct forms which it assumes (Beechey, 1979). Therefore, the theory of patriarchy intends to unravel specific experiences and illustrations of women’s oppression and to develop a “coherent” theory for the rationalization of the subordination of women (Beechey, 1979).

Though developed in feminist literature, the concept of patriarchy is not a singular concept, but rather an entire assortment of meanings (Beechey, 1979). The grand scheme of patriarchy is used to specify the “male domination” and the power dynamics, where women are dominated by men (Millett, 1969; Beechey, 1979). It has been suggested that the concept of “patriarchy” among social scientists has been used throughout history, for instance Weber (1947) has mentioned it as a system of government where men run societies due to their status as head of households (Walby, 1989). However, the phenomena of patriarchy that takes place in conventional political science literature and Middle Eastern studies, does not have a clear definition (Hatem, 1987; Benstead, 2021).

With little conceptualization, patriarchy is frequently used to refer to work on women and gender (Benstead, 2021). Regardless of the growing attention to gender issues in political

science, a vast majority of studies concentrate on a single dimension or measure of gender equality and consequently do not sufficiently consider the multi-dimensionality of patriarchy, thus overwhelming the potential to explain variation in gender relations (Benstead, 2021). Essentially, feminist theorists have identified two dimensions of patriarchy, a public and private dimension (Walby, 1990; Benstead, 2021). Private rights consist of women's rights in marriage, divorce, inheritance, and mobility, topics related to family relations, particularly marriage and divorce (Benstead, 2021). The "patriarchal bargain" by Kandiyoti (1988) that illustrates women's limits while providing a framework for them to negotiate their rights to some areas of autonomy, which may be in the private or public domains or both (Benstead, 2021).

Recent feminist theory has taken on the attractive, but a paradoxical position that women have traditionally occupied oppressive, subordinate social positions, yet on the contrary traditional women and their work should be respected as much, although the latter thesis has not always been subscribed by feminists (Meyers, 1987). Simone de Beauvoir repeatedly proclaimed in *"The Second Sex"* (1949) that, because of women's exclusion from public areas of life and their socialization for domesticity, women in their present condition are "mutilated" (Meyers, 1987). Although some feminists today would agree with de Beauvoir's rigid condemnation of women as mutilated beings, the basic argument developed by de Beauvoir is still relevant as to why the status of women remains subordinate to men, notwithstanding that women have all their political and economic rights for more than two decades (Meyers, 1987).

The "patriarchal bargain" by Kandiyoti (1988) emphasizes women's agency. This framework helps scholars to distance themselves from ridged and deterministic paradigms, e.g., the culture and economic modernization theory, which obtains consequences determined by forces outside women's control (Benstead, 2021). Moreover, it is argued by Kandiyoti that throughout cultures bargaining takes various forms (Benstead, 2021). Lastly, Kandiyoti's approach identifies patriarchy as multi-dimensional, permitting it to explain a diverse range of outcomes researchers examine across different measures of gender inequality (Benstead, 2021). As Kandiyoti (1987) states the corporate control over female sexuality becomes significantly apparent in a majority of countless individuals who view themselves as "immediately responsible" for maintaining women's "appropriate" sexual conduct (p. 325). The postpubescent girls' actions and behaviors are vigilantly observed by the parents, siblings, near and distant relatives, and even neighbors

leaving a strong impression that the individuals' sexuality is not hers to give or withhold (Kandiyoti, 1987, p. 325). There is an increasing uncertainty in regard to sexual norms, even as corporate control on sexuality persists, the nature of tolerable sexual conduct is continuously being challenged and renegotiated, creating crucial areas of confusion for both genders (Kandiyoti, 1987, p. 334).

As Kandiyoti (1988) explained, *classic patriarchy* can easily be spotted in North Africa, the Muslim Middle East (encompassing Türkiye, Iran, and Pakistan), and South and East Asia (particularly China and India). The breaking of classical patriarchy has led to the younger men to obtain their “emancipation” sooner and move away from the household that was led by their fathers (Kandiyoti, 1988). This shift in structure also restricts the control of the mother-in-law, in other words with the newly formed household structure young women can be the “head” of their households, this means that the cycle of expectations and obedience of the subservient daughter-in-law has come to a halt (Kandiyoti, 1988).

The operationalization and conceptualization of patriarchy in past literature have been inefficient to craft a coherent conceptualization and operationalization of the term “patriarchy,” hence, it is seemingly difficult to state that there is a “uniform” denotation of patriarchy, patriarchal ideals or views, or patriarchal endorsement in the literature (Hunnicut, 2009; Ogle and Batton, 2009; Crittenden and Wright, 2012). Having said that, Ogle and Batton (2009) have signified that studies done to measure the effects of patriarchy, does not generally empirically quantify patriarchy, instead hypothesizes the existence of patriarchy failing to conceptualize it (Crittenden and Wright, 2012). In addition, most research carried out in this field has approached patriarchy as an individual-level phenomenon (Ogle and Batton, 2009), despite that fact that patriarchy is predominantly considered to be a social structure construct (Crittenden and Wright, 2012).

Habitus

It is only crucial to bring the concept of Habitus to the foreground while discussing the concept of patriarchy to better understand the corporate control and how the women of second- and third- generation women of Turkish descent experience and perceive patriarchy. For this research the term Habitus contains reasonings for women of the Turkish descent to the perception of patriarchy. Depending on the immediate circle of the descendants' personal relations.

The concept of Habitus was developed by French sociologist Pierre Bourdieu (1990; Huang, 2019). As per Webb, Schirato, and Danaher (2002, p. 38) “knowledge (the way we perceive the world, our beliefs and values) is always constructed through the habitus, rather than being passively recorded” (Huang, 2019). Webb, Schirato, and Danaher explain habitus as the following:

A concept that expresses, on the one hand, the way in which individuals ‘become themselves’ –develop attitudes and dispositions –and, on the other hand, the ways in which those individuals engage in practices. An artistic habitus, for example, disposes the individual artist to certain activities and perspectives that express the culturally and historically constituted values of the artistic field. (Webb et al., 2002, p. xii–xiii) (Huang, 2019).

As per Bourdieu the use of the word *capital* to explain social products, resources, and rewards, of a field where individuals perform competitive social action (Vryonides, 2007). Bourdieu places capital into four categories: economic, social, cultural, symbolic capital, and cultural field (Huang, 2019). Thus, this paper focuses on economic, social, and cultural capital. Economic capital is financial asset, property, and other means of material objects; social capital (Bourdieu, 1986, 1990; Coleman, 1988; Putnam, 1993, 1995, 2000) indicates social networks and connections, that could present availability of valued social goods (Vryonides, 2007). Social capital as a being and family resource (Bourdieu, 1986, 1990; Coleman, 1988) offers not only educational benefits but regularly promotes social outcomes in the process of status attainment (Vryonides, 2007). Bourdieu’s concept of cultural capital (1977, 1986), of equivalent significance to have an impact on educational process in countless ways (Vryonides, 2007). Cultural capital is defined as knowledge that has been officially recognized within the domicile, that enabling parents and children to maintain advantages from the educational process (Vryonides, 2007). The countless forms of cultural capital, according to Bourdieu, are the outcome of the individual’s internalization of behavior, habits, and knowledge acquired in the socialization process or collected by means of investment in education and training or the acquisition of cultural goods (Vryonides, 2007). Bourdieu has defined the concept of cultural capital, which encompasses language acquisition, behaviors, and orientation demonstrating the internalized behavior, knowledge, and habits in the process of socialization (Vryonides, 2007). Parental educational

attainment is used as an agent for cultural capital in accordance with Halsey *et al.*, (1980) and Bourdieu (Vryonides, 2007). Thus, as per Bourdieu (2000) cultural capital, is primarily procured by means of the initial learning of the individual, moreover, unseeingly in the shape of the environment (Huang, 2019).

Therefore, this study will explain and explore the relation between the two concepts from the qualitative data collected to indicate that settlements that are dominated by Turkish immigrant population carry patriarchic values in light of the Integration Model (Ager and Strang, 2008).

2.3. Theoretical Framework

This study analyzes the implications of gender, racial, and ethnic relations within the context of integration. The complexity of the study will be supported with the theory of intersectionality and the feminist theory will carry on within the study. The feminist theory especially highlights the third-wave feminism that entails and expands on the multiplicity of racial-ethnic diversity.

2.3.1. Theory of Intersectionality

The notion of intersectionality originates back to the objective to achieve visibility (see, Cooper, 1995, [1892]; Harper, 1995, [1893]) (Norris, Murphey-Erby, and Zajicek, 2007, p. 4). Throughout history, women of color have been fighting exclusion and marginalization in nearly all aspects of society (i.e., social, economic, and political) (Norris, et al., 2007). It originates to explain the experiences of those, whose identity contains two or more subordinate categories, such as gender and race (Norris, et al., 2007). Anna Julia Cooper unearthed the idea of intersectionality in her works, displaying how discrimination can be experienced in countless degrees (Norris, et al., 2007). Her narrative, of her occurrence as a woman of color in a train station thinking which restroom to enter, one had written “For Ladies” that only implied white women or the alternative writing “For Colored People” that implied black men only, which displayed black women’s invisibility, that is said to be still apparent over a century later (Norris,

et al., 2007). In other words, black men leading black movements were sexist, highlighting black men's goal for equality with white men; while white women leading women's movements were racist and, highlighting white women's goal for equality with white men (Hooks, 1981; Choo and Ferree, 2010). Despite black women's dilemma was considerable unique, they had come to the realization that they had some traits in common with other groups whose life experiences were shaped by two or more disadvantageous categories (i.e., Asians immigrants, blind Spanish-speaking seniors) (Choo and Ferree, 2010). Over the years the term intersectionality has developed into a framework that enables the attention of the simultaneous interaction between two or more aspects of privilege and/or oppression (Norris, et al., 2007).

Although the perspective of intersectionality originates from over a century ago, Kimberle Crenshaw (1991, p. 1244) recently coined the term "intersectionality" to explain "the various ways race and gender interact to shape the multiple dimensions of black women's employment experiences" (Choo and Ferree, 2010). Especially, feminist scholars of color criticized dominant feminism for homogenizing the experiences of all women in several works released in the late 1980's and the early 1990's (i.e., King, 1988; 1990; Crenshaw, 1991) (Norris, et al., 2007). They claimed that the white feminists highlight their oppression as women while ignoring how much their white skin benefits them (Collins, 1993; Norris, et al., 2007). While analysis investigates the intersections of race and gender were missing from both feminism and antiracism discourses, the experiences of women of color were the result of racism, sexism, and class oppression (Crenshaw, 1991; Norris, et al., 2007). Contemporary feminist scholars have increased the presentation of gender, race, and class that are closely entangled and claims these types of stratification require to be analyzed in relation to each other, conceptualizing the, for instance, as a "complex inequality" (McCall, 2001) or "matrix of domination" (Collins, 1990) (Choo and Ferree, 2010).

An intersection, in the field of social sciences, symbolizes the joining or juxtaposition of two or more social categories and axes or systems of oppression, power, or dominance (Atewologun, 2018). The mentioned systems and categories encompass social identities (e.g., gender, ethnicity), social processes (e.g., gendering and racializing), social systems (e.g., patriarchy and racism), and sociodemographic categories (e.g., ethnocultural and gender) (Atewologun, 2018). Intersectionality describes the diversity and interaction of social identity structures, such as ethnicity, gender, and class at a macro-level of analysis (Gopaldas, 2013). Every individual in

society is situated at the intersection of multiple social identity structures and therefore places them at the crossroads of countless social advantages and disadvantages, according to the implication of intersectionality at the micro-level analysis (Gopaldas, 2013). Thus, intersectionality as a field, blends with formerly segregated disciplines, for example men and women's studies, African American studies, disability studies, and queer studies (Gopaldas, 2013). In other words, intersectionality is a critical framework that establishes the foundation to analyze the relation and mutual dependence amongst social categories and systems (Atewologun, 2018). In short, Hulko (2009, p. 44) suggests approaching the concept as a "paradigm" due to its comprehensive nature (that also includes uniting oppressions). This approach views the concept as a "cohesive set of theoretical concepts, method of analysis, and belief system". Thus, further supports the utilization of the concept as a "perspective" or even a "lens" to engage in approaches at a relatively compact, microscope-like analysis of social identity variations avoiding oversimplifications or reductions (Atewologun, 2018).

The "patriarchal bargain" diversifies among societies, classes, and ethnicities, regularly by means of an intersectional framework (Benstead, 2021). Intersectional theory speculates that when an individual belongs to two or more minority identity groups, the elemental identity of each minority group is inseparably tangled to each other that is not easily reducible to one single identity category, for example ethnicity, gender, or ideology and should be empirically confirmed (Crenshaw, 1991; Hancock, 2007; Kao and Benstead, 2021). Essentially, Benstead (2021) has reiterated and emphasized the work of Kandiyoti (1988), who had conceptualized gender dynamics as a "patriarchal bargain" that scholars might move away from the approach that gender relations are culturally determined and static.

2.3.2. Feminist Theory

Feminism is an inclusive term for numerous cultural phenomena addressing the ongoing challenges women face within patriarchal systems (Malinowska, 2020, p. 1443). In 1837, the utopian philosopher and radical socialist Charles Fournier (1772-1837), introduced the term as a retaliation to the organized efforts advocating for women's suffrage (Malinowska, 2020). Feminism encompasses various schools of philosophical thought, theories, and moral. Regardless of its various forms, mobilized with the aim to mitigate women's oppressed positions, both in

private and public spheres, by utilizing the economic, political, and cultural fabrics of modern culture. Feminism symbolizes institutional and grassroots engagements for abolishing gender discrimination regarding women and their social position (Malinowska, 2020).

Modern feminism was divided into four waves. Each wave represents a certain cultural period. The first wave symbolizes a revolutionary phase of feminist activism extended across Europe and North America, Egypt, Iran, and India between the first half of the 1800's and the first decades of the 1900's. The first-wave was initiated based on the idea of "New Woman" ideal femininity which contested the restrictions put on by a male-centered society (Malinowska, 2020). This first wave advocates for social campaigns that reflect dissatisfaction with the restrictions of women's rights for work, education, property, reproduction, marital status, and social agency (Malinowska, 2020).

Malinowska (2020) states, second-wave feminism was active since the beginning of the 1960's to the second half of the 1980's, pressed on the matter of gender roles and women's sexuality. The phrase of Simon de Beauvoir that "one is not born a woman but becomes one" (Beauvoir, 1949/ 1956, p. 273) was taken up as the second waves' endeavor to ease the social expectations on femininity. Essentially, the second-wave demonstrated interest in the relation with the structure of womanhood (in media representation and social practice) and the lived experience of woman.

It was argued by Chelsa and Smith, between the 1960s and 1970s, that women of color who advocated for the third-wave had exposed the disinterest of the second-wave of racial-ethnic diversity and intersectional analyses that acknowledge gender, ethnicity, and class as a system of interlocking oppression (Collins, 2000; Evans and Bobel, 2007). As Snyder (2008, p. 180) states, what sets apart the second- and third-wave feminists is that tactical view that it presents to some barriers that were established within the feminist theory in the 1980s. There are three major tactical moves of the third-wave feminists that are aligned to theoretical problems of the second-wave feminism. To begin with, third-wave feminism brings to daylight the self-narrative that displays an intersectional and multi perspectival view of feminism. Secondly, characterized with the spike of postmodernism, feminists of the third-wave focus on multivocality over synthesis and action over the theoretical justification. Lastly, third-wave feminism highlights an embracive and nonjudgmental approach that rejects the limits of feminist movement. In 2000, Jennifer

Baumgardner and Amy Richards settled “The Third Wave was born into the diversity realized by the latter part of the Second Wave” (Baumgardner and Richards, 2000; Evans and Bobel, 2007).

Popular books published, announced the formation of a new wave in feminism. As Snyder (2008, p. 177) explains the publications present an approach of third-wave feminism that is difficult to thematize for various reasons. Firstly, a large proportion of the publications, which had not been thoroughly edited, consisted of collections of first-person narratives that are anecdotal and autobiographical in essence. Secondly, due to the fact that the publications of the third-wave concentrate on visual media and discourses, instead of the theory or strategy of feminism, which brings difficulties differentiating it from the second-wave feminism. Thirdly, the publications made it evident that third-wave feminists encompass multiplicity of identities and merging agendas, these attributes made defining the third-wave feminism more difficult.

Third-wave feminism approaches feminism that takes on the different social contexts and specific array of difficulties they face. A vast majority of the literature on third-wave feminism sheds light on the importance of cultural production and evaluation. Third wavers represent their version of feminism to be rather inclusive and racially diverse when compared to the second-wave feminist approach (Snyder, 2008, p. 177). Third wave feminism refuses to abide by a singular all-encompassing definition of women, it essentially carries a philosophy of nonjudgement (Snyder, 2008, p. 188).

Therefore, in terms of the study, the theory of intersectionality and theory of feminism will persist throughout the research in terms of analyzing and bridging the concepts of integration and patriarchy, moreover, how patriarchy influenced the integration of the women of Turkish descents in Germany. In the following chapter I present the methodology of the study that contains the selection of respondents, data collection method, and the method of analysis.

3. CHAPTER 3: METHODOLOGY

The first section of this chapter will explain the research design for this study also explaining the philosophy and methodology of the study. The following section will describe the operationalization of the concept of integration and how patriarchy will be analyzed in this study. Therefore, this section explains the demographic description of the respondents that have participated in the study, data collection methods, and analysis.

3.1. Introduction

The premise of this study is based on the interpretive social science (ISS) roots of which can be traced to Max Weber (1864-1920) a German sociologist, and Wilhelm Dilthey (1833-1911) a German philosopher (Neumann, 2014, p. 103). In the work of Dilthey *Einleitung in die Geisteswissenschaften* (Introduction to the Human Sciences) (1883), the philosopher explains the existence of two categories of science: *Naturwissenschaft* (Natural Science) where, the science is dependent on *Erklärung* (abstract explanation) and *Geisteswissenschaft* (Humanities) that relies deeply on *Verstehen* (empathetic understanding), the individual's daily experience in certain historical settings; whereas, Weber elaborated that social sciences should approach the study of social action with a purpose, furthermore, highlighted that the individuals experience (*Verstehen*) and explained that it is necessary to learn the personal reasons or motives that determine a person's internal feelings and navigates the decisions to act in certain ways (Neumann, 2014, p. 103).

The interpretive social science is correlated with hermeneutics, a theory of meaning that originates from the nineteenth century. The term refers to overseeing a detailed analysis of text to procure meaningful, comprehensive insight. The interpretive social science numerous categories: hermeneutics, constructionism, ethnomethodology, cognitive, idealistic, phenomenological,

subjectivist and qualitative sociology (Discussed in Spradley) (1970:162–167) (Neumann, 2014, p. 103).

This inductive research will be a collection of qualitative data, respondent observations, field research leading to the analysis of transcripts of the in-depth interviews also observing participants behaviors. The interpretive approach is the “*systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understanding and interpretations of how people create and maintain their social worlds*” (Neumann, 2014, p. 103). Thus, facilitating the researcher to create meaning from the qualitative data collected from the participants’ experiences with patriarchy and its impacts onto integration.

3.2. Operationalization

Operationalization of Integration

As the focus of this study is explanatory and exploratory research of the impacts of patriarchy on the integration process of the second- and third- generation Turkish women in Germany. The notion of integration will not only be constituting Ager and Strang’s (2008) Integration Model that is the means and makers, social connections, facilitators, and foundation. Moreover, the notion of integration will be analyzed using Montgomery’s (1996) study. As he sets the differences between the “objective aspects” e.g., the economic elements of integration and “subjective aspects” e.g., the feelings of the immigrant’s condition or achievement (Castles, Korac, Vasta, and Vertovec, 2002). Montgomery’s work suggests that both immigrants and refugees ought to be given the platform to construct their definition of integration indicators (Castles, Korac, Vasta, and Vertovec, 2002). The objective aspects are measured with the respondent’s educational attainment and training certificates, employment economic and status, income- level, intermarriages, and fertility. Subjective indicators are measured with the respondent’s self- identification, belonging, self- representation, access to employment, access to housing, health, education, and benefits, social exclusion, equality, and civic and cultural involvement, (Glover *et al.* 2001, Castles, Korac, Vasta, and Vertovec 2002). Robinson (1998a: 122) affirms Montgomery’s study and expresses: “since integration is individualized, contested

and contextual it requires qualitative methodologies which allow the voices of respondents to be heard in an unadulterated form” (Castles, Korac, Vasta, and Vertovec, 2002).

Therefore, for this study the focus of integration measurements will be according to the relevancy to the study objective indicators that are measured with the respondent’s educational attainment and training certificates, employment economic and status, income- level, intermarriages, and fertility; and subjective indicators are measured with the respondent’s self-identification, access to employment, social exclusion, equality, and civic and cultural involvement, (Glover *et al.* 2001, Castles, Korac, Vasta, and Vertovec, 2002)

Operationalization of Patriarchy

This study has operationalized the concept of patriarchy in terms of the respondent’s agency to participate in the social connections, facilitators, and foundation of the Integration Model (2008). Therefore, this study will include the two dimensions of patriarchy that feminist theorists have identified: public and private. Private rights are women’s rights in marriage, divorce, mobility, and inheritance (matters related to family relations) (Benstead, 2021). As Kandiyoti stated “patriarchal bargain” (1988) refers to the women’s status as a consequence of social and political negotiation (Benstead, 2021). The “patriarchal bargain” limits women while at the same time enabling the flexibility for women to develop strategies and “negotiate areas of autonomy” (Benstead, 2021). Hence, stemming from the “patriarchal bargain” this study will analyze and explore whether respondents required to negotiate with their household or male partner to participate with the bases of the Integration Model (2008) means and makers that are employment, housing, education, and health and social connections that that are social bridges, social bonds, and social links.

Szołtysek, *et al.* (2016) have conceptualized “patriarchal” elements in four “domains” that might encompass the four fundamental aspects of the concept: the domination of men over women, domination of the older generation over the younger generation, the extent of patrilocality, and preference for sons. These four domains will indicate and measure patriarchy in the household.

3.3. Selection of Respondents and Data Collection and the Analysis

This section presents the elements of the selection process of the respondents. Following, the methods utilized to collect, analyze, and interpret the data. I will begin by explaining the settlement structure of the Turkish nationals throughout Germany. Lastly, the demographic characteristics will be explained.

3.3.1. Selection of Respondents

According to Bundeszentrale für politische Bildung (bpb, 29.04.2023) (Source: Statistisches Bundesamt: Mikrozensus – Bevölkerung nach Migrationshintergrund, Erstergebnisse, 2022) in Germany more than 25 per cent of the total population has a migration background; in West Germany it was 31.9 per cent of the population and in East Germany it was 10.3 per cent in the year 2022. In the analysis of the federal states' population, 25.1 per cent of the population that have a migrant background are residing in North Rhein- Westphalia (2022). Also, the ratio is circa 17.0 per cent in Baden- Württemberg and 16.1 in Bavaria.

The respondents were selected as the following selection: to have originated from the guestworker program or family reunification; the second- generation was born and raised in Germany; whose maternal figure had migrated from Türkiye and paternal figure from any ethnicity or Turkish either newly migrated or also second generation. Third- generation respondents were selected based on those who were born and raised in Germany; those who are either Turkish, German, or dual citizens; who had second- generation maternal figure to complete the intergenerational analysis.

The respondent groups will have the following differences of demographics, heterogeneous groups of different: education levels (elementary/ high school-/university graduates); employment status (employed/ unemployed/ retired); socio- economic statuses (low, medium, or high); marital status (single/ married/ divorced/ widowed); if married, nationality of spouse (endogamy/ exogamy). The diversity of respondents consists of those who were raised with

brothers and who do not have brothers; respondents who do and do not have divorced parents and are divorced themselves; and respondents whose mothers were housewives and employed mothers.

The qualitative research method used for this research has collected empirical data by means of online video calls (Zoom) that had also allowed the study to record and transcribe the in-depth interviews. The ages of the Turkish female participants from the second- and third- generation in Germany ranges from 19-59. Present day technologies that had allowed this research to be conducted online also brought an additional advantage. This phenomenon did not limit the research to focus on one certain location in Germany, however it had enabled the study to be carried out in states where most of the Turkish migrant population is located. An inductive research approach will be used.

For the qualitative data collection method, in-depth and semi- structured interviews were conducted. Interviews with 29 respondents of second- and third-generation Turkish female descent in Germany. the non-probability sampling method was used. The respondents are contacted by means of the “snowball” technique, contacting respondents through referrals from one case following the referrals from those cases (Neumann, 2014, p. 273).

Table 3.3.1: Brief Overview of Respondents

	Second- Generation	Third- Generation
Number of Respondents	13	16
Age Range	36- 59	19- 28
Level of Education		
Hauptschule	1	7
Realschule	4	N/A
Gymnasium	N/A	2 drop-out
Açıköğretim	N/A	1
Bachelor’s Student	6	2
Bachelor’s Graduate	4	2
Master’s Graduate	N/A	1

Residency		
North Rhine-Westphalia	9	9
Berlin	1	4
Bavaria	1	1
Baden-Württemberg	2	2
Hamburg	1	1
Citizenship		
German	7	5
Turkish	1	6
Dual Citizen	8	2

Table 3.3.2: List of Respondents

Participant No.	Generation	Age	Highest Educational Attainment	Citizenship	Marital Status	Number of Children	Residency	Sosyo-eco Status	Employment Status	Number of Siblings	Education of Mother and Father	Maternal Figure's Employment Status
1	Third- generation	21	Bachelor Student	German	Single	N/A	Berlin	Middle	Unemployed	Sisters (20) (15)	Mother Gymnasium Father University	Employed
2		22	Bachelor Student	Dual	Single	N/A	Berlin	Upper	Employed	Brother (17)	Mother Ausbildung Father Technical School	Employer
3		19	Bachelor Student	Dual	Single	N/A	North Rhine-Westphalia	Middle	Employed	Brother (24) and sister (10)	Mother Hauptschule Father Elementary School	Employed
4		19	Hauptschule	Dual	Single	N/A	Baden-Württemberg	Upper	Employed	Brothers (24) (14)	Mother Hauptschule Father High School drop-out from Türkiye	Employer
5		25	Bachelor's Graduate	Turkish	Single	N/A	Bavaria	Upper	Employed	Brother (21)	Mother Hauptschule Father Bachelor Graduate	Employed
6		28	Bachelor's Graduate	German	Divorced	N/A	North Rhine-Westphalia	Upper	Employed	Brother (22) and sister (12)	Mother Hauptschule Father Technische Zeichner	Housewife
7		22	Bachelor Student	German	Single	N/A	Berlin	Middle	Unemployed	Sister (24) and brother (15)	Mother moved back and forth Father Bachelor Graduate	Housewife
8		26	Bachelor Student	Dual	Single	N/A	North Rhine-Westphalia	Upper	Employed	Sister (32) and brothers (26) (22)	Mother incomplete education (moved back and fourth) and forth Father Hauptschule	Employed
9		24	Hauptschule	Dual	Single	N/A	North Rhine-Westphalia	Middle	Employed	Sisters (40) and (33)	Mother Hauptschule Father Middle School Graduate from Türkiye	Employed
10		27	Bachelor's Graduate	German	Single	N/A	North Rhine-Westphalia	Middle	Employed	Brothers (31) (33) (35)	Mother Gymnasium drop-out Father Highschool Graduate	Employed
11		21	Hauptschule	German	Married	Daughter (4)	Baden-Württemberg	Middle	Employed	Brother (31) sister (30)	Mother Hauptschule Father Hauptschule	Employed
12		23	Hauptschule	German	Single	N/A	North Rhine-Westphalia	Middle	Employed	Brother (26) (17)	Mother Hauptschule Father Ausbildung	Unemployed
13		20	Bachelor Student	Dual	Single	N/A	North Rhine-Westphalia	Upper	Unemployed	Sister (30)	Mother Ausbildung Father Bachelor	Retired
14		25	Bachelor's Graduate	German	Single	N/A	Berlin	Middle	Unemployed	Brother (21)	Mother Realschule Father Bachelor	Unemployed
15		27	Hauptschule	Dual	Single	N/A	North Rhine-Westphalia	Middle	Employed	Sister (34) brother (24)	Mother Hauptschule Father Hauptschule	Unemployed
16		22	Realschule	Dual	Single	N/A	North Rhine-Westphalia	Middle	Employed	Sister (31) Brother (28) (24)	Mother Hauptschule Father High School from Türkiye	Employed
17	Second- generation	49	Gymnasium Drop-out	Turkish	Married	Daughters (30) (28), son (26)	North Rhine-Westphalia	Middle	Employed	Brothers (63) (60), sisters (57)(54)	Mother no educational attainment Father Elementary School	Unemployed
18		54	Açıköğretim	Turkish	Married	Twin Daughters (15) Son (12)	North Rhine-Westphalia	Middle	Housewife	Brothers (63) (60), sisters (57) (49)	Mother no educational attainment Father Elementary School	Unemployed
19		50	Hauptschule	Dual	Married	N/A	North Rhine-Westphalia	Middle	Housewife	Brothers (54) (51) (42) Sisters (52)	Mother no educational attainment Father Elementary School	Unemployed
20		36	Master's Graduate	German	Married	N/A	North Rhine-Westphalia	Middle	Employed	Brother (41), sisters (43) (31)	Mother Highschool drop-out Father High School Graduate	Employed
21		56	Hauptschule	Turkish	Married	Daughter (30) and sons (27) (33)	North Rhine-Westphalia	Middle	Retired	Sister (58) brother (52)	Mother has no educational attainment and Father Elementary School	Retired
22		39	Hauptschule	Turkish	Married	Daughters (18) (9)	North Rhine-Westphalia	Middle	Employed	Sisters (52) (50) (49) (47) (45) (45)	Mother has no educational attainment and Father elementary school	Retired
23		52	Hauptschule	German	Married	Daughters (33)(21) sons (29)(24)	Baden-Württemberg	Middle	Retired	Brother (56) sisters (50)(47)	Mother no educational attainment Father Elementary School	Unemployed
24		44	Bachelor's Graduate	German	Married	Sons (19) (16)	Hamburg	Middle	Employed	Brother (48) Sister (39)	Mother and Father High School	Employed
25		50	Hauptschule	Turkish	Married	Daughter (26) son (29)	North Rhine-Westphalia	Middle	Employed	Sisters (55) (52) (46)	Mother and Father Elementary School	Unemployed
26		54	Hauptschule	Turkish	Married	Sons (35) (33) (26) (22)	Bavaria	Middle	Retired	Brothers (62) (60)	Mother Elementary School Father High School	Unemployed
27		39	Bachelor's Graduate	Dual	Married	Son (13) Daughter (9)	North Rhine-Westphalia	Upper	Employed	Brother (45) sisters (42) (34)	Mother High School Father Bachelor Graduate	Retired
28		53	Gymnasium Drop-out	German	Married	Daughters (34) (30) (28) son (25)	Berlin	Middle	Retired	Brothers (61) (55) (50)	Mother Elementary School Father Elementary School	Unemployed
29		59	Hauptschule	German	Widowed	Sons (39) (34) daughters (37) (29)	North Rhine-Westphalia	Middle	Retired	Sisters (57) (51) brothers (65) (61) (54)	Mother Elementary School Father High School	Unemployed

In total there are 29 respondents, 13 second- generation respondents and 16 third- generation respondent women of Turkish descent. From the 16 interviewed third- generation respondents 6 were employed and 4 were unemployed. The residency of respondents by state were 9 from North Rhine-Westphalia, 4 from Berlin, 2 from Baden Württemberg, and one respondent from İzmir. Lastly, the citizenship of respondents is as the following one Turkish citizen, 7 German citizens, and 8 dual citizens. From the 13 interviewed second- generation respondents 6 were employed, 2 were unemployed, and 5 respondents were retired. The residency of the second- generation respondents were as the following 9 from North Rhine-Westphalia, one from Hamburg, one from Bavaria, and one from Berlin. Lastly, the citizenship status of respondents are 6 Turkish citizens, 5 German citizens, and 2 dual citizens.

3.3.2. Data Collection

With the aim to collect data on their experience and perception of patriarchy and its impact on integration. Each interview is conducted individually and in confidentiality. The in-depth interview questions had incorporated questions from World Values Survey 7 (2017- 2022) and from Burcu Özdemir- Sarigil and Zeki Sarigil's work on "*Internalized Patriarchy*". Importantly, the participant information form informed the respondent to consent to record the interviews. The duration of each interview persists for approximately 45 to 60 minutes. The respondents signed the participant information form the interviews took place over online video calls. Later, the respondents were given a participant information form that disclose the respondents accept and are willing to contribute to the research and the interviews to be voice and video recorded. Each interview was later transcribed. After the completion of transcriptions, each transcribe was read, then later organized according to the generation and demographics. From the raw data the themes, that will be mentioned in the following analysis section, were extracted in regarding to the concept of integration and patriarchy. Moreover, themes that had emerged from the study was discerned.

3.3.3. Analysis

The data analysis method of this study is a thematic analysis. Upon rigorously examining the interview transcripts, themes were determined. The data analysis consists of the following steps. In order to answer the main research questions of first, how does patriarchy effect women's integration in the case of the second- and third-generation Turkish immigrant women in Germany? Secondly, what are the differences between second- and third- generations of Turkish women in Germany regarding how they perceive and experience patriarchy?

To begin with, the respondents were demographically divided into two groups the second-generation and the third-generation women of Turkish origin located in Germany. Secondly, the respondents were analyzed in four groups employed, unemployed, housewife, and retired. The respondents were then categorized once more as the oldest, middle, and youngest. Lastly, categorized into groups that have offsprings or not.

Consequently, after grouping the demographics, the main themes were detected within the data. The main themes were citizenship, ethnic communities, social links, decision-making, imported grooms, self-identity, languages, interactions, racism and Islamophobia. Following, themes were then linked to patriarchal concepts as agency, decision-making, responsibilities, oppression, subordination, domination, and lastly corporate control as Kandiyoti (1987) has stated.

Moreover, themes that had emerged from the study was discerned. The themes of Islamophobia and lack of interest in integration had emerged from the data, hence it is an inductive study. However, self-representation seemed to be withholding the second-generation respondents. One other difficulty that was encountered with the second-generation, was that the respondent's that have both sex offspring, have refrained from discussing matters of equality among their offsprings.

5. CHAPTER 5: FINDINGS AND DISCUSSION

5.1 Introduction

This chapter is dedicated to the analytical findings from the semi-structured in-depth interviews with the 29 respondents. Furthermore, entails rich details on the experience and perception of patriarchy, examining the correlation of how it impacts integration of the respondents of second- and third- generation women of Turkish descent in Germany. This study also includes observations of patriarchy throughout generations.

In the first section, the discussions of challenges of integration and differences of the second- and third- generation with experience and perception of patriarchy will take place. The first section will study the themes of: financial independence, cultural capital, Turkish communities, “corporate control,” Islamophobia, empowerment, and agency. In the second section there will be a discussion the economic capital, employment, decision making, and lastly the theme of a “surrogate mother”.

1. Challenges of integration

- In what ways does patriarchy effect women’s integration in the case of the second- and third- generation Turkish immigrant women in Germany?
- Do they have agencies?
- How much agency do the women enjoy?

2. Differences of the Second- and Third- Generation with Experience and Perception of Patriarchy

- What are the differences between second- and third- generations of Turkish women in Germany regarding how they perceive and experience patriarchy?

5.1. Challenges of Integration

In the section I will discuss household responsibilities that held the female migrants away from establishing social connections with the native population and learning the language. Importantly, the analysis was analyzed with the explicit categories of oldest, middle, and youngest siblings. If their partner is educated it is easier for the respondents to be both decision makers in the household; the lower the education the decision is single handed by the male figure in the household.

The vast majority of Turkish migrants that started their migration journey to Germany had applied to the guest worker program originated from rural areas or small-towns and immigrate to urban industrial locations. Therefore, not only did the newly migrated individuals lack language proficiency but also, they were unfamiliar with the new settlement and culture. That has generated a pattern of settlement, where ethnic communities have been constructed. Hence, paving the way for ethnic communities to establish the foundation of preserving traditions and cultural values.

This research focuses on the second- and third- generation women of Turkish origin in Germany. The majority of the second- generation respondents expressed that the prior generation was under the impression that they were the responsible gatekeepers to facilitate the offspring's familiarity with the cultural heritage and traditional values of the country of origin. The respondents stated that the first- generation were either participating in the work force or were occupied with domestic labor. Based on the research I attempt to explain in the following of this section that financial independence facilitates integration for the women of Turkish descent in Germany. While ones who did not work for either the reason that they preferred not to participate in the work force, or they were not given permission by their partners, and opted to not engage with the native population.

Settlements

Previously discussed in section 2.2.2. concept of patriarchy, the concept of *habitus* developed by Pierre Bourdieu, explains the individual's cultural capital. Hereby, cultural capital of the first-generation Turkish female migrants in Germany was limited. As aforementioned, housing of the second- generation were primarily in locations with a high population density of Turkish

migrants, which was a safety net for the first- generation migrants. However, this settlement structure had hampered the second- generation to develop and establish social bonds with the native population. Both the second- and third- generation respondents expressed that communities that have a high population of Turkish migrants, brought upon countless difficulties. Importantly, withholding the agency of the young girls, i.e., not permitting the young girl to join school events.

“My mother arrived at the decision on not permitting me to go on school trips, because my neighbors shared all their fears of school trips to my mother. Although my father gave me permission, he expressed many times ‘why should she not go, they all go, let her go.’ Despite my father’s approval, my mother convinced him with the arguments the neighbors told her. The only thing my father tells us is, ‘do not undermine my confidence when you go’.” (Participant 21)

Intersectionality

However, this corporate control had repercussions. In other words, not showing interest in the offsprings educational development and social connections, may and could lead the female students seeming to not be interested in high skilled jobs or higher education. Paving the way for the women of Turkish descent to encounter biased opinions from the host society. Referring to the theory of intersectionality and third-wave feminism that it could be possible to state that some women of Turkish origin do encounter racial and ethnic discrimination. These are examples of perception and experience of patriarchy, that had influenced the integration process in terms of their ability to establish social connections.

“Here in Germany, they [native Germans] generally think that girls will not pursue a profession and get married. So, I think the Germans have developed such prejudices. If you're in the right place, you'll be there. I hear sentences like ‘at least do this because you're going to get married after all, what does the rest matter?’ After our friends finish school and start their jobs, they immediately rush to get married, and the Germans are aware of this. Turkish girls do not want higher professions anyway.” (Participant 8)

The second- generation respondents with maternal figures who were not participating in the work force and occupied with domestic labor, their relations with the Turkish community were

more frequent. This had multiple repercussions; to begin with it had hindered the first-generation members to learn the German language, they had prioritized the opinions of other members of the community, they needed to prevail the image that they are passing down their traditions and culture to their children. In other words, they have been isolated from the host society being unable to practice the language of the host country, unable to establish connections with peers and individuals outside their ethnic community and most importantly experienced difficulties to establish a new life in an industrial environment.

Though the relation of educational attainment and integration had been emphasized, the semi-structured in-depth interviews have displayed yet another element for. Guest workers settled in close proximity to industrial locations where they went to work, which led to ethnic settlements. From the sample group, it has been prevailed that respondents who reside in locations with a high population of migrants of Turkish origin, makes it possible and plausible to speak of the Turkish language and preserve the culture. Concurrently, the corporate control of the environment also influences the behaviors of the immigrants in terms of their integration process.

“In areas where Turks are highly populated, they live in solidarity and are more attached to Turkish culture. It is risky, because it holds back so many people from even leaning the language. Because it is necessary to be in contact with the other members of the Turkish community. If I do not see any German individuals in my daily life, how will we get along, how will we be able to explain each other's problems to each other. For example, there were mostly Turkish students at the school where our children went, then I volunteered as a teacher there because the Turkish children did not know German well enough, even though they were the third generation there. The teachers were saying that the child was miserable, and they brought him in. They said, 'Come on, teach him German,' and the teachers said, 'We teach reading and writing, we are here to teach, we are not here to teach German. What can teachers really do when dealing with a child in the first grade who doesn't know German, what can they teach him?'
(Participant 17)

Religious Representation

As per the Theory of Intersectionality respondents have expressed that they have experienced the challenges of originating from a different country moreover, they face Islamophobia such as

religious representation i.e., wearing a hijab or fasting during Ramadan. According to the responses of third- generation respondents it was stated that, the native population has biased opinions, that Turkish women are oppressed and obligated that the headscarf is mandatory. It has been stated by respondents that employers and recruiters are less likely to employ a candidate with a headscarf. Which, therefore, the respondents emphasized that they were the decision makers on their own behalf.

“If you are single in Germany and your father is the head of the house and you say that you cannot do something, then you become a poor Turkish girl. We were asked, ‘Do you cover yourself with fear of your father?’ These are questions that are always asked to Muslims, but if you present your own stance then you will be respected here.”
(Participant 18)

Language and Social Connections

Maternal figures of the third- generation who were housewives by the choice of the paternal figure, with low educational attainment were the least fortunate in terms of integration. Due to the fact they were occupied with domestic work, they were unable to practice the German language, which had held them back from establishing social connections with the native population. Therefore, the maternal figures of this description were more limited with their economic and social capital. As Ager and Strang (2008) states language plays a fundamental role for migrants to adapt and integrate into the host community. Importantly it is vital to note that individuals are less inclined to join public events, and gatherings when on the other hand migrants have established an ethnic community where learning the language of the host country is not the first choice they would select:

“Because of the parallel world I mentioned, my mother does not feel the need to learn German. She doesn't see the need to use the German language. So of course, she surrounds herself with Turks. That's why she has social things but cannot expand her circle of German friends.” (Participant 8)

“I have always seen that the language is a very important bridge because we have a good command of the German language. Because, for example, when we looked at our appearance, they would think that we did not know German. They would be amazed

when he spoke two sentences. The bridge that forms between people goes through language when the first images begin to speak, even if they are very different."

(Participant 26)

An unexpected occurrence from the dataset was that the respondents with a higher education, financial independence from their partners, and speak the German language fluently had gotten negative reactions and experiencing discrimination from their peers in the Turkish communities as being *"German-ized."* In fact, third- generation respondents exclaimed that their male peers were looking for partners that had newly migrated from Türkiye or is not so familiar to the German culture.

"Some men in Germany say, 'I don't want to study, I want to do my job, I want to earn money.' On the other hand, there are some men who seek a partner who ideally completed a vocational training and then be willing to stay at home and be a housewife. This is when women are told if someone's German is correct and they are an educated person, they say you are already German. The moment your German is correct, 'German-ized' is almost an insult. Then there are ones who look for equal relationships. Then there are ones who support equality. He either looks for a wife or a housewife."

(Participant 8)

5.2. Differences of the Second- and Third- Generation with Experience and Perception of Patriarchy

In this section of the analysis, I will attempt to present a comparative analysis between the second and third- generation respondents' experience and perception of patriarchy.

Before discussing the perceptions and experiences of patriarchy it is necessary to mention the critical factor of economic capital (Bourdieu, 2008). Whether it is an oppressive household with patriarchal values, the dataset suggests that employment might be the determining factor for emancipation according to the second- generations statements and third- generations' observations of the second- generation. In other words, from the data collected financial freedom is correlated to emancipation according to the respondents. Respondents that take on jobs that

promote interaction with native colleges show the tendency to establish social connections such as social bridges, social bonds, and social links as Ager and Strang (2008) have emphasized. From the interviews, it has been deduced that educational attainments and employment on both ends are determining factors in the decision-making process. The second-generation respondents, who were employed, reflected that it is financial independence that supported their self-confidence to take part in the decision-making process of the household. In the case of decision making, a completion of the educational attainment and employment have played a fundamental role. From the scale semi-structured in-depth interviews, it has been deduced that educational attainments and employment on both ends are determining factors in the decision-making process.

Decision- making

While analyzing term patriarchy among the dataset it appears that most of the third-generation respondents with high educational attainment levels, and the employment ratio of women in the respondent's family is higher clearly expressed their households do not have a "head of household". While analyzing the theme decision-making it has also brought forth the lower educational attainment the more one sided the "decision-making" is within the respondent's household. Upon conducting a comprehensive analysis of the dataset from the second- and third- generation respondents with the key word "decision-maker" it is deduced that it is commonly connotated among the third- generation respondents experience and perception of the theme of "decision-maker" is that employment and financial independence is a determining factor.

As previously mentioned in section 3.3. selection of respondents, it was highlighted that the respondents would have differences of demographics of endogamy or exogamy union formations. Among the respondents that had established a union it has been spotted that a great number of respondents opted for endogamy marriages. A great proportion of the second-generation respondents explicitly stated that they were married to their male partners who had immigrated from Türkiye after they had gotten married. This occurrence was a common theme among the second-generation. Furthermore, a significant proportion of the third- generation respondents shared that their fathers had immigrated from Türkiye. As per the theme of

“decision-maker” that has various responses, primarily based on whether the respondents were financially independent.

According to the second- generation, it is often the paternal figure who makes the final decision on behalf of the household. However, from the data it has been deduced that it is the maternal figure who navigates the paternal figures’ final decision. Based on the data collected, according to the second- generation respondents, whose paternal figures were the main breadwinner of the household. It is reasoned with the paternal figure working long and extensive hours away from the household with difficult jobs. As a result, when the paternal figures are not present, the household authority falls onto the maternal figure. Consequently, hindering a high integration performance especially among the second-generation respondents’ maternal figures that were not employed and occupied with domestic work.

From the data presented by the third- generation respondents it is possible and plausible to state that they have accomplished a great proportion of Montgomery’s measurement of “objective and subjective aspects”. When analyzing the theme “decision-maker” among the third generation it is likely to state household members have equal say in the decision-making process. Based on Montgomery’s (1996) indicators of objective and subjective aspects the data indicated the development of integration throughout the two generations.

“I think the decision-making mechanism was in my mother's hands, but I actually perceive that they decide together.” (Participant 19)

“My father is the decision maker. But of course, my mother also has the right to express herself, but it is officially the father who is the final decision maker.” (Participant 20)

It has been expressed by a third- generation respondent that her mother was the youngest among her four older brothers and grew up in an oppressive and suppressive household. Her family arranged an engagement at the age of 14 and married at the age of 16 to a man she had never met before. The respondent’s father was brought from Türkiye, therefore did not speak the German language, unable secure a high-skilled job, and had taken on the employments of a long-haul driver. The respondent, who was sharing her mother’s experiences and perceptions of patriarchy, strongly emphasized the steps she took while she was bargaining with patriarchy.

“My mother always makes the final decisions. For example, when my mother says no to something, even if my father says yes, that no decision remains. When I would go out to meet a friend, I would get permission from my father and I would ask my mother, even if my mother said no, I would get a yes from my father and then I would leave. There would be arguments at home. My mother eventually said that if ‘my decision is no, it means no’. Now when we ask my father something, he tells me to ask my mother. Even if my mother says no and my father says yes, my father supports my mother’s decision. My mother pulled my father aside once and said, ‘If I say no, I know something, if I say no, it means no.’ (Participant 4)

Partner’s Migratory Behavior

“Imported grooms” have established a confusion in the respondents who have created their own sense of way in life with traditions, culture, and language. Only to be confronted with a partner that had established a lifestyle back in the country of origin. Based on the dataset, it has been inferred that among respondents who had not completed their education and were unemployed, the influence of the imported grooms’ culture appears to be more dominant than that of the wives, then carries on within the household. Furthermore, it has also been seen that after women that have acquired linguistic capabilities, completed their education, and acquired an employment, the women often look for equality in the person they are married to. Employment and level of education are fundamental factors in this case.

“My husband, a mechanical engineer, graduated from a university in Türkiye and studied in Istanbul. He moved to Germany with his father to pursue a master's degree. My husband was doing things that I did not approve of when we first got married. I had difficulty in the beginning, he wanted to make the final decisions. I said if you are my man, and you want to have the last word then the responsibility is yours I am stepping back and the responsibility is yours.” (Participant 18)

“My mother was born in Germany and completed her education at a Hauptschule. My father first went from Türkiye to the Netherlands to work, then came to Germany when he married my mother. When my father came here, he only spoke Turkish. He went to a language course here. For example, I only speak Turkish with my father, and we speak a mixture of two languages with my mother, but we mainly speak German. My father

has a doner shop, my mother goes to the store in the morning and prepares salads and sauces. My mother was a housekeeper before the doner shop. Since my mother's German is better, my she fills out forms and official documents that come home."
(Participant 3)

In other words, although the female migrants display a path of successful accomplishment of the “subjective” and “objective aspects” and Indicators of Integration it has been spotted that when an imported groom is, especially disinterested in integration, i.e., learning the language or engaging in public events it hinders the female migrant’s performance on integration. On the other hand, imported grooms that migrate to Germany that are on a higher level of education and white-collar work have reflected to the female migrants to progress the efforts of integration. In short, the imported grooms that have low education levels seem to reflect higher indicators of patriarchy; and the high levels of education seems to reflect lower indicators of patriarchy, which supports to female partner in her endeavors in the process of integration.

One other theme that had occurred in several interviews with both second- and third-generation respondents was Xenophobia and Islamophobia, because of their religious representation in their social dynamics but especially in school settings. Second generation respondents state that they did not plan nor were they willing to wear the headscarf at the time but are happy and satisfied that it had happened as it did, however there were difficulties within their social environment.

“I remember very well, I was at the train station, I was not wearing a headscarf yet, while I was going to visit relatives. My father said, 'Is this girl going crazy? We immediately went to a store and bought a headscarf. For my father's sake, I would like to underline that I only accepted to wear a headscarf there, but I said to myself, 'I do not know anyone here anyway.' I can't recognize them, they cannot recognize me either. I was reluctant, but I want to underline it for his sake. I was maybe 12 or 13 years old at that time. My father was a religious person who received primary education in the village. My father wanted his daughter wear a headscarf because of his religious values. I was just a child at that time, and when we went somewhere on the weekends, as my fathers' daughter, everyone was waiting for me to wear a headscarf. I could not

say no for their sake, but I'm coming to terms with it in my inner world." (Participant 18)

Intergenerational Aspects

In terms of comparing the second- and third- generations experiences and perception with patriarchy it is essential to state that as much as the second- generation respondents shared their experiences, they are gatekeeping the following generations to not confront the same difficulties they did. They seem to have supported the development of their offsprings in terms of educational attainment, financial independence, and emancipation. In accordance with the third-generation respondents demographics.

"If my mother had stayed in Türkiye, they would not have sent her to school at all because they were in a village. My mother could not have gone to high school in any way, she would not have established a company here. She got her driver's license after she got married, and even then, my grandfather was against women not driving cars. For example, after my grandfather got sick, he said, 'I'm glad you got your driver's license.' Coming to Germany changed my mother's character a lot." (Participant 4)

Double Burden

As mentioned in the section 2.3. Theoretical Framework, the theory of intersectionality and feminism was discussed in terms of multidimensional barriers minority women encounter, in the public and private sphere. The data of the second- generation presented a reoccurring theme that within the parental household depending on if they are the youngest or oldest sibling the weight of responsibilities may vary. The oldest daughter is expected to carry out the responsibility of taking care of her younger siblings as the maternal figure is participating in the labor market or taking on more complicated domestic labor, while the oldest daughter is continuing her education. As Abadan- Unat (2015, p. 18) has highlighted the "least fortunate ones" are unexpectedly not the first- generation migrant women, but rather the migrant family's oldest female offspring is the "least fortunate". She carries on describing that the oldest female offspring that have become an *ersatzmutter* (substitute mother) to carry on the mothers' duties as the mother is outside working. She explains that oldest female offspring have been held back from enjoying formal education. In other words, the oldest daughter is confronted with a "double

burden". As expressed by Abadan-Unat (2015, p. 12) that it was Alva Myrdal that had spoken up about women's double burden of work for wages and domestic responsibilities brought the states responsibility to focus to address this matter (Alva Myrdal and Viola Klein "*Women's Two Roles*", 1956). From the sample group, respondents of the second-generation oldest sisters, presented their experiences as the "surrogate mothers" (Abadan-Unat, 1982, p. 233) roles (Abadan-Unat, 2015, p. 18).

"Since I was the oldest, when guests came, I would serve. Then I would do my homework, but I would successfully carry out both responsibilities and it would not be a problem. I was the older sister; under normal circumstances I would have to serve first when guests came. My sister had no experience in this regard and was different in housework. When a guest came, I automatically got up and served tea." (Participant 24)

"Yes, I was the sister, so I had to do a lot of things. I had to take care of my brother. I was a mother. I had the role of a mother for my brother. I would cook, I would clean all of it my brother, and I have five years in difference. He just helped me. My brother and I did not have a good relationship with my dad." (Participant 5)

"My oldest sister had more responsibilities, and she had more difficulties than us. Because until we reached her age, my mother got used to some things, but my mother directly blames everything on my sister and did not give her permission to enjoy her childhood. For example, my sister was responsible for everything from shopping to the household maintenance. My sister looked after me too. As soon as she came from school, my sister would toss her bag aside and start doing her housework. My mother started working the week after my little brother was born. My sister looked after my brother and for example she would always be concerned about whether he had gotten picked up from kindergarten. My mother would give me little responsibilities within the house during the day, for example, to water our garden." (Participant 21)

"In my sister's time, my parents did not allow her to do anything. She always needed to ask for permission from my parents. Of course, it was talked about, but my sister would be understanding too. My father softened over time, and when I was growing up, my mother did not push me so hard or give me heavy responsibilities. That initial tight oppression had diminished by the time my siblings and I were growing up. But my sister

did not fight with our parents either, my siblings and I argued a lot with my mother. We would not ask for permission to go out, we would simply inform them." (Participant 27)



6. CHAPTER 6: CONCLUSION

To conclude, I have attempted to explain and explore the dynamic between the concept of integration and patriarchy. The data prevails that as the respondents have indicated their integration achievements, i.e. speaking the German language fluently, educational attainments, and employment status play a critical role for the impacts of patriarchy. I have tried to explain from the themes of settlement, language acquisition and social interactions, decision- making, partners' migratory behavior, and double- burden to explain the relation between the concepts. I have presented the key findings, such as the impact of the imported grooms on the second- generations' integration process in relation to employment status and educational attainment. Educational attainment and financial independence have been fundamental pillars for the women to be vocal and empowered to have a say in decision-making in the household. The collected data has uncovered that ones with high level of educational attainment and language acquisition are less inclined to adapt to the partner who had newly immigrated. Hence it is crucial to highlight the social connections that navigate and shape the individuals' decisions to either accept and carry on the culture of the country of origin or their new identity that merged from multiple identities as the feminist literature describes.

Though integration is a notion difficult to contain in a single definition, in section 2.2. conceptual framework I have attempted to utilize the Indicators of Integration (IoI) of Ager and Strang (2008) and Montgomery's (1996) "objective aspect" and "subjective aspect" to explain and explore the dynamic and relation between the two concepts of integration and patriarchy in the context of intergenerational development of the second- and third- generation of women of Turkish origin in Germany. The respondents were selected according to *Bundeszentrale für politische Bildung* (bpb) with the highest population of individuals with a Turkish origin, for the reason to gain perspective on the micro- and meso- level influence that patriarchy may have had.

During my preliminary research my mind had cultivated the idea that the women of Turkish origin experience in Germany in their process of integration were limited to the barriers of gender, racial, and social norms. However, diving deeper into the interviews it was striking to discover that, especially with the second- generation, was that the birth order had a fundamental impact on the women's integration. The first born seem to have the most challenging experiences with patriarchy. As Abadan- Unat (2015, p.18) stressed in her statement that the "least fortunate ones" are the families oldest female offspring. It is not the first generation immigrants themselves that carry most of the burden it is in fact the first born daughter. She emphasized how this system of dynamics has suppressed the oldest female off springs from enjoying formal education. Kandiyoti (2015) highlighted that for more than six decades in societies with considerably low social mobility, and segregationist schooling policies, that was intensified by structural changes in the economy have led to marginalizing a major part of the first- and second- generation of migrants originating from Türkiye. Following, the increase of population of high-achieving women and specifically the daughters of the first- generation who are taking on new responsibilities as a German citizen in political life indicates that women of Turkish descent are finding new methods for voice and empowerment (Kandiyoti, 2015, p. 4).

The demographics of the third- generation respondents reflect an upward mobility of economic, social, and human capital when compared to the second- generation. The patriarchy measurements seemed to decline with the third- generation. Therefore, it is possible to state that the third-generation respondents only elaborate on discussions of observations and hearsay of patriarchy. The second- generation women were confronted with the double-burden of taking on multiple the roles within the household displaying the familial dynamics and traits had impact on the patriarchal views' endorsement. It is probable, especially with the second- generation, that the multiple barriers of the interrelated systems withheld the attainment of a successful integration process. It can be stated the impacts of patriarchy on integration is more apparent among the second- generation. Furthermore, most of the respondents including both the second- and third-generation were unfamiliar to the concept of "patriarchy".

In this research I have tried answering the research questions that were: 1) In what ways does patriarchy effect women's integration in the case of the second- and third- generation Turkish immigrant women in Germany? How much agency do the women enjoy? Is it mostly structural;

do they have a say; do they have agencies? 2) What are the differences between second- and third- generations of Turkish women in Germany regarding how they perceive and experience patriarchy? I have attempted to present the dynamics between the concepts of integration and patriarchy within the Turkish community in Germany by means of the four domains that Szołtysek et al. (2016) had been conceptualized in the study. The theme settlement in the section 5.1. challenges of integration I tried to present the effects of patriarchy in Turkish communities where it is often the “corporate control” that is influential to hamper the integration process of the individual. From the sample of data collected it is possible and plausible to state that the intergenerational development has been successful and the family’s migration to Germany experienced emancipation by completing their educational attainments and joining the work force. Therefore, an essential remark of this research is that the emancipation of women particularly stems from the social and economic capital (Bourdieu, 2008), under the section 2.2. patriarchy. The financial independence is a fundamental factor that plays a crucial role and is hand in hand with the educational attainment and language acquisition of Turkish origin women are more likely to be more articulate in the case of inequalities in the household and not having the last say. As previously stated, integration and patriarchy seem to be an inverse correlation according to the data collected. Therefore, as Nermin Abadan-Unat (2015) has ever so precisely articulated this condition to be “Emancipation on Exile” though far from home, the women have managed to build up their capital to elevate the next generation of women.

REFERENCES

- Abadan-Unat, N. (1978). The modernization of Turkish women. *Middle East Journal*, 32(3), pp. 291-306. Retrieved from: <http://www.jstor.org/stable/4325769>
- Abadan-Unat, N. (2015). Emancipation or pseudo-emancipation: Fallacy or the force of social control in a global world. In Abadan-Unat, N. & Mirdal, G. (Eds.), *Emancipation in Exile: Perspectives on the Employment of Migrant Women*, (pp. 11-35). Istanbul Bilgi University Press.
- Ager, A. & Strang, A. (2004). The experience of integration: a qualitative study of refugee integration in the local communities of Pollokshaws and Islington. Retrieved from https://www.academia.edu/10720126/The_Experience_of_Integration_A_Qualitative_Study_of_Refugee_Integration_in_the_Local_Communities_of_Pollokshaws_and_Islington
- Ager, A. & Strang, A. (2008). Understanding integration: A conceptual framework. *Journal of Refugee Studies*, 21(2), 166-191. doi:10.1093/jrs/fen016
- Akgündüz, A. (2021). Germany's recruitment of workers from Turkey, 1960–1973 –Some remarks. *International Migration*, 59 (6), 234-237. doi: 10.1111/imig.12933
- Amit, K. & Bar-Lev, S. (2015). Immigrants sense of belonging to the host country: The role of life satisfaction, language proficiency, and religious motives. *Social Indicators Research*, 124(3), 947-961. doi 10.1007/s
- Atewologun, D. (2018). Intersectionality Theory and Practice. Oxford Research Encyclopedia of Business and Management. <https://doi.org/10.1093/acrefore/9780190224851.013.48>
- Aydın, Y. (2016). The Germany-Turkey Migration Corridor: Refitting Policies for a Transnational Age. *Transatlantic Council on Migration*. Retrieved from <https://www.migrationpolicy.org/research/germany-turkey-migration-corridor-refitting-policies-transnational-age>
- Beechey, V. (1979). On patriarchy. *Feminist Review*, 3, 66–82. Retrieved from <https://doi.org/10.2307/1394710>
- Benstead, L. J. (2021). Conceptualizing and measuring patriarchy: The importance of feminist theory. *Mediterranean Politics*, 26(2), 234-246. doi: 10.1080/13629395.2020.1729627

- Bundeszentrale für politische Bildung. (29.04.2023). Bevölkerung mit Migrationshintergrund
Retrieved from: <https://www.bpb.de/kurz-knapp/zahlen-und-fakten/soziale-situation-in-deutschland/61646/bevoelkerung-mit-migrationshintergrund/> Based on data from the
Statistisches Bundesamt: Mikrozensus – Bevölkerung nach Migrationshintergrund,
Erstergebnisse 2022.
- Castles, S., Korac, M., Vasta E. & Vertovec, S. (2002). *Integration: Mapping the filed*. Home
Office Report by the University of Oxford Centre for Migration and Policy Research and
Refugee Studies Centre, Immigration Research and Statistics Service.
- Choo, H.Y. & Ferree, M.M. (2010). Practicing intersectionality in sociological research: A
critical analysis of inclusion, interactions, and institutions in the study of inequalities.
Sociological Theory, 28(2), 129-149. Retrieved from
<https://www.jstor.org/stable/25746220>
- Constant, A.F., Nottmeyer, O., & Zimmerman, K.F. (2009). *Cultural Integration in Germany*.
(IZA DP Discussion Paper No. 4675). Retrieved from
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwicz7afnqD6AhV5YPEDHfdHBSkQFnoECAMQAAQ&url=https%3A%2F%2Fdocs.iza.org%2Fdp4675.pdf&usg=AOvVaw050gEaw_AbyC6WkmhZL4D-
- Crittenden, C.A., & Wright, E.M. (2012). Predicting patriarchy: Using individual and contextual
factors to examine patriarchal endorsement in communities. *Journal of Interpersonal
Violence*, 28(6), 1267-1288. doi: 10.1177/0886260512468245
- Dijk, H., Knappert, L., Muis, Q. & Alkhaled, S. (2022). Roomies for life? An assessment of how
staying with a local facilitates refugee integration. *Journal of Immigrant & Refugee
Studies*, 20(3), 321-335. doi: 10.1080/15562948.2021.1923879
- Evans, M. A. and Bobel, C. (2007). I am a Contradiction: Feminism and Feminist Identity in the
Third Wave. *New England Journal of Public Policy* (22)1, 17. Retrieved from:
<https://scholarworks.umb.edu/nejpp/vol22/iss1/17>
- González-Ferrer, A. (2007). The process of family reunification among original guest-workers in
Germany. *Zeitschrift für Familienforschung*, 19(1), 10-33. Retrieved from <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-58033>

- Gopaldas, A. (2013). Intersectionality 101. *Journal of Public Policy and Marketing*, 32(SPECIAL) ISSUE, 90-94. <https://doi.org/10.1509/jppm.12.044>
- Gruber, S. & Szoltysek, M. (2016). The patriarchy index: A comparative study of power relations across historical Europe. *The History of the Family*, 21(2), 133-174. doi: 10.1080/1081602X.2014.1001769
- Huang, X. (2019). Understanding Bourdieu- Cultural capital and habitus. *Review of European Studies*, 11(3), 45. doi: 10.5539/res.v11n3p45
- İçduygu, A. (2012). 50 Years After the Labour Recruitment Agreement with Germany: The Consequences of Emigration for Turkey. *PERCEPTIONS*, 17 (2), 11-36. Retrieved from <https://dergipark.org.tr/en/pub/perception/issue/48984/624994>
- Islam, G. (2014). Social Identity Theory. In: Teo, T. (Eds.), *Encyclopedia of Critical Psychology*. Springer, New York, NY. doi.org/10.1007/978-1-4614-5583-7_289
- Kahn, M. L., Sheffer, E., Daughton, J. P., Yaycioglu, A., Zahra, T. & Stanford University. (2018). *Foreign at home: Turkish-German migrants and the boundaries of Europe, 1961-1990*.
- Kandiyoti, D. (1987). Emancipated but unliberated? Reflections on the Turkish Case. *Feminist Studies*, 13(2), 317-338. Retrieved from <https://www.jstor.org/stable/3177804>
- Kandiyoti, D. (1988). Bargaining with patriarchy. *Gender and Society*, 2(3), Special Issue to Honor Jessie Bernard. (September 1988), 274-290. doi: 10.1177/089124388002003004
- Kinket, B. & Verkuyten, M. (1997). Levels of ethnic self- identification and social context. *Social Psychology Quarterly*, 60(4), 338-354. Retrieved from <https://www.jstor.org/stable/2787094>
- Madsen, K.D. & Naerssen, T. (2003). Migration, identity, and belonging. *Journal of Borderlands Studies*, 18(1), 61-75. doi: 10.1080/08865655.2003.9695602
- Maehler, D.B., Weinmann, M., & Hanke, K. (2019). Acculturation and naturalization: Insights from representative and longitudinal migration studies in Germany. *Front. Psychol.* 10:1160. doi: 10.3389/fpsyg.2019.01160

- Malinowska, A. H. (2020). Waves of Feminism. In K. Ross (Ed.), *The International Encyclopedia of Gender, Media, and Communication* (pp. 1443–1450). <https://doi.org/10.1002/9781119429128.iegmc096>
- Meyers, D.T. (1987). Personal autonomy and the paradox of feminine socialization. *The Journal of Philosophy*, 84(11), 619-628. doi: 10.5840/jphil198784117
- Morokvašić, M. (1984). Birds of passage are also women... *International Migration Review*, 18(4), 886-907. Special Issue: Women in Migration. doi:10.1177/019791838401800402
- Neuman, W. L. (2014). *Social Research Methods: Qualitative and quantitative approaches*. (Seventh ed.). Essex: Pearson Education Limited.
- Norris, A.N., Murphy-Erby, Y., & Zajicek, A. (2007). An intersectional perspective in introductory sociology textbooks and the sociological imagination: A case study. *Race, Gender & Class* 14(1-3), 333-344. Retrieved from https://www.researchgate.net/publication/310943505_An_Intersectional_Perspective_in_Introductory_Sociology_Textbooks_and_the_Sociological_Imagination_A_Case_Study
- Orendt, M. (2010). The integration of the Turks into German society: Turks on their way to parallel societies or to true integration? *Bilge Strateji*, 2(3), 165-192. Retrieved from https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiHgOKHnqD6AhVNS_EDHREABx8QFnoECAgQAQ&url=https%3A%2F%2Fdergipark.org.tr%2Ftr%2Fdownload%2Farticle-file%2F43518&usg=AOvVaw09cqiWVpI4qnSN2ok2Pe3-
- Ozdemir-Sarigil, B. & Sarigil, Z. (2021). Who is patriarchal? The correlates of patriarchy in Turkey. *South European Society and Politics*, 26(1), 27-53. <https://doi.org/10.1080/13608746.2021.1924986>
- Pace, M. & Simsek, D. (2020). The politics of integration: Adjusting to new lives in host societies (Working Paper No. 1). *Skills and Integration of Migrants, Refugees and Asylum Applicants in European Labour Markets*. Retrieved from https://www.sirius-project.eu/sites/default/files/attachments/SIRIUS_WorkingPaper.pdf

- Röttger-Rössler, B. (2018). Multiple belongings. On the affective dimensions of migration. *Zeitschrift für Ethnologie (ZfE)/ Journal of Social and Cultural Anthropology (JSCA)*, 143(2), 237-626. Retrieved from: <https://www.jstor.org/stable/10.2307/26899773>
- Scibisz, P.Z. (2022). *Identity-building process among second-generation migrants from former Yugoslavia living in Sweden*. (Bachelor Thesis, Malmö University). Retrieved from <http://www.diva-portal.org/smash/get/diva2:1481336/FULLTEXT01.pdf>
- Şen, F. (2003). The historical situation of Turkish Migrants in Germany. *IMMIGRANTS & MINORITIES*, 22(2-3), 208-227. doi: 10.1080/0261928042000244835
- Snyder, R. C. (2008, Autumn). What is third-wave feminism? A new directions essay. *The University of Chicago Press*, 34(1), p. 175-196. <https://doi.org/10.1086/588436>
- Söhn, J. & Özcan, V. (2006). The Educational Attainment of Turkish Migrants in Germany. *Turkish Studies*, 7(1), 101-124. doi: 10.1080/14683840500520626
- Sperling, J. (1994). (Im)migration and German security in post-Yalta Europe. *German Studies Review*, 17(3), 537-557. Retrieved from <https://www.jstor.org/stable/1431899>
- Statistisches Bundesamt. (2023). Migration und Integration. Ausländische Bevölkerung nach Geschlecht und ausgewählten Staatsangehörigkeiten. Ausländerzentralregister. Retrieved December 16, 2023, from <https://www.destatis.de/DE/Themen/Gesellschaft-Umwelt/Bevoelkerung/Migration-Integration/Tabellen/auslaendische-bevoelkerung-geschlecht.html>
- Szołtysek, M., Poniat, R., Gruber, S., & Klüsener, S. (2016). The patriarchy index: A new measure of gender and generational inequalities in the past (Working Paper: 2016-014). Retrieved from *Max Planck Institute for Demographic Research*: <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiPirWrv8L6AhXXVfEDHTzrDFsQFnoECB4QAQ&url=https%3A%2F%2Fcensusmosaic.demog.berkeley.edu%2Fsites%2Fdefault%2Ffiles%2Fdownloads%2Fpublications%2Fmosaic-wp-2016-001.pdf&usg=AOvVaw34XPMFKUYRHMxWooFjToqa>

- Taormina, R.J. & Gao, J.H. (2013). Maslow and the Motivation Hierarchy: Measuring satisfaction of the needs. *American Journal of Psychology*, 126(2), 155-177. doi: 10.5406/amerjpsyc.126.2.0155
- Trivedi, A.J. (2019). Maslow's hierarchy of needs - Theory of human motivation. *International Journal of Research in All Subjects in Multi Languages*, 7(6), 38-41. ISSN: 2321- 2853
- Völker, G.E. (1976). Turkish Labour Migration to Germany: Impact on Both Economies. *Middle Eastern Studies*, 12(1), 45-72. Retrieved from <https://www.jstor.org/stable/4282582>
- Vryonides, M. (2007). Social and cultural capital in educational research: Issues of operationalisation and measurement. *British Educational Research Journal*, 33(6), 867-885. doi: 10.2307/30032797
- Walby, S. (1989). Theorising patriarchy. *Sociology*, 23(2), 213-234. Retrieved from <https://www.jstor.org/stable/42853921>
- Werning, R., Löser, J.M., & Urban, M. (2008). Cultural and social diversity, an analysis of minority groups in German schools. *The Journal of Special Education*, 42(1), 47-54. doi: 10.1177/0022466907313609
- Wright, E. M. (2012). Predicting patriarchy: Using individual and contextual factors to examine patriarchal endorsement in communities. *Journal of Interpersonal Violence*, 28(6), 1267-1288. doi: 10.1177/0886260512468245
- Zimmerman, L., Gataullina, L., Constant, A. & Zimmerman, K.F. (2006). Human Capital and Ethnic Self- Identification of Migrants. Institute for the Study of Labor, Discussion Paper, IZA DP No.2300.

ANNEX

ANNEX 1: QUESTIONS FOR IN-DEPTH INTERVIEWS

Personal:

- How old are you?
- What is your highest level of education?
- What is your marital status?
- Do you have children and how many?
- What is your citizenship status?
- What is your state of residency?
- How would you describe your socio- economic condition?
- What is your employment status?
- What is your occupation?

Household:

- Do you have siblings? If applicable, are you the oldest the oldest or youngest?
- Do you have children? If yes, how many children do you have?
- What are/ were the occupations of your parents?
- What are/ were the education levels of your parents?
- Could please you please tell me about your migration history?
- Could please you tell me about your partner?
- How old is your partner?
- Could you please tell me about his/ her level of education?
- At what age did you get married?
- How did you meet?
- How did you decide to get married?

INTEGRATION

Psychological Integration

1. How often do you feel like an outsider in Germany/ in Turkey/ in Turkish communities in Germany?
2. Do you feel isolated from German society?

Social Integration

3. Who chose the location of your house? Could you please tell me about your neighborhood?
4. How would you describe your school/ university/ work demographic? (Mixed, heavily immigrant populated, etc.)
5. Could you please tell me about your interactions and communications with the native and immigrant population?

PATRIARCHY

Household

6. What do you think “patriarchy” means?
7. Do you think there is the head of household in your house?
8. Are there times where you need to consult your husband or a family member anywhere particular?
9. Do you think there is a difference in social roles between you and your male peers in your family?

Household Economics

10. Who has the last say in any decision-making matter/ argument?
11. Do you and your partner earn a similar salary?

Employment

12. How was your family’s response for your employment? Do you or your parents/ partner have a say whether you work?
13. Is there a person that decides whether you should work outside the home and who has the greatest say?

Perceptions

14. What do you think “patriarchy” means?
15. From 1-5 please indicate how important ... is in your life.
 - a. Family?
 - b. Friends?
 - c. Work?

d. Religion?

16. Let's say you and your partner were having a disagreement, how afraid would you feel to disagree with your partner because he/she will be angry with you?

17. Could you please tell me how you would feel and react to the following statements:

- a. The most important duty or responsibility of a woman in life should be 'motherhood.'
- b. The leader or the head of a family should be the husband.
- c. In a family, decisions about having children, such as when and how many, should belong to the husband.

18. Do you think your families' migration to Germany brought an advantage to the women in your family (in social, educational, occupational aspect, etc.)?

Decision Making

19. Are/ were you able to make your own decisions in your parents' house?

20. Do you think men and women have the same freedom to make decisions in their personal lives (agency)?

Behavior

21. Growing up, did you and your male relatives receive different treatment? Were you assigned differing responsibilities?

22. Let's say you need to move away for school or for work; how would your partner/ parents respond? How would they have responded if it were a male relative in your place?