

The Culture of Paradox

- Every foreign country is a fatherland for them, and every fatherland is to them a foreign country

Assimilation

- „the process that occurs spontaneously in the course of interaction between majority and minority groups”
- becoming more similar over time in norms, behaviors, and characteristics
- randomness (dispersion across space and social structure)
- Fulfillment of social entropy

Process of assimilation

- Employment
- Residence
- Language change
- name change
- conversion
- owing a home
- Intermarriage
- naturalization
- overidentification
- generational effects

Acculturation (collective level)

Members of one cultural group adopt the beliefs and behaviors of another group.

- changes in food, customs, social institutions

Acculturation is usually in the direction of a minority group adopting habits and language patterns of the dominant group

Acculturation can be reciprocal--that is, the dominant group also adopts patterns typical of the minority group.

- generational effects

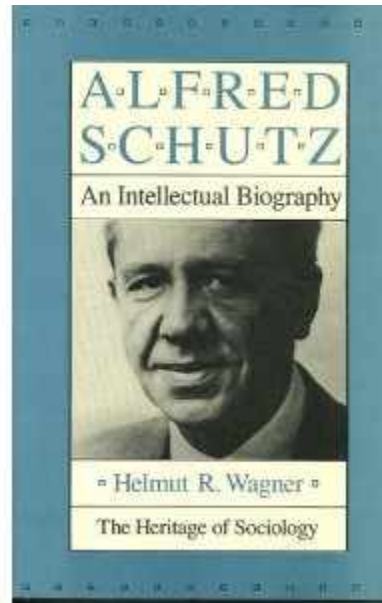
Definition of acculturation

- Redfield, Linton, & Herskovits (1936) "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups"
acculturation is to be distinguished from assimilation, which is at times a phase of acculturation

W.I. Thomas and Florian
Znaniecki's The Polish Peasant in
Europe and America."

- three forms of acculturation corresponding to three personality types: **Bohemian** (adopting the host culture and abandoning their culture of origin), **Philistine** (failing to adopt the host culture but preserving their culture of origin), and **Creative-Type** (able to adapt to the host culture while preserving their culture of origin)

A. Schütz



The Stranger

- (American Journal of Sociology. 1944. 499-507.)
- What is „natural” and what is not?
- The stranger’s strategies to explore
- Misperception of the stranger
- False accusations

The „natural”

- taken for granted patterns of knowledge
- incoherent (according to the shifting interests)
- opaque (typifications, no need of detailed knowledge)
- inconsistent (many roles)
- „thinking as usual”
- „of course assumptions”

The stranger as newcomer

- The stranger is an adult individual who tries to be permanently accepted or at least tolerated by the group which he approaches
- the stranger comes today and stays tomorrow
- strangers versus „natives”
- to the stranger the cultural pattern of the approached group does not have the authority of a tested system of recipes
- the stranger does not share the basic assumptions of the ingroup
- graves and reminiscences cannot be transferred

Living in a border zone

- the stranger is perceived as being in the group but not of the group
- because of his distance he can be employed as arbitrator but can be accused as „indifferent” or „critical”
- living in a border zone
- his oscillating between remoteness and intimacy, hesitation and uncertainty

Challenge of the stranger

- difficulties of learning the language
- the whole from the perspective of the strangers falls to pieces
- the approaching stranger has to „translate „ its terms into terms of the cultural pattern of his home group
- for the approaching stranger the the pattern of knowledge of the group does not guarantee the chance of success but rather a pure subjective likelihood which has to be checked step by step
- as an outsider has not brought within his grasp the whole system of the cultural pattern but who is rather puzzled by its inconsistency, incoherence and lack of clarity
- the cultural pattern of the approached group to the stranger is not a shelter but a **field of adventure**, not a matter of course but a questionable topic of investigation

The Stranger's cognitive approach

- Distance
- Objectivity
- Clear-sightedness
- Being free of ingroup bias

Reproaches

- **Doubful loyalty.** This reproach originates in the astonishment of the members of the ingroup that the stranger does not accept the total of its cultural pattern as the natural and appropriate way of life and as the best of all possible solutions of any problem.
- **Cynicism.** This reproach originates in the inability of the ingroup members to appreciate the challenges of stranger in understanding the total of the cultural pattern of the approached group
- **Ungratefulness.** He cannot see that the cultural pattern offered to him grants him shelter and protection.
- **Rootlessness.** (Inability to understand the ingroup's grievances)

Alternative realities

Questioning

Denial/Refusal/Criticism

Play

Humor/Sarcasm

Parody

Irony

Absurdity

Iconoclasm ("iconoclast", is any individual who challenges established dogma or conventions.)

Paradox

- The word *paradox* is often used interchangeably with contradiction. Literary and other artistic uses of paradoxes imply no contradiction and may be used to describe situations that are ironic. Sometimes the term *paradox* is used for situations that are merely surprising.
- Typically, however, quoted paradoxical statements do not imply a real contradiction and the puzzling results can be rectified by demonstrating that one or more of the premises themselves are not really true.
- A play on words.

Heinrich Heine (1797-1856)

- Poet, journalist, essayist, literary critic
- Heine was born in Düsseldorf, Rhineland into a Jewish family. He was called "Harry" as a child, but became "Heinrich" after his conversion to Christianity in 1825.
- Heine's father, Samson Heine (1764–1828), was a textile merchant. His mother Peira (known as "Betty"), née van Geldern (1771–1859), was the daughter of a physician. Heinrich was the eldest of the four children.
- Düsseldorf was then a small town with a population of around 16,000. The Revolution in neighbouring France and the subsequent Revolutionary and Napoleonic Wars which involved Germany meant that Düsseldorf had a complicated political history during Heine's childhood.
- Napoleon turned it into the capital of the Grand Duchy of Berg one of three French states he established in Germany. It was first ruled by Joachim Murat, then by Napoleon himself.^[5] In 1815, on Napoleon's downfall, it became part of Prussia. Heine's formative years were thus spent under French influence.

Childhood

- Heine's parents were not particularly devout Jews. When he was a young child they sent him to a Jewish school where he learned a smattering of Hebrew. Thereafter he attended Catholic schools. Here he learned French, which would be his second language, although he always spoke it with a German accent. He also acquired a lifelong love for Rhineland folklore.

Sentiments

- Adore of Napoleon
- Hate of business
- Hate of law
- Interest in history
- Literary successes (Travel writings)

Heine's conversion

- On 28 June 1825 Heine converted to Protestantism.
- The Prussian government had been gradually restoring discrimination against Jews. In 1822 it introduced a law excluding Jews from academic posts and Heine had ambitions for a university career. As Heine said in self-justification, his conversion was "the ticket of admission into European culture".
- Heine's conversion never brought him any benefits in his career.

Criticism

- Heine became increasingly critical of despotism and reactionary chauvinism in Germany, of nobility and clerics but also of the narrow-mindedness of ordinary people and of the rising German form of nationalism, especially in contrast to the French and the revolution.
- Love for his homeland. Plant the black, red, gold banner at the summit of the German idea, make it the standard of free mankind, and I will shed my dear heart's blood for it. Rest assured, I love the Fatherland just as much as you do.

Years in France

- In 1831 Heine left Germany for France, settling in Paris for his remaining 25 years of life. His move was prompted by the July Revolution of 1830 which had made Louis-Philippe the "Citizen King" of the French.
- Heine shared liberal enthusiasm for the revolution, which he felt had the potential to overturn the conservative political order in Europe. Heine was also attracted by the prospect of freedom from German censorship and was interested in the new French utopian political doctrine of Saint-Simonianism. Saint-Simonianism preached a new social order (socialism).
- There would also be female emancipation and an important role for artists and scientists. Heine frequented some Saint-Simonian meetings after his arrival in Paris but within a few years his enthusiasm for the ideology - and other forms of utopianism - had waned.

Legacy

- Among the thousands of books burned on Berlin's Opernplatz in 1933, were works by Heinrich Heine.
- To commemorate the terrible event, one of the most famous lines of Heine's 1821 play *Almansor* was engraved in the ground at the site: "Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen." ("That was but a prelude; where they burn books, they will ultimately burn people also.")

Discrepant role

- „secrets” (dark, strategic, inside)
- The spy (who is inside being simultaneously outside)
- The „informer” (pretends to be a member)
- Service specialist
- Confidant
- mediator

Case

- To those who met them in Japanese-occupied Manchukuo in 1935, the Swiss businessman Charles Emile Martin and his American partner, Cy Oggins, must have seemed an enigmatic pair. Oggins was a distinguished-looking man with craggy features, well-made suits, and a penchant for silver-topped walking sticks. He seemed to know a great deal about Oriental antiquities, and sometimes described himself as an art dealer. Martin was more discreet, preferring plain neckties and gabardine overcoats, though his wife Elsa was fond of elegant handbags and furs. Both men were polyglots, with a wide if vague range of European connections. Working in concert with a Milanese businessman, they had come to Manchukuo to sell Fiat cars and airplanes to the Japanese.

Fake identities

- But the salesman had not been quite what they seemed. Charles Emile Martin—alias George Wilmer, Lorenz, Laurenz, or Dubois—had been named **Max Steinberg** at birth. Though he spoke fluent German and French with a Marseilles accent, Steinberg was born not in Switzerland but in Belgorod-Dnestrovsky, a Ukrainian port town on the northern coast of the Black Sea. He had obtained a genuine Swiss passport through the use of fraudulent identity documents. Oggins's surname was authentic, as was his American passport, but his persona was not. Before living in Manchuria, he also passed some time in Paris, living innocuously next door to one of the last members of the Romanov dynasty—an excellent place from which to keep a close watch on the White Russian diaspora—as well as Berlin. Those who had once known him as **Isaiah Oggins**, the son of a Jewish shopkeeper in the Connecticut mill town of Willimantic, would have been astonished by his aristocratic demeanor. Those who had known him as a Columbia graduate student dabbling in radical politics would have been even more surprised.

- Ignace Poretsky, alias Ignace Reiss, was another leading figure of the era. Based in Paris for many years, well known to Communists across Europe, Reiss was murdered by NKVD agents in Switzerland in 1937, after he objected to Stalin's policies and tried to defect.
- Andrew Meier: *The Lost Spy*,

Masters of seduction

- Many of the other Great Illegals were also “masters of seduction” who could “ingratiate themselves in any company, whether their interlocutor was a visiting ambassador or a train-station prostitute.” Those attracted to the deepest levels of clandestine work had to love disguises, secrets, deception, and pretense. They had to be able to memorize new identities, new biographies, and complicated cover stories. In practice, they had to get some pleasure out of doing so as well.