Additional Training Material for Module 2, Topic 3:

Basics in sociocultural structures and anthropological concepts

Development of document:

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Contents

Short description

Whenever we meet a stranger we rarely have the opportunity to get a comprehensive picture of her/him. Our brain therefor uses mechanisms to filter, simplify and classify an abundance of information. In this module you learn that culture can help to understand a person's behavior. You learn how stereotypes are created and how these affect migration and integration.

Overall objective

To know the main principles of sociocultural and anthropological theories and concepts with emphasis on Migration, Otherness, Solidarity, Diversity, Integration and Social Cohesion.

By completing the conceptual framework for this topic, you will be able to:

- Recognize different types of migration at different geographical scales.

- Understand the spatial forms and flows of human migration in a globalized world.

- Comprehend the most important classic and contemporary theories which explain causes and effects of migration.

- Describe significant geographic variables used in the analysis of migration.

- Explain the assumptions and limitations of international migration data.

- Interpret the local context of migration issues in different places.

- Appreciate the complexity associated with the international and internal migration.

Introduction to basic anthropological and sociocultural concepts

Migration is the movement of people from one locality to another. Anthropology is invested in studying this phenomenon primarily but not exclusively in its cultural and social dimensions. Studies on migration in anthropology can be roughly divided into two categories. First, there are studies that emphasize the aspect of immigration. These studies focus on the way immigrants are perceived by the societies into which they enter as well as how they respond to these perceptions. Second, there is a sustained interest by anthropologists in the process of migration itself. Anthropologists interested in these latter issues have frequently taken recourse to scholarship in postcolonial and cultural studies, fields that have developed a rich conceptual apparatus to characterize movements and flows. Anthropology contributes to the study of contemporary migratory flows through its holistic approach, which is able to tie together many different aspects of complex migration processes.

Anthropological research on migration is nearly always interdisciplinary. Historically, the study of human migrations was not a focus in anthropology until well into the 1950s. Before this time, anthropology (as well as continental European ethnology) focused largely on the study of small-scale localities. Throughout the 1970s and 1980s, anthropology contributed to the study of migration by illuminating the implications of people's movements from rural, "nondeveloped" areas of the non-Western world to urban, industrialized centers in the West. Important theories in the social sciences such as world-systems theory were used to map out large-scale processes that induced migratory patterns and to study how economic and political undercurrents affected individual people or small groups as they were swept up in the migratory steams of the mid-20th century. In the 1990s, the cultural and social dimension of migration increasingly took precedence over the earlier, economic one. This change was induced by two larger undercurrents of research in the social sciences and humanities as a whole. First, the cultural dimension of late modern, industrialized societies came into much larger focus in the social sciences. Second, the rise of postcolonialism contributed to a more complex understanding of migration processes and their effect on people beyond the economic dimension. A young generation of anthropologists and cultural critics began to investigate cultures as embedded in global flows and detached from the forces of markets and

economics. This diversification inspired a variety of interests in studying the relationship between culture and human migrations.

The Economist, Special report: "Diasporas: A World of Exiles," January 4, 2003 - http://www.economist.com/node/1511765

Reference books:

1. Brettell, Caroline, and James Hollifield, eds. 2008. *Migration theory: Talking across disciplines*. 2d ed. New York:
   https://estvitalesydemografia.files.wordpress.com/2013/04/introduccic3b3n-migration-theory-talking-across-disciplines.pdf (Introduction)
2. Caroline Brettell, "Theorizing Migration in Anthropology: the Social Construction of Networks, Identities, Communities and Globalscapes," in Migration Theory: Talking Across Disciplines, 113-61.

Definition: Culture

The most popular and known definition of culture is the one created by Edward Taylor: *Culture, civilization is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.*

UNESCO offers one of the most comprehensive definitions of culture in one of its publications: the set of distinctive spiritual, material, intellectual and emotional features of a society or social group… [encompassing] in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. (UNESCO 2001, quoted in: UNESCO, 2007:12)

Other definitions - compare pages:

http://www.kwintessential.co.uk/cultural-services/articles/culture.html

and

https://www2.warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global_pad_-_what_is_culture.pdf (What is Culture?)

Migration and Integration

Migration is the temporary or permanent move of individuals or groups of people from one geographic location to another for various reasons ranging from better employment possibilities to persecution. People can either choose to move ("voluntary migration") or be forced to move ("involuntary migration"). While migration is as old as humanity itself, theories about migration are fairly new.

21st century society is multicultural in essence. Yet different cultures do not have the same possibilities for survival or expression in the modern world. In the context of political conflict and constantly changing environments, they evolve and adapt, with some more open to change. This can leave others, especially minority cultures, exposed to loss and impoverishment. Their values and structures may be weakened as they enter into a more globalized world.
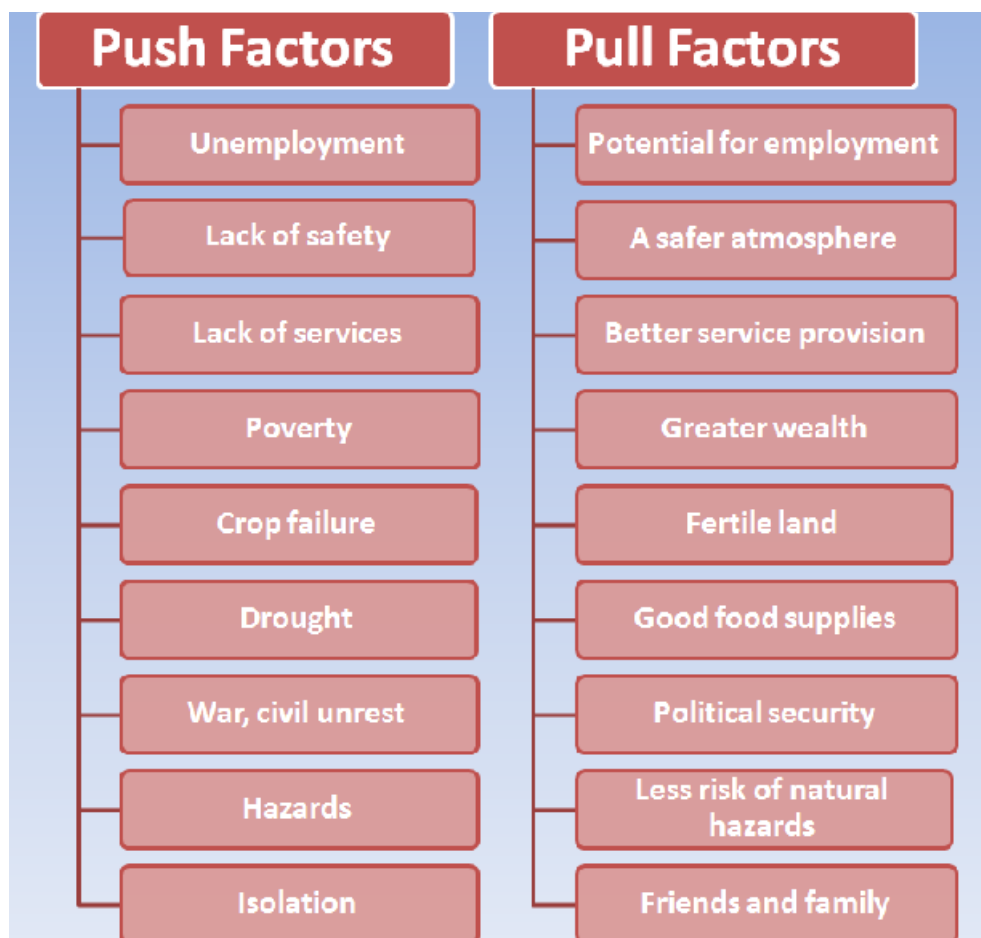
 People are crossing the globe in unprecedented numbers, with more than 200 million living outside their home countries. That figure has grown by more than 40 percent in the past decade.

There are 214 million immigrants in the world, up 64 million, or 43 percent, from the 150 million migrants in 2000, according to the United Nations. Immigrants now make up 3.1 percent of the world's population, up from 2.9 in 1990.

Many developed countries, especially in Europe, have aging populations and low birthrates, so they depend on immigrants, legal and illegal, not only to fill jobs but also to help cover the growing social-security costs of retirees and support other welfare policies.

Reasons for migration

Push Factors	Pull Factors
Unemployment	Potential for employment
Lack of safety	A safer atmosphere
Lack of services	Better service provision
Poverty	Greater wealth
Crop failure	Fertile land
Drought	Good food supplies
War, civil unrest	Political security
Hazards	Less risk of natural hazards
Isolation	Friends and family

Source: http://www.coolgeography.co.uk/

Learn more ▶

http://www.nationalgeographic.com/xpeditions/lessons/09/g68/migrationguidestudent.pdf

Reference book:

Massey, D. et al (1998). Chapter 1: New migrations new theories & Chapter 2 Contemporary theories of international migration. In „Worlds in motion" Oxford: Clarendon Press (pp. 159): http://pl.scribd.com/doc/55649534/Massey-worlds-in-Motion#scribd

Integration

Integration is a process in which migrants and refugees are acceptable to the community. The integration is to find a balance between respect for their own cultural values and identity of migrants and refugees and creating a sense of belonging.

As part of the support and actively create a duality of culture, migrant can connect elements of both cultures, for example, fluent in both languages, have friends from both cultures, to celebrate the holidays celebrated in each of them, convey to children the value of each of them, and shape them bilingualism and biculturalism. This strategy is considered to be the best in pluralistic societies that promote multiculturalism.

Integration is defined as a process of developing a society in which all the social groups share the socioeconomic and cultural life. The integration of the communities is facilitated by the factors that help assimilation.

Alcott Parsons defined integration as a mode of relation of the units of the system by virtue of which on the one hand they act collectively to avoid disrupting the system and making it impossible to maintain the stability and on the other hand to cooperate to promote its functioning as a unity. He believed that the kinship group, family, profession, the state and religion are visible social structures and these perform the function of integration in various forms. (source: sociologyguide.com)

Learn more ▶

Migration and Integration: http://www.kas.de/wf/doc/kas_40562-1522-2-30.pdf?150227063413

Benchmarking in Immigrant Integration:

http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/legal-migration/pdf/general/benchmarking_final_en.pdf (6-9)

Anna Triandafyllidou. 2010. Irregular Migration in Europe. Myth and Reality (e-book)


Reference books

In Polish:

1. Kownacka, E. (2006), *Od szoku do adaptacji: psychologiczne konsekwencje wyjazdu za granicę*. w: D. Cieślikowska, E. Kownacka, E. Olczak, A. Paszowska-Rogacz (red.) Doradztwo zawodowe a wyzwania międzykulturowe. Warszawa: KOWEZiU, s. 39–63.

2. Ząbek M., *Między piekłem a rajem. Problemy adaptacji kulturowej uchodźców i migrantów w Polsce*. Warszawa 2002. Wydawnictwo Trio

Films of migration and asylum:

1. Dirty Pretty Things, Director: Stephen Frears, English drama, 2002 - An illegal Nigerian immigrant discovers the unpalatable side of London life)

2. The Secret Life of Words, Director: Isabel Coixet, Spanish drama film, 2005 - Taciturn, partially deaf Hanna (Polley) is a Yugoslavian native working in a factory in Northern Ireland.

Types of Migration
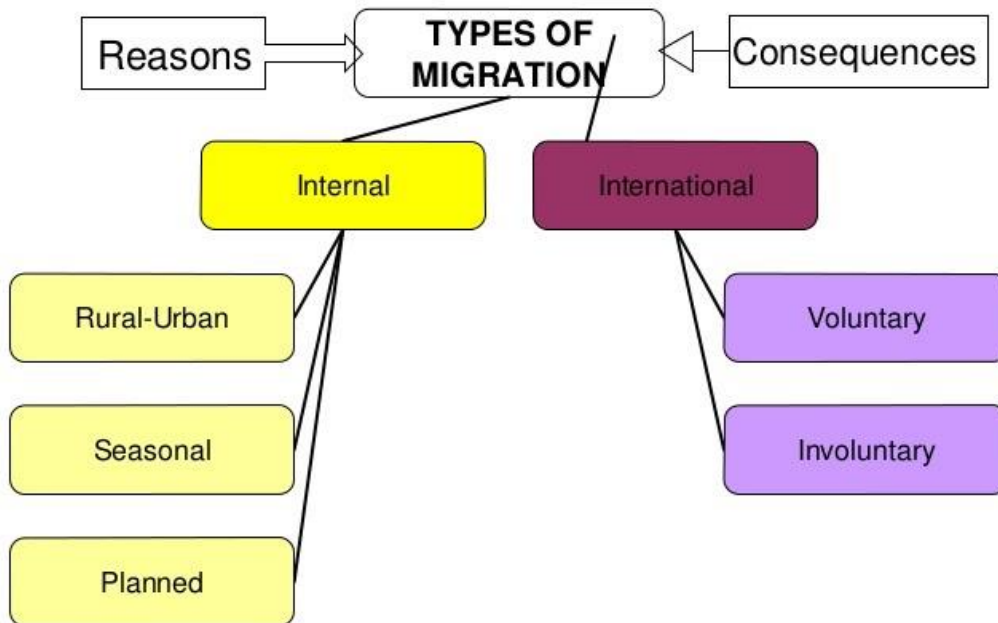
Internal Migration: Moving to a new home within a state, country, or continent.

External Migration: Moving to a new home in a different state, country, or continent.

Emigration: Leaving one country to move to another (e.g., the Pilgrims emigrated from England).

Immigration: Moving into a new country (e.g., the Pilgrims immigrated to America).

Population Transfer: When a government forces a large group of people out of a region, usually based on ethnicity or religion. This is also known as an involuntary or forced migration.

Impelled Migration (also called "reluctant" or "imposed" migration): Individuals are not forced out of their country, but leave because of unfavorable situations such as warfare, political problems, or religious persecution.

Step Migration: A series of shorter, less extreme migrations from a person's place of origin to final destination—such as moving from a farm, to a village, to a town, and finally to a city.

Chain Migration: A series of migrations within a family or defined group of people. A chain migration often begins with one family member who sends money to bring other family members to the new location. Chain migration results in migration fields—the clustering of people from a specific region into certain neighborhoods or small towns.

Return Migration: The voluntary movements of immigrants back to their place of origin. This is also known as circular migration.

Seasonal Migration: The process of moving for a period of time in response to labor or climate conditions (e.g., farm workers following crop harvests or working in cities off-season; "snowbirds" moving to the southern and southwestern United States during winter).

Why Do People Migrate?

People move for a variety of reasons. They consider the advantages and disadvantages of staying versus moving, as well as factors such as distance, travel costs, travel time, modes of transportation, terrain, and cultural barriers.

Push Factors: Reasons for emigrating (leaving a place) because of a difficulty (such as a food shortage, war, flood, etc.).

Pull Factors: Reasons for immigrating (moving into a place) because of something desirable (such as a nicer climate, better food supply, freedom, etc.).

Several types of push and pull factors may influence people in their movements (sometimes at the same time), including:

     1. Environmental (e.g., climate, natural disasters)

     2. Political (e.g., war)

     3. Economic (e.g., work)

     4. Cultural (e.g., religious freedom, education)

Place Utility: The desirability of a place based on its social, economic, or environmental situation, often used to compare the value of living in different locations. An individual's idea of place utility may or may not reflect the actual conditions of that location.

Intervening Opportunities: Opportunities nearby are usually considered more attractive than equal or slightly better opportunities farther away, so migrants tend to settle in a location closer to their point of origin if other factors are equal.

Distance Decay: As distance from a given location increases, understanding of that location decreases. People are more likely to settle in a (closer) place about which they have more knowledge than in a (farther) place about which they know and understand little.

Forced Migration

Forced migration is a negative form of migration, often caused by persecution, development, or exploitation. The largest and most devastating forced migration in human history was the African slave trade, which carried 12 to 30 million Africans from their homes and transported them to various parts of North America, Latin America, and the Middle East. Those Africans were taken against their will and forced to relocate.

Forced migration is not always violent. One of the largest involuntary migrations in history was caused by development. The construction of China's Three Gorges Dam displaced nearly 1.5 million people and put 13 cities, 140 towns and 1,350 villages underwater. Although new housing was provided for those forced to move, many people were not compensated fairly. Some of the new designated areas were also less ideal geographically, not foundationally secure, or lacked agriculturally productive soil.

Learn more ▶

Forced Migration and the Anthropological Response:

http://web.mnstate.edu/robertsb/308/forced%20migration%20and%20the%20anthropological%20response.pdf

Involuntary migration

Involuntary migration is a form of migration in which individuals are not forced to move, but do so because of an unfavorable situation at their current location. The large wave of Cubans who legally and illegally immigrated to the United States following the 1959 Cuban Revolution is considered a form of reluctant migration. After the arrival of Fidel Castro, many Cubans sought asylum overseas due to fear of an impending communist government. With the exception of Castro's political opponents, most of the Cuban exiles were never forced to leave, but many decided it was in their best interest to do so.

Voluntary Migration

Voluntary migration is migration based on one's free will and initiative. People move for a variety of reasons, and it involves weighing options and choices. The strongest factors influencing people to voluntarily move are the desire to live in a better home and employment opportunities. Other factors contributing to voluntary migration includes change in life's course (getting married, empty-nest, retirement, etc), politics (from a liberal state to a conservative state, states that recognize gay-marriage, etc.), and individual personality (suburban life to city life).

Legal and illegal immigration

There are no hard numbers for how many immigrants are illegal: Between 15 and 20 percent of the world's immigrant population may be illegal. That would be 32 million to 42 million people based on the world's current immigrant population of 214 million.

Illegal migrant (Irregular migrant) - definition

A person who lacks legal status in a transit or host country; one who entered a state without authorisation, or entered a country legally but then lost permission to remain. Also undocumented migrant.

Most irregular migrants will not have entered their country of destination secretly but will have become irregular after crossing the frontier. They include:

- Individuals who overstay a visa or residence permit.

- Persons whose employers withdraw an authorisation to work that is tied to immigration status.

- Persons deceived by recruiting agents, smugglers or traffickers into believing that they are entering or working in a regular manner.

- Asylum seekers who remain after they have been refused refugee status.

- Persons who entered clandestinely, including those smuggled or trafficked across the border.

▪ People who entered illegally or irregularly without using third parties.

Learn more ▶

Irregular Migration, Migrant Smuggling and Human Rights: Towards Coherence:
http://www.ichrp.org/files/summaries/41/122_pb_en.pdf

Legal migrant

Immigration rules are not the same in every EU country. This is because most EU countries have both EU rules and their own national rules. Laws for Legal Immigration in the 27 EU Member States:
http://publications.iom.int/system/files/pdf/iml_16.pdf

Case study:

Push and Pull Factors of Migration: A Case Study of Brick Kiln Migrant Workers in Punjab:
https://mpra.ub.uni-muenchen.de/30036/1/MPRA_paper_30036.pdf

Learn more ▶

Why do people migrate? A review of the theoretical literature:
http://collections.unu.edu/eserv/UNU:945/wp2008-002.pdf

Why do people migrate?:
http://www.phschool.com/atschool/ap_misc/rubenstein_cultland/pdfs/Ch3_Issue1.pdf

Migration, distress and cultural identity:
http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.497.727&rep=rep1&type=pdf

Human migration:
http://lanic.utexas.edu/project/etext/llilas/outreach/argentina11/irlbeck/irlbeck_migration.pdf

Word migration report 2013:
https://publications.iom.int/system/files/pdf/wmr2013_en.pdf

Push and pull factors of international migration. A comparative report:
https://www.nidi.nl/shared/content/output/2000/eurostat-2000-theme1-pushpull.pdf

Causes and consequences of rural-urban migration: the case of Woldiya Town, North Ethiopia:
http://uir.unisa.ac.za/bitstream/handle/10500/4756/dissertation_miheretu_ba.pdf?sequence=1

Reference to videos:

https://www.youtube.com/watch?v=sQHHNuc-1uA (This Is Why People Migrate)

https://www.youtube.com/watch?v=lOZmqIwqur4 (International Migration)

Impacts of Migration

Human migration affects population patterns and characteristics, social and cultural patterns and processes, economies, and physical environments. As people move, their cultural traits and ideas diffuse along with them, creating and modifying cultural landscapes.

Diffusion: The process through which certain characteristics (e.g., cultural traits, ideas, disease) spread over space and through time.

Relocation Diffusion: Ideas, cultural traits, etc. that move with people from one place to another and do not remain in the point of origin.

Expansion Diffusion: Ideas, cultural traits, etc., that move with people from one place to another but are not lost at the point of origin, such as language.

Cultural markers: Structures or artifacts (e.g., buildings, spiritual places, architectural styles, signs, etc.) that reflect the cultures and histories of those who constructed or occupy them.

Diversity and Otherness

Diversity refers to the observation of variation within a larger group that shares a common basis. It implies neighbourhood, openness, acceptance and inclusion, while otherness presupposes comparison with an emphasis on difference, and refers to oppositeness.

A community emphasis on **otherness** may lead to demarcation and prejudice (the appreciation or depreciation of subgroups) as well as the emergence of prejudice, discrimination and exclusion.

To counter such views it has to be emphasised that diversity is:
"The very substance of both nature and culture. It is an inherent attribute of life, which the new generations must maintain and improve. Furthermore, as the diversity of ability and talent is part of the human condition, any society should seek to take advantage of this potential and value it through human development policies." (Council of Europe 2003:28)

Furthermore, "cultural diversity is noted and protected by human rights agreements" (Council of Europe 2007:14).

Intercultural competence for all:
http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2_EN.pdf

Stereotypes

Definition

The most general definition of the stereotype is: A generalized belief about groups of people, especially their psychological traits and personality. (**Source:** Matsumoto D., Juang L., Culture and Psychology, 5th Edition, 2013)

Once formulated stereotypes are hard to change due to new information. Stereotypes can be both positive and negative.

Stereotype is, for example, the belief that "Poles are stealing cars", "The Japanese are very gifted mathematically", "Muslims are terrorists." If we add the the emotional component, we

get prejudice - for example: "I do not want to have as a neighbor a Pole, I am afraid that, in the area will disappear cars", "I wish my child to go to class with a baby Japanese, because it's capable of, hard-working children "," we do not want the Muslims, they are dangerous. " If it comes to this particular behavior, you can talk about discrimination.

THINK! **What are the most common stereotypes in your country? How do you try to react?**

Stereotypes start in our mind automatically. We are not able to completely get rid of them. It must be remembered that the stereotypes they give an incomplete and largely erroneous picture of reality. Therefore, whenever we realize that we begin to think of stereotypes, we should try to question their beliefs. If we do not try to verify their own stereotypical beliefs about the group, is based on stereotypes held prejudices we can easily fooled.

Prejudice is a tendency to formulate hasty judgments about others based on their group membership. In other words, people warned others perceive only through the prism of stereotypes.

If, therefore, we are biased to some group of people, we can feel negative emotions during contact with them, eg. fear, resulting in a reluctance to communicate with them. As a result, negative emotions felt in touch with representatives of a group of people can take in relation to the representatives of this group of various negative actions, for example to discourage them from contact. In this case we are talking about discrimination.

A stereotype is a normal and inevitable consequence of our daily cognitive functioning (van der Berghe, 1981), but prejudice and discrimination is NOT.

Prejudices are often linked to discrimination, but not always! According to Merton (1968): People free from prejudice ca discriminate others or not, and people prone to discrimination, may but don't have to be biased.

THINK! **Why is it hard to change stereotypes?**

A possible change of the stereotype depends on how the new information (incompatible with stereotype) is presented (Weber and Crocker).

The origin of stereotypes

Stereotypes are formed by various factors at different levels.

At the overall socio-political and socio-cultural level:

- these are factors that have their origin, for example, in the historical development of political relations between one's own country and another country or countries, where "the others" come from (national stereotypes).

At institutional level:

- in institutions and areas of general socialisation, such as the family/social milieu/peer group/work/school/media/personal experiences, opinions and convictions concerning the "image of the others" are passed on.

At an individual level:

- factors such as age, gender, general knowledge of the world, special knowledge and experience, intellectual capacities, interest and motivation, may play a role in our individual view of "the others". It is obvious that even in a given socio-culture the "view of the others" may vary considerably according to these individual factors.

Learn more ▶

Stereotyping and Impression Formation: How Categorical Thinking Shapes Person Perception: http://kimberlyquinn.net/QuinnEtAl_SAGEHandbook_2003.pdf

Stereotypes and prejudices – recommended films:
1. Nikogarsnja zemlja, Danis Tanović, 2001
2. Blauäugig, Bertram Verhaag, 1996
3. Color Purple, Steven Spilberg, Menno Meyjes, USA 1985

4. Crush, Paul Haggis, Paul Haggis, Robert Moresco, USA, Germany, 2004

Reference books:

In Polish

1. Kofta, M., Jasińska-Kania, A. (red.) (2001) Stereotypy i uprzedzenia. Warszawa: Wydawnictwo Naukowe Scholar.

2. Bokszański Z., Stereotypy a kultura; Fundacja na Rzecz Nauki Polskiej, Wrocław 1997;

3. Dovidio, J. F., Brigham, J. C., Johnson, B. T i Gaertner, S. L. (1999). Stereotypizacja, uprzedzenia i dyskryminacja: spojrzenie z innej perspektywy. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), Stereotypy i uprzedzenia (s. 225-260). Gdańsk: GWP – do przeczytania strony: 225-234;

4. Mackie, D. M., Hamilton, D. L., Susskind, J. i Rosselli, F. (1999). Społeczno-psychologiczne podstawy powstawania stereotypów. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), Stereotypy i uprzedzenia (s. 39-65). Gdańsk: GWP;

5. Stangor, Ch. i Schaller, M. (1999). Stereotypy jako reprezentacje indywidualne i zbiorowe. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), Stereotypy i uprzedzenia (s. 13-36). Gdańsk: GWP;

6. Kofta, M. (red.) Myślenie stereotypowe i uprzedzenia. Mechanizmy poznawcze i afektywne. Warszawa: Wydawnictwo Instytutu Psychologii PAN.

Solidarity, Integration and Social Cohesion

Role of intercultural mediation

The Intercultural Mediator facilitates exchanges between people of different socio-cultural backgrounds and acts as a bridge between immigrants and national and local associations, health organizations, services and offices in order to foster integration of every single individual.

What is the role of an Intercultural Mediator? Intercultural mediators are people who know both worlds well: Migrants who have been integrated for years in the local community or local people who know very well a foreign language and its culture.

The intercultural mediator:

- Is obliged to respect the privacy of individuals with whom he cooperates.

- Has to be impartial with regards to gender, religion, ethnicity, education and socioeconomic status of the people involved in the discussion.

- Translates not only the words but also the concepts, attitudes and cultural perceptions carried by the words in each language. E.g. in a language when someone says "maybe", he actually mean "yes," while in another it means "no." In a culture, a smile may indicate a sign of friendliness and kindness, while in another culture it indicates embarrassment or lack of seriousness. The mediator helps both sides to correctly interpret each other's behavior, both verbal and non-verbal, and thus contribute to a climate of trust.

- Helps with the correct filling of forms and with compliance procedures.

- Takes a counseling role only if requested. Counseling is mainly about information with regards to options, data and correlations and not the formulation of personal reviews and opinions.

- Has not the right to hide information during the translation.

- Aims in fostering the immigrant in making decisions after being informed. At the same time, he aims in supporting the agencies' personnel in order to meet the needs and specific characteristics of immigrants through proper communication.

- Has not the role of a psychologist or a nurse. Neither the medical staff nor the immigrant patients should expect that the mediator will consolidate such tasks.

- Is not a lawyer. However, if he observes that the immigrant is a victim of racist behavior or exploitation, he can help him understand his position and be aware of his rights in order to vindicate them.

Benefits from intercultural mediation

Intercultural mediation, when applied, has been shown to yield significant benefits in the following areas:

- Facilitates access of immigrants to public services and public goods.

- Contributes in the battle against discrimination, racism and xenophobia.

- Raises awareness among public officials, employers and societal actors.

- It is a key factor for a consistent European strategy for the integration of third country nationals into European societies.

- Promotes the development of human capital.

T.I.P.S for intercultural dialogue – T-learning to Improve Professional Skills for intercultural dialogue: http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf

A new strategy for Social Cohesion:

http://www.coe.int/t/dg3/socialpolicies/socialcohesiondev/source/RevisedStrategy_en.pdf

Issues to be discussed:

Conduct a brief survey of family, friends, or others who have come (recently or long ago) from distant places to live in your country. Ask them why they chose to immigrate to your country. Classify the responses fit into one of these categories:

1. *Looking for new or better job opportunities*

2. *Looking for a more secure and better environment*

3. *Forced to move out from their original place*

4. *Other reasons (please specify)*

Combine your answers as a full class and tally the responses given by category. Discuss how many of the responses should be classified as „labor migration".

Case study:

Immigration backlash in Germany. „Multikulturell? Wir? How a fresh debate on multiculturalism in Germany clashes with the country's need for more immigrants", The Economist, 11 November 2010. At: http://www.economist.com/node/17469563

„The Saturday Profile - Thilo Sarrazin. With Words on Muslims, Opening a Door Long Shut", The New York Times, 12 November 2010. At

http://www.nytimes.com/2010/11/13/world/europe/13sarrazin.html