

Determinants and consequences of recent immigrants' integration in Germany. The role of social networks (deutschsprachiger Titel: Determinanten und Konsequenzen der Integration von Neuzugewanderten in Deutschland. Die Rolle von sozialen Netzwerken)

Cumulative dissertation by Jan-Philip Steinmann

Outline:

Chapter 1: Introduction

- New faces from (un)known places
- Social networks in research on integration
- What we already know and how to make use of it
- What we need to know and how to get there
- Way of proceeding

Chapter 2: Do gender-role values matter? Explaining new refugee women's social contact in Germany

- Introduction
- Previous research and theoretical background
- Data and variables
 - Data
 - Variables
 - Analytical strategy
- Results
 - Descriptive results
 - Direct effects of preferences and third parties
 - Indirect effects of preferences and third parties via meeting opportunities
 - Sensitivity and robustness analyses
- Conclusions and discussion

Chapter 3: Religiosity and natives' social contact with new refugees. Explaining differences between East and West Germany

- Introduction
- Literature review
- Theory
 - General theoretical framework
 - The role of religiosity
 - The role of religious affiliation
 - The East-West divide
- Methods
 - Data and participants
 - Measures
 - Missing values and weighting
 - Analytical strategy

Results

Descriptive findings

Does natives' religiosity drive their social contact with refugees?

Why do East and West Germans differ in their social contact with refugees?

Discussion

Chapter 4: The paradox of integration: why do higher educated new immigrants perceive more discrimination in Germany?

Introduction

Concepts of discrimination

Perceived and actual discrimination

Perceived personal and perceived group discrimination

Theories and hypotheses

Opportunity structure

Awareness

Relative deprivation

Data, operationalisation, and methodology

Empirical results

Is there an integration paradox?

How do we explain the integration paradox?

Do different ethnic groups require different explanations?

Conclusion and discussion

Chapter 5: General conclusion and discussion

Insights

Explaining of and explaining by social networks

Outlook

Reference list on the published articles:

Hartmann, Jörg und Steinmann, Jan-Philip (2020): [Do gender-role values matter? Explaining new refugee women's social contact in Germany.](#) *International Migration Review*.

Steinmann, Jan-Philip (2020): [Religiosity and natives' social contact with new refugees. Explaining differences between East and West Germany.](#) *International Journal of Intercultural Relations* 74: 189-205.

Steinmann, Jan-Philip (2019): [The paradox of integration: why do higher educated new immigrants perceive more discrimination in Germany?](#) *Journal of Ethnic and Migration Studies* 45: 1377-1400.

Summary:

Since recent immigrants' paths of integration in their receiving countries do very likely differ from the paths of former immigrants, I investigated the integration processes of these new immigrants. The main goal was to study the different roles social contact can have in the early integration process of recently arrived immigrants in Germany.

Chapter 2 systematically examined the linkage between gender-role values and refugee women's social contact in Germany. The explanatory triad of preferences, third parties and opportunities was used as a starting point in order to argumentatively demonstrate that gender-role values can

be directly and indirectly associated with refugee women's three types of social contact (minority-majority, intra-minority, and inter-minority contact). Thereby, I considered both women's own and their partners' gender-role values and dwelled on the interplay between these values and women's meeting opportunities. Empirically, traditional gender-role values of women as well as those of their partners are directly and indirectly (via meeting opportunities) related with less social contact for refugee women. Differentiating between different types of contact allowed me to evaluate that the found effects of gender-role values were stronger for minority-majority contact in comparison to intra-minority and inter-minority contact. Thus, traditional gender-role values presumably limit only one of three investigated pathways of refugee women's social integration in the receiving society, but the remaining two paths are only affected to a lower degree. The study contributed to understanding why new immigrants differ in their social contact by suggesting that future research should take the role of values, the disaggregation of social contact and the interplay between preferences, third parties, and opportunities more into consideration.

In Chapter 3, I turned to the investigation of social contact between recently arrived refugees and the longer-residing population in Germany and chose to consider the perspective of natives. By integrating the role of natives' religiosity into the 'opportunities-preferences-third parties' framework, I proposed the relevance of religiosity as explanatory factor for inter-ethnic contact. Furthermore, I also highlighted the role of natives' religiosity in explaining why East Germans had less frequent contact with refugees compared to their West German counterparts. Empirically, I was able to show that the higher natives' religiosity, the more likely they formed social contact with refugees (however, highly religious people constituted an exception). The role of natives' religious affiliation was ambiguous. The East-West divide in contact with new refugees could be attributed to natives' comparatively lower degree of religiosity in East Germany. Other well-known factors, namely, number of refugees, attitudes towards refugees, and economic situation, explained the remaining East-West divide. Differences in number of Christians and Muslims between East and West Germany were not important in this regard. My study has shown how different contexts of reception, secularised East Germany and less secularised West Germany, affect social contact between natives and new arrivals, and, thereby, also influence the early integration processes of recent refugees.

Chapter 4 focused on the relation between new immigrants' educational level and their perceptions of discrimination. Since previous research in the Netherlands revealed that ethnic discrimination is a particularly salient concern among those immigrants with a higher level of education (also dubbed paradox of integration), I investigated whether this finding also holds for recently arrived Polish and Turkish immigrants in Germany. Furthermore, I had a focus on explaining the integration paradox by referring to three theoretical approaches, namely, opportunity structure, immigrants' awareness, and their relative deprivation. Empirically, the integration paradox, indeed, showed up for the groups under study. Thus, the paradox is not restricted to only long-standing immigrants. I was able to disentangle the link between new arrivals' education and their perceived discrimination and I revealed that all three theoretical perspectives contributed to the explanation. Here my results were consistent with those of the Dutch context. However, for Poles and Turks different explanations became apparent. The paradox was primarily due to higher educated immigrants' awareness of societal inequalities. Their awareness was reinforced by exchanging views on this issue with other higher educated friends. My findings further demonstrated that higher educated immigrants are not simply protected against discrimination.