

Summaries

Fatma Vogel: *A Chance for Fatma – Fatma Gives You a Chance – or – Whoever Comes Too Late in Life Gets Punished*

This is an autobiographical account starting with Ms. Vogel's childhood in Turkey and the separation from her parents caused by their finding work in Germany. She then goes on to recount her own difficult adjustment to German society after the family's reunification and the discrimination she experienced within the school system, which resulted in her receiving no professional training until much later in her life. She ends the autobiographical part with the realization that the constant fight she must maintain against oppressive sexist, racist, and class-based structures saps her energies in her political and professional work. She goes on to discuss the effects of this same pattern on other migrant women she works with. Her conclusions are that empowerment work among migrant women is not enough and that anti-racist educational work among the white German population is an important concomitant task.

Ülger Polat, *The Social Identity of Turkish Youth in Germany*

The author begins with a short analysis of how the existing literature in migration research depict the social identity of Turkish youth of the second and third generation in Germany. She states that the dominant picture offered is one of identity conflict and crises on the part of the youth and one of traditional patriarchy on the part of the parents, and goes on to postulate that the current crop of researchers fail to analyze the roots of their own assumptions over the meaning of identity and its presupposed static nature. She cites newer studies that have on the contrary shown identity to be a lifelong process of interaction with one's societal environment. She proceeds to buttress her arguments with the results of a study that she conducted during Winter Semester 1994-95, wherein she interviewed 306 Turkish migrants of the second and third generation (half of them born in Germany) over their own self-definition of whom they are and where they belong, using three categories of belonging – Turkish, German, or bicultural in the sense of subjectively experienced feelings of belonging to both groups. Her findings point to a correlation between level of schooling accomplished and feelings of biculturalism, i.e. the higher the level of schooling achieved, the higher the self-rating as bicultural. She ends with a plea for recognition of the efforts of young Turkish people in their daily struggle to cope with growing up in constant relativity.

Yasemin Karaşoğlu-Aydın, *The Headscarf Gives Me Back My Identity as a Muslim Woman. The Self-Image and External View of Headscarf-Wearing Students in Germany*

Based on in-depth interviews with 29 Turkish students of various religious affiliations from May 1996 to June 1997, the author focuses on aspects of religious orientation, experiences of being brought up by their parents and in school, their own attitudes towards child-rearing, and their reasons for choosing pedagogy as a course of study, particularly with a view towards their future role in contributing to the formation of values and norms in society. She describes the situation in which the discourse over the wearing of headscarves is taking place in Germany today, particularly in political and educational circles with respect to the controversy surrounding headscarf-wearing teachers and their struggle for permission to teach in German schools. Her findings point to the fact that the students distinguish between the turbans they wear and the headscarves of their mothers, as an external signal of their "modern" interpretation of Islam, which they view as an encompassing "construction platform" from where they can determine their life-paths. She concludes that, contrary to external views that tend to reduce the wearing of headscarves to its function as a symbol of the politically extreme, the students' self-image as modern Muslim academics furnishes the headscarf with a symbolism that is wholly self-determined in accordance to concomitant internal logic.

Gaby Straßburger, *Rap, Fashion Shows and Religion, Headscarf Debates in France and Their Relevance for Meetings of Young Turkish Women and Girls of a Millî Görüş Group*

The author reports on her observations of the meetings of a Muslima youth group of Turkish origin in the French city of Colmar. She describes their motives for joining the group against the contextual backdrop of their life situations and the current political situation underlying their group activities. She delves into the debates on the wearing of headscarves and into the discourse on fundamentalism as it occurs on a nationwide basis in France, prompted by the local reactions to the sanctions set by Education Minister Bayrou against the wearing of headscarves. She concentrates on the reactions to these developments within the Turkish migrant population and singles out the youth groups as a form of conflict-coping strategy. She concludes that the sanctions have served to polarize public opinion and that extremist groups on the side of the French nationalist spectrum around Le Pen, as well as the fundamentalist spectrum within the Turkish migrant population, have fed on this development.

Lale Akgün, *Coping with One's Own and Others' Problems*

The author criticizes the propensity of women who, while viewing themselves as free and emancipated, project their need for acknowledgement of their own exalted position onto migrant women as victims of oppression and worthy receptors of their helper syndromes. The headscarf is seen to be the symbol of this oppression and the author counters this view with an analysis of what it stands for within the cultural system it arose from and draws a parallel to western ideals of feminine beauty, which are in turn unacceptable to many Turkish women. She analyzes the basic patriarchal models that underlie all efforts of women in most cultures that deal with various orientation systems and the resulting behavioral patterns these bring about. She concludes that only when women of varying ethnicities achieve solidarity on an equal footing, can they ever hope to be successful in the struggle to achieve equality with men.

Gülhan Samut, *I Am the Daughter of My Mother*

The author recounts the story of a young Turkish film-maker from Munich, who sets out to produce a film with a focus on three generations of Turkish migrant women. She films the lives of her own grandmother and mother and draws in her own childhood experiences to highlight certain aspects of the migration experience. The use of archival material on the migration of Turkish workers to Germany in the sixties and the emancipation movement in Turkey under Atatürk, enables the film-maker to construct a far-reaching historical and social framework for the biographical aspects of her film. The images shown in the film point to experiences with identity and with foreignness, with rootlessness and homeland that transcend their Turkish origins and point to the themes' universal character.

M.P.