

## Summaries:

### **Ursula Apitzsch:** Women in migration

The author sets forward the thesis that the most important constitutive and transformatory element for migratory movements is not the successful or failed assimilation of individuals into the norms of Western industrialized societies, but rather that which she terms the "dialectic of family orientation". Women play a dominant role in this process as may be gleaned from several empirical studies. A redefinition of the family, as the articulation of social space where success in the biographies of self-determining social individuals is still possible, is deemed a worthwhile goal for future Women's Studies.

**Lisa Böckmann-Schewe/Anne Röhrig:** "But to be so dependent on my husband, that wasn't so before and I don't want that now either".

The research findings from 60 biographical interviews with working women in the new federal states show that a high work orientation remains characteristic of these women. The experience of socialisation under the specific conditions of the German Democratic Republic has led to a subjective biographically-acquired work orientation which is anchored as a permanent part of the life concept of women. Further it seems that the orientation towards a life with children remains a part of life-notions though it becomes clear here that the ease in which combined motherhood and employment were to date taken for granted has begun to fall apart and that the aspect of a worsening job-market for women pushes the realisation of this wish for children - at least for a time - behind employment. It is thinkable in the future that the high work orientation of the women will demand the equal division of tasks in the areas of household and family.

### **Gaby Grimm:** Single Mothers between Child-rearing and Employment.

Families with single mothers are - statistically as well as in social acceptance - gaining ground as a normal life-form. The problems that single mothers have combining child-rearing tasks with material security through employment refute the myth of freedom of choice. Many women only have the choice between dependence on the state which is related to discriminatory attributes and the difficulty finding employment that lies so far above the level of social welfare that it is worth the effort of combining profess-

ion and child. This makes counselling and qualifying measures for a return to work for single child-rearing mothers even more important. Presented as an example are employment- and qualifying-measures near places of residence in Essen where former social welfare recipients are trained as nurses aides and are pedagogically guided.

### **Sedef Gümen/Manuela Westphal,** The Concept of Profession and Family in the Life Designs of Migrant and West-German Women

The article delineates varying concepts of profession and family in the life designs of evacuees from the former Soviet Union, work-migrants from Turkey and West German women from a cross-cultural comparative perspective. The basis for the material are interviews which are qualitatively as well as quantitatively analysed. The authors conduct their study using a double perspective of own-group and other-group impressions using self- and other-group perceptions. In a second phase, they contrast these opinions with individually described and in daily life experienced combining of family and profession, thus producing a complex, differentiated and, in certain parts, surprising total picture. West German women perceive evacuees as well as Turkish women to be unemancipated, family-oriented and backward, contrasted with themselves as modern, emancipated and progressive. Evacuees see German women as being modern though seldom working because of their being family-oriented, whereas they describe themselves as emancipated because of their always having combined family with profession. Turkish work migrants perceive German women as working but family-unfriendly and describe themselves as being both family- as well as work-oriented. All groups have strong work orientations, however argue in favor of and rate in varying degrees. Most surprising of all is certainly that though women from all groups support both family and profession, the German women show the most doubts and scruples about the possibility of being able to relate this with the ideal of being a "good mother". Evacuees and Turkish women, have a background of differing socio-cultural experiences which give them access to models that enable them to avoid an either-or posture in this question.

### **Leonie Herwartz-Emden:** The Formation of Motherhood and Child-rearing in the Migration Process

Mothers play a central role within the migrant family. The author finds this thesis supported in interviews with late settlers from the former Soviet

Union. Motherhood and concomitantly career-orientation, as the most important areas of women's lives, are integrated as a matter of course into the self-concept of late settlers. For this reason, child-rearing tasks are particularly difficult in the new assimilating societies. The mother wishes to assure the adaptation and success of her children in Germany through the change in her child-rearing concept. At the same time, she tries to integrate the (stricter) father into the child-rearing process. In this manner, she continues to fulfill her cultural role in the family's daily life by preserving tradition and the cohesion of family culture.

**Rimma Jagudina:** Hidden in the "Russian home"

This article focuses on settler-families from the former Soviet Union who have migrated to Germany in the past years. In the center of discussion are Russian women with German passports. What is their life like in their new homeland? What has changed for them - professionally, in their family relationships and in their attitudes? The author postulates that in a strange country where life begins again from zero, women most of all carry the burden of the transformed situation.

**Berrin Özlem Otyakmaz:** Beyond Cultural Conflicts - Life-Spheres of Young Turkish Migrants in the Federal Republic of Germany

Torn between the promises of modern Western society and the pressures of their original traditional Islamic society, which is still represented by the family, young Turkish women suffer most of all under the irrevocable consequences of a cultural conflict that is not possible for mere individuals to overcome alone. The author, a psychologist, unmasks through empirical findings based on problem-oriented interviews, the effect of public, scientific and political discourses on the life-design and attitudes of young Turkish women as well as questioning the veracity of such clichés. On the basis of three different groups of young Turkish women meant to represent bigger groups, she argues that the conflict establishes itself as being insoluble when "talk of cultural conflict" overlays the generation conflict between Turkish daughters and Turkish parents. Her conclusion is that "the norms with which especially young Turkish women are confronted with, do not basically differ from that of young German women".

**Eleonore Ploil:** Womens projects as 'Heimat' - a place of belonging?

Women's projects have come to fulfill the function as a 'family' for many women. Their internal characteristics as much as their structures of communication or continuous pressures from outside strengthen this tendency. Some women identify themselves with their own organised project, some others, motivated by women and womanhood alone, take the whole of women's culture as their central and most meaningful activity. Especially for migrant women multicultural women's projects could become a new place of belonging for them. This physical and social space which they actively organise, is also where they find recognition, respect and familiarity. This new space, however, is expected to be maintained constantly and with stability; any change in the project, conflicts or the possibility of disintegration are experienced as extremely threatening. These fears could hinder necessary changes in the project or lead to a conflict of interests within the team. The women's movement and women's culture as a whole would probably be a more suitable context of acquiring a sense of belonging. Only in such a context could women keep the necessary emotional distance towards single projects.