



## Review Article

### Using Turkish as Mother Tongue in a Multicultural Society: A Sociological Study on Turks in Germany

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#### Abstract

Bilingualism is a significant topic to be discussed in the context of multiculturalism in Germany. This paper examines the transformations that underwent through assimilation policies faced by the Turk migrants who migrated to and started to live in Germany. The most important one of these transformations is the degree of using the native language. So, using Turkish as native language in this multicultural country demands a further research. This research is descriptive-explanatory research based on content analysis. This paper aims to critically analyze how Turks as migrants in Germany use their mother tongue while living in a multicultural country. In this study, many policies of Germany towards immigrant Turks, i.e., educational policies, language learning processes, and the transformations of their native languages, are discussed. This paper finds that while learning the language of the culture in which they are integrated, Turks damage their mother tongue. As a result, a hybrid language emerges because they cannot fully comprehend the foreign language they learn as a second language since Turks in Germany could not use their mother tongue both in the family and in their social environment.

**Keywords:** Multiculturalism, Bilingualism, German-Turks, mother tongue, second language, education model

## Introduction

Since the beginning of humanity, a community or society contains individuals who are adorned with differences. Individuals have established a system of norms and lifestyles in their geography and formed their societies with their own cultures. This restructuring brings together the diversity of cases. Social institutions and the communities that have to come together for economic and other reasons, i.e., language, art, and religion, are necessarily affected by each other. While this interaction process is sometimes natural, sometimes it takes place by other factors such as assimilation and acculturation (Schaefer & Lamm, 1995). Strauss (1994) points out that when collective identities are observed in the style of difference and contrast, everyone presents itself with a specific individuality different from the others. He (1994) argues that the diversity of cultures depends on the relationships that unite them rather than the isolation of

human communities. If we consider the time from the beginning of the universe to the present day, we see that the number of cultures is higher than that of races (Strauss, 1994). Therefore, regarding German society, we can deal with diversity in two ways: racial diversity and cultural diversity (Schultz & Kolb, 2015; Eckardt, 2007). Biologically existing races can differ through acculturation (Hsiao & Wittig, 2008). Following this it can be stated that if a German child born in Turkey experiences the socialization process like a Turk despite his German race, his biological difference will melt in culture. So, although we argue that the race of this child is German, we can clearly understand that he became Turk. New social phenomena and norms formed by multiculturalism will also be determined when different cultures will come together for any reason. It is possible to observe multicultural structures with varying proportions in developed, developing, and underdeveloped societies. The formation of multiculturalism, which never happened before in such a dramatic way in the human history, is happening today because of globalization, migration, and increasing relations among the countries. As a result, people from different cultures live together in the same country and start speaking more than two languages (Turan & Islam, 2021).

Germany has started to host many different cultures together with the intensive acceptance of worker immigrants. The multicultural society structure is evident, especially when worker migrants began to stay in Germany permanently. One of the migrating nations that migrated permanently is the Turks. Among all of the migrant-receiving countries in Europe, Turks migrated to Germany to a large extent due to economic reasons. Later on, individuals living in this country with their families formed the majority of the society. Unfortunately, instead of pursuing tolerant policies, Germany followed assimilation policies within the multicultural community. Many transformation strategies have been applied to Turks based on religion, economy, education, social life, and culture (Mueller, 2006). In the process of following these policies, Germany has disseminated the behaviors of others to the society intending to melting and assimilating other cultures (Orendt, 2010; Ehrkamp, 2006). In this context, while experiencing the cultural shock, the retention processes to the social life of the immigrant Turks have been painful. From this point of view, after briefly mentioning the place of Turks in the multicultural society of Germany, this article will emphasize the styles of using the native language of Turks living in Germany. In this way, this paper describes the transformations and changes, and dynamics of language in the multicultural society structure. The current research design is both descriptive and explanatory based on secondary analysis (McNeill, 1995; Procter, 1995) of bilingualism and advantages and disadvantages of living in a multicultural social environment (Procter, 1995) where the immigrants struggle to decide which language they will use in their daily conversation. Using secondary analysis, i.e., content analysis, is fruitful as many social scientists prefer it because of its plenteous literature (Procter, 1995; Baker, 1994). In addition, the research based on content analysis is more objective in nature, systematic, and theoretically relevant (Baker, 1994).

## Multiculturalism

As a result of globalization and the increasing role of transnational institutions and migration, a pure race, nation, and city can't live in the same state. For example, according to the latest statistical data obtained, there are 184 states, 600 living language groups, and 5000 ethnic groups worldwide. These groups construct a nation but do not share the same language (Kymlicka, 1995). For many reasons, societies cannot be closed communities as they have a connection with the globalization process. Thus, they enter into relations with different communities and experience a process of cultural interaction with them. The use of multiculturalism, a concept used to denote the different cultures living together, in the social sciences literature, especially in the 1990s, has increased. The idea has become one of the most

emphasized topics. At the beginning in Western literature, while the concept of *pluri*, which was used to mean plurality in Latin, was used to express cultural diversity or cultural pluralism, the use of the word 'multi' has become widespread over time (Anik, 2012). The reason is that it also includes the meaning of quantitative multiplicity and qualitative diversity and difference. While using the term *pluriculturalism* in 1915, in America, where the social sciences literature has come to the fore, multiculturalism has been started to use later (Anik, 2012).

From this point of view, the idea of multiculturalism was firstly filled with diversity. It then was enriched with the concepts of diversity and difference, and the use of the vision became widespread in the social sciences. The concept of multiculturalism in the world appeared first time in 1957 in Switzerland. But the modern sense of multiculturalism had its meaning in Canada in the late 1960s. Later, the concept of multiculturalism has spread to other English-speaking countries. As a result, multiculturalism is a concept that originated in North America (Özensed, 2013). A multicultural society, by definition, consists of many cultures or cultural communities, each with its different meaning and importance systems and the world and human understandings (Parekh, 2002). Individuals living in multicultural societies show their approaches to other cultures in two different ways. Firstly, the state can make multiculturalism an essential part of its view and show respect to the cultural aspirations of the communities that make it. Secondly, the state may attempt to assimilate these communities into the dominant culture entirely or partially (Arslan, 2016; Polat & Ceylan, 2012; Aktay, 2003). If it is envisaged that assimilation is not expected to succeed in a short time, internalizing the differences and using the diversity for the country's benefit becomes a more active solution. In a globalized world, societies incorporate multiple cultures for different reasons. If tolerance policies are not preferred in multicultural society structures, cultures having differences are marginalized. This situation may cause individuals to hide their identity and develop strategies to establish themselves in society. In another dimension, the individual who begins to be assimilated, alienated, and stigmatized may enter into social competition with the outside group by openly defending his collective identity against the outside groups.

It is claimed that the emergence of multiculturalism started with the activities of colonialism. As a result of the colonial actions of the West, many cultures had to communicate with each other, and Western states put pressure on the cultures of the exploited people (Bagli & Özensed, 2013). Here we see the assimilation policies of the West, particularly in Ancient Greece in the name of homogenous city-states and Germany in the form of the Nazi's invasion of Poland and Czechoslovakia (Kymlicka, 1995). Culture is the unique characteristic of societies that contain many elements such as religion, language, flag, symbols, icons, etc. Therefore, the most critical way to erase societies is to destroy their culture. The cultures whose language, religion, flag are lost face the danger of extinction and disappearance. So, instead of respecting cultural diversity, the West has encouraged the destruction of culture to dominate and suppress cultural diversity. When this process progressed, the policies of the West began to spread to more comprehensive frameworks. Consequently, it was between the culture of the colonist society and the culture of colonial society and, among other cultures, through a network of economic relations established worldwide (Özensed, 2013). The network of economic ties has encouraged people to migrate in some way. People migrate to other places for many reasons: war, famine, blood feuds, crime, violence, disease, epidemics, coups, natural disasters, political reasons, exchanges, unemployment, brain migration, etc. Let's look at the context of Germany. We see that since it is one of the countries that receive the highest number of migrant workers (Mueller, 2006), German society has evolved towards multiculturalism. With the migration of workers, individuals from many countries migrated to Germany (Ehrkamp, 2006; Mueller, 2006). Through their migration, individuals brought diversity and richness to the cultural structure of Germany, which made the country multicultural.

## German Multiculturalism

After World War II, European countries had severe economic and infrastructure damages. To reduce the traces of the post-war destruction, continue their economic development, and achieve a financial breakthrough, they needed an intense workforce. After 1945, Germany started to experience a rapid industrialization process, and the economy was highly developed until the 1960s. Especially in arm strength, efficiency, and competence, the country concentrated on receiving young workers. Therefore, the majority of individuals who migrate to Germany are young population. Germany adopted policies to ensure the circulation of temporary workers who return to their home countries after working few years and bring new workers who replace the formers. However, this policy has not yielded precisely the desired result. Guest workers have made efforts to expand their rights by many laws and have taken their families with them to make their status permanent rather than guest or temporary. When Turks went to Germany as guest workers, German governments paid great attention to the mother tongue factor and implemented educational policies in this direction to keep the desire of Turk workers alive to return to their home country. For example, in the 1980s, the Bavarian State gathered Turkish students from the first or second level of primary education in the classes called National Classes (*Nationalklassen*). It implemented this system, especially in places where Turkish students were concentrated. In these classes, students received most of their courses in Turkish and German language courses extensively. The logic of this system was described to the Turk parents in this way: 'You will return to your country after a certain period. Your children have been brought up here so that they can be integrated into education in Turkey. So, don't be panics' (Arslan, 2006). These words, of course, appealed to Turk parents as they thought that they had been getting something there in addition to their economic gaining (Arslan, 2006). Regarding Germany's wishes to be a multicultural society, the country adopted respect and support policies to the Turkish culture because the accommodated Turkish culture was not permanent. However, the unwillingness of the Turks to return to their home country turned the situation in the opposite direction over time. Therefore, this permanent migration has led to an increase in a different culture within Germany through marriages and childbirths. For this reason, German society has a multicultural structure where the Turks correspond to a 30% share of the total German population (Genç, 2004). When Turks migrated to Germany, they have experienced various cultural crises and problems of social institutions. Considering the functioning of social institutions in Turkey, the cultural structure of the Turks does not comply with the directives of Germany in terms of educational institutions, religious institutions, political institutions, free time institutions, family institutions, and economic institutions.

Multiculturalism in Germany was first considered an educational pedagogy problem of the children of the workers who took their families there and then was included in some state schools and universities (Polat & Ceylan, 2012). Since the migration was temporary, Turkish language education was given to the workers' children considering that their mother tongue will be required upon returning to their home country. However, when immigration becomes permanent with several factors, new education policies that destroy native languages have been adopted. When the workers and their families migrated to Germany became permanent, they gave birth to a further reflection of this culture. Today, the Turks who initially migrated as labor power from Turkey to Germany, today by creating a Turkish ethnic minority in Germany, demand the rights of equality, citizenship, political participation, and education in terms of law (Özönder, 2005).

In a multicultural society, cultures want to take their places. They demand the evaluation of discrimination, stigmatization, labeling, marginalization, etc., within the justice framework because Turks, alongside Jews, are also the victims of racial discrimination in Germany (Yurdakul, 2013). If we evaluate the cultures accommodated in Germany regarding our present

analysis, we can say that the Germanization policy has focused on the Turks. But the process of assimilation creates many social problems, i.e., education, language etc. The most important of these is the language problem because language is an essential phenomenon integration process (Schultz & Kolb, 2015). Additionally, language has a precious value in communication and interaction for individuals expressing themselves in another country. Therefore, in multicultural societies, the language problem becomes one of the most critical sociological issues to be examined. Although it is argued that modern societies are multicultural, Germany followed very different strategies towards the Turkish language, unlike German and other minority languages in the country (Schroeder, Şimşek & Küppers, 2015). However, the Turkish language is practiced in Turkish radio and television channels, newspapers, etc., in Germany (Foertsch & Jessen, 2007). Germany has implemented language policies and language strategies that suggest that people from different cultures living there should know German better than their native languages if they are permanent. Influenced by this, German society also showed some ethnic-nationalist views, such as defeciting respect for the languages of different cultures and speaking only German in the country. As a result, people from different cultures living in German societies needed to learn the German language because the education system in Germany accommodates both religious and linguistic diversity (Schultz & Kolb, 2015). The reason is that the German language is considered as *Lingua Franca* in German society (Schultz & Kolb, 2015). Therefore, the immigrants started to experience some social problems in the learning process, such as social exclusion, marginalization, etc. (Schultz & Kolb, 2015). Since language is valuable for individuals' survival and self-expression, the lack of understanding of the language causes some problems in social life such as communication breakdown, exclusion, inability to meet the needs, etc.

## **Language and its Dimensions**

In this section, I examine the various dimensions of language used in the communities, while in the next section, I review how bilingualism works as a medium of communication in the context of a multicultural society. The dynamic structure of the societies is conducive to the formation of a communication environment. The diversity component within the societies has formed multicultural societies. The discourse of multiculturalism, which includes diversity, consists of the necessity of equality, living together, and communication. Communication is a process by which participants produce information and symbols and communicate to each other and try to perceive, make sense, interpret and adapt these messages (Özodaşık, 2008). Communication is a system of values that ensures the relationships between man and man in production processes and their differentiation in these relationships and constitutes the social lifestyle of human beings. The yeast of this is communication (Oskay, 2011) which arises from the people living together and interacting in everyday life.

Communication not only occurs by verbal expressions but takes non-verbal expressions in the forms of clothing, experience, social norms, cultural symbols, images, religion, rituals, rites, division of labor, etc. So, while multicultural societies communicate, we can see that cultures are diversified and become beautiful in addition to the risk of marginalization and negative loading (Mueller, 2006). Verbal communication makes it easy to understand the critical situation with the condition of speaking the same language. Turan and Islam (2021) argued that language plays crucial roles for individuals and society and strengthens cultural ties and economic relations through sharing ideas and thoughts.

The language that individuals learn from the community environment where their family and their ancestors are found constitutes the strongest link between people and society subconsciously is characterized as the mother tongue (Korkmaz, 1992; Oruç, 2016). So, the language they learn first since the beginning of the socialization process is their mother language. The languages learned later become the "foreign" language or the second language

of the individuals. Although there is no community with no verbal language, the number of communities with a second mother tongue is almost absent. These communities come out from the necessity of coexistence in a single society where two communities are found with their mother tongue. According to this view, the second language that a person will learn will be depicted with the conceptualization of foreign language (Başkan, 1969). So, based on the ideas of Başkan (1969), it can be stated that every nation has only a mother tongue. A mother tongue which is adorned with the basic principles of culture characterizes that culture or society by fitting into the elements of the culture.

Culture and language are reflected by each other. However, it would not be correct to say that the countries' languages are pure and retain their structural features most unquestionably without any influence. Languages have been influenced by each other because people who speak different languages have to live together because of migration, war, commercial activities, etc. There are some multicultural words intertwined, especially in the modern world. There is no pure language because individuals live together in a world of multiculturalism where individuals are affected by each other's language and many different factors such as culture, belief, clothing, etc. All languages available in the world contain words, exclamations, grammar structures, prepositions from other languages through trade, social media, etc. Although the languages of the dominant culture, i.e., politically and economically active, affect the other countries, they are not pure as the dominant cultures are also influenced by others.

## Bilingualism in a Multicultural Society

Bilingualism takes a significant position not only as a medium of communication but also as a bilingual education in a multicultural community (Özşen et al., 2020). Bilingualism has mostly been evident in most people's daily lives in immigrant communities (Backus, Jørgensen & Pfaff, 2010). Bilingualism is used widely because the majority of the people of a particular community have similarities in speaking two languages and differences in how well they speak the two languages (Backus, Jørgensen & Pfaff, 2010). As a criterion for the definition of bilingualism, some researchers argue that both languages should be used equally well (Lewandowski, 1984; Bloomfield, 1933), while some others claim that both languages must not be used equally well (Harmers & Blanc, 2004). Whereas there is an argument that bilingualism has begun to express meaningful expressions in the opposite language (Rezzagil, 2010). The most well-known theoretical approach in this field is the inter-language transfer principle of the educator, Cummins. According to this principle, some cognitive and linguistic features underlying all languages though their structures, i.e., syntactic, grammatical, etc., differ. It means that a child with literacy skills in his first language can make the *inter-language transfer* and can use his linguistic skills acquired in one language when communicating in the second language. The principle of inter-language transfer makes it easier for children having an advanced first language to be literate in the second, even third, and fourth languages (Yılmaz, 2014). Individuals who have sufficient knowledge of their mother tongue and know the grammatical structures in-depth do not face difficulties learning foreign languages.

In short, to be bilingual, an individual must be very competent in both languages mentioned. In other words, since the individual has been exposed to two languages from the beginning of the socialization process, bilingualism occurs in the individual through internalizing these two languages and actively learning them as a single language. Minority children or children born from mixed marriages are usually simultaneous bilingual. If the second language is learned after the third year when the acquisition process of the first language reaches a certain stage, it can be said that there is sequential bilingualism. After they reach age three, children who migrate due to their parents' work to a country where a language other than their mother tongue has been spoken can be used as examples for this case (Baker, 2001). Sequential bilingualism had been evolving if the individuals who went to Germany due to labor migration and became

permanent had completed three years. Considering the age at which a second language is learned, bilingualism is divided into early bilingualism (ascribed bilingualism) and subsequent bilingualism (achieved bilingualism). If the second language is learned in the pre-adolescence period, it is early bilingualism, whereas if it is learned in adolescence or later periods, it is called subsequent bilingualism. According to the way of learning the second language, bilingualism is categorized as natural and cultural or artificial, guided or school bilingualism (Baker, 2001). While natural bilingualism corresponds to learning the language spontaneously in public spaces in daily life, cultural/artificial/guided or school bilingualism includes the process of learning the second language after a systematic learning process in areas such as school or courses. In natural bilingualism, the target is to communicate without considering too much grammatical structure of the language. In guided bilingualism, error-free speech or grammatical structures are among the primary objectives. The aim here is to learn the second language in the best way.

Therefore, bilingual individuals also make some choices between the two languages while reading, writing, and speaking. The United States of America has a multicultural society structure that includes many nations within it. The Bureau of Bilingualism in the USA lists some advantages of bilingualism with the following articles: Economic and Commercial Benefits, Personal and Social Benefits to having information about other political systems, and Conceptual and Academic Benefits (Cengiz, 2006). If the two languages exposed are fully known, that is, if the case of bilingualism is present in the individual, this phenomenon which is beneficial for the life of the individual and which provides benefits to the individual is also beneficial for the multicultural societies. Furthermore, when an individual makes conversation with his interlocutor, he exchanges information and constructs his own identity and relationship with the social world (Turan & Islam, 2021). In addition, language also creates cultural identity (Rovira, 2008). Therefore, Turan and Islam (2021) argue that, theoretically, language means identity construction. Identity determines how people perceive their relationship with the social world, how this relationship is created in time and space, and how people understand the possibilities for the future (Dastgoshadeh & Jalilzadeh, 2011). Although being bilingual is advantageous (Turan & Islam, 2021), and the percentage of bilingual people have been increasing consistently in some countries (Grosjean, 2020), bilingualism in other countries leads to other major problems such as loss of mother language, the practice of imperialism leading to inequality, etc. Therefore, Turan and Islam (2021) emphasized colonialism to understand bilingualism. Failure to use the two languages fully competently causes individuals to move away from the definition of bilingual language and turn into a negative situation. This situation can be described as semi-language and even mutism. Therefore, in Turkey's high migration to Germany, the language problems of the immigrants, such as bilingual occurrences or their two language skills, lead to some problems.

## **Using Turkish as a Mother Tongue by Turks in Germany**

Germany has become a diverse immigrant country. According to the figures for 2005, 14 million foreigners were living in Germany, accounting for about 9.2% of the German population. In this multilingual and multicultural structure, the Turkish population has now reached three million in Germany, and the total number of Turks living within EU countries is around five million. The number of migrants living in the EU is 19 million, which constitutes 5.1% of the total population of the EU (Yilmaz, 2014). It is painful for Turks living in Germany to reach two languages target in this multicultural environment. Individuals have been trying to adapt to the linguistic and cultural elements of Germany.

On the one hand, this situation is necessary for adaptation to the German society where they live together. On the other hand, it has brought about the loss of many elements from the Turkish language and culture. Individuals' attempts to be adapted to the new culture they entered into have destroyed their own language (Özsen et al., 2020). Due to this situation, immigrants could

not preserve their language, nor could they learn German professionally (Mueller, 2006). As a result, Turkish-German culture and language have become a hybrid (Çakır, 2002).

The concept of bilingualism, which has got its sources from linguistic and sociology, has arisen in Turkey. The children of Turkish workers migrated to European countries in the 1960s and remained an up-to-date topic. Knowing the language of the country where they live is undoubtedly necessary to adapt to that society. Therefore, the Turks living in Germany want their children to have a good knowledge of the German language to get a good education and do not have a linguistic break with the Germans in their social environment. For this reason, many prefer to speak German in addition to Turkish even in the family environment and give fewer places to Turkish in everyday life. However, the mother tongue, which is termed as the language that people get from their families, is not an obstacle to learn the German language as it is thought.

On the contrary, it is a prerequisite for learning German at a respectable level (Sağlam, 1991). As a result of accumulation, a child who knows Turkish very well and has a good command of the grammatical structure of Turkish will understand German without difficulty. In contrast, the child who has limited Turkish will be insufficient in understanding German. This situation causes the problem of not expressing himself fully in both languages and staying between the two languages. We can define this situation as semi-linguistic or mutism. A study conducted by the Swedish government on immigrant students concluded that school success is higher among the students who have advanced command over their mother tongue than those who have weak knowledge (Turan, 1997). Particularly while an individual's comprehension of his own culture and language entirely does not mean that he cannot learn foreign languages well; instead, it means that he can comprehend foreign languages more easily (Çakır, 2002).

Some individuals who don't intend to return to Turkey and who also believe that knowing German is more important than their mother tongue for living in Germany are parties to speak German without preferring Turkish. Therefore, they fall into some inevitable situations such as cultural alienation, losing their sense of self, etc. With the temporary immigration becoming permanent and the Turks living in Germany for a long time, the daily language spoken by the youth has gradually become a hybrid language that emerges with a mixture of Turkish slang and German-Turkish. Individuals who succeeded in keeping themselves away from the hustle and bustle of daily life and who have a good education seem to either speak Turkish with a limited vocabulary or opt to speak German, stopping Turkish. According to a study result, during the interviews with the young people who prefer to use only German as the language of daily communication, they have been asked 'Why don't you speak Turkish?' they reply that they cannot speak Turkish fluently. They also state that they prefer to speak German only. The reason is that they don't want to change the embodiment, i.e. code-switching (Schroeder, Şimşek & Küppers, 2015; Backus, Jørgensen & Pfaff, 2010) while speaking Turkish by using German words instead of the words from Turkish language which they cannot remember (Çakır, 2002). Individuals who have grown up in rural and quantitatively small areas in Turkey tend to speak German rather than Turkish when they complete their university education in Germany and start working. One of the main reasons for this is the loss of fluency of their mother tongue and their self-esteem in speaking Turkish due to the lack of their participation in Turkish-speaking environments.

Furthermore, Germany has pursued significant policies for Turks to return to their countries. Germans do not accept other cultures' existence and prefer that people from different cultures living in their countries must speak German only and assimilate to German culture. The xenophobia caused by the increasing number of foreigners in Germany has been developed based on not accepting and respecting the difference of others. Generally, found in German society, this approach has also affected schools, and German families have started to take a

stand in schools where foreigners are the majority (Özdemir, Benzer & Akbaş, 2009). In addition, *Ausländerregelklassen* (regular foreign classes), which accommodated only international students where Turkish students held the maximum numbers, didn't receive any German students in these classes. Moreover, the medium of instruction of *Ausländerregelklassen* was German though later Turkish instruction was introduced firstly at the secondary level and then at the primary level (Pfaff, 1991).

Turks living in Germany wanted to know German very well as competently as their mother tongue because of some reasons such as fear of exclusion, adapting to the society, responding to the demands of the society, and participating in the economic activities in Germany. This situation harmed their mother tongue. Since Turks do not fully understand German, they cannot learn German thoroughly. The problems of not using Turkish as their mother tongue by Turks in Germany were observed more in the fourth generation, the generation born and grew up in Germany. In addition to using Turkish mixed with German by third-generation Turks in the family environment, among the reasons for the failure of mother tongue skills among the fourth generation some include a prohibition of using Turkish in various places, removing Turkish courses from the compulsory and credit course group, and implementation of integration policies in order to integrate Turkish immigrants to Germany more quickly, showing more closer features to assimilation policies rather than multiple integrations, etc. (Şahin, 2010). From this perspective, we see that the dominant culture in multicultural societies has embarked upon policies to influence language and culture significantly to dominate other cultures. Again, in this multicultural society structure, instead of following a policy of tolerance towards different cultures, there are situations of *othering*, assimilating *the other*, and feeling dissatisfaction with the foreigner. For this reason, while watching their forgetting policies, it is expected to learn the German language in the best way and to communicate continuously through this language by neglecting their mother tongue.

Individuals living in Germany have been negligent about their mother tongue. This derelict condition poses a problem for both mother tongue and bilingualism. As a result of ignoring the prevention of this situation, a hybrid language has begun to emerge as a style of expression. This hybrid language can be given names such as "German-Turkish," "mixed language," "Dilemma," "Semi-lingualism," etc., while others regarded this mixing as "blurred genre" (Hinnenkamp, 2005). For Hinnenkamp (2005), Turks in Germany use mixed language in their natural settings. There are many factors behind mixing German and Turkish and creating a hybrid language. The most important of these is that parents do not give the necessary importance to Turkish in their conversations with their children and use the first word that comes to mind from both languages randomly in the family environment. Additionally, the local newspapers led to a German-Turkish hybrid style (Çakır, 2002). Another factor that affects the language use of the individual is the education system. The preferred submersion education model in Germany perceives the mother tongues of individuals as a negative factor in terms of education and displays an attitude towards eliminating them. Especially concerning children belonging to minority groups, this model is communicated to children that they must be successful in the education system instructed by a language they do not know. We can say that this educational model aims to dissolve the children from their own culture and languages and melt them into the majority. Many studies reveal that the submersion education model is not healthy (Yıldız, 2008).

Children who are educated in the submersion model do not want to go to school psychologically and regard the school as a nightmare. It is found that the education levels of minorities have decreased due to this model, and children have dropped out of schools due to failure. As an alternative, many minority children who finish primary school with difficulty go to the lowest vocational schools. This circumstance becomes a severe problem for Turkish children living in Germany. Additionally, semi-lingualism has emerged. Speech errors about

the hybrid language are pretty common in the daily language we call German-Turkish, which Germans term *Mischmasch Sprache*. Here are some examples of the everyday conversation of Turks in Germany:

1. *Seni pausede Schulplatzda bekliyom!*<sup>1</sup>
2. *Krank almak için doktora gidiyom!*<sup>2</sup>
3. *Heute okula gitmek için kein lust!*<sup>3</sup>
4. *Kindergartendan çocuğumu abholen yapacam!*<sup>4</sup> (Şen, 2016, pp. 519).

In these examples aforementioned, we see that the sentences are hybridized where Turkish words are misused, and German words are added. This language occurs in a hybrid way and carries the traces of multiculturalism. Therefore, we can see in German multicultural society that Turks both undermine the accents of their mother tongue and, in most cases, could not fully adopt German independently from Turkish.

## Discussion and Conclusion

If we want to understand bilingualism and mother language aspects, we cannot leave colonialism perspectives outside of the discussion. Colonialism deals with the economic and political aspects of Non-European countries. It creates a new discourse that considers non-European language and culture as inferior and non-European people as wild, primitive, ignorant, etc. (Turan & Islam, 2021). This discourse is termed debasement discourse because it dehumanizes the people (Appell, 1992, as cited in Johnston, 1994). With the spread of workers' immigration, Turks started to take up a quantitative place in their migrated countries. Germany is one of the countries where Turks migrated the most and occupy a minority position (Mueller, 2006). In the first phase, the Turks participated in a skilled labor migration flow and migrated from the city areas for a short time. In the second phase, the rural part also joined this migration flow of workers. Workers who migrated from rural areas are generally unqualified with arm strengths, and many of them were young middle-aged categories (Orendt, 2010; Mueller, 2006). Unlike the first phase, the workers have taken their families with them as the immigration began to extend and the immigrants became permanent. At the last stage, immigrants either achieved citizenship in the country or made a definite return to their home country.

Children whose families got citizenship, whose families are settled abroad are integrated into that society in the socialization process by learning a different language. Therefore, children of the minority groups play role as mediator between two communities (Özşen et al., 2020; Baker, 2001). They understand the language of the culture and experience a separate socialization process according to the receiving country's beliefs, values, and norms. Therefore, the possibility for immigrant children to be bilingual depends on crucial factors such as their place of birth, their command over the language spoken by their parents, etc. (Romaine, 1998). In addition to these factors, Houwer (1998) investigated the impacts of environmental factors on bilingual development and found three types of bilingual development among early preschool children, i.e., active bilingualism, passive bilingualism, and monolingualism. While immigrant children adapt to the receiving countries, they face the danger of culture shock (Orendt, 2010; Schaefer & Lamm, 1995). They may experience some socialization problems,

<sup>1</sup>This sentence is a mixture of German and Turkish words. In Turkish, it is supposed to be 'Seni teneffüste okulun bahçesinde bekliyorum' which means in English that I am waiting for you during the break at the schoolyard.

<sup>2</sup>It means in Turkish that 'Hastalık raporu almak için doktora gidiyorum' which means in English that I am going to the doctor to get the disease report.

<sup>3</sup>It means in Turkish that 'Bugün okula gitme isteğim yok' which means in English that I don't want to go to school today.

<sup>4</sup>It means in Turkish that 'Anaokulundan çocuğumu alacağım' which means in English that I will take my child from kindergarten.

such as incomplete socialization. Individuals socializing through illusions are trapped between their original identity and their foreign identity while identifying their identities which could be another topic to be studied further from a sociological perspective.

In this case, rather than contributing to the society they live in, the individual can harm it. The institution that will fix all these adaptation problems is the educational institution. While immigrants who receive a good education in educational institutions will minimize acculturation, especially the language problem, this is not possible for Turks living in Germany because of their insufficient German practices (Ehrkamp, 2006). If they have proper language education, i.e., both Turkish and German, they will understand whether they are being adapted to or assimilated into the German society. So, Turks must speak German fluently to realize the assimilation policies of Germany. They need to make their mother tongue completely dysfunctional. Efficient use of the mother tongue is vital for learning German. The education model that focuses only on acquiring the second language by ignoring the mother tongue is the submersion system (Özsen et al., 2020) that adversely affects the education of Turkish children who have to live in Germany. Individuals who get education through this model approach education and school life negatively. Despite all their efforts at school, these individuals become unsuccessful. Therefore, many immigrant children ended up their academic life. The new educational paradigm of the period was shaped as no to mother tongue and yes to excellent German. This situation resulted in the emergence of a hybrid language that is neither German nor Turkish. Problems in education cause the children to be prone to different areas such as crime. It is also beneficial for Germany's social peace to minimize disruptions and to adapt to new languages and cultures by keeping children in touch with their language and culture. In this way, individuals can get used to new cultures without the hassle of leaving their culture. They can contribute to the development of the new culture from a positive perspective. Therefore, by taking examples from successful multicultural societies, future research should focus on this aspect of bilingualism, relating it to the culture of both Turkey and Germany.

In short, discussing the use of Turkish as a mother tongue by Turks in Germany, it has been found out that a new style of language, i.e., "German-Turkish," was emerged because expatriates in Germany could not use their mother tongue both in the family and in the social environment. This result supports a previous study that claims that immigrant children grow up as bilingual, but many prefer English while conversing with their parents (Lopez-Reyna, 1996). This situation may pose a significant threat to national, cultural, and religious identities because they lose their own culture (Dastgoshadeh & Jalilzadeh, 2011). This paper also reveals how Turks and Turkish have been affected by Germany's education model and assimilation. In this context, it is evident that multicultural societies do not always have the basis of respect, love, and tolerance and sometimes can follow assimilation policies. Therefore, in multicultural societies, the language of the culture which is being assimilated is affected negatively to a large extent, and consequently, meaningless languages emerge. In this case, the culture of the migrant-receiving country and the culture of the migrants converge to each other. As a result, languages embellished with frail words are introduced. The findings of this research would create the attention of both the linguists and the sociologists dealing with migrants and multiculturalism to shape their future research. They can emphasize how the Turks living in Germany can both learn their mother tongue, Turkish, alongside learning German perfect to participate in the healthy adaptation process in Germany.

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