

# „Integration takes place on-site“ An integration paradigm on the (postdigital) test bench

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# „Integration takes place on-site“ Introduction of a paradigm



How and where do you „learn“ integration? – „On-site“

- 20th century: “Integration” was “duty” of the state
- 21st century: Reformation of integration (participation) notions
- “Integration takes place on-site. The immediate living environment is the center of life and the contact area for immigrants and the autochthonous population.”  
(**German National Integration Plan 2007: 19**)
- „The **nation state** is losing importance as a designer of integration compared to the municipality.” (Bommes 2011: 195)

**Integration  
on-site**

# „Integration takes place on-site“ Introduction of a paradigm



- „Above all the Social Space (**Sozialraum**) in the district [is] the **central level of action** in integration policy [...] ,integration takes place on-site‘ (Pütz / Rodatz 2013: 166)

=> Social space = Learning environment for participation

=> Facilitators: caseworkers, neighbors, schools, migrant associations, sports clubs, local organizations, community interpreters, etc.



Source, Cristina@wocintechchat;  
unsplash.com

# Four dimensions of integration (participation)

❖ A) Structural participation: labor market, educational qualifications, housing market, participation in the healthcare



❖ B) Social participation: friendship, clubs, leisure activities



❖ C) Cultural participation: language



❖ D) Identificatory participation: belonging

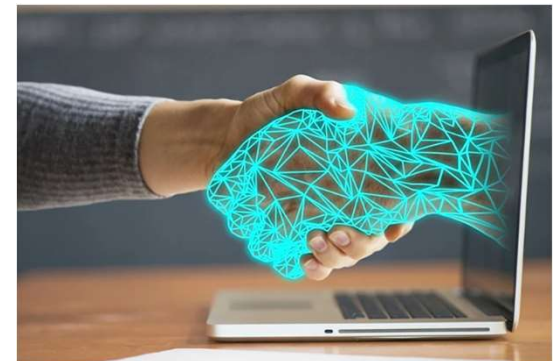


# Postdigitality: Locality on the test bench

- Digital Technology is ubiquitous
- Everyday practices cannot be distinguished in either „real“ or „virtual“ anymore.
- Physical contacts are going to be nearly obsolete for priorly very physical (haptical) practices (shopping, dating, meeting)

=> Digital Migration studies

Cramer (2014: 13)  
Moran (2022)



Source: kiquebg, pixabay.com

# What role does digitalisation play in integration?

Migrants can live in "on-site": in their home and host country  
→work, school, housing, health etc. (structural participation)  
→family, friends, leisure etc. (social participation)

"connected migrants"

→"[...] the importance of 'digital living' as part of the physical journeys that migrants undertake and encompasses concepts such as cultural hybridity, digital co-presence and portable networks of belonging."

Diminescu (2008) in Moran (2022: 2)

# Social Media Use

## Information exchange:

- "First, during migration, location-based functions are more important. Refugees check and send their location often via mobile phones in order to orient themselves and meet each other."
- "Access to important information on citizenship, employment, education, language training, housing, banking and healthcare."

Arnold et al. (2017: 106)

Alam et al. (2015) in Moran (2022: 8)



# Social Media Use

## Social contacts:

- Internet as a means and medium to satisfy the need for extensive social contact
- Internet is used for communication and preservation of home traditions

"[...] keep up with their homeland and native culture, thus strengthening their ethnic ties and lessening their isolation."

- creation of strong ties

Poster (2008) in Ponzanesi (2020: 984)





# Social Media Use

Cultural participation:

"Multilingual interactions online may provide a very useful environment in which to study the intersection of language, cultural practices, and online platforms."

→major role in arrival, obtaining information, communicating

"bridging" vs "bonding"

→"bridging": relations with the host country, creation of a new network

→"bonding": relations to other migrants, communication with the home country

Haslett in Atay; D'Silva (2019: 33)

Kissau (2008: 99-100)

# Social Media Use

Identity construction:

Internet communication maintains the identity of migrants because

- Contact with the distant home country
- Contact with other migrants

"[...] komplexe kulturellhybride Identitätsartikulationen [...]"

→ double-edged effects on identification (positive vs negative)

Düvel (2016: 287)

# Reviews

## A) Structural Integration:

Hepp, Andreas; Sūna, Laura; Welling, Stefan (2009): Kommunikative Vernetzung, Medienrepertoires und kulturelle Zugehörigkeit: Die Aneignung digitaler Medien in der polnischen und russischen Diaspora.

Interviews with six Polish and Russian migrants

→ Use of the internet for (trans)local networking

→ Significance for cultural identity and belonging in diaspora



# Reviews

## B) Social Integration:

Bakardjieva, Maria (2011): The Internet in Everyday Life: Exploring the Tenets and Contributions of Diverse Approaches.

Patterns of migrants' daily lives influenced by the presence of the internet

→Extroverted internet users: positive social effects

→Introverted internet users: decrease in social engagement and psychological well-being

# Reviews

## C) Cultural Integration:

Nedelcu, Mihaela (2020): Online Migrants.

Empirical analysis with Romanian migrants

→ Internet as an instrument of social innovation

→ Meaningful relationships are created through everyday practices of socialising

# Reviews

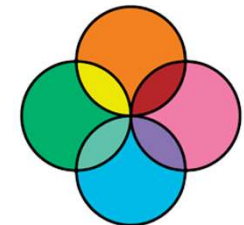
## D) Identificatory Integration:

Elias, N.; Lemish, D. (2009): Spinning the Web of Identity: The Roles of the Internet in the Lives of Immigrant Adolescents.

The role of the internet for young Russian migrants in Israel

→ Good adaptability skills necessary for future advancement

→ In the private sphere of their lives most remain rooted in their ethnic environment



# A paradigm on discussion: Is integration still taking place “on-site”?



post-digitality

Lifewide Learning

Digital Migration



John Urry (2000: 74)

“Computer mediated communities are incontrovertably social spaces in which people still meet face-to-face, but under new conditions of both “meet” and “face”.”

# Thank you!

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