



Diaspora and Media Working Group  
Abstracts accepted for presentation at IAMCR 2015 in Montreal, Canada

**Id:** 9404

**Title:** Hegemony and the Diaspora Refrain: Cultural Preponderance of Films over the Indian Diaspora in Canada and the US

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**Abstract:** This paper focuses on the cultural hegemony of films with themes related to Indians settled in Canada and US. The proliferating Bollywood industry in India happens to be a transnational circuit of cultural representations in the context of India, the US and Canada. Bollywood (popular name for the Indian Hindi film industry) is always seen as an associating point for Indians with 'home' and this true not only for Indo-Canadians and Indo-Americans but also for the Indian Diasporas settled in other parts of the world. The Gramscian concept of hegemony is particularly appropriate in the context of an increasing number of Indian directors and producers reaching out to Canada and the US to shoot their films. This major development will be analysed in this paper through the inputs of critics and researchers who have penned their observations on the matter. Several directors have set their films in Canada and US. Deepa Mehta's film Bollywood/Hollywood, for instance has Canada as the background and the protagonist is a dot-com millionaire. The film captures the pulse of the times with the protagonist assuming a profession that is popular in India for its income-generating capacity 'the field of software'. The theme is contemporary. Deepa Mehta's another movie called Sam and Me is also set in Canada and contains cross cultural themes. Karan Johar's movies have the protagonists living in India and dreaming of returning 'home'. The choice of Canada or US as a backdrop to Indian stories is not purely because of the autonomy that exists for the production of movies but also because of the presence of the Indian Diaspora. A movie that was produced in the year 2011 was Breakaway which was also dubbed in Hindi and was called Speedy Singhs. The film was shot in Canada and reflected the Indo-Canadian community adapting into the country. Bollywood, is a huge business and movies that carry images of Diaspora life and the Indian experience are so immensely popular that the subject of diaspora exhortation is extremely popular with directors and story writers. In such an environment, we find that the subjects that the films depict invariably exert preponderant influence over the Indian masses. The hegemonic power of Indian culture encapsulated in films and the fact that it is saleable and palatable to the Indian diaspora is undeniable and this paper shall deal with issues of power that it wields over diaspora.

**Id:** 9545

**Title:** 'Marriage migrant women, media representations, and intercultural conflicts: A Semiotic and discourse analysis on televised coverage of marriage migrant women in Korea'

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**Abstract:** The purpose of this study was to investigate media representations for marriage migrant women and their intercultural conflicts regarding gender, ethnicity, race, culture, nation, etc. Since 1990s, Southeast Asian women began to migrate to Korea, as they got married and became spouses for Korean husbands. Afterwards many women from other countries like Russia, Uzbekistan, Kazakhstan, etc. joined such diasporic movement into Korea. As the number of such marriage migrant women was increased, they had to encounter serious struggles and conflicts with their Korean families. The author mainly concerned televised news coverage from 1990 to 2014 to figure out its representations, and their ethnic and national implications. He selected three TV stations ' KBS-1 TV, MBC TV and SBS TV ' as main research objects, and collected televised new items from Jan. 1, 1990 to Dec. 2014. He divided such news items into linguistic representations and image ones, and analyzed them by semiotic research methods and discourse analyses.As a result of this study, it was firstly found that there were many negative images and stereotypes about marriage migrant women in televised news representations. They were depicted as 'poor-country wives', 'less educated people', 'black skinned people', 'low cultured women', 'laborer in farm or countryside', 'etc. Secondly, they were normally treated as low level of labor class because they got married with Korean farmers or laborers in the countryside. Thirdly, they have gotten many serious troubles such as 'sexual assault', 'sexual violence', 'physical violence', 'ignorance', 'disregard' in their families, especially, by their husbands and mothers-in-law. Fourthly, even though they natured babies and spent their whole of time at hard works in their households, they were not accepted as 'their family' by Korean relatives. They were just treated as 'others' or 'outsider' for Korean families because they looked differently from

normal Koreans in terms of ethnicity, race, skin-color, nationality and culture. Fifthly, the Korean TV tended to produce many discourses such as 'multiculturalism', 'poverty', 'improper phenomenon for marriage', 'international marriage', 'international marriage market', 'inappropriate treatment by Korean family', 'diaspora movement by marriage migrant women', 'human right', etc. Sixthly, the Korean media tended to represent negative images more than positive ones so that it could build sorts of biased stereotypes about them. Seventhly, the Korean TV tended to produce a kind of dichotomous structure between marriage migrant women and Korean families such as 'them vs, us', 'poor vs. rich', 'low educated vs. high educated', 'minority vs. majority', 'black skin-color vs. natural skin-color', 'multi-cultured people vs. mono-cultured people', etc. In short, through such representations, It could create radical divides likewise 'racial divide', 'ethnic divide', 'national divide', 'social capital divide', 'class capital divide', 'cultural life divide', etc.

**Id:** 9631

**Title:** Digitally mediated social interaction: a new approach to identity formation of Chinese diaspora in Australia

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**Abstract:** This study proposes a new approach of digitally mediated social interaction to explore how the Chinese diaspora in Australia use digital media to establish their transnational and ubiquitous social connections, and hence form their cultural identity. Conventionally, this issue is discussed through the perspectives of anthropology and history. But media technologies are becoming an important role in the process of collective identity formation. There are many evidences underlying this, such as the impact of print media on the New World's independence movements, and the cases of Chinese-language media serving the overseas Chinese communities worldwide. Facilitated by the publishing enterprises across Europe and the Americas, vernacular print media in the eighteenth century contributed to construct news collective identities in the New World. As to the case of Chinese language media and the Chinese diaspora, the Chinese-language media also function to negotiate the tensions among divergent views and interests within the Chinese communities and unify the ethnic groups. However, the mass media technologies are increasing global media homogeneity by means of comprehensive global distribution networks. Accordingly, the homogeneous media consumption becomes less convincing in explaining the diverse patterns of identity formation worldwide. In the current media landscape, media is functioning not only as information channels but also a precondition of social interactions. Media is also the practice and domains of users' behaviours. Along with the prevalence of various digital media technologies, such as social network sites and social apps for smartphones, the Chinese diaspora can maintain closer social and cultural connections with their peers in home country than before. These new media technologies are changing the pattern of diaspora's social interaction, and hence the process of their identity formation. In this sense, a new approach of digitally mediated social interaction can explain the impacts of new media on diasporic identity formation in a better way.

**Id:** 9774

**Title:** 'Chinese diasporas', 'Malaysian' or 'Malaysian Chinese': The construction of diasporic identities in Malaysian local Chinese international television news programs

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**Abstract:** Diasporic identities' making through diasporic media has long been one of the most important research frontiers. However, the research concentrating on Southeastern Asian regions and Chinese diasporas there is currently very limited. This paper, with a focus on international news programs from Malaysian Chinese television channels, studies the diasporic identities construction reflected in the programs. Aiming to break through functionalism as the predominant paradigm in recent ethnic/diasporic media researches, this paper tries to reveal how Malaysian Chinese and their media productions are connected with Chinese diasporas worldwide, especially with those in Greater China Region, in the theoretical context of cultural study. It also tries to unravel the complex interplay among global (Chinese diasporas), national (Malaysian) and ethnic (Malaysian Chinese) three territorial and cultural groups, concentrating on their ideological conflicts and identity hybridities represented through local-made Malaysian Chinese international television news. With the declining influence of public television, Malaysian Chinese television market has shown a prosperous situation led by private channels, which play an important role in the social integration of the country. At present, Malaysian local Chinese TV channels are seeking the middle path to balance the political pressure with market pressure, national interests with ethnic minority interests in the complex political and cultural environment'. By content analysis and textual analysis on 1-year Malaysian Chinese TV news programs, this paper contends: Malaysian Chinese international TV news programs construct Malaysian Chinese's diasporic identity by emphasizing Chinese diasporas' 'global' and 'transnational' nature with multi-layered cultural genes, which is a useful strategy to avoid the authoritative censorship in Malaysia - a country with significant national antagonism. Specifically, the local made Chinese international TV news programs in Malaysia aim to construct an identity that reduces 'nation-ethnicity' confrontation via a global concept. Without a focus on the confrontation or cultural intimacy between the Malaysian nation and Chinese ethnic group, the content of the news programs touches upon a mixed variety of essential issues related to the culture and fate of Chinese people worldwide from a global vision. In the meantime, the news programs highlight the leading role Malaysian Chinese play in inheriting and promoting Chinese

culture around the world. With such a global vision, both Malaysia as a state, and Malaysian Chinese as an ethnicity, have fit into a discourse system featuring coexistence and reciprocity. At the same time, they both resist the Malaysia's predominant national ideology constructed by mainstream TV news programs. Domesticating international news from cultural homeland - taking the Malaysian Chinese TV news about Hongkong's free television licence dispute in 2013 as an example - especially plays an important role in Chinese diasporas' participation in domestic public affairs and in their championing the right of Chinese diasporas and diasporic media to voice opinions and show their multi-layered diasporic identities in a sensitive social environment.

**Id:** 9787

**Title:** PANEL "No country for foreign workers: the Royal Bank of Canada case - an analysis of media discursive construction"s

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**Abstract:** In April 2013, Dave Moreau, an employee recently terminated from the Royal Bank of Canada (RBC) blew the whistle: his former employer replaced Canadian staff with temporary foreign workers. 'I am wondering how they got their visas ('). The new people are in our offices and we are training them to do our jobs. That adds insult to injury', Moreau said, quoted by CBC, the Canadian Broadcasting Corporation (April 6th 2013). Although the RBC was not the only company to replace Canadian employees by foreign workers, its case received considerably more media attention than others, thanks to a Facebook campaign initiated by Moreau and his colleagues affected by job restructuring, Boycott Royal Bank of Canada. My paper will interrogate the media discourse on temporary foreign workers (TFWs) from Canada, inasmuch as the practice of companies' bringing in foreign workers continued after the 'RBC case', albeit in a more covert fashion. Applying critical discourse analysis to articles published by some of the most important English-language publications in Canada, including Globe & Mail, Toronto Star, National Post, on the webpage of CBC (Canadian Broadcasting Corporation), I will explore how are foreign workers from the corporate sector rendered in the media since the 'RBC case', with a focus on the Toronto/ GTA area. I wish to investigate the discursive structures produced by media, seeking to ascertain whether media produce and reproduce a set of stereotypical representations of TFWs and contribute thus to 'othering' them. Readers' comments are most often hostile 'or outward aggressive- toward TFWs, who are regarded as a threat to the already strained Canadian labour market. The public perception seems to absolve the government from its responsibility to create the favourable premises for the development of new jobs, while positioning TFWs as 'job snatchers'. My paper will examine whether media discourse has any role in this 'justification of inequality' (van Dijk 1993, 263), looking at the same time whether TFWs are rendered in a different ' more unfavourable- light than immigrants (permanent residents or citizens of Canada). Though the topic of media stereotyping ethnic minorities and immigrants has been over-heatedly debated by academia and civic organizations, the TFWs have been somewhat left out of the picture.



**Id:** 9866

**Title:** Diasporas or transnationals' Zimbabwean migrants in South Africa negotiating multiple identities

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**Abstract:** Joanah Gadzikwa Monash South Africa Email: joanah.gadzikwa@monash.edu or gadzikwaj@yahoo.co.uk Mobile Number: +27 76 521 8248 Title: Diasporas or transnationals' Zimbabwean migrants in South Africa negotiating multiple identities Millions of Zimbabweans residing in South Africa have been described as a newly emerging diaspora. There has been great concern over the increasing number of Zimbabwean migrants in South Africa. The issue of how migrants are assimilated or incorporated into the host countries is the core of how individual migrants view themselves and how their identities are shaped. Many Zimbabweans, who migrated to South Africa for various reasons, following the 2000 economic downturn, are constantly involved in negotiating new spaces that in turn shape both their individual and cultural identities. There is a growing body of scholarship on the concepts of Diasporas and transnationalism of the many displaced Zimbabwean migrants scattered across the globe. However, real discussions about the formation of Zimbabweans diaspora formations are created and gather momentum through the media. The South African media has always been awash with news about xenophobic attacks of foreign nationals. What is represented through the media has a bearing on migrants' affiliation Diasporas or transnational identities. Drawing on the views from extant literature and in-depth textual analysis of selected media texts, this paper seeks to explore the connections between media representations and diaspora affiliations. When migrants arrive into their host countries, they turn to the media in its various forms for information that will help them understand their new environment. The information that migrants glean from the media is also central to the decisions that they take, whether to settle permanently, which city to live in and which part of the city to consider for accommodation. Information coming through the media is also important for migrants especially when it relates to their home countries or when it is reporting on the plight of fellow Zimbabweans in the country. Zimbabweans in South Africa make headline news for a vast array of reasons (Raftopoulos, 2008). An understanding of what Zimbabweans in South Africa make news headlines for, will present an interesting starting point to the exploration of diasporas or transnational identity creations among these migrants. The paper contributes to the body of knowledge about a fledgling diaspora in a specified context.

**Id:** 9889

**Title:** Diaspora and the Media Working Group - Images de l'immigré chinois vues des journaux télévisés en France : entre visibilité et invisibilité

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**Abstract:** Au cœur de l'été 2012, l'hebdomadaire Le Point publie dans ses colonnes un article intitulé L'intrigante réussite des Chinois de France qui enchaîne les clichés sur une minorité au mieux décrite comme discrète et travailleuse, au pire dépeinte comme complice de l'insécurité, hors du système et gangrené par la mafia et la prostitution. Sans surprise, la publication de cet article a suscité une émotion considérable au sein de la minorité chinoise qui compte aujourd'hui environ 500 000 membres en France. Comment faire pour comprendre l'évolution des images présentées par les médias français lorsqu'ils couvrent les immigrés chinois ? Comment les médias contribuent-ils à façonner cette image ? Quelles sont leurs origines et les conséquences ? Pour répondre à ces questions, j'ai concentré ma recherche sur le média d'information le plus suivi : le journal télévisé, pour mettre en lumière en panorama un regard porté sur les immigrés chinois par les journaux télévisés français. Avec l'aide de l'INA de Rennes, j'ai pu d'abord élaborer un corpus de reportages concernant les immigrés chinois en France diffusés les journaux télévisés des six chaînes sélectionnées : TF1, France 2, France3, ARTE, M 6 et Canal+. Ensuite, j'ai entamé une recherche et des analyses quantitative et qualitative des reportages autour de deux concepts théoriques : visibilité et invisibilité. Cette recherche empirique et théorique nous a montré, d'une part, que les immigrés chinois étaient visibles dans les journaux télévisés en France avec une image plutôt exotique à l'occasion du Nouvel an chinois ou une image plutôt sombre dans les faits divers ; d'autre part, que les immigrés chinois étaient invisibles dans les journaux télévisés en France puisque pendant plusieurs années les journaux télévisés (TF1, France2 et France3) n'ont traité aucun sujet sur les immigrés chinois et en terme de la diversité à la télévision, la présence des journalistes d'origine eurasiennne dans le paysage audiovisuel en France est presque à néant. Le résultat de cette analyse pourrait nous conduire à une réflexion sur le rôle de médiation que joue le journal, sur les images des immigrés chinois qu'il véhicule, et sur la diversité sociale aux médias mais aussi sur ses conséquences de fonctionnement d'une société démocratique. Références bibliographiques :BOURDIEU Pierre. Sur la télévision. Paris : Raison d'agir, 1996.BOYER Henri (dir.), Stéréotypage, stéréotypés - Fonctionnements ordinaires et mises en scène, Harmattan, 2007LOCHARD Guy, L'information télévisée - Mutations professionnelles et enjeux citoyens, Paris, CLEMI/ INA/Vuibert, 2005MATTELART, Tristan (dir.), Médias, migrations et cultures transnationales, Bruxelles, De Boeck/Ina, coll. Médias Recherches, 2007MILLS-AFFIF Édouard, Filmer les immigrés - Les représentations audiovisuelles de l'immigration à la télévision française de 1960 à 1986,

De Boeck/Ina, 2004  
Nathalie HEINICH, De la visibilité : excellence et singularité en régime médiatique, Gallimard, 2012

**Id:** 10037

**Title:** 'Who Will Stop the Tide of these Desperate People" ' The Attribution of Responsibility in European News Coverage of Key Events Regarding Immigration Policy Issues

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**Abstract:** The current political situation in countries such as Eritrea or the Syrian Arabic Republic has led to an increasing number of refugees in European countries within the last years (UNHCR 2012). Involved (European) countries are thus faced with immense political and social challenges. Those challenges are being amplified by key events such as the boat catastrophe in October of 2013 when a boat containing Eritrean migrants capsized and sank in the middle of the Mediterranean, leaving more than 360 people dead. Those recurring key events influence the news coverage of immigration policy issues that is often morally charged. The media's portrayal of immigration policy issues in Europe not only covers possible causes but also reflects and discusses responsibility and the attribution thereof. The process of responsibility attribution is highly relevant on a political scale: the responsibility that is attributed to different actors inside the political as well as societal subsystem can potentially lead to immigration policy changes (Gerhards et al. 2007: 105ff.). This indicates the powerful position of media. So far the process of responsibility attribution has been largely ignored by communication science: solely framing studies differentiate between episodic and thematic frames that attribute responsibility for societal problems to individual or collective actors (Iyengar 1991). Additionally, actors can either be identified as responsible for the cause of a societal problem or responsibility can be attributed to them for solving named problems (Peters/Heinrichs 2005: 286ff.). The aim of this paper is therefore to provide empirical data on the process of responsibility attribution in media in respect to a selected key event in European immigration policy making. We examine the attribution of responsibility in the news coverage of a key event and analyze (1) sender as well as addressee of responsibility, (2) thematic context of responsibility attribution and (3) type of responsibility attribution (episodic, thematic, causative or solving). The study presents a quantitative content analysis of news paper coverage of five European countries (France, Germany, Italy, Spain, UK) for a period of a year starting from the key event, the sinking

of a boat containing migrants in the Mediterranean on October 3rd 2013 (n=687 articles). The results of this study show that individual and institutional actors can be identified as the main type of sender of responsibility attribution and that they primarily address the European Union as a whole. Further, there exists only a slim range of thematic contexts in which responsibility is attributed in the analyzed articles: either in factual reporting of the key event, in political debates in regard to the asylum procedures following those events or in comments from religious leaders (such as the Pope). Overall, no matter the type of responsibility attribution, mostly unspecific attributions can be identified. Thus, full individual and/or collective assumption of responsibility in the European immigration policy making is not visible in news coverage of the issue.

**Id:** 10080

**Title:** Jeunes issus de l'immigration maghrébine en France et au Canada : Médias du bled, entre curiosité et désamour

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**Abstract:** Grâce aux importants développements technologiques accomplis dans le domaine des infrastructures de diffusion directe par satellite ainsi qu'à l'avènement d'Internet, de plus en plus de populations issues de l'immigration ont accès aux médias des pays d'origine. La multiplication des chaînes par satellite, l'explosion d'Internet ont permis aux immigrés de garder un œil sur ce qui se passe au sein du pays d'origine et, plus que cela, d'apaiser leur nostalgie. De nombreuses études se sont intéressées à la réception des médias transnationaux en situation migratoire. Plus rares sont celles qui se sont spécifiquement questionnées sur la relation qu'entretiennent les jeunes générations avec les programmes télévisés, les émissions de radios provenant du pays de leurs parents. Souvent perçus par ces jeunes comme totalement étrangers à leur univers, ces médias suscitent bien souvent un sentiment de rejet. Nous avons tenu à comprendre pourquoi ces médias "c'est pas [leur] truc". Cela s'expliquerait-il par le fait que certains enfants d'immigrés ne maîtrisent pas ou insuffisamment les langues d'émission de ces médias? Ou bien, par le fait de différences géoculturelles? Aussi, si certains ont de l'aversion pour les programmes en arabe, d'autres en consomment fréquemment et invoquent même leur "double culture" ou encore leur "double appartenance". Quelles frontières dessinent-ils entre les chaînes du pays d'origine des parents et les chaînes françaises ou canadiennes? Qu'est-ce qui pousse ces jeunes, nés en France ou au Canada, à consommer des programmes en arabe ou en berbère? Quels sont ces programmes qu'ils suivent sur 2M ou Canal Algérie? Autant de questions qui ont suscité notre intérêt et auxquelles nous avons tenté de répondre. Pour ce faire, nous avons mené deux études auprès d'une trentaine de jeunes issus de l'immigration maghrébine, âgés de 15 à 25 ans, installés à Montréal et en Île-de-France. La composition de notre échantillon a aussi pris en considération les clivages nationaux (Algérie, Maroc, Tunisie), linguistiques (français, arabe, berbère, anglais) et de genre (hommes, femmes). Ceci afin de cerner l'hétérogénéité des pratiques médiatiques de ces jeunes générations au sein de ces deux pays d'immigration que sont la France et le Canada. Bibliographie Aoudia, Karima, « Réception par satellite et Internet des médias arabes transnationaux : Intégration et transformations identitaires d'immigrants maghrébins à Montréal », Thèse de Doctorat, Université du Québec à Montréal, Décembre 2009. Accessible à

2015.Aoudia, K., Mattelart, T. et Settoul, E., « Les Usages des technologies de communication par les populations issues de l'immigration : du transnational au local », dans Mattelart, Tristan (dir.), Médias et migrations dans l'espace euro-méditerranéen, Paris, Éd. Mare & Martin, Collection MediaCritic, janvier 2015.

**Id:** 10194

**Title:** Media(ed) stories: (auto)biographic narratives of migration and social memory

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**Abstract:** The recent explosion of the social media, the intensification and diversification of migration flows, and the increasing interconnectivity and hybridity of the world have increased significantly the opportunities for intercultural contact and dialogue. However, the intensification of globalization processes goes along with the maintenance of old divides and gaps, which keep on shaping people lives, sometimes in subtle but very powerful ways. In this paper I analyze the identity narratives of people from eight Portuguese-speaking countries - Angola, Brazil, Cape Verde, East Timor, Guinea-Bissau, Mozambique, Portugal and São Tomé e Príncipe - who have experienced voluntary or forced migration. Through the autobiographical interviews, I examine the role of social media and daily interpersonal communication in the definitions of identity categories (such as ethnic, national, supranational) that are important in the migrants' narrative accounts and how they are related with the media(ed) representations about national history and world history. A particular attention is given to the uses of the new media in the daily life of these migrants and how these uses allow them to stay in touch with the country of origin and shape the processes of integration in the host country. The ambiguities and contradictions of the identity narration, which illustrate the complex matrix of social cognition and emotions that encompass identity (re)construction in a migration context are discussed.



**Id:** 10420

**Title:** Reconfiguration of cultural and diasporic identities in the Indian diasporic and independent cinemas

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**Abstract:** Indian cinema, among other media, has played an important role in shaping the political and cultural identity of India as a modern nation-state, and has also later contributed to 'the formation of South Asian diasporic cultures' (Desai, 2004). As it portrays the socio-cultural problematics of its time, cinema is an interesting object to study the processes at work in contemporary identity constructions in a globalized world. Bollywood has often been studied to understand the structural changes taking place in the country - its relation to the national imagination and its engagement with the global. And the Indian diaspora has been a privileged framework for exploring the transformation of the social experience of cultural belonging and national identity. Thus, this paper will be concerned 'with the complex and contradictory nature of cultural identities and with the role of communications technologies in the reconfiguration of contemporary cultural (and often diasporic) identities' (Morley & Robins, 2002). In a semio-pragmatic analysis, I aim to demonstrate the similarities between an Indian diasporic cinema and an Indian independent cinema as they both offer a decentering approach of Indian cultural identity.

This paper will draw on recent research studies of the diasporic agenda in which different scholars (Portes et al., 1999; Ong, 1999; Basch et al., 2005) 'want to consider new practices that seem to open up alternative, and potentially more productive, dimensions of migrant experience' (Aksoy & Robins, 2003). Taking some distance with previous inquiries in which migration and diaspora were studied through the 'theme of separation and distance', they explore how 'migrants are now routinely able to establish transnational communities that exist across two, or more, cultural spaces' (Aksoy & Robins, 2003). Falling within this particular perspective, I will try to bring into light the fact that these transnational reconfigurations are not exclusive to diasporic communities as Indian people also negotiate their identities through different cultural spaces. It is certainly related to the colonial past of India, but also to its specific nature as a nation fundamentally heterogeneous and multicultural. In this context, the transnationalization of the media play a role in the deterritorialization and reterritorialization of contemporary Indian identities. This paper will examine how the Indian diasporic and independent cinemas reflect the reconfigurations of these diasporic and flexible identities. Both of these cinemas can be defined as a cultural resistance to the pan-Indian imagination of a hegemonic cinema. I will first seek to outline some of the principal characteristics of the representation of Indianness in Bollywood films, to then understand the distinctive nature of alternative and diasporic imaginations. Based upon the study of four recent films

(Heaven on Earth, Deepa Mehta, 2008; I Am, Onir, 2010; Ship of Theseus, Anand Gandhi, 2012; The World Before Her, Nisha Pahuja, 2012), I will thus analyze how these diasporic and independent cinemas mirror the changes of 'the structures of feeling of local, national, diasporic and transnational belonging' (Dudrah et al., 2012), and finally emphasize their role as agents of a cultural demythologization (Aksoy and Robins, 2003).

**Id:** 10470

**Title:** Finding a Voice ' Nollywood inspired Film Filmmaking Practices in Switzerland

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**Abstract:** Under the name Nollywood a unique video film industry has developed in Nigeria in the last few decades, which now forms one of the world's biggest entertainment industries. With its focus on stories reflecting 'the values, desires and fears' (Haynes 2007: 133) of African viewers and its particular way of production, Nollywood brings 'lived practices and its representation together in ways that make the films deeply accessible and entirely familiar to their audience' (Marston et al. 2007: 57). In doing so, Nollywood shows its spectators new postcolonial forms of performative self-expression and becomes a point of reference for a wide range of people. However, Nollywood not only excites a large number of viewers inside and outside Nigeria, it also inspires some of them to become active themselves and make their own films. This effect of Nigerian filmmaking can be found in many parts of sub-Saharan Africa as well as in African diasporas all over the world ' including Switzerland (Mooser 2011: 63'66). As a source of inspiration, Nollywood and its unconventional ways of filmmaking offer African migrants a benchmark that meets their wish to express themselves as minority group in a foreign country. As Appadurai (1996: 53), Ginsburg (2003: 78) and Marks (2000: 21) assume, filmmakers with a migratory background have a specific need to express themselves through media. As minority group members in their country of residence they not only wish to reflect upon their situation within the diaspora and illustrate their everyday struggles as foreigners, but to also express their own views and ideas in order to challenge dominant public opinion (Ginsburg 2003: 78). They attempt to 'talk back to the structures of power' (2003: 78) they live in. In this process, their audio-visual works become a means of response and 'an answering echo to a previous presentation or representation' (Mitchell 1994: 421). The American art historian Mitchell, therefore, suggests interpreting representation as 'the relay mechanism in exchange of power, value, and publicity' (1994: 420). This desire of interacting with the local public has also been expressed during a film project of African, mainly Nigerian, first-generation migrants in Switzerland I am currently partnering in. Several cast and crew members have expressed feelings of being under-represented, even misrepresented, in the dominant Swiss media discourse. In order to create a form of exchange and give themselves a voice, they consequently produce a Nollywood inspired film and wish to present it to the society they live in. My partnership in this on-going film production (which forms the foundation of my PhD field study) allows me to observe and experience this process. By employing qualitative media anthropological methods and in particular Performance Ethnography, I seek to find out more about the ways African migrants represent themselves as a community through audio-visual media and the effect the transnational use of Nollywood

has on their form of selfrepresentations as well as the ways they express themselves.

**Id:** 10471

**Title:** New Media and Canadian Muslim Diasporas: What are they telling us about their sense of community'

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**Abstract:** Studies show that the Internet serves as a venue for Muslims living in Muslim minority contexts to negotiate their ethno-cultural and ethno-religious values, their multiple and fluid identities, and their sense of belonging to a religious community no longer bound by traditional communities of proximity and to exchange views (Piela 2011). However, the Internet can foster individualization, lead to voicing alternative understandings of Islam (Linjakumpu 2011), viewed as fostering increased neglect of religious obligation or worse, loss of religious belief (Crul, Herring 2008; Jacobi, Yavuz 2008), and a de-legitimation of religious authority (Peter 2003). Yet, no data exists on the impacts of the Internet on Canadian Muslims (Ho, Lee, Hameed 2008) ' who remain a religious minority, whether they are first, 1.5 or second generation immigrants (or converts) ', but who use digital technology to entertain relations to their religious tradition and to other Muslims online, and where one finds increase diversity of 'imagined, mediated, and performed' forms of Islam (Sunier 2011; Helland 2008; Reimer 2008). This paper will present the preliminary findings (four cities) of a Canadian Social Sciences and Humanities Research Council (SSHRC) funded research project (2013-2017) on (French and English) Canadian Muslims online, the majority being Muslim immigrants of first, 1.5, or second generation. The project aims to explore how the Internet and New Media may, or may not, shape the views and experiences of Canadian Muslims' sense of community, identity, religious authority and diversity (both intra and interreligious). These four research areas have been identified as fruitful interrelated research areas that, within the multicultural Canadian landscape, may help us provide some answers to the following questions: What role does digital technology play in shaping Canadian Islam(s), and, at a time when going online and connecting new regional, national and global Muslim networks is so accessible, how are Canadian Muslims using the Internet and what are they accessing' We focus on community and the ability of new media platforms to foster re-affiliation with religious communities back home, new affiliations with local communities, or completely new local or transnational ties (Guyot 2006). But how do Canadian Muslims, as pressured minority groups that sometimes respond by closing themselves from dominant cultures (Croucher 2007), define community (Campbell 2010)' How do Canadian Muslim organizations and associations use the Internet as spiritual networks of relationships and practices, when the Internet provides organizational tools for communities to initiate social actions (Ben Moussa 2011), or to maintain local, national and international networks (Moghissi 2006; Hirji 2006)' What about their sense of (local, national, international) new 'imagined' and

virtual Muslim communities' The study of our preliminary qualitative data regarding the research area of community provides us with a few insights into how the Internet and digital technologies serve as a venue, for Muslims living in Muslim minority contexts, to negotiate their ethno-cultural and religious values and understanding of and sense of belonging to a host country and to ethno-religious communities no longer bound by their traditional communities of proximity.

**Id:** 10502

**Title:** A 'transnational moment': A case study of news and social media among Toronto's Pakistani diaspora

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**Abstract:** On Dec. 16, 2014, at least 141 people, mostly children, were killed in a Taliban attack on a school in Peshawar, Pakistan. Within hours, social media networks were flooded with news stories, retweets, videos and photos posted and shared by members of the Pakistani diaspora. This real-time connection with the homeland ' both real and imagined ' is at the centre of today's transnational networks and will only become more intense as communication technologies continue to evolve. Looking at the construction of transnational identities through source selection and sharing of news media among Toronto's Pakistani diaspora, I examine how processes of transnationalism and definitions of diaspora have been reshaped by increased social media penetration and increased access to diverse news sources among immigrants and subsequent generations in Canada, as well as within their family networks in Pakistan. Ethnic diasporas have been defined as 'the exemplary communities of the transitional moment' (Tölölyan 1991) and with almost half of its population defining themselves as immigrants ' with the largest groups from China and South Asia ' Toronto has been called a diaspora city (Ashutosh 2012). Using the research and analytics tool Sysomos, which offers access to social media conversations from blogs, social networks and micro-blogging services, and focusing on the 48-hour timeframe after the massacre occurred, I analyze posts from self-identified members of the Pakistani diaspora in the city to examine which sources (Canadian, Pakistani, international) were most frequently shared and retweeted as well as which types of media (news articles, columns, video, photos, interactive graphics) were the most popular. I am looking not only at the content of the information shared but its reach among fellow self-identified members of the diaspora and its connections to family and friends in Pakistan. The immediacy of social media gives diasporans a greater stake in news from their ancestral homeland and their selection of media sources from Canada and Pakistan, as well as their activities on information shared by networks in Pakistan, is an essential element in the construction of their identities. Using Steven Vertovec's framework of transnationalism as a social morphology that spans borders and networks (Vertovec 1999), what emerges is a better understanding of the role real-time news and social media play in that 'transnational moment.' This case study fits well along several themes outlined by the Diaspora and Media working group, including the interplay of the transnational, translocal and local in diasporic communications, as well as the making of diasporic identities ' in this instance, through social media.

**Id:** 10529

**Title:** Representation of Oralman in Kazakhstan's post-Zhanozen media

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**Abstract:** As a result of the collapse of the Soviet Union, the government of Kazakhstan introduced a new ethnic return migration policy attracting many members of the Kazakh diaspora. In an effort to strengthen the ethnic Kazakh population in the country, the government promised a full range of benefits for the diaspora upon their return. However, the 2011 civil unrest in Zhanozen, started a debate in both traditional and online social media that questioned this policy. The opponents suggested that there has been a misuse of the system, whereas the supporters have argued that such policies are necessary to preserve the 'Kazakhisation' of the state. This research, based on a media content analysis that covers the Zhanozen events, argues that in post-Zhanozen Kazakhstan, Oralman have become an easy scapegoat in the country's media, presented often as the cause of social and political instability. Both mainstream media journalists, and bloggers held the Kazakh diaspora responsible for the uprising in the oil-rich town of Zhanozen, quoting the former Head of the Department of Migration and Demography who suggested that Oralman were not interested in resolving any social and financial struggles they might encounter, instead they used the labour dispute in Zhanozen to their advantage and get the attention of the media. The content analysis covers a five month period following the events in Zhanozen via non-participant observation of both the state media and the blogging platforms. Keywords: Oralman, Zhanozen, social media, diaspora, Kazakhstan



**Id:** 10541

**Title:** The delight of resisting pan-Latinidad: The role of radio in shaping and representing the transborder identity of marginalized Latino communities.

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**Abstract:** This presentation will discuss the role of radio in shaping and representing the transborder identity of marginalized Latino communities by describing how social and cultural practices are shared and experienced beyond the borders of a nation-state. I argue that media and communication technologies, like radio, are valuable in helping build communities across place, and serve as sites of resistance to multi-sited Latino communities living across the United States who seek to challenge homogenizing representations of Latinos that frequently erase social, cultural, and historical differences among communities. Specifically, I explain how Radio Bilingüe, a community-led, Spanish-language public radio with transnational reach, operates as a network that simultaneously serves as a tool to resist the mainstream media and build community across the U.S.-Mexico border. Radio Bilingüe is operated by Latino community members who have been traditionally disenfranchised by mainstream media, such as, the working poor and indigenous people. They are the producers of radio content and members of the community the radio serves. To understand the role of the radio within the community, I will discuss the social and cultural practices of the community that are articulated through the radio, the ways these practices challenge pan-Latino identity, and shape the transborder identity of the community. The social and cultural practices of representation of the community are understood as the individual, as well as collective expressions of the home and the host culture that are conveyed and negotiated over the radio. Social and cultural practices help contest prevailing media representations of Latinos that often conflate cultural differences and dissolve important social, cultural, and historical differences among Latinos. The practices represent a diverse set of elements, such as language, music, customs, traditions, feelings, dialogues, etc., and can deal with a number of issues, such as immigration, community histories, or cultural festivities, that help illuminate various aspects of the culture of the community. Furthermore, I use the term transborder in discussing identity to highlight how the concepts of borders, border crossing, and borderlands impact the way identities are constituted, negotiated, and redefined across multiple dimensions, including: social, economic, political, cultural, familial relationships, among others. The transborder identity, then, allows us to think about how marginalized Latino communities living in diaspora redefine Latino identity in ways that validates various historical and regional complexities, while taking into account how people experience everyday 'border crossing' through the radio.

**Id:** 10618

**Title:** Media, Diaspora and Nation-building: 'Managing' Refugees and Asylum Seekers in the Australian Region

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**Abstract:** The paper presents a comparative analysis of mediated narratives on refugees and asylum seekers in the Australian region focusing on Australia and Malaysia where the arrival of diasporic people from neighbouring countries has been increasing and is of increasing concern and contention in the region. The United Nations Higher Commission for Refugees (UNHCR) expressed concern over the 10.6 million displaced people being hosted in the Asia and the Pacific region representing almost 30 per cent of the global refugee population (<http://www.unhcr.org/>). Many of these displaced people are not being afforded refugee status by their hosts leading to mounting criticism levelled by civil society at both Australia and Malaysia on the approaches to managing refugees and asylum seekers (Nadig, 2003; Vas Dev, 2009). Conflicts, persecution, environmental degradation and humanitarian tragedies remain factors contributing to the rising numbers of people arriving into Australian and Malaysian borders. Because of similar border protection, national identity and nation-building aspirations, the 'Malaysia Solution' - a refugee swap deal - was proposed in place of the 'Pacific Solution' by then Australian Prime Minister Julia Gillard in a diplomatic agreement with Malaysian Prime Minister Najib Razak. This soft diplomatic arrangement, labelled a human rights disaster by activists, did not materialise. Unlike Australia, Malaysia has not ratified the 1951 Geneva Convention on Refugees and the 1967 Protocol and therefore is not obliged to protect those coming to its shores in search of political asylum (Kassim, 2009). Further, the US Committee for Refugees and Immigrants (USCRI) rated Malaysia as one of the worst violators of refugee rights along with several other Asian states (World Refugee Survey, 2008). Regardless, like Malaysia, Australia appears to ignore international human rights laws, putting all asylum seekers in mandatory detention (Hundson-Rodd, 2009). Thus, thousands of 'boat people' in Australia and Malaysia remain in stateless limbo (World Refugee Survey, 2008). First, the paper looks at the policies, practices and approaches taken by Australia and Malaysia in managing refugees and asylum seekers and examines the patterns and demographics of asylum seekers arriving in both countries and then compares the regulatory frameworks and policing methods deployed and assesses them in light of the UNHCR convention. In this sense the project questions the extent to which policy is reflective of cultural protection in Australia and Malaysia. Second, because of the central role of media in society, the project presents a textual analysis of the Australian and Malaysian online media coverage of the 'Malaysia Solution' and the asylum seeker and refugee issue, identifying the extent to which mediated representations reflect reality while discerning the ways in which mediated discourses are reflective of

politics and race. In this regard, *The Australian*, *The Herald Sun*, *The New Straits Times* and *Malaysiakini* are non-randomly selected for within and between comparative analyses. The paper situates the problem in a regional context and interrogates the notions of citizenship, diaspora and nation-building within the wider theoretical framework of cultural flow, nation-building and globalisation.

**Id:** 10746

**Title:** Overseas Chinese and the Problematics of a Chinese Internet

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**Abstract:** There have been recent calls to ameliorate the hegemony of the (Anglo) internet through a recognition of the specificities of the medium. The argument is that there are, in fact, multiple internets differentiated in each instance by the elements of culture, language, history, access, use and infrastructure. Indeed, there are some who advocate the notion of a transnational Chinese internet, approximately co-terminous with a Chinese-speaking user base. This paper extends from the call to specificity and asks how a Chinese internet might manifest itself and importantly, what it might mean for the Chinese diaspora in Australia. The contention is that at best such a space could be dubbed the PRC internet, not the Chinese internet. This is a fact underlined by the highly heterogeneous nature of the broader Chinese diaspora in Australia, where many individuals of Chinese ancestry do not speak, read or understand Chinese. Hence, although the paper acknowledges the historic imbrications between contemporary PRC citizens and Chinese-Australians, it seeks also to cast into relief the distinctions between the two. It argues that the disparities that exist between them extend to the internet and can only be exacerbated as the Chinese party-state's steps up its policing of the expression of Chinese culture in China's media and insists on internet governance with Chinese characteristics. Employing the Chinese dating program, *If You are the One* (fei chen wu rao), as a lens into these disparities, this paper investigates the ramifications of a specifically Chinese internet for the Australian-Chinese diaspora. Since 2013 the program has been aired most weeknights on SBS, the multicultural public broadcasting network and remains available post-broadcast on catch-up TV for limited periods. Produced by Jiangsu Television in China, *If You are the One* is billed as the world's most popular dating show on Australian television and occupies a prime time spot on SBS's second channel. Even before its public television debut in Australia, the program's fans have accessed it via the World Wide Web, IPTV (internet protocol television) and satellite television. Through sample interviews with Australian viewers from various backgrounds, the paper explores how the cultural affinities and intra-ethnic distinctions that exist within the Chinese diaspora in Australia are emphasized as well as glossed over when audiences consume what only some might call homeland media. Whether a PRC internet could continue to flourish past China's borders, minus some of its moorings of culture, history, language, access, use and infrastructure is but the first question. The more pressing one is what is at stake should the term Chinese internet come to dominate what it means to be Chinese online.

**Id:** 10921

**Title:** Diasporic journalism culture: professional values and conventions of Russian-language journalists in four countries

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**Abstract:** The concept of journalism culture incorporates different dimensions of studying journalistic activity in a society (Hanitzsch et. al. 2011). The role played by mass media in political process is determined by national culture of journalism (Donsbach & Patterson 2004), therefore in order to understand the electoral behavior of Russian-speaking citizens of Israel there is a need to study the journalism culture developed by Russian-language media in Israel. The subjects of previous research in the field were predominantly separate elements of the complex concept of journalism culture, such as: professional practices in ethnic and diasporic media (Elias & Lerner 2012; Lewis 2010; Husband 2006), journalists' role perceptions (Shumov 2012; Skjerdal 2011; Lay & Thomas 2012; Johnson 2010), integration of journalists working for ethno-cultural media in the national media system (Johnson 2000; Moran 2006). Diasporic media are compelled to balance between the needs of their audience in both adaptation and culture preservation (Johnson 2010, Viswanath & Arora 2006), hence, the 'particular set of ideas and practices by which journalists legitimate their role in society and render their work meaningful' (Hanitzsch 2007) of diasporic journalists may differ from the national type of journalism culture. They both adopt standards and traditions of host society and follow the traditions of culture of origin. Based on the concept of journalism culture I assume that the culture of diasporic media can be described as hybrid type. To prove the hybrid type of diasporic journalism culture I studied Russian-language media in four countries ' Israel, USA, Turkey, China (each corresponding with one type of journalism culture). The questionnaire designed by Hanitzsch' group (Hanitzsch et. al 2011) was translated in Russian and disseminated between journalists from print, radio and TV media. The centered mean scores were compared to the results published by Hanitzsch et. al. Hanitzsch' group offers a clear methodology of how to collect the samples in every country, however, it was not possible to completely replicate their sampling strategy, as there is not enough variety (TV, radio, etc.) in Russian diasporic media in different countries. Another change included an increase in sample parameters (e.g., number of years in the host country) in order to explain the connection of the diasporic journalism culture with host and home journalism cultures.

**Id:** 11125

**Title:** Negotiating Hegemony and Resistance in Cultural Production: Southeast Asian Migrants in Taiwan's Documentary Films

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**Abstract:** As a media form, documentary film plays an important role not only on capturing the historical development and social reality via a more truthful angle, but also on invoking various social reforms. In the last two decades, documentary films on the subject of transnational migrants, particularly Southeast Asian migrants, have gradually emerged in conjuncture with the transformation of Taiwan towards a multicultural society. Despite the small or even marginal viewership in comparison with mainstream media, these documentary films provide a valuable space for observing the nexus of everyday life experiences among various diasporic communities under the backdrop of increasing global migration. The current study aims to explore the cultural production of Taiwan's documentary films regarding Southeast Asian migrants. In particular, the study systematically examines how documentary films produced over the last two decades depict various Southeast Asian migrants living in Taiwan, and puts forth with the following research questions: How do Taiwan's documentary films represent Southeast Asian migrants' Are there any particular themes, narrative structures, and representational modes in respect to the subject' By answering these questions, this study intends to unravel the ambiguous power of documentary film in formulating a site of hegemonic domination and resistance for Southeast Asian migrants in Taiwan's society. In keeping with the social contexts of Taiwan in the aspect of international migration, this study collects 40 documentary films on the subject of Southeast Asian migrants produced from 1995 to 2014. The films selected are sorted and categorized to analyze the topic choice, narrative structure, interpretive perspective, and forms of representation. Departing from international migration and diasporic media studies, the study argues that documentary film constitutes a central vehicle for giving voices to Southeast Asian migrant workers and new immigrants in Taiwan. With the rise of documentary films produced within migrants' own communities, it is important to acknowledge the self-empowerment and social engagement engendered by digital technologies among various diasporic groups. In addition, the study recognizes some changes in the characteristics of narrative structure and interpretive perspective with documentary films on Southeast Asian migrants in Taiwan in the last two decades. While the majority of films focus on issues of social assimilation and cultural identity among Southeast Asian migrants, films that address the subjectivity and agency of migrant groups are also on the increase in the recent years. More importantly, the analysis also indicates the dual nature of documentary film in fostering grass-root resistance one the one hand and reinforcing dominant values on the other. Thus, the findings of this study provide important references for future research of

cultural production, diasporic media, and international migration studies.

**Id:** 11127

**Title:** Collecting Their Own News, Creating Their Own Transborder Communication Systems: How Syrian Refugees Use Cell Phones

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**Abstract:** Nearly 4 million refugees have fled Syria since 2011, primarily for Jordan, Turkey, Lebanon, Iraq and Egypt in one of the largest humanitarian disasters in a generation. Jordan, which had a population of 6 million people in 2011 when the war in Syria started, now hosts more than 600,000 Syrian refugees. This study examines cell phone usage and other media practices of Syrian refugees in Jordan, finding that they are using the phones to exercise personal agency in an environment in which much of their lives (housing, food, etc.) is managed by entities such as the UNHCR (UN High Commissioner for Refugees). Our framework for analysis draws on research about transnationalism ('sustained cross-border relationships, patterns of exchange, affiliations and social formations spanning nation states' [Vertovec, 2009, p. 2]) and communication technologies. This research suggests that mobile populations in a variety of categories (migrants, border traders, refugees, etc.) make significant social and economic uses of cell phones (Horst & Taylor, 2014). Indeed, Vertovec (2009) calls access to cell phones the 'glue' of transnationalism (p. 54). However, refugees' media use has been less often studied than other categories of mobile populations. This study helps fill that gap, examining how cell phones serve both personal purposes but are also tools for news and information. This is particularly important to consider because of the roles social media platforms, accessed through cell phones, have played in the Arab Spring uprisings and current civil war in Syria (Dubai School of Government, 2012). In December-January 2013-14 and June 2014, we conducted 10 focus groups with refugees in Zaatari, the largest camp in Jordan whose population peaked at 120,000, about their cell phone and other media usage. We also interviewed UNHCR employees and other aid workers for additional context. In June, we further conducted interviews with urban refugees living in Amman, Jordan's capital. Our paper outlines the access difficulties these refugees face



with cell phones, which includes transborder usage of SIM cards and security issues for the refugees and for those they call in Syria. We identify a repertoire of news collection practices in which they use both satellite television as a supplement or complement to the personal information they receive via their cell phones. Some refugees have developed their own systems of prioritizing and verifying information. Finally, we analyze how personal connections are sustained via cell phones in ways that frame connections via local and regional kinship groups that are not bound by national borders.

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Vertovec, S. (2009). *Transnationalism*. New York: Routledge.

**Id:** 11188

**Title:** Modi's Speech at Madison Square Garden: Reflections in India-American Media

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**Abstract:** Over three million Indians ( non-resident Indians or people of Indian origin) live in USA at present. That makes it one of the largest ethnic groups in USA. As per a report published by the Pew research Centre the Indian diaspora in US stands out from others due the five distinguishing features: most of them are recent arrivals, they are among the most educated ethnic groups, not all Indian Americans are Hindus, Indian Americans are generally well off, and Indian Americans lean left. Indian Americans use their 'own' media platforms extensively to fulfill the information and other needs of the community. They, by virtue of the characteristics mentioned above, use the digital media- their own and that outside the community- at state, national and international level to a large extent. They also publish close to twenty newspapers and an equal number of periodicals in English from USA and for the consumption of Indian Americans. Several more publications are also brought out in other Indian languages. However it is difficult to ascertain the exact number of newspapers and periodicals. These publications cover issues concerning the Indian diaspora. And one of the most important and exciting events for the Indian American community in 2014 was Prime Minister Narendra Modi's visit to the US in September. This visit was considered phenomenal for a number of reasons. One of the highlights was Modi's address to Indian Americans at Madison Square Garden. As many as 19000 spectators, mostly Indian Americans attended the event by purchasing tickets. The entire five day visit was covered extensively by media back in India, and moderately by US mainstream media. The speech was also covered live by many TV channels. This coverage has been and is being studied by media researchers as well political scientists. However a study of the reportage by the media run by, and for Indian Americans may present interesting insights. Routinely most of the diaspora media focuses on the lives of the diaspora in the host country. Though there is some transnational content, it is a rare occasion when the leader of the 'home' country address the community in the host country. Thus this event offered new and a rare opportunity for the diaspora media. Therefore it is important to study the response of the diaspora through their media. This paper content analyses the news reports and opinion articles about Modi's Speech at Madison Garden Square by different Indian American publications in English language that are available on the Internet. The paper, based on qualitative critical analysis explores the extent and nature of reportage of the event; political and religious interpretations of the speech; expressions of Indianness and patriotism in the writing; perceived significance of the speech to the enhancement of Brand India etc., in the light of the characteristics of the community mentioned earlier. This paper can add a new insight to the purpose, functioning and manifestation of

diaspora media.

**Id:** 11365

**Title:** Diasporic Apps' An Ethnography of Young South Korean Migrants' Use of Communication Apps

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**Abstract:** Drawing on ethnographic interviews with 50 South Korean-born young people in their twenties who live in Toronto and Vancouver, Canada, this study examines how the young people appropriate different communication applications (apps) on the smartphone in the process of integration with the host society. In particular, the study explores the role of the locally-developed communication app, KakaoTalk in the young migrants' identity negotiation in Canada. During the interviews conducted between February and July 2014, the participants, who were students or migrant workers, discussed how smartphones were used to negotiate different senses of identity and sociality in their diasporic daily lives. For the participants, the smartphone was an indispensable medium for diasporic communications, whereby transnational or translocal family relations and ethnic identities are mediated and imagined. The young migrants engaged with different apps for integration into, and negotiation with, the host society, while yearning for a sense of intimate locality via constant presence on KakaoTalk via the smartphone. KakaoTalk, which is the most popular communication app among Koreans in South Korea and overseas, appeared to embody a particular sense of ethnic identity and sociality, which has been referred to as cheong or yeonjul in previous studies. The young South Koreans also imagined a new, individualized identity by engaging with mediated social networking especially via Facebook in which they pursued virtual sociality with cosmopolitan 'friends'. However, app-mediated communication as a way of integrating into the host society did not necessarily contribute to enhancing the participants' social capital, but rather often remained virtual. Despite various mediated networking practices with host residents beyond Korean ethnic boundaries, most of the young South Koreans in the study relied largely on ethnic resources in their migrant everyday lives both online and offline. The transnational young South Koreans' desire to reaffirm their ethnic, collective identity, which is sometimes in tension with their yearning for cosmopolitan lives, was observed in their engagement with intimate sociality facilitated by the local app, KakaoTalk. The empirical findings of the study illustrate that diasporic young people's app-mediated communication practices may not necessarily enhance the rise of networked individuals, but rather re-ethnicize media users.

**Id:** 11386

**Title:** Meaning as a function of Distance, Time and Globalization: A Comparison of Indian Diaspora in Singapore and Fiji

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**Abstract:** Media consumption, especially related to entertainment, is a significant determiner in negotiating identity, and claiming a culture for any diaspora. However, most diaspora studies focus on first or second generations, after which often times a degree of assimilation is expected which potentially implies a change in media habits, and cultural assimilation. However, Indian diaspora, is unique in the sense that as the diaspora grew, so did the extent and reach of Indian media, which includes both a century old film industry and two decade old culture of soap operas. But could time and distance from homeland, be used as a variable to examine the uses and purpose (meaning) of homeland media? Could we examine diaspora of the same origins, but in countries at different points of globalization (modernity, economics, and global culture) to understand the processes of assimilation in global culture? This study tries to illustrate how time and distance from home land, coupled with varying degree of globalization forces (modernization, media of host country, interaction with various cultures, reasons for migration) can influence the interaction with home land media and therefore hasten/prolong assimilation into global culture, through comparing a focus group, and a few individual interviews in Singapore of Indian diaspora of varied generations on their consumption of Indian media, especially films, with that of data collected on fourth-fifth generation Indian diaspora in Fiji. While history of Indians in Singapore is almost six decades older than that in Fiji, migrations to the former were voluntary while the latter received its first wave of mass migration as indentured laborers under the British rule. While Singapore is a multi-ethnic country, with negligible ethnic tension, with an economy almost at par with the first world, Fiji still remains a developing country beset by coups, large income gaps, and racial tensions. Where Indians in Singapore form only nine percent of the country, Indo-Fijians form about 38% of the country. While Singapore is one of the most technically advanced Asian nations of the world, Fiji remains largely rural. This study was undertaken by considering these stark differences. The findings indicate that while there are similarities in the two diasporas, there are stark differences as well which provide a better understanding of how global hegemonic forces and their potential manifestation vary in countries at different levels of economic growth, and therefore result in a different relationship to the homeland (Indian) media. While data both from Fiji and Singapore points to an emotional connection with (Hindi) films categorized as Bollywood from India, participants from both countries, though having lived in their respective countries for generations shared a concern over Hollywoodization of Bollywood and its implications on diaspora's connection with media

from India. Data from Singapore was collected in 2012 and that from Fiji was collected over several months between 2008-2009.

**Id:** 11402

**Title:** Negotiating the hegemony of the homeland politics: Mediatizing transnational politics of Indonesian diaspora in America

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**Abstract:** This study explores how the homeland media consumption has become essential for Indonesian diasporic communities in the United States in participating with the homeland politics, especially in the case of political discourse surrounding the Indonesian National Election in 2014. Scholars of mediatization theory argue that the media is the center of our everyday practice, especially politics (Mazzoleni & Schultz, 1999; Michailidou & Trenz, 2010; Strömback & Esser, 2009). In the case of diasporic audience, media consumption is considered as having a significant role in connecting political events situated in the country of origin with the everyday life of diasporic communities in the country of settlement (Hickerson, 2013). This study aims to explore the dynamic of transnational political participation enabled by the homeland media consumption among Indonesian diasporas in the United States. Focusing on Indonesian diasporas living in the Los Angeles metropolitan area, this study utilized media ethnography as its primary research method. In total, researcher spent ten weeks of fieldwork in Winter 2014. Both participant observations and in-depth interviews were used to gather the data. Research findings show transnational political participation of Indonesian diasporas was mainly exhibited through the consumption of the homeland political news distributed via social media. Social media became the primary source of information concerning Indonesian politics since the cross-border networking of friends on social media was encouraged the circulation of political news from the homeland to the hostland. Eventually, through this mode of media consumption, the members of the Indonesian diasporic community in Los Angeles could also involve in the discussion of the homeland political events in their everyday life. Within this sense, transnational political participation of Indonesian diaspora became highly mediatized. Indonesian diasporas were also constantly negotiating the hegemonic power of Indonesian politics. They felt that their identity as Indonesians fostered them to celebrate the national election by participating in the political discourse, such as via homeland news consumption, and thus, embraced the hegemonic power of Indonesian media. Moreover, political news delivered through the homeland media was also the main source of information for these overseas Indonesians in order for them to understand and further involve in the homeland's current political discourse. However, the overflow of information related to the homeland politics as well as the unfamiliarity with the context of Indonesian current politics have made these diasporic audiences considered their political participation as superficial. Therefore, Indonesian diasporas had to constantly negotiate their mediatized participation in the homeland politics, whether as moral-obligation as part of their sense

of nationalism or as a short-term nostalgic euphoria following the major democratic event of the Indonesian National Election. This issue raises a question toward the hegemonic power of the homeland's political discourse. The results also suggest to further explore the dynamic of transnational political participation of diasporic communities using non-media centric approach. This means that the exploration of the everyday practice of transnational politics may also include both interpersonal and group communication in addition to the practice of media consumption.



**Id:** 11404

**Title:** 'Colombia nos une' (Colombia unites us): Diasporic Media Spaces in Urban Areas: Colombians in European Global Cities.

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**Abstract:** The main objectives of this paper are to examine the relationship of communication towards hegemony and resistance in the 'latinoamericanization' processes of European cities such as Madrid (Retis, 2008) or London (Guarnizo, 2008; Román-Velazquez 2014); and to understand multicultural conflicts in the global age in terms of consumers and citizens (García Canclini, 2001; Retis, 2014). The ambivalent consequences of the relationship between media and the city reflect the tensions of cosmopolitanization (Georgiou, 2014; Beck, 2006). In this context, synergies between corporate and immigrant media, and political administrations in urban areas are revisited to understand economic and symbolic powers (Georgiou 2014) of media in global cities. Transnational perspective (Levitt, 2001; Glick Schiller, 1992) helps analyze and understand symbiosis created from information and communication needs of immigrant groups in diasporic contexts. Although Colombians had regularly migrated since the sixties, it was during late nineties and particularly since the turn of the twentieth century that the economic and social crisis produced new international migrant flows. Statistical sources estimate there are between 4 and 5 million Colombians abroad (DANE, 2005; IOM, 2013), accounting for approximately 8% of the total population. The most common international destinations are: United States, Venezuela, Spain, Ecuador, Canada, Panama, France, Italy, UK and Germany (World Bank 2011). Colombian diaspora tends to settle in urban environments of global cities (Sassen, 2001) generating synergies of information and communication as well as hybrid cultural practices (García Canclini, 1989) in transnational spaces. Fieldwork in the cities of Madrid and London has demonstrated the significant impact of media producers targeting Colombian immigrants and, by extension, Latin Americans. Practices of media and cultural consumption take place in diasporic circuits of ethnic enclaves such as Elephant & Castle or Seven Sisters in London or Cuatro Caminos or Vallecas in Madrid. In 2003, the Colombian government implemented a program of support and services to nationals living abroad. Its motto 'Colombia nos une' (Colombia unites us) corresponds to this sense of belonging constructed also by diasporic media spaces (Retis, 2008). This is particularly demonstrated when analyzing processes of production, distribution and consumption of music products and radio programs. In depth interviews and participant observation practices serve as tools to examine communicative practices of Colombians in London and Madrid. Around cafes, bars, restaurants, nightclubs and ethnic businesses circulate practices of diasporic media production that tend to promote collective sense of belonging.

**Id:** 11522

**Title:** Creating In-Between Spaces through Diasporic and Mainstream Media Consumption: A Comparative Study of Four Immigrant Communities in Ottawa, Canada

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**Abstract:** In today's media-rich world, immigrant communities actively use a variety of media platforms to meet their information needs. Immigrants tend to use different media sources to stay connected to news and events in the country of origin and/or to find resources and information when settling into their new social settings (Adoni, Caspi, & Cohen, 2006; Matsaganis, Katz, & Ball-Rokeach, 2011). The process of migration represents a transition in place, space, and culture for immigrants. To what extent can the consumption of media, both diasporic and mainstream, create in-between spaces for immigrants to participate in their new society as well as transnational communities to the exclusion of acts of resistance to hegemonic domination? In this paper we will focus on four rapidly growing immigrant groups ' the Chinese, Spanish-speaking Latin American, Somali, and South Asian ' in Ottawa, a multicultural city and the fifth largest entry point to Canada for foreign-born residents and new immigrants (Statistics Canada, 2011). Specifically, we will examine the consumption practices of diasporic and mainstream media ' print and broadcast ' across these four communities with the aim to understand the role of media in meeting the information needs of immigrant communities. We will pay particular attention to the types of diasporic and mainstream media consumption, including country of origin and English/French language programming consumption, by immigrant communities based on immigration category, length of stay, yearly household income, and English/French language proficiency. To that end, we will approach this study with the uses and gratifications theoretical lens (Blumler & Katz, 1974) and draw from survey data from the Ottawa Multicultural Media Initiative (OMMI) research project. In so doing, this paper will contribute to advance understanding of how diasporic and mainstream media consumption practices of immigrant communities can create in-between spaces for participation in host societies as well as transnational communities and thus help immigrants benefit from both resources.

**Id:** 11547

**Title:** Young Asian Dutch and the consumption of Japanese and South Korean film and television

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**Abstract:** Existing research on Asian diaspora in the West has demonstrated a relationship between Asian minorities' homeland ethnic-cultural identification and their consumption of popular media from their homelands (e.g. Chow et al., 2008; Lee, 2004; Oh, 2011). The present study builds on and expands this research by exploring young Asian Dutch' consumption of popular media from Asian countries other than their homelands. This study illuminates how young Asian Dutch (18-30 years old) of diverse Northeast and Southeast Asian origin make sense of the Japanese and South Korean popular film and television they consume, and how this is related to their pan-Asian sensibilities. To this end nine focus group interviews with participants of amongst others Indonesian, Chinese and Malaysian origin were conducted. It is found that the research participants find Japanese and South Korean films and television series superior to Dutch, homeland and US ones. Through the consumption of Japanese and South Korean film and television participants accumulate subcultural capital (cf. Thornton, 1995), or, rather 'Asian' cultural capital, and this enables them to differentiate themselves from their mainstream peers. Ultimately, the participants are engaged in constructing an alternative (pop) cultural hierarchy, and their active consumption of Japanese and South Korean film and television can be read as an act of resistance against hegemonic (White) Dutch (pop) cultural norms. Furthermore, the participants enjoy watching characters in Japanese and South Korean film and television who they feel 'look like themselves' in terms of 'Asian' physical appearance. This compensates for the underrepresentation and stereotypical depictions of people of Asian origin in Dutch and US productions. The perceived shared 'Asian' physical traits of Japanese and South Korean characters engender feelings of cultural proximity (cf. Iwabuchi, 2002, 2011; Straubhaar, 1991), identification and a sense of belonging. The participants employ the 'Asian' physical traits of these characters to imagine and delineate a new pan-Asian in-group that is broader than their homeland ethnic-national (e.g. Chinese) in-group. Thus, participants identify as Asian through the consumption of Japanese and South Korean characters' 'Asian' physical traits. Most notably, the representations of 'Asian' values and norms, as manifested in Japanese and South Korean characters' dispositions, behavior and life events, evoke a strong sense of

cultural proximity, identification and belonging in the participants. Participants recognize, understand, and identify with these dispositions, behavior and life events, which they label as 'Asian'. Especially salient are representations of a strict upbringing, (complicated) relationships with parents, filial piety and the centrality of family, which the participants relate to their own everyday lives, thus demonstrating a high level of self-reflexivity. These representations of shared 'Asian' values and norms solidify participants' imagination of a pan-Asian culture, identity and in-group. Ultimately, the present study demonstrates how young Asian Dutch engage in practices of alternative cultural citizenship, negotiate their Dutch, homeland and pan-Asian identities and carve out their own cultural space in Dutch society, through their consumption of Japanese and South Korean film and television.

**Id:** 11579

**Title:** 'Woman, alert!': Listening to Radio Mujer International

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**Abstract:** Research on Latino media in the US has been relatively isolated from issues of global circulation and structural transformation of global media (Davila, 2014). However, studies on US-Latin America media that consider transnational circulation of contents, talents, technologies and capital take diasporic publics as a subgroup of consumers within the US construed through hegemonic discourses of commodified diversity. This paper argues for the inclusion of Spanish-speaking audiences as diasporas in the analysis of Latino media. It understands diasporas as always in the process of becoming (Hall, 1990), as a continuous movement of peoples between temporalities, places and meanings that unsettle spaces of mediated communication (Georgiou, 2010). The US Latino radio industry is highly concentrated (Valdivia, 2010). Such concentration has coincided with its exponential growth, a phenomenon explained as a demographic effect: the larger the population the larger the demand for Spanish-speaking radio (Chambers, 2006). Yet such explanations fail to consider radio's role in the daily lives of listeners. Part of Latino radio's growth is connected to stations' decidedly pro-immigrant stance, Latinos' practice of radio listening in public working spaces and the currency of radio broadcasts as enfranchised spaces for listeners (Casillas, 2014). The paper addresses how belonging unfolds in diasporic everyday life through media consumption and production practices. Contrary to media studies' fixation on powerful media conglomerates, it finds value in examining a smaller-scale operation (Rivero, 2005) by analyzing Radio Mujer International (RMI), a Spanish-speaking talk radio station targeting Latinas. RMI transmits contents produced in Guadalajara, Jalisco (Mexico) and Austin, Texas via FM radio in Central Texas as well as 63 other cities via cable and satellite television. Through semi-structured interviews with RMI staff, focus groups with a small purposive sample of the station's listeners and discursive analysis of the stations' paratexts (i.e. slogans, promos and identifiers) the paper seeks to answer: (1) How is listening to RMI meaningful for its audience? (2) How do listeners and staff understand the distinctiveness of RMI? (3) What are the characteristics of RMI's intended audience as discursively produced by the stations' paratexts? The paper concludes that in spite of RMI's incongruous production practices, its discourse of reluctant cosmopolitanism and cultural entrepreneurship productively intersects with some listeners' sense of self-empowerment and media companionship. Casillas, D.I. (2014). *Sounds of belonging: US Spanish-language radio and public advocacy*. NYU Press. Castañeda, M. (2014). *The Role of Media Policy in Shaping the US Latino Radio Industry*. In A.M. Dávila & Y.M. Rivero (Eds.), *Contemporary Latina/o media: Production, circulation, politics*. New York: New

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**Id:** 11675

**Title:** Renegotiating diasporic identity: how immigrants approach the motherland's news

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**Abstract:** Globalization enhances awareness of the locals as each local recognize one's position within the relationships of others. It leads to construct a new kind of identity politic to enhance the cultural heterogeneity in each local. Canclini (2014) indicates that 'the exchanges between the global and the local' (p. 27) should neither be merely regarded as a globalization's triumph nor resistant movement against the unifying process of globalization. Rather, people can distinguish themselves from others based on the multiplicity of their differences through narrating stories for others as well as self. Notably, a sense of national identity provides 'a powerful means of defining and locating individual selves in the world' (Foster, 1991, p. 17). According to one's national identity, the homeland becomes 'a repository of historical memories and associations' (Foster, 1991, p. 9) and all of the cultural resources make the homeland unique. Indeed, the concept of homeland is essential to construct national identity. Based on the motherland, people can feel themselves as full members of the community without being excluded.

However, in case of immigrants, the homeland does not correspond with where they live. For them, the place of birth only stays as a place of 'memory and imagination' (Lie, 2008, p. 49). In this sense, immigrants' identity has become diasporic and complicated. Diasporas refer to 'patterns of migration many diverse regions of the world, and who yet retain a myth of their uniqueness and an interest in their homeland' (Kearny, 1995, p. 559). It plays a central and constitutive role to provide alternative to traditional national identity. This research analyzes how immigrants understand and respond to news of their home country focusing on an online community, MissyUSA.com. It is an online community where Korean-American immigrant women gather and communicate with others. Since users of this community are diverse'some of them are immigrants who have American citizenship, others are illegal immigrants'its collective national identity has been in ambiguous status until the Sewol Ferry disaster in Korea. On April 16, 2014, a South Korean ferry carrying more than 400 passengers capsized and sank. The accident has engendered heated political debates across Korea. So does in the online communities. Finally, users of Missyusa.com placed an advertisement that criticized the Korean government for its response to the Sewol ferry accident in the New York Times on May 11th. It has aroused controversy among the Korean community in the United States. At the same time, parts of the online community users have become politicized with constructing strong national identity. This paper pays attention to the serial of dispute in the online community related to the event. Based on discourse analysis suggested by van Dijk, Fairclough, and Wodak (2009), this research analyzes about 22,000 postings and their comments in MissyUSA.com since the Sewol Ferry disaster on April 16th. It

analyzes how the immigrants approach the motherland's news and re-establish their national identity with a diasporic vision.



**Id:** 11755

**Title:** Migration, identity and communication: Korean migrants' identity negotiation and communication in Japan

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**Abstract:** Migrants from foreign countries may prefer and use different communication/information venues, such as local media and webpages related to their ethnic roots as well as ethnic newspapers, because of their different cultural tastes/identities as well as information needs. Also, ethnic groups face intercultural situations everyday, and may have more chances to rethink and negotiate their intercultural identities. Regarding the research topic, "Ethnic media and community participation: Focusing on ethnic migrants' social, cultural and political activities," this research has conducted in-depth interviews and observations to understand Korean ethnics' cultural and social interactions in relation to their identity negotiations. By attending Korean ethnic activities/meetings and Korean cultural events as well as by interviewing a variety of first, second, third, and fourth Korean generations, (born) and living in Japan, this work is opening up new perspectives to understand ethnicity-based cultural/social activities and media use in a Korean-Japanese context. Following a 'grounded theory approach,' this research focuses on combining new findings, views and insights with existing theories and perspectives to share and interpret these unique research outcomes. This qualitative as well as participatory approach aims to put forth a new research topic as well as approach to academia in the field of cultural studies and intercultural studies in Asia as well as in the world. New communication technologies, such as the Internet and various social media channels, have emerged as essential tools for everyday exchange of information and cultural products as well as expression of diverse views and identities. Because of the changing cultural landscapes due to technological advancement, ethnic minorities may have more possibilities in terms of engaging in ethnicity-based cultural interactions. Participation in ethnic cultural and media consumption can raise ethnic groups' concerns and issues within a society and further develop a space of interactive discussion and negotiations of cultural identities. Among ethnic groups living in Japan, Koreans(578,495, 26.5%) rank as the second largest group following Chinese(680,518, 31.1%), according to a Japanese government statistics in 2010(cited in Kim, 2012). This work especially pays attention to Korean communities settled down in Kyoto/Osaka areas several decades ago because of the overwhelmingly large Korean population in this area compared to other Japanese cities/regions. By combining individual interviews with observations, this research has conducted ten in-depth face to face interviews; the in-depth interviews delved into Korean ethnics' history of migration, their cultural and social activities, their story of negotiating cultural identities, and their learning of Korean language and culture. Also,

the researcher has attended the Korean cultural exhibition event organized by the Osaka Korean Council's Cultural Center, Ma-Dang festival team's meetings(one of the most well organized Korean cultural activities in Kyoto area), as well as Korean ethnic church services; in addition, the researcher interviewed the head of Korean Cultural Center and leaders of the Korean Association in Osaka to understand the uniqueness of 'Korean-ness' or maintaining Korean identity living in Japan as well as their negotiation of identities in Japan.

**Id:** 11769

**Title:** Digital makings of the cosmopolitan city' Young people's urban imaginaries of London

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**Abstract:** This paper considers young Londoners' urban imaginaries, as these are shaped through their physical and mediated local and transnational mobilities. More particularly, we argue that young Londoners' imaginings of their city constitute powerful processes, which contribute to making a cosmopolitan ' as well as an exclusive and segregated ' city. While young Londoners' urban imaginings are characterized by enormous diversity, especially relating to class, diaspora, gender, sexuality, and ethnicity, cosmopolitan narratives are often reoccurring. Importantly, these cosmopolitan narratives reflect both comparable and conflicting imaginings of the city, especially as these relate to class. Most prominent are the vernacular cosmopolitan and the elite cosmopolitan imaginings of the city. These imaginings emerge through complex processes that involve social interactions and material conditions, but, importantly, we argue, they are also dependent on young people's different mobilities ' or restricted mobilities. Critical here is mediated mobility as juxtaposed with physical, social and cultural mobilities. The discussion draws from fieldwork conducted across three different neighbourhoods of the city ' corresponding to predominantly working class, middle class and upper middle class demographics respectively. The mixed-method approach includes in-depth interviews with 84 participants (11-21 years old). During the interviews, Facebook friendship network visualizations were made, and the informants were invited to reflect on the constitution and geographical spread of their networks. While the young participants are characterized by significant diversity ' especially, but not exclusively, in terms of classed, racialized and gendered experience and of mobility within and beyond urban spaces ' all young people participating in the study regularly use a range of digital media ' especially social media. We argue that digital practices shape and expand mediated mobilities between places, social networks and cultural references. Yet, they are also subject to the materiality of place and social relations and the different constraints and opportunities that different urbanities present to different young participants. The data allows us to counterpoise and cross-fertilize the opportunities and limits that different mobilities present to young people. The informants' experiences of mobility are marked by two contradictions. One contradiction concerns the lack of mobility, feeling of segregation

and the lack of space as noted by those living in working class environments. Their experiences contrast heavily with perceptions of unboundedness and limitless opportunities shared by those living in upper (middle) class settings. Those from working class families, largely engage in vernacular cosmopolitanism through their banal, unspoken and experiential everyday practices. Their engagement with difference is a naturalized lived reality that is less about choice but more about survival and inevitability. Re-making the city from below, they seek to become agents over their own representation through agonistic processes. Those from upper (middle) class families display an outspoken ideological cosmopolitanism, but the question arises whether theirs is an instrumental reproduction of habitus or a commitment to anti-racist projects' We consider implications of these cosmopolitanisms by considering whether digital practices of young Londoners offer glimpses of hope for rupture and contestation or whether they cynically repeat the unjust status quo.

