Book of Abstracts: **[WG] Diaspora and Media**

### Representing Cosmopolitan identities in Transnational Cinema

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The idea of developing the notion of transnational cinema as a tool to describe and articulate conceptions of cultural change in diasporic, global, non mainstream cinema, is what allows us to go beyond national cultural fields, but still allows us to account for the relationship between local and global. Transnational cinema becomes a site of interrogating the formation of representation, cultural practice and identity. By moving away from stereotyping, as form of representation, by engaging in social practices that promote diversity and by changing the notion of identity as necessarily being constructed in opposition to 'others' is how transnational cinema makes a contribution translocate cosmopolitanism. 'Cultural' cosmopolitanism lies at the heart of transnational cinema as presented in this article and cultural cosmopolitanism as social practice also lies at the heart of politics of diversity.    This article explores how film, through hybridity in both content and production, can serve as tool to promote cosmopolitan practice and present cosmopolitan identities through different aspects of representation.

### Fostering social capital: Appropriation of Internet Use among Filipino Migrants in Japan

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The Internet has become a new venue for resource accumulation in fostering social capital that beforehand was non-existent among Filipino migrants. The connection between physical space and cyberspace is elucidated using narratives and experiences of migrants in Timog Forum, considered as the online community of Filipinos in Japan. While dislocated from the homeland, migrants utilize and employ the Internet to maintain and sustain links with both the homeland and co-Filipinos in Japan. Using thematic analyses of the postings and messages, this paper, hence, illustrates how the Internet has become a platform for social networking and identity articulation among Filipino Diaspora. It is hoped that the findings of the study would be useful in understanding how the Internet can be utilized to build a more vibrant and resonant migrant community whose collective action would be significant to support both the homeland and host society.

### Sensing memories and belongings through media consumption among Portuguese Muslims of Indian and Mozambican Origin

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Studies about Diaspora and the Media have seen a significant grow in the past two decades, contributing to an extensive range of literature on Displacement, Community, and Transnational Connections, endorsed by the production and consumption of diverse media products and technologies, made available at a large scale.

However, these discussions have not exhausted the debate about the mnemonic potentialities of the media products - and of other objects – among the diasporic subjects and their cultural and political engagement. How are diasporic groups re-producing and re-apprehending collective memories through the use and consumption of material and immaterial things? To what extent does the use of media products play a unique role in these diasporic mnemonic processes, enacting imagined pasts and futures? Aiming to answer these and other questions, I undertook a 12 months' "sensory ethnography" (Stoller 1989 ; Pink 2009) among Portuguese Muslims of Indian and Mozambican origin, currently based in Lisbon. Focusing on the idea of 'sensorial memories' and the ways collective memories can be re-produced and embodied through habits (Connerton 1989 ; Stoller 1995); materialized through different categories of objects and practices (Slyomovics 1998 ; Basu 2004 ; Wright 2004); and sensory re-produced and re-apprehended (Stoller 1989 ; Gosden and Knowles 2001 ; Edwards, Gosden et al. 2006) in postcoloniality, I have been keen to observe how these processes take place among different generations of 11 families of the diasporic group mentioned above. In this paper, I will be presenting preliminary empirical data collected throughout the sensory ethnographic fieldwork of my PhD research, giving particular attention to the media products used and referred as significant in my interlocutors' daily routines. Different audiovisual ethnic and mainstream media products, are to be mentioned as relevant examples of mnemonic material/ immaterial things, through which, different generations of these Portuguese Muslims re-produce diasporic belongings, and re-define themselves in a postcolonial spatial-temporal context. These processes are clearly determined by class, gender, ethnicity, race and power differences, besides the political and historical rationales and the family/personal life stories, which conducted to their migration and settlement in Portugal. Additionally, an understanding of the relevance of the materiality/ immateriality in the continuity/ change of collective memories, among this particular community, cannot also disregard their minority condition within the Portuguese society, and the reproduction of negative images of Muslims and Islam in Western societies, especially after 9/11.

## Identities of the diaspora - migration and the listening of mediatic songs

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This article is part of a postdoctoral research that is being built on the listening of the bolero songs among Caribbean immigrants living in Brazil, bringing to the center of the debate the issue of displacement and reterritorializations of identities. Arjun Appadurai argues that at the core of the cultural processes in the world today are the migration and electronic communication, which have a role never seen before. Moreover, the media has assumed this role of imaginary formulator of the Other, the different, and is active at the reconstruction of imaginary of the left homeland, acting a role - in various ways – in the promotion and transformation of cultural identities in the diaspora. This rupture has been outlined in the contemporary setting transnational communities of people living in intercultural territories, marked by a no harmonious cultural exchanges processes, permeated by hegemonic disputes, tensions, dialogues, negotiations of identity and belonging meanings, experienced and lived in everyday life. I try to understand how these immigrants, because they are outside their place of origin in another country and another language, listen to songs from the homeland, giving them new meanings, from the bolero new mediatic forms, building new concepts about what is conceptualized "The Caribbean" (Stuart Hall). Also analyze new uses of media networks used by these people in their social networks among immigrants. Intersect here diaspora and media, setting new hearing sensitivities, a new sense of identity, what Appadurai calls "diasporic public spheres", sitting in diversity, new forms of electronic communication, and in new political and citzenships configurations consequences. The interest in these narratives of migration, of these people who are in transit, allows us to understand lives and experiences that are built in a conflictive intercultural territories, in which acknowledgments, estrangements, adaptations and resistances are articulated in complex ways, pointing to new arrangements of identity at the border. In this paper, we analyze two aspects: media forms of sociability and communication used by the caribbean immigrants in Brazil and some bolero songs mixed with other rhythms and styles by media/technology appropriate, setting up a culture and one listening of the "between places", as suggested by Homi Bhabha.

## Media and Cultural identity: Diasporic Indian community's media and cultural connections in the U.S.A.

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Title: Media and Cultural identity: Diasporic Indian community's media and cultural connections in the U.S.A. The speed and frequency of international contacts have led to a phenomenon called the 'Mestizo' culture or a hybrid culture as commonly known. Salman Rushdie's 'Satanic Verses' for example charted the metamorphosis that occurs within a person in the process of migration from the peripheral ex-colony to the former imperial center. In a globalized world where the hybrid is the norm, it is not easy to understand or define peoples and their cultures dispersed across the globe and who may have connections to several places they call their motherland. Diasporic cultures by nature are not static but fluid, mobile and hybrid but at the same time they incorporate the genuine and authentic roots and traditions of their origins. While immigrants hold on to their cultural roots, they also modify their traditions and behaviors through the process of hybridity. Cultural identity is not fixed but rather dynamic and this is true for a diasporic group and for a native of the land. As people migrated to the U.S., each ethnic group lost some of its characteristics while in exchange gained attributes of the dominant 'American' culture. However, as some scholars point out, no ethnic group totally assimilated into the American melting pot. They held on to their cultural roots, traditions and even languages. It was the media – newspapers, magazines, video cassettes, CDs, DVDs, TV channels and satellite DTV –that helped them to preserve these ties, traditions and cultural practices. This paper will focus on the media consumption patterns of the South Asian diaspora more specifically of the Indian community in the U.S.A. and the impact of consumption on its cultural identity. The paper will see to what extent the Indian community has maintained its 'Indianness' in exchange for the civil liberties and rights etc. that are conferred to a resident of the U.S. The Indian community's media usage and consumption could also help us to understand its complex connections across the global space and its multiple identities, and could tell us something about the way it negotiates and navigates through various associated identities.

## Blogging for Cuba: The Birth of a Cuban "digital diaspora"

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The blogging phenomenon has exploded in the past few years with the creation of hundreds of blogs inside and outside the Island. It has become an authentic proof of how participatory journalism can undoubtedly change the world. The most astonishing effect of the blogging power was the answer given by Mr. Barack Obama to Cuban blogger Yoani Sánchez last November. With Yoani Sánchez as its most visible representative, the Cuban blogosphere is however a global phenomenon with thousands of networked followers all over the world. Cuban bloggers have created a tightly-knit virtual community, they read each other's posts daily, they have coined new icons to demand Internet access for Cubans in the Island (the "blogoestroika") and they organized a global meeting last August under the title "Blogging Cuba", where bloggers and university professors put together their conclusions about the development of the Cuban blogosphere. This meeting, held in Palma de Mallorca and organised by Dr. Monett Díaz, will be our starting point to expose the actual estate of what Dr. Calvo Peña called "the Cuban digital diaspora". In our paper, we plan to present the results of this first global meeting of Cuban bloggers together with a factual analysis of the Cuban blogosphere at present. Some of the key points of our research are: how the Cuban bloggers are connected inside and outside the Island, how the Cuban digital diaspora has been shaped, the main problems that bloggers in the Island have to face on a daily basis, the creation of a new Cuban identity through blogs, how networked blogging is shaping communications and politics in Cuba, and finally, the answer of the Cuban government to the digital threat of bloggers. Theoretically framed and inspired by the works of masters in communication, such as Manuel Castells, Howard Rheingold, David Ellis

or Dan Gillmor, our paper wants to be a formal attempt and a detailed research about the present estate of the Cuban blogosphere.

### The Mediation of Migration: ICTs and long distance relationships in transnational families

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Transnational families which are separated as a consequence of the international division of labour are becoming increasingly frequent, but research has yet to establish the way care and intimacy are affected. This paper investigates this relatively unexplored dimension of globalisation and focuses in particular on the impact of ICTs on the ability of the Filipino migrants to maintain primary long distance relationships: has the massive transformation in media and communications technologies over the last few years impacted upon the ability of Filipina mothers living in the UK to act as parents to their children in the Philippines? The Philippines represents an almost unique case of state sponsored migration with a million people leaving the country each year and over ten per cent of the population working abroad. Crucially, a large number of emigrants are female who often have children left behind. Because of the geographical distance, high cost of travel and the often irregular status of migrant women, communication with their children is very heavily - and in some cases almost entirely - dependent on media. In this paper I argue that this extreme case of mediation provides an excellent case study through which we can begin to understand the role of ICTs in the context of migration. The research reported in the paper is based on a one-year long ethnography with Filipino women in the London and Cambridge areas, who are typically employed as domestic workers or nurses and most of whom are mothers separated from their children. We then spent the winter of 2008-09 in the Philippines talking to the children of these mothers as well as other left behind children. In total we have conducted over 105 interviews and followed developments in families over a period of 18 months. The paper contrasts the divergent perspectives of migrant mothers and left behind children and argues that although new communications technologies cannot solve the problems of separation, they do transform the experience of migration in a number of significant ways.

### Diasporic media consumption and cultural identity construction of Filipino women in Denmark

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There is a strong presumption that media has globalized people's identities. But what is the relationship between media and people's identities? This paper attempts to answer this question as it documented the experiences of the Filipino women, as shaped by consumption of diasporic media and cultural identities, and analyzed aspects of media use to sustain their cultural identities. It examined the ways the women use the media in sustaining cultural connections and at the same time negotiating new identities in their host country. It further discusses how the women maintain their transnational ties and how they manage to sustain their cultural identities despite their direct exposure to a different culture. The information in this study came primarily from in-depth interviews of five Filipino women. From the interviews, common threads were identified and used to analyze and explore how their cultural identity is articulated and validated and how these manifest in their media consumption, transactional activities and cultural identity formation. Results revealed that the respondents share a common history of marriage migration. The women assert that in general, Filipinos are culturally adaptable. This cultural adaptability, brought about by the colonial experiences under Spain, the US and Japan, have aided them in the processes of assimilation and integration into the Danish culture. All the women spoke longingly and lovingly of the Philippines and wish to return home as often as they can. For them, maintaining stronger transnational ties remains very important. They do not wish to cut those ties with their country and they keep alive their connections by engaging in transnational activities and communicating with their families back home. It should be highlighted that these activities are facilitated by the media. Cosequently, they have internalized a cultural definition of Filipino that is tied to the home and represented by a fixed profile of shared language, beliefs,

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traditions and values. Their invocation of family values, respect for other people, and generosity are all pointed critiques of what they perceived lacking in Denmark and its people. Their common experiences in Denmark, living arrangements, leisure activities, household responsibilities of being wives and mothers; have allowed them to form a community based on "shared lives" regardless of their regional and class backgrounds.

## Goanet - Using R to Study a Diasporic Online Forum

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This paper will flesh-out the main features and characteristics of a diasporic English speaking public discussion forum on the Internet. Goanet was created in 1994 and is an important online forum aimed at providing communications between resident Goans and NRI´s (Non Resident Indians) of Goan origin. Our primary task will be to present its history and technological resources, as well as to offer a brief analysis of its members, cliques, and the type and content of the narratives produced by online interactions. A further task will be to present a specific software package for dealing with large Corpus of data and postings. We will present tm, a text mining software package working in the R environment, an open-source statistical package, and we will show some of its potentialities as a complementary quantitative technique for studying large corpus of text-based interactions produced by online communities. The study of online diasporic communities is one of the most exciting challenges to the field. It confronts researchers not only with new problems arising from the uses of new media, but also with the urgent need in developing new approaches and methodologies for dealing with virtual transnational communities like online diasporic forums. In this case, Goans from diverse social, political, economic and cultural settings, and from all over the world, mainly from the USA and the UAE, communicate and interact over a panoply of interests using and adopting several technologies for sharing photos, movies, links, general information, but also to discuss homeland issues and organize social action. Using computation, we will show the possibilities of text mining with R as a way to approach those settings and thus help to advance further analysis with qualitative and interpretative methods. The results can be almost immediate and exciting. Different ethnic and ethno-religious groups interpret differently important issues for their communities, like Bombay terrorist attacks or the growing menace of Hindutva, a radical breed of Indian cultural nationalism, for their homeland, Goa. But other issues are in play, as how to interpret and politicize Goa´s identity (or "identities", ethnic or non-ethnic), or how to interpret democracy, the role of political parties, or top contention issues like Hindu immigration, accelerated real estate development, or the persistent Indian caste system. Studying those interactions can also help us detect how they are used, their limitations and how they can be improved. The use of the new media in diasporic communications may foster cultural and political divisions and domination, instead of consensus or compromise. Transnational communities are not without borders. New frontiers are made and de-contested, as struggles for discursive dominance and control of social action are always present. Some groups or members can be instrumentalized, others ostracized, silenced or ignored. Text mining the contents of massive chunks of messages during long periods of time, or in the immediacy of important events, can help us detect those trends, revealing who is winning over meanings and agency, and how. (Title and abstract: 496 words)

## Rainbow Worriers: South African Expatriates Online

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The relationship between the rise of Afropessimism – the view that Africa is incapable of progressing – and the growth of global communication networks is more or less proportionate with the deepening of the digital divide. With fewer internal sources of information, news networks portray events in Africa as more tragic, more mysterious and more distant than ever before. In turn, the spread of Afropessimism has an off-putting effect on potential foreign investors and donors, who are becoming increasingly impatient with the mounting reports on

African corruption, misrule and political unrest. While South Africa's relatively advanced media infrastructure should exempt it from this trend, the discourse of Afropessimism is highly visible, both in news about the country and in posted responses to headlines. Because of the skills exodus and because it is perceived as the gateway to Africa's future development, the reaction to events in South Africa is crucial, and the internet offers new ways of intersecting the communication loop. By collapsing boundaries between sites of creation and consumption, the internet provides a useful means of examining what the global community is thinking about current affairs. This paper is concerned with the reception of reports on South Africa by one of the most vocal online groups commenting on events in the country: white expatriates. Focusing on the web presence of a number of popular sites, ranging from the Afro-dystopic to the Afro-optimistic, the paper analyses the ways in which, and reasons why, some South Africans living abroad are active in the spread of pessimistic views about their homeland – important because these views are beginning to dominate online responses. The paper concludes that the high visibility of Afropessimism on blogs and on platforms such as YouTube is cause for concern – firstly, because it indicates that events in South Africa are rapidly distancing it from world opinion, and, secondly, because the country's future failure is increasingly being represented as a fait accompli.

## Muslim Youths and political engagement in the UK: An assessment of how social networking websites affects the political engagement of Muslim youths in the UK

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This paper attempts to spot the light on the role of new media forms, such as social networking websites (SNW's), is playing in political engagement. Muslims in general and Muslim youths in particular are in a phase of discovering their potential role to participate in public matters. The new generation of Muslims raised in the west are increasingly interested in playing more effective role within the political environment in their countries. In the UK, which has one of the largest Muslim communities in Europe, Muslim youths are actively campaigning and participating in political matters through websites. According to recent studies, Muslim youths are involved rapidly in political groups and campaigns over social networking websites (SNW's). SNW's provides a platform for in a form that youths find it easily to express their political views without restrictions or fears. As popular platform that witnesses huge involvement of youths from different backgrounds, Muslim youths are practicing varies forms of political engagements including discussions, arguing, campaigning and having structural form of grouping. Most interestingly, the paper finds that SNW's use emerges as an equally important predictor of political engagement in the online domain. Muslim youth's has unique characters of their political involvement in online environment. For instance, Muslim youths find it easily to create groups and campaign on ideological basis. Muslims from different backgrounds and countries can get involved in any political issue if based on religious matter. The majority of them are convinced that they are targeted on their religious beliefs and their political involvement is always suspicious. Those aspects reshape the way Muslim youths in the UK, as well as in other European countries, are involving in public political issues. This paper will try to explore the way Muslim youths in the UK are trying to get involved in political matters, whether it related to their community or to the country they live in. It will answer the question; to what extent can SNW's play a positive/negative role encouraging/discouraging Muslim youth to participate in the political environment?

## Identities at the new media: contributes for a lusophone cyberspace cartography

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With the emergence of virtual spaces as real discussion places, Portuguese-speaking communities all over the world may now communicate at large scale, sharing their ideas and feelings. Taking these new environment opportunities as a starting point, our aim is to understand the reconstruction of the lusophone identity in

cyberspace, thus political and social sites and blogs, created by Portuguese speakers, becoming an interesting object of study. Sites and blogs are permanently open spaces for potential readers, normally linked by thematic affinities. Besides being virtual places of reflection and discussion, they are also socializing spaces, as they allow for multiple possibilities of interaction, from empathy demonstration to sociability and the possibility of friendship networks (Serra cf. White, 19.11.2007). Given that these blogs express concerns, opinions and sensibilities about everyday life, the political and social reflection in cyberspace becomes an excellent means for the analyses of values and social representations. From the lusophone sites and blog comments (often resulting in confrontation between Portuguese and Africans) numerous representations of the other groups emerge, both of the colonial past and the independent present, with its consequent effects on the complex constructions of the lusophone identity. Quoting Pierre Bourdieu (1979), "there's no better way to qualify someone than the way that person qualifies others". Starting from the new media contribution to the identity reconstruction of the Portuguese-speaking communities, we will provide the first lusophone cyberspace cartography approach. Searching for all non-institutional lusophone political and social websites and weblogs from all CPLP (Portuguese Language Countries Community) and creating categories according to its origins, themes and styles, we will allocate categories to the identified websites and weblogs, describing each one and analysing their content. With these procedures, we will find the way for a lusophone cyberspace cartographic result that we hope will bring us new clues for the identity reconstruction of the Portuguese-speaking communities.

## Imag(in)ed diversities. Postnational filmmaking in European cities

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Global discourses on cultural diversity have lead to a growing interest in diasporic and minority media. In film studies, Hamid Naficy (2001) argued that Third World filmmakers living in the West translate their personal experiences of exile, diaspora and ethnicity into 'an accented cinema', characterized by themes of utopian homelands and claustrophobic life in exile. In this paper, I argue that the concept of 'accented cinema', taking cultural differences between host and home countries for granted, neglects the urban context in which migrants establish their projects. Abandoning the a priori categorization of migrant filmmakers as 'ethnic' or 'diasporic', I want to highlight the institutional context that shapes the production and consumption of ethnic films. Using the interactionist framework of the cultural economy of cities (Scott 2000, Zukin 1995) and migrant entrepreneurship (Rath & Kloosterman 2000), I will look at the production of ethnic films as resulting from the interplay between supply and demand. I claim that the ethnicity of migrant filmmakers is used as a brand to market their films as authentic. Local institutions and global cultural flows contribute to the construction of this authenticity. In order to demonstrate the impact of local institutions and global cultural flows, I will compare the position of the beur filmmakers in Paris with the position of Turkish-German filmmakers in Hamburg. This comparison aims to illuminate the differences in citizenship regimes between a centralized city with French assimilationist policies and a federal city with German multicultural policies. While France and Germany have established long traditions of national cinema, migrant filmmakers urge a rethinking of film as an expression of national identities and cultural diversity. Drawing on the recent literature on transnational cinema (Ezra & Rowden 2005, Higbee 2007), I argue that migrant filmmakers contribute to a postnational cinema in Europe (Danan 1996, Bergfelder 2005), using transnational modes of production targeting fragmented markets in global cities. Bibliography Bergfelder, T. (2005). National, Transnational, or Suprannational Cinema? Rethinking European Film Studies, Media, Culture and Society 27(3),315-331. Danan, M. (1996). From a 'prenational' to a 'postnational' French cinema. Film History 8, 72-84. Ezra, E. and Rowden, T. (eds.) (2005). Transnational cinema: The Film Reader, London and New york: Routledge. Higbee, W. (2007), 'Beyond the (trans)national: towards a cinema of transvergence in post-colonial and diasporic francophone cinema(s)', Studies in French Cinema 7(2), 79-91. Naficy, H. (2001), An Accented Cinema: Exilic and Diasporic Filmmaking, Princeton, N. J. Rath, J. & Kloosterman, R. (2000), 'Outsiders' Business: A Critical Review of Research on Migrant Entrepreneurship, International Migration Review, 34: 657-81. Scott, A. (2000). The Cultural Economy of Cities: Essays on the Geography of Image-Producing

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## Negotiating (Diasporic) Identities: South Asians' pro/ consumption of TV dramas on the internet in Hong Kong

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Our present generation has seen an intensified 'transnationalization' of peoples and the media across geographical and cultural boundaries. While past research on audience interpretative practice has focused on the relationship between migrated/ diasporic identity and media consumption, the advance in media technology and complication of audience activities are bound to produce diverse possible subjectivities. This paper seeks to interrogate how diasporic subjects construct their fluid/ diverse 'identity(ies)' through the consumption of local and globalized TV dramas both on the TV set and more so on the internet. It first examines how diasporic south Asian communities have been forced to consume Hong Kong TV dramas during their childhood, but have been opened to the world of TV dramas on the internet. It then discusses how these ethnic minorities resort to watching their home (Indian/ Pakistan/ Nepali) and global TV dramas on the internet. The paper hopes to shed light on as 'prosumers' may assert 'creative belongingness' and virtual global citizenship to compensate for the deterritorialized sense of home.

## Logging into Diaspora – Online Identity Narratives among Romanians in Ireland

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Focusing on identity as a dynamic process, this paper looks at the way members of Romanian community in Ireland narrate and perform their ethnic identities in the virtual space. While the concept of 'identity' has been strongly criticised for being marked by essentialist connotations, this paper embarks on a study of identification, as an on-going process of understanding themselves and being defined by others, a study of the continuously flowing boundaries between 'Us' and 'Them'. It is at the boundaries that symbolic space is negotiated and identities are fiercely debated, constructed and re-constructed. Some of the existing studies confirm that the Internet undeniably meets the very basic informational and communication needs of an ethnic community, thus being an intrinsic part of many of the diasporic communities. The study presented here aimed to reach further and explore the complex meaning and the role of virtual space in the process of articulation of diasporic narratives of identity. This ethnographic study focuses on the Online Discussion Forum of the Romanian Community (Ireland): www.romaniancommunity.net. The forum was chosen mainly because it constitutes a lively debate arena; it is the pulsating heart that keeps the community alive. The study presents an analysis of data collected over a six-year (2004-2010) period in the forum archives. Having access to such a valuable resource allowed a visualisation of the shifts in community's identification patterns over time, thus illustrating the dynamic character of diasporic identity. Interesting findings emerge in relation to the many aspects of the 'Us' vs. 'Them' dichotomy, as Romanians in Ireland build their identification narratives in relation to being European, or Irish, diasporic etc. The exploration of such a wide spectrum of identification possibilities has certainly been an interesting and equally challenging task.

## Online Nationalism

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Since 1948, hundreds of thousands of Palestinian refugees have been living in Lebanon. For the great majority, this is the only home they have known. In fact, the young adult Palestinian refugees in Lebanon today are the second generation born and raised in exile. For this population, an understanding and knowledge of their

ancestral homeland, Palestine, has only been available through second-hand accounts, whether orally communicated or mediated constructions and representations. Considering diaspora as a type of displacement that challenges how we think about place, culture and identity, this paper examines Internet use by young adult Palestinian refugees, and its impact on distributing a means of nationalist understanding among the youth. Based on ethnographic research, I compare Internet use by refugees living in refugee campus in Beirut with those refugees living among the population at large, in an attempt to assess and understand whether both groups' virtual practices animate long-distance feelings of nationalism. For example, because there are a limited number of Internet cafés in the camps, and very few families have computers at home, refugees in the camps have limited access to the Internet. However, for the few hours maximum per week that most refugees in the camps manage to be online (versus at least one to two hours daily for those outside the camps), their national political identity tends to influence most facets of their online interactions. For those outside the camps – where national identity is generally more destabilized – online interactions were more random and generally non-nationalist. I also consider whether and how Palestinian sites and landscapes that have become available to the youth in the form of virtual images play a role in reconnecting either or both groups to Palestinian territories, and/or reinforcing their inherited ties to specific spaces and places. Do these digital images available on the Internet play a role in reminding refugees of what they no longer have? How do these impact the young adults' imaginations of Palestine?

### From motherland strategies of representation to the feelings of belonging in young Portuguese of France

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On June 10th 1992, Portugal creates satellite channel RTP Internacional (RTPi). According to Minister A. Marques Mendes, one of the mentors of the project, "RTPi is the conquest of the Portuguese Nation-State. Portugal is not only a territory. It's a nation with millions of Portuguese who live and work outside Portugal. RTPi translates that reality in the audiovisual. In every corner of the world where a Portuguese is, we feel, we leave and we assert Portugal. RTPi reveals this true-life of the Portuguese mind". For the successive Portuguese governments, this media is an instrument to revive the feeling of having an identity and of a belonging to a common history. This political will to embody the imagined community of the Portuguese-speaking world finds roots in a secular transnational rhetoric. This channel contributed well and truly to the reconfiguration of the Lusitanian imaginary within the emigrated communities. This paper has set as a target to understand some identity issues at stake in the reception of RTPi at the same time in the Portuguese public sphere and by the second generation of Portuguese inhabitants in France. Faced to allocations by the country of origin and the host country, the experience of migration gives rise to various kinds of symbolic and media inscription. Interlinked into one another, these propositions of meaning, these invitations to share imaginary social worlds are shaping different conceptual figures of the audience as well as the attendant sets of language. Whichever sociocultural status they have, the television viewers are more or less conscious of this. They have learned to compromise with the intertwining of territories and the instability of contexts. Our research intends to link together the microsociological level of the reception and the broader issue of audiences and their belonging, the media universe and the social world, the everyday practices and the collective imagination, the private sphere and the public one. Through an interactive approach, taking into account the analysis of the media, other cultural experiences and political representations, what is at stake is to break with a media-centred position in aid of an understanding analysis of sociohistorical contexts of the movement of social meaning as well as the everyday practices of the people involved. This course will lead us, in turn, to come across representations associated to Portuguese national identity, the French history of immigration, the analysis of the RTPi's discourse, the practices of weblogging and the observation of family dynamics and life stories marking the experience of twenty young Portuguese of the second generation.

## Latin American Diaspora and the Media: a Comparative Study of Ethnic Media in Los Angeles and Madrid

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This paper presents recent findings of a work in progress. The research is a comparative study on ethnic media in «global cities» (Sassen, 2001): Los Angeles, Madrid and London. In this essay we present part of the investigation centered in the comparative analysis of Latino media in Madrid and Los Angeles. In Madrid runs no much more than seventeen years of history of ethnic media. In this short but intense period of time there have been numerous and often irregular attempts of founding new media venues addressed to immigrants. More than thirty newspapers, fifty magazines, and fourteen radio stations became the main source of information about issues related to settlement patterns. In Los Angeles, New California Media is part of New America Media, an association of over 700 broadcast and online ethnic media organizations founded in 1996. In both «global cities» ethnic media intervene as spaces for social representation, making special emphasis on the processes of integration and success of the migratory movements. They are also sources of information about the originating countries, thus establishing a structure for the generation of new complex and virtual identities, result of the globalization and the participation of new technologies in the communication flows, specially the ones related to television broadcasted programs and Internet web pages produced locally and abroad. This paper draws on findings from the author's recent published book titled "Espacios mediáticos de la inmigración en Madrid" (Retis, 2009) and on the comparison with the context of Los Angeles. Based in content analysis, in depth interviews and observatory participation, this comparative study pursues to demonstrate current tendencies in production, circulation and consumption of Latino media in transnational contexts.

## Digital media, migration, generation and globalization: Comparing the life histories of digital media use by immigrant and non- immigrant groups in Portugal and the USA

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by Drs. Joseph Straubhaar and American Rodriguez, University of Texas, Austin, and Viviana Rojas, University of Texas, San Antonio; Jeremiah Spence, editor of Journal of Virtual Worlds Research. All over the world, as contemporary societies gain access to the Internet and new mobile media, there are issues regarding the digital divide between youngsters and older generations, between genders, between different language and cultural groups, between established citizens and new immigrants. This poses barriers for a society like the U.S., which has many but not all groups actively participating, and for a society like Portugal, which lags other European countries in digital media use, but wants to push forward. This study builds on previous research by researchers in Portugal who have been working on generational differences in digital media use as part of the EU Kids Online study (Hasebrink, U., S. Livingstone, et al., 2007) and on work on migration by Isabel Ferin (2009). It also builds on research about ethnic, migrant and generational differences in digital media use in the USA, particularly Texas by Straubhaar, Rojas, Spence, et al (2005; forthcoming). This panel is based on a research project comparing families in several cities in Portugal with families in Austin, Texas. The researchers did intensive interviews about both life history patterns and new media use with multiple generations of several kinds of families. The primary issues examined were: How much difference is there between generations (older, middle aged, young) in how they use the new digital media? Are these generational differences reduced or increased among different groups, such as recent migrants, ethnic minorities, and lower social class groups? These questions present some key issues that have somewhat different contexts and dimensions in the USA and Portugal, due to cultural, ethnic and educational differences, but they permit extremely interesting comparisons in how the two societies approach overall digital inclusion issues, like generational differences and also more specific ones, like how digital exclusion and inclusion affects migrants to the two societies. For example, in the United States, some parts of society are highly involved in digital media but others, such as minorities, rural areas, and immigrants are still substantially excluded, in terms of access. There and in Portugal, cultural and educational differences, as well as new media literacy skills, with major differences also between younger ages, seen by some as digital natives, and many adults. This paper will reflect new research based in in-depth interviews done in both the

United States and Portugal. The paper will go over this new research in light on the questions raised above, following the results of the qualitative interviews, in a study funded by the FCT of Portugal and the University of Texas. Bibliography Cohoon, J & Aspray, W. (2006) Women and Information Technology: Research on Underrepresentation. MIT Press. Cunha, Isabel Ferin (2009) Imigração, diversidade étnica, linguística, religiosa e cultural na Imprensa e na Televisão: 2008, Lisboa, ERC/OI/ACIDI http://www.erc.pt/ Hasebrink, U., S. Livingstone, et al. (2007). Comparing Children's Online Activities and Risks across Europe. A Preliminary Report Comparing Findings for Poland, Portugal and UK. London, London School of Education, Project EU Kids Online. (available at www.eukidsonline.net) Straubhaar, J., Viviana Rojas (UT/San Antonio), Martha Fuentes-Bautista and Juan Pinon. Still Divided: Ethnicity, Generation, Cultural Capital and New Technologies. In O. Jambeiro and J. Straubhaar, eds. Políticas de informação e comunicação, jornalismo e inclusão digital: O Local e o Global em Austin e Salvador (Information and communication policy, journalism and digital inclusion: The local and global in Austin and Salvador). Federal University of Bahia Press: 2005. Straubhaar, Spence, et al. (Forthcoming). The Persistence of inequity in the Technopolis: Austin, Texas. University of Texas Press.