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Katherine Avetta

**Investigating Asylum and Assimilation Procedures in European Countries as it relates to
the Independence of Women**

Politics/ International Relations

Mentor: Annie Karreth

ABSTRACT:

This project investigates and analyzes immigration policy, specifically focusing on asylum seeking women, in European countries including, but not limited to, Germany and Sweden. Many European nations have limited immigration policy that ultimately negatively affects immigrants from Middle Eastern and African nations, especially female migrants fleeing those nations in order to gain independence and freedom from torture and gender based persecutions. However, what little policy European countries do utilize inevitably hinders women from gaining independence and rather mirrors the male dominated socio-cultural societies from which these very women fled. Through the examination of articles and policy, this project will analyze the asylum policies in place in Europe and illuminate exactly which aspects of that policy cause women to remain dependent upon their male counterparts.

INTRODUCTION:

Typically those immigrating to Europe claiming refugee status are fleeing desperate terror driven times in their native countries and are seeking new freedom and opportunity in Europe. The majority of refugees entering Europe are men; however some immigrate as a family unit which, after claiming refugee status and beginning the assimilation process, are granted certain welfare, employment opportunity, and subsidized housing liberties. Due to the rights gained by a family unit, women entering many European countries are encouraged to claim refugee status and register with a family unit rather than individually. However, by registering with a family, the woman becomes intricately intertwined to the family's welfare rights and essentially lodged in a male dependent culture, one quite similar to those of North African and Middle Eastern countries. This topic of dependency leads to queries regarding the state of life for female refugees in many European countries. If these women are fleeing their native war-torn oppressive nations and entering into Europe in a dependent registry, is Europe simply re-instilling oppression and male domination and revoking women of the rights they so humbly sought out? What policies are creating patterns of male domination and how do these assimilation policies reinforce female subordination? These questions must be asked of immigration policies in European countries in order to gain an understanding of the rights of female refugees in Europe. In this paper I argue that countries lacking proper interview techniques for female refugees and countries that neglect to grant refugees the right to work inevitably create societies that mirror structures of male domination. Ultimately, I find that Sweden's assimilation procedures, including Sweden's effort to properly integrate refugees through employment opportunities, creates a society in which women asylum seekers gain

independence through financial stability. Conversely, I find that Germany's assimilation policy lacks proper initial interview techniques and refuses to grant asylum seekers the right to work before permanent residency has been granted. This ultimately strips female refugees of the opportunity to gain economic freedom and independence from men. I conclude that European asylum policies that grant asylum seekers the right to work support opportunities of independence for asylum seekers.

LITERATURE REVIEW:

The idea of continuous persecution, oppression of the female, and dependency of women on men who are generally the head of the household, does not cease to exist in Europe. For those women fleeing the nations of their birth, typically countries facing political unrest, civil war, and terror, the idea of a liberal nation practicing democracy illuminates opportunities of freedom and independence. However, while most European nations do honor democratic policies and many liberties generally associated with democratic rights, these same values are not so liberally distributed among refugees, especially female refugees. Bloch, Galvin, and Harrell-Bond (2002) confront the disparities of independences granted to male and female refugees attempting to claim asylum in Europe. The authors analyze subsections of asylum procedures in European countries which open a door to the possibility of immigration policy in place within liberal governments that represses female refugees, essentially mirroring structures of male domination, in many of the nation states refugees so desperately flee. The authors suggest that while European immigration policies attempt to strengthen families ties through policy, they ultimately rupture a female's right to independence.

In order to understand how asylum policies recreate structures of male dependency, we must consider Muslim law, Sharia, which is necessary to provide historical context to modern debates. Judith Tucker (1998) dissects the precise thinking aroused by the Quran. Moreover, Tucker establishes that strict interpreters of the Quran favor a “no-adjustment” policy, referring to disown adjustments to the Quran to make it fit modern lifestyles, primarily ideals emanating from the West. (Tucker, 1998) Conveniently, these strict interpreters also favor the dominance of the male in relationships which Tucker justifies through examining gender as a social relationship. The social aspect of gendering led to persons of each gender strongly distinguishing themselves from those of the opposite sex, especially in cases of property or those dealing with marital issues. Tucker suggests that this socialization of gender laid the foundation for strict interpretation of the Quran regarding women.

Elliot Friedland of the Clarion Project (2014) regards Sharia as an Islamic law that generally provides women with far fewer rights than those governed by Western law and also as a type of governance that without one overarching authority. However, by doing so, Sharia provides a means for individual interpretation and sociocultural values to entangle traditional Islam as guided through the Quran. Friedland claims that although variations in Sharia persist, many laws remain constant throughout provinces governed by this Islamic law. These constants include but are not limited to, men taking more than one wife, men paying a dowry for a wife, and the husband’s ability to divorce the wife independent of her approval. In addition, women are typically married off and thus joint property does not exist (the husband owns and controls all property), and women are generally married off very soon after reaching maturity (around the age of 13). (Friedland, 2014) These so-called constants in Sharia place a woman in an inferior position compared to that of a male counterpart and ensure male dominance is maintained. The

dependency of women to rely on men is further enforced through Sharia laws requiring women to be accompanied by a man at all times when in public, requiring women to ask for permission before leaving the house, and asking permission to begin employment. The Taliban in Afghanistan, as noted by Bloch, Galvin, and Harrell-Bond (2002), prohibit women from attending schooling and secondary education and ban women from the labor force. This evidently leads to the exclusion of women in society and the socio-cultural aspect of a country. Friedland and Bloch (2002) specifically outline measures undermining independence of women in countries of emigration.

Interestingly enough, the rulings of Sharia do not dissipate in provinces under different rules or in Western countries. Thus women migrants married under Sharia law must continue to obey the laws of Sharia with no effect to the location of migration. Moreover, through the al-Assad regime in Syria, which persecuted the people of Syria through dictatorship, re-Islamization has largely increased since 1980 and has begun to influence political policy as well as religious doctrine. The al-Assad regime began intricately lacing policy with Islamic references and further allowed the Muslim Brotherhood to rise. The re-institution of Islam in Syria was physically displayed by women wearing the hajib, abaya, and burqa. Salam (2007) suggests that because the Muslim Brotherhood separates itself from the West and denounces those who attempt to modernize Islam, Europe seems like a haven for Muslims looking to flee Syria. In fact, Kawakibi suggests that many Muslims believe that European intervention in Arab states tends to favor authoritarian governments which in turn will become dependent upon the West. NGOs, however, do not directly communicate with the governments themselves and thus have much more lax views of the Muslim Brotherhood and Islam in politics. I see this as a correlation to welcome camps in European countries which are primarily run and maintained by NGOs. If

NGOs are able to recognize the stringent laws of Sharia and those the Muslim Brotherhood intends, are those same strict laws associated with Islam implemented in welcome camps in Europe, or at least shielded by “blind eyes” of NGO officials. This correlation suggests that women under Sharia rule in Syria are thrust back into repression upon assimilating to a welcome center in Europe. Furthermore, the claims and evidence as suggested by the cited authors proposes that while women are oppressed in a Western sense of human rights in their own countries of origin, these same women continue to live in persecution in countries of entry during migration.

However, Mirjana Morokvasic, (1989), suggests that the perpetuated cause of dependent women post migration and assimilation in Europe is not only the immigration procedures and laws governing the European country, but also the structure of employment strategies and gender in the work place. This research suggests that structures of female subordination in European nations is not only explained through cultural implications, but through economic clarifications as well. Before 1974, labor migration systems in Europe limited immigration labor to single workers to depreciate the cost of attached family members. However, since that policy has been altered, the overall employment of female migrants has not grown at an outstanding rate.

Morokvasic (1989) looks at possible answers for this query including the idea that because men are traditionally the bread-winners of families, in both European and non-European nations, this trend persists among immigrants as well. Morokvasic attributes the, “limited access to formal employment to women’s own cultural heritage and oppression”. (Morokvasic, 1989) This suggests that Thaliban, local governing, and Sharia law governing Muslims and African immigrants in European countries is not only reason women remain dependent to men, but rather the state of the male bread-winner has continued to hold weight that possibly self-inflicts

dependency; or, quite possibly, the culture of male earners inflicts dependency. Sophia Ceneda, (2003) “We need to act collectively to condemn openly our countries’ own foreign policies both at national and European levels because many women asylum seekers and refugee women would not have to seek protection in the West if it was not for the impact of such policies locally.” (Ceneda, 2003) Ceneda’s view indicts local governments of emigrating countries as well as the policies and governments of European nations.

Employment tends to trend well among those attempting to gain economic stability, upward mobility. The upward mobility sought after by all immigrants, mainly gained through self-employment, inflicts women with the ailment of male dependency. Alice Bloch (2002) articulates specific policies in which asylum seekers, women in particular, are held submerged in the lowest class of social groups due to immigration policies regarding employment. Bloch speaks to the United Kingdom and Germany in particular by stating, “In the UK and Germany, for instance, when asylum seekers are granted permission to work, it is usually given to the male member of the household, cementing the exclusion and isolation of women asylum seekers.” (Bloch, 2002) Furthermore, Jane Freedman (2006) illuminates the dark side of realistic immigrant employment in many European countries including France by considering the restrictions placed on asylum seekers. Freedman claims, “Internal controls aimed at deterring asylum seekers have included restrictions on their rights in terms of welfare, housing and education. In 1989 housing grants to asylum seekers were suspended, meaning that they had to turn to specialized housing provided either by the Government in reception centers or by charitable associations.” (Freedman, 2006) The revocations of such welfares further restricts the abilities of migrants to contribute to society and earn a living wage.

Moreover, Freedman argues that asylum seekers dedicated to supporting themselves must take on illegal work. Hence, “Many asylum seekers are thus forced to work illegally, leaving them vulnerable to exploitation in the labour market, and also allowing governments to confound the issue of asylum seekers with that of illegal employment and to label many asylum seekers as mere ‘economic migrants’ who were taking advantage of the French system.” (Freedman, 2006)

The revocation of the right to work directly parallels an initiation within, not only the French government but the governments of many European countries, to control the flow of asylum seekers and minimize the number of migrants entering those respective countries each year. Bloch’s (2002) claim further dissects reasons for the obtuse number of refugees and asylum seekers living on welfare and unemployment. Moreover, the status asylum seeker prohibits those claiming this status from entering the labor market in the first months upon arrival and limits these individuals (the majority of immigrants entering European countries within the past five years) to a dependency upon state welfare. Bloch’s acute analysis of the employment provisions in immigration policy in the United Kingdom and Germany specifically lends evidence to the cultivation of dependency of female asylum seekers on their male counterparts after claiming the status of “asylum seeker”.

Various authors, including Morokvasic and Savane, in the 1980s described immigrant families disassembling after migration, ultimately in divorce or permanent family separation. This family deconstruction led to trauma in women due to their once subservient roles. Jobs available for immigrant women are generally low wage jobs, especially if the women seeking employment are uneducated due to regulations denying women the right to education. Yet again, the traditional family structure, dominated by a male bread-winner is the safer and more sustainable route for female immigrants. In the United Kingdom women are able to apply for asylum as an individual

but most apply as dependents of their husband. If divorce or separation occurs post assimilation, many women are then refused asylum. (Bloch, 2002) This causes women to stay in relationships out of fear of losing asylum. Sophia Ceneda, (2003) found that many female immigration applications in the United Kingdom were dismissed on the grounds of the reason not carrying enough political weight or the Home Office questions stories of rape and torture. (Ceneda, 2003) This is significantly suggestive that when women apply for asylum as an independent person, their applications are scrutinized and likely to be rejected. This notion of being stripped of asylum after being granted asylum or being denied asylum due to an agency's definition of "political asylum" encourages migrant women to seek asylum as dependents of their husbands or male counterparts. It also strengthens females' dependency on males in the general asylum process, and unassumingly mirrors societal structures of the countries migrants typically flee. Moreover, women lose their right to independence in the asylum process, something many female migrants seek.

Perhaps, however, that what perpetuates the fate of women asylum seekers the most is the policy dictating guidelines for admittance into a specific country once one applies for the status of asylum seeker. As of 2004, women make up a total of one third of the asylum claimants in Europe. (Crawley and Lester, 2004) This number does not outwardly speak as to the reasons behind the striking minority of female asylum petitioners, however the methods that define the journey from a country of birth to a country of entry pose especially challenging for women and furthermore, upon arrival in the country of entry, the asylum seeking process proves even more intense and difficult for women applicants than it does for men. Speaking in regards to a women leaving her country of origin to set out on the voyage to Europe, Jane Freedman (2006), states that it may be more difficult for women to initiate the journey to Europe due to traditional

womanly duties including tending to children/ family and the economic means to pay for the voyage as most travel is through smugglers. (Freedman, 2006) Upon arrival in Europe asylum seekers then enter a country and subsequently apply for asylum. However, this is when the process showcases discrimination based on gender. The Geneva Convention outlines basic principles regarding immigration but forgets to include a stipulation regarding the sex of those applying for asylum. Freedman states, “In Germany, for example, women have been refused asylum on the grounds of rape during times of ethnic conflict because ‘widespread rape by hostile militia has been dismissed as the common fate of women caught in a war zone and not recognized as persecution’” (Freedman 2006) Many European nations implement similar theories in regards to interviewing female refugees seeking asylum. These restrictions force women to apply for asylum with a man, due to the much higher acceptance rate for men, or apply under other circumstances. As Freedman points out, the actual application and interview process secures the detriment of women asylum seekers and forces dependency on men.

What the literature above neglects to analyze is the lack of independence gained by women asylum seekers upon and post assimilation process in European countries and how the policies utilized to determine asylum status mirror sociocultural male dependent hierarchical societies of Middle Eastern and African nations. Women refugees and asylum seekers often experience persecution and oppression on the grounds of their sex. Gender persecution in Middle Eastern and African nations has long ago found its way to into common knowledge. However, what has been pushed to the back burner is how the assimilation policies in Europe neglect to consider persecutions experienced by female refugees which determines their assimilation status and how European governments place female migrants in situations that mirror the submissive status of women in Middle Eastern and African societies. The literature lacks to scrutinize what policies

deter women from independence in Europe, how the policy is implemented, and exactly which rights are stripped from the repertoire of liberties needed to give female migrants independence upon assimilation. These policy methods must be scrutinized in order to understand the discrepancies of assimilation policy directly causing female migrants to become dependent upon men and the policy responsible for the lack of independence gained by female migrants from the Middle East and Africa. The next section will address how countries utilizing under developed asylum policies lacking strong interview techniques and clauses containing the right to employment create societies in which females remain economically dependent upon men.

THEORY:

I argue that by neglecting to grant refugees the right to employment and by discriminating on access to enter the country based on gender persecutions, European governments limit female asylum seekers to the same lack of independence found in their native male dominated societies. Those lacking the right to employment cannot be financially independent or economically stable. Thus, women unable to work cannot support themselves and must ultimately depend on their male counterparts. This inevitably minimizes opportunities for independence. If policy limiting the right to employment is the main variable that strips asylum seeking females of their independence we must then analyze which nations implement such policy and how exactly these immigration regulations reinforce patterns of male hierarchical societies.

Many European countries, including but not limited to, France, Germany, the United Kingdom, Italy, Sweden and Spain, have policy regarding asylum seekers, specifically women, that reinforces structures of traditional male dominated societies and thus harbor women asylum claimants in oppressive scenarios in European nations which ultimately lead to a significant lack of independence for female migrants. These specific policy implications begin at the door and do

not hasten once asylum status is granted. However, we must discuss the effects of the interviewing screening process controlling entry in the country and how such processes discriminate based on gender and we must also analyze countries implementing policy regulating asylum seekers' right to search for employment, taking into account how policy reacts to both male and female asylum seekers.

All European countries require establishing reasoning for immigration. Essentially, those entering a European nation seeking asylum must complete forms which in turn establish the reason for seeking asylum and how the refugee claims his/ her status: individually or with a family unit. Those claiming asylum through a family unit are generally guaranteed certain health and welfare rights upon asylum. For example, government housing, and/or an equivalent of food stamps, etc... These benefits allow those entering the country with nothing an opportunity to amount to something, quite literally. This ultimately means that those claiming asylum with a family are allotted more resources needed to succeed than those entering solo. Women entering solo are perhaps at the bottom of the totem pole, usually unexperienced and lacking professional skills. However, by claiming asylum under a family, women are thus granted the rights and liberties needed to succeed in a new nation. This option does not literally force women into checking the "family unit" box, but it does strongly encourage women to maintain a group status rather than individual refugee status. By doing so, European nations are mirroring social structures in many of the nations immigrants are fleeing which implicate women to dependent pawns motored through life by a dominant male figure. The oppression women so violently seek to abscond smother them upon assimilation in European nations.

Most European states use interview procedures implemented as part of the asylum process that dictate whether safe passage into the country is possible. In more cases than not, female asylum

seekers are interviewed by male staff and are subsequently turned away at the door for their claims of persecutions including but not limited to Female Genital Mutilation, rape, and torture. These claims have become “normalized” in many countries’ protocol and thus do not meet the extreme needs for asylum claims. In many cases the paper trail of these interviews states that the female asylum seeker was indeed not seeking asylum but rather seeking economic freedom for purposes of further their economic welfare. Thus, denial of asylum can be directly linked to an asylum seeker’s gender and thus subsequently results in denial of those who desperately need to claim refugee status. This can be rather problematic when considering the state of those who choose to travel into Europe as a refuge. Almost all immigrants attempting to register as refugees come from war torn countries where women are tortured via FGM and/ or persecuted through laws prohibiting women from obtaining an education and obtaining employment. Women in these societies must succumb to male domination. Yet these same women travel to Europe, in spite of the torturous journey, in hopes to claim asylum and gain independence.

European societies do not prohibit female citizens from obtaining and furthering their education, nor do European countries implement laws banning female citizens from working. Why then, are asylum seekers faced with law regulating rights including the right to work? How do certain European nations implement immigration policy that limits those entering the country as asylum seekers to small welcome camps where migrants must stay until asylum is technically granted? Within these welcome camps residents are prohibited from searching and obtaining employment. Once a migrant’s asylum status has been determined the migrant can then enter into a different realm of regulations regarding employment. However, the government tends to move at a rather lethargic pace in regards to status determination and thus migrants are left to wallow within the limiting walls of government sanctioned camps. The irony of the situation lies in the

government's neglectful nature regarding determining migrant status. Because of this, migrants remain in camps, unable to work and earn a living which subsequently results in the need for government aid and of course, native sentiment consecutively ensues. We must establish the actual repercussions created by removing the right to work from an asylum seeker's liberties.

If females *are* granted asylum status and therefore enter the country individually, persecution does not heed to find them, but rather surprisingly continues. In fact, in Germany and France the right to employment does not apply to asylum seekers and much less to female asylum seekers. Women attempting to provide and sustain themselves economically are typically forced to do so illegally. Those who do not find work illegally remain dependent on government issued welfare or on the charity of many private and religious organizations. This consequently causes and strengthens native resentment toward asylum seekers and migrants. The only possible way for migrants to gain independence, regardless of gender is through employment. Morokvasic (1984) proposes that the only upward mobility for immigrants in the economic sphere is by starting their own business which requires employees. Typically men will start the business and rather than searching the native population of the European country in which the business is located, will hire their family members, wives especially. However, this reinstates the role of a dominant, bread-winning male and subservient female. The authors asserts, "The only upward mobility in this sector-- self-employment-- is quasi limited to men because they "naturally" can expect their female kin and other women to work for them while women can expect to command only women." (Morokvasic, 1984) The notion of self-employment, as asserted by Morokvasic, seeks to find solutions to the ever present issue of unemployed refugees. However, we must further consider that although Morokvasic provides insight regarding methods of achieving employment, women remain at the bottom of the employment totem pole. Self-employment is

generally an easier feat to attain for men than it is for women. Although the idea of self-employment may decrease the numbers of total unemployed refugees, we must seek out the fate of female asylum seekers specifically.

However, if a woman applies for asylum in congruence with a male applicant her chances of success regarding being granted asylum are much higher and her chances for acquiring economic stability are also increased as many men are able to find employment or start their own businesses. The encouragement for females to apply for asylum in congruence with a family unit or husband furthers the dependency of female migrants on males and diminishes any chance of independence. The policies of European liberal democratic governments, including but not limited to France, Germany, the United Kingdom, Sweden, Spain and Italy, reinforce structures of female dependency upon their male counterparts post assimilation process, through laws regulating interview procedures before entry and government sanctioned limitations monitoring the right to employment, which mirror social hierarchies in the nations in which refugees originate. By encouraging women to register with a family unit or with a man, utilizing under developed interview techniques, and by revoking their right to employment and their right to participate in government/ policy activities female asylum seekers remain enchained to a structure laden with patterns of male domination, submission of women, and hierarchical socio-cultural systems. I expect to find that countries lacking proper interview techniques and employment rights for women, create problems for women seeking independence and financial stability and subsequently create societies in which patterns of male domination are widespread. Conversely, I will find that countries which support female asylum seekers' right to work simultaneously grant women freedom from patterns of male domination.

RESEARCH DESIGN:

To test my hypothesis I will examine immigration policy, specifically post-assimilation policy, regarding female asylum seekers in Sweden and Germany. In order to properly test this hypothesis I will study policies that apply directly to employment rights as it relates to the economic freedom of asylum seekers. The degree to which women asylum seekers gain economic stability and independence from their male counterparts, specifically women migrating from societies in which women are submissive to men, will ultimately be tested as well.

CASE STUDY:

Through this case study I will examine two very different European countries and their respective rules and regulations concerning asylum seekers' interview process upon arrival in the country and the respective nations' protocol regarding the right to employment once an asylum seeker clears the interview process and is granted access into the country. In this specific case study Germany and Sweden will serve as the two European nations examined and I will also focus specifically on female asylum seekers.

Sweden focuses its attention on the assimilation process of refugees, immigrants, and asylum seekers into Swedish society. This assimilation process includes both male and female asylum seekers and their right to a better welfare consisting of housing and the right to work. On September 2, 2015 the Swedish Migration Board publicized its decision to grant permanent housing to Syrian refugees. Encompassed within the decision, Syrian refugees also obtained the right to work as does every other Swedish citizen and the chance for family reunification. Pia Prytz Phiri, a representative of the United Nations' Northern European region said, "From a humanitarian aspect it is the right thing to do, but we also believe it is a very good thing for Sweden to do in its own interest, because with the refugees integrating so quickly then they are also quickly able to contribute." (Brenner, 2015) Although Sweden has experienced an influx of

Syrian refugees, the Swedish government continues to house asylum seekers in any available space including hotels and resorts. In combination with this privilege, refugees are also offered Swedish language classes upon arrival and labor integration courses. As clearly portrayed by Sweden's effort to assimilate refugees not only into the country, but also into Swedish culture, the main objective of Sweden's assimilation policy is to integrate refugees into the nation's labor force. By doing so, asylum seekers gain independence through financial stability and adaptation to Sweden's socio-cultural lifestyle. Refugees able to support themselves financially do not gain native sentiment but rather establish an independent way of life.

Although Swedish assimilation law does not contain clauses pertaining specifically to female asylum seekers, the notion of the right to live and work incorporated in Swedish law does signify progress toward independence for female asylum seekers. By obtaining employment, female refugees will no longer need to apply for asylum in congruence with a man nor will female asylum seekers need to maintain oppressive relationships with men in order to survive post asylum. Through Sweden's mission to integrate migrants, the country has developed work integration programs. Even after permits to stay are granted, the National Public Employment Service maintains contact with migrants and guides them through assimilation. By doing so, Sweden showcases how important the right to work is in regards to integration into European society. Through the right to employment for refugees, female asylum seekers have achieved a huge step forward in gaining independence upon assimilation.

However, I cannot neglect to acknowledge that Sweden's assimilation process has not achieved perfection. As more migrants from Syrian and North Africa seek asylum in Sweden, the number of jobs in general decrease dramatically. Although Sweden's government has achieved an integration process allowing refugees to gain the same rights (health, welfare, and employment)

assumed by Swedish citizens at birth, the government cannot deny that the number of available low-skilled jobs has decreased. Eriksson (2016) stated in regards to Sweden's employment opportunities for refugees, "95 percent of jobs require upper secondary education." Stefano Scarpetta, Sweden's director for employment, labor, and social affairs said, "Over one third of those who received refugee status in Sweden last year hold lower skills than that." (Scarpetta, 2016) With the limited number of employment opportunities, Sweden's government must consider new alternatives for refugees to contribute to the country's economy.

Germany, like Sweden, implements interview procedures for those entering the country as immigrants and asylum seekers. In Germany the Federal Office for Migration and Refugees in Nuremberg examines resettlement submissions made by the UN and subsequently delegates sections for interview processes of refugees selected by the Boards. However, in Germany procedures tend to disregard the tortures and persecutions experienced by women and girls seeking asylum. According to the Women's Refugee Commission (2016), Germany refused to recognize EU suggestions regarding refugees and has neglected to implement procedures recognizing the need for support for those who suffered from human trafficking, rape, torture, and FGM. In lieu of this, volunteers from welcome centers mainly run by NGOs tend to assess refugees and ultimately decide which asylum seekers deserve the most support. This limited system lacks to confront the immense number of female asylum seekers who have experienced persecutions of many kinds and need support and financial stability upon entering Germany, or any other European country. This system poses problems as it hinders the process of assimilation for female asylum seekers.

Once refugees have proceeded through the initial processes of entering the country they are placed in various welcome centers/ temporary housing locations throughout the country.

Locations for housing are determined by the Individual Lander which uses distribution formulas to determine where large quantities of refugees already exist. Berlin, for example, houses refugees in the Tempelhof Airport until locations within the city become available. During this time refugees await the review of their applications and the ultimate decision regarding their permit to stay. However, in Germany the review of applications and final decisions regarding permanent asylum status takes months and thus hinders refugees from moving outside of government sanctioned housing facilities. The lengthy stays in welcome centers leads to overcrowding and extreme boredom which evidently causes violence to ensue. This problem can be particularly condemning for women because sexual and domestic violence increases during these periods.

While awaiting confirmation of asylum status or denial of same status, asylum seekers do not possess the right to employment and therefore utilize government welfare. This in turn accrues native sentiment toward all asylum seekers who use government welfare benefits that they cannot legally contribute to. Those refugees dependent upon government benefits must stay within their designated municipality in order for welfare benefits to continue. (European Resettlement Network, 2016) The right to employment within welcome camps and government sanctioned housing affects not only women, but men as well. However, upon receiving asylum status and beginning the assimilation process, men are typically granted the right to work rather than women. This creates vast margins for female unemployment and thus female dependency upon males. Women generally gain very limited legal rights upon confirmation of asylum. Bloch (2002) states, "In Germany, for instance, when asylum seekers are granted permission to work, it is usually given to the male member of the household, cementing the exclusion and isolation of women asylum seekers." This further establishes patriarchal societies rooted in male domination

and supports the theory that the socio-cultural male dominated societies of Syria and North Africa are being mirrored in Germany.

The repercussions of poor interview processes and restricting employment rights have on refugees is immense, specifically for female asylum seekers. Germany's interview procedures leave much to be desired considering that most asylum seekers are interviewed by NGO volunteers who have limited experience. These volunteers ultimately decide which refugees are able to enter the country and what needs of theirs call for government support. As an ultimatum for many refugees, this system lacks the strength and distinguished ability needed to properly determine which asylum seekers deserve to move into Germany. Even after this process, refugees must then await the government's seal of approval on their asylum application for months. The main issue with this section of the asylum process is the government's denial of refugees' right to work. By stripping an asylum seeker of the right to work, Germany forces all asylum seekers to be completely financially dependent upon German citizens and the government. After refugees are granted asylum status and the right to work has been given to some males, women remain left behind in a world of male domination. This seals the fate of women asylum seekers who wish to gain independence from male controlled societies and seek financial stability autonomous from a male counterpart. Germany's neglect for female independence through the right to employment perpetuates the status of female asylum seekers to submissive and preserves patterns of male domination. The findings stated above, specifically regarding Germany's dictation of employment rights to male asylum seekers, support my hypothesis in that countries rejecting to grant female asylum seekers the right to employment consequently create male dominated societies.

CONCLUSION:

Women, specifically those journeying from Syria and North Africa where male dominated societies are not unusual, have trouble seeking asylum and gaining independence in Europe. Many European states, including Germany, continue to perpetuate patterns of male dominated societies in which female asylum seekers lack the right to work and maintain economic stability independent of their male counterparts. The neglect for women and their right to work preserves female submission rather than illuminating opportunities for female asylum seekers to gain complete independence. These repercussions could have a magnitude of negative effects, not only in Europe, but in all countries receiving refugees. The number of females unemployed, living on government funded welfare benefits, and unable to financially contribute to society will surely increase, as will the native sentiment in countries where women asylum seekers are unable to acquire employment. The United States can most definitely learn from Germany's flawed system that supports male dominated hierarchies and investigate systems similar to Sweden's assimilation program which incorporates the right to work. Granting asylum seekers the right to work benefits the economic stability of the country and promotes assimilation/ integration procedures which shed light on opportunities of independence. We must learn from both Germany and Sweden and choose to establish a program that both supports the economy and women asylum seekers' right to independence.

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