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¹ We have endeavoured to ensure that these are the abstracts presented in Leicester. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included. Please advise us of any errors at support2016@iamcr.org. Email addresses have been intentionally altered to prevent harvesting by spammers.

Id: 12113

Title: Emerging ethnoscapas in the outskirts of Brasilia : migrants and sociocultural appropriation of the city

Session Type: Individual submission

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Abstract: This article intends to address the emergence of ethnoscapas in the outskirts of Brasilia, located in the region of Samambaia Norte, with migrants from Pakistan, Bangladesh and Ghana. Our proposal is to reuse the concept of ethnoscape, but this time thinking of the outskirts of Brasilia. This need has been identified by the field research experience, as we encountered small changes that intercultural contacts go on to develop in the aforementioned location, changes that, in turn, point to the enriching power that the meetings with diversity provide. Therefore, it is through the emergence of a recreation of space as a place where the migrants establish intercultural exchanges – in the sense of both the reaffirmation and the shading of identity – that we would like to think the emergence of ethnoscapas in the outskirts of brazilian cities, so that we can thusly discuss notions of solidarity, belonging and inclusion in the contacts and meetings with foreigners.

Id: 12141

Title: Trans-Mediatized Fear of Muslim Diasporas in Australia: The Lindt Café Hostage Crisis

Session Type: Individual submission

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Abstract: With the constant threat of terror attacks, there has been an alarming rise in anti-Muslim sentiment across the globe, especially in states where Muslims are a diasporic minority. Debates surrounding the threat of terrorism have allowed Western media and political elites to increasingly use the catch-all label of Islam to condemn it. The seemingly systematic demonization of Muslim diasporas as a monolithic group with a shared common history has been referred to with terms like ‘Islamization’, ‘Islam Phobia’, ‘Islamism’, ‘Islam Scepticism’ inter alia (Elchardus & Spruyt 2014: 76). Islamophobia seems to closely relate to the concept of terrorism. With no universally accepted definition in the context of international law (Acharya 2009; Reitan 2010; Hodgson & Tadros 2013), western leaders label international terrorism as a threat to Western democracy and civilization. This label has been consistent before and after the September 9, 2001 attacks (9/11) in the USA (Acharya 2009). The constant media fixation with future threats to human security encourages people to become more inward-looking and fearful of Islam and Muslims (Mythen & Walklate 2008). In the politics of exclusion since the 1991 Gulf War, provoked further by the 9/11 attacks, Muslim Diasporas have become objects of national gaze (Aly 2007; Saniotis 2004), with various forms of harassment and racist attacks endured by hijab-wearing and Arab-looking Diasporas. Although Muslims only make up 2 per cent of the 23.78 million people in Australia (Australian Human Rights Commission, 2015), the constant association of moderate Muslims with images of fanaticism, terror and violence has placed Australian Muslim Diasporas in a very difficult position indeed.

This paper presents an empirical analysis of the Australian media representation of the Muslim

Diaspora using the December 2014 Sydney Lindt Café hostage crisis as a case in point. Deploying critical discourse analysis and case study methods, insights into trans-media narratives and aftermaths of the terrifying saga are presented. While the Australian news

media collaborated with the right-wing government in the reporting of the Lindt Café hostage crisis, social media offered alternative narratives and mostly posed challenges and raised security concerns for the State. Social media heightened the crisis as sites were variously deployed by the schizophrenic perpetrator, Islamic State (IS) as well as concerned members of the public. The amplified trans-media association of the perpetrator with IS and terrorism, led to the instant birth of Reclaim Australia - a rightwing activist organization, and set the agenda for global media, including the then conservative Australian Prime Minister, Tony Abbott, to condemn Islam and Muslims. The national and global impact of the Australian news media coverage of the hostage drama, is best described in terms of an Islam phobic moral panic in this paper.

(Note: An extended and revised version of this paper in about 9000 words was submitted for consideration to the International Journal of Communication on 25 January 2016)

Id: 12250

Title: Global Bersih: 'Because I belong in Malaysia'

Session Type: Individual submission

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Abstract: Two days before Malaysia celebrated its 59th National Day, the coalition of NGOs known as Bersih (Clean) held its 4th rally. Alongside the domestic event held in Kuala Lumpur was a series of rallies organized by Malaysian diaspora around the world under the umbrella of Global Bersih.

This paper begins with an ethnographic account of the Bersih rally in Perth and the role new media played in Global Bersih 4.0. It then moves on to more broadly explore the impetus that leads diasporic Malaysians to such open and vocal dissent. It seeks to understand why even those who have lived away from Malaysia for over 40 years continue to believe—as Haziqah (2015) relates above—that they belong in Malaysia and have a stake in its future.

Conservative estimates put the Malaysian diaspora at 1 million in 2010 and the majority (57%) live in Singapore across the 1.05 km Causeway Bridge (Chua, 2009). The fact that public assemblies without a police permit are illegal in Singapore and Global Bersih rallies were disallowed in Thailand and China did diminish participation (Looi, 2015). Nonetheless, on 29 August 2015 and throughout the 34-hour protest, Bersih's call for electoral reform in Malaysia rolled out over 70 odd countries.

What are the socio-technological, political and cultural conditions that have rekindled the political dissent of long-time diaspora and enthused those newly diasporic? How else might these developments be theorized apart from “long-distance nationalism” (Anderson, 1994: 326)? Do protest events such as the Bersih rallies count as diaspora engagement, which are typically top-down government initiatives (Agunias and Newland, 2012)?

I suggest that one way to understand these diasporic connections is through the framework of social imaginaries, defined as ‘the body of loosely co-ordinated significations that enable social acts and practices by making sense of them’ (Leong, 2014: 7). While new media is usually seen to enable dissent, the broadened scope of the social imaginary framework allows us to look beyond what actions new media facilitate to the shifts in understandings and expectations they precipitate, even amongst those who may not use the Internet.

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Id: 12435

Title: Reimagining National Identity' The Sudanese Diaspora and the Digital Public Sphere

Session Type: Individual submission

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Abstract: Globalization and the Internet have not only reshaped our understanding of the public sphere but have allowed for communication that transcends geography (Mustapha, 2008). The Internet has truly provided a forum for the public sphere envisioned by Jürgen Habermas- a place where all citizens can freely and equally interact with one another (1991). In this article I examine the Sudanese diaspora and its use of new media technologies to maintain its past yet forge new public spheres inclusive of a wider spectrum of citizens.

Diasporas are defined by history of dispersal, myths/memories of the homeland, alienation in the host country, desire for eventual return, ongoing support of the homeland which in turn leads to a collective identity importantly defined by this relationship (Clifford, 1994). Cyberspace allows for all this to be realized in one place (Safran, 1991). Bernal (2006) posits that “cyberspace has become a medium that helps diasporas overcome distances that separate members from one another and that separate the diaspora from its homeland” (p. 176). The assumption here is that citizens freely interact on matters of general concern (be it cultural, moral, social or political) and by doing so come up with grounded ideas that could lead to reinterpretations of the status quo (Odutola, 2010). Cyberspace has facilitated the growth of alternate space/s that allow/s a voice for marginalized groups or those on the periphery.

However, the very freedom the Internet affords can also be its limitation (Becker & Wehner, 2001). In contrast to mass media, which standardizes information and the rules of conduct and rhetoric that are broadcast, “the Internet is so unstandardized and diverse that it promotes social fragmentation and partial public spheres” (Bernal, 2006, p.178). Hence leading to further fragmentation of groups that are already fragmented.

Sudan is one of the most fractured countries in Africa with several conflicting cultural identities. New technologies have enabled Sudanese (especially those in the diaspora) to debate freely and more importantly provided a public sphere for marginalized groups. Consequently, new narratives and interpretations of Sudanese history, politics, and culture have emerged. The following research is an analysis of the Sudanese diaspora’s use of the Internet and the public spheres it has facilitated. It seeks to examine how cyberspace and

new media have (or have not) transformed the boundaries of belonging and exclusion as well as maintaining and reinterpreting existing cultural and historical ties.

The first part of the article examines existing literature in relation to African diaspora (in general) and the digital public sphere. The second part is a textual analysis of Sudanese Online the largest Internet forum used by the Sudanese diaspora. The textual analysis examines ways in which the Sudanese diaspora has attained (or perhaps not attained) a new definition of citizenship and understanding of Sudanese identity.

Keywords: Digital public sphere, Sudan, diaspora, identity, citizenship, globalization

Id: 12492

Title: 'A New Start': Structuring the Coverage of 'Asylum' in Australian Commercial Television News

Session Type: Individual submission

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Abstract: In the Australian context, both popular and political discourses concentrate on issues of 'migration' and 'identity', which culminate in an ongoing concern over the 'national' borders. News coverage on the movement of asylum seekers thus becomes implicated in identity discourses, whereby national identity is constructed against new forms of 'internal and external enemies', encompassing 'ethnic minorities, migrants, refugees, and asylum seekers' (Guibernau 2001, 263). This paper investigates the ways in which commercial television news programmes structure discourses on issues of 'asylum' in relation to spatial, power, and identity frameworks. The diaspora from the 'Middle East' are of particular importance given that Afghani, Iranian, and Iraqi individuals predominantly contributed to the number of asylum claims lodged and granted within Australia in 2013 (UNHCR 2014). The significance of investigating the representations of the 'Middle Eastern' diaspora is heightened by the subsequent rise in the Australian intake of Syrian refugees (Department of Immigration and Border Protection 2015). In the context of the ongoing conflicts in the Middle Eastern region, the mediated representations have the ability to perpetuate politicised identity discourses regarding the diaspora groups. Televisual news discourses are particularly salient as television is consistently the preferred source of news for the majority of Australians (Australian Communications and Media Authority 2011, Papathanassopoulos et al. 2013). The paper presents the findings from a six-month content analysis on two of the most popular commercial television news programmes in Sydney, from the period between May and October 2013. The coverage of issues related to 'asylum' are analysed across 160 news reports from Seven News Sydney and Nine News Sydney. The paper also applies a qualitative multimodal discourse analysis to news reports to illuminate the 'smaller level shifts in power', which enable the counter-discourses to be represented in commercial television news content (Hodge and Kress 1988, 7). It argues that the coverage of 'asylum' is predominantly structured through the 'national' context, emphasising the importance of Australian federal politics in an Asia-Pacific regional framework. The study also importantly reveals the findings that commercial television news reports provide hegemonic 'openings' that enable asylum seekers and refugees to present their experiences across the global, regional, and local scales (Allan 2010). The counter-discourses manifest in the international scale through the coverage of the Syrian conflict, the regional Asia-Pacific framework when reporting on conditions for asylum seekers in

transit countries, and the local context by investigating the resettlement of refugees in the Sydney region. By establishing how asylum seekers and refugees are represented across multiple spatial frameworks, this paper provides insights on the pivotal counter-discourses which provide 'openings' for alternative understandings of 'asylum'.

Id: 12495

Title: The communication between the Diaspora and country of origin: impact of the changing media in the Basque case

Session Type: Individual submission

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Abstract: The aim of this work is to examine the impact that new media has had on the effectiveness of public policies directed to the Diaspora, focusing in the case of the Basque community seated at the United States and Argentina.

The Basque Country has always been a country where the emigration was something common. Some emigrants never came back to their country of origin and because of that; there is a huge Basque community abroad that is part of the Basque Diaspora. During the years of emigration, starting from the early 1.500 to nowadays, there has been a relation between the Basque Country and the Basque Diaspora but it was not until 1994 that that relation was formalized with the 8/1994 law. The 8/1994 law from the 27 of May regulates the relation with the Basque Community abroad and the Basque centers. The main purpose of the law is to promote, help, enforced and shapes the relation among the Basque Country, Basque society and Basque institutions and the Basque community abroad and the Basque centers.

At the same time that the 8/1994 law was formalized the mainstream media in Spain was becoming 'digitised' as new channels emerged - this was, many claim, a media revolution. In this paper we will try to analyze to what extent this new media has contributed to the achievement of the purposes of this law. There are no studies about the influence of the new media in the effectiveness of public policies directed to Basque Diaspora. This work will fill that gap examining the impact of digital newspapers in this area.

The hypotheses raised are: digital media has enforced and increased the presence of the Basque Diaspora and the activities that the Basque Government does since the formalization of the law. The digitalization has improved the relation and the

communication between the Basque Diaspora in United States and the Basque Country, contributing in the fulfilling of the main objectives of the 8/1994 law. Methodologically, mixed methods will be adopted, including content analysis, in depth interviews and face to face interviews to directors of newspapers, Basque Government members and people from the Diaspora.

Id: 12533

Title: Changes in Social Media Use and Other Forms of Participation among the Turkish and Kurdish Diaspora. The Impact of Gezi on Attitude and Behavioral Change

Session Type: Individual submission

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Abstract: Political expression in Turkey these days is limited to information that supports the government in power and its president, Recep Tayyip Erdogan. However, prior to the Gezi Park protests that broke out in Istanbul in late May 2013, citizens took to the streets to oppose a range of government action or inaction with relative confidence that the opinions they expressed in public forums would not land them in jail or cause them to lose their jobs. The grassroots social movement brought the promise of real social change in Turkey and thus the participation in the demonstrations by masses of mostly young people across the country—and around the world.

Many scholars have studied other social movements to determine the role of online and offline activity, especially by the young people who have made up the greatest percentage of the protestors (Auragh and Alexander, 2011; Boulianne, S., 2015; Bruns, Highfield and Burgess, 2013; Earl and Kimport, 2011; Harlow and Guo, 2014; Mercea, 2012). Xenos, Vroman and Loader (2014) tested the relationship between social media use and political participation among those aged 16-29 in three countries, concluding that social media use is significantly related to individual and collective political engagement, among other findings

Turkish and Kurdish ethnic minorities in Europe also participated in street demonstrations, in online and offline forums and in social media. We focus on activities in three of those countries through a survey of Turkish and Kurdish ethnic minorities in Belgium, the Netherlands and Germany, and their attitudes and behaviors related to the demonstrations taking place in the country of their ethnic origins. A survey of 967 respondents who either actively or passively supported the Gezi movement or opposed it

altogether was conducted to determine the nature of diaspora involvement in the demonstrations.

We ask if engagement with the demonstrations had measurable impact on the attitudes and behaviors of the Turkish diaspora towards their country of residence and their nation of origin. We also investigate the use of social media to communicate with others about the demonstrations; the relationship between the diaspora and friends and family in Turkey; the attitudes towards Turkey as well as the respondents' country of residence, and their thoughts about the possible accession of Turkey to Europe in the wake of Gezi. Gezi had a positive effect on modifying the behavior of the respondents by influencing them to be active through social media and to be generally concerned about the events taking place in Turkey during the protests. However, the Gezi events did not impact the members of the Turkish diaspora such that they would participate in many offline activities. Only a small percentage of people were sufficiently affected to join any street demonstrations or other offline activities or to take somewhat extreme measures online by deleting friends from Facebook or joining activism forums.

Id: 12543

Title: GENDER, MIGRATION AND COMMUNICATION NETWORKS: MAPPING THE COMMUNICATIVE ECOLOGY OF LATIN AMERICAN MIGRANT WOMEN IN NEW ZEALAND

Session Type: Individual submission

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Abstract: This paper is based on a study that focuses on the narratives of Latin American migrant women in New Zealand and the role formal and informal communication networks play in their migration experiences. These networks can be both online and offline and supported by more traditional media.

Informed by a feminist theoretical framework (Hooks, 2015; Anthias & Yuva-Davis, 2010), this qualitative investigation employed the oral history (Truesdell, 2001; Sypher et al, 2013) and communicative ecology approaches (Lennie & Tachhi, 2013) and used focus group, oral history interviews and participatory photography as data collection methods.

The findings indicated formal and informal networks presented different uses and functions. Formal networks comprised of women's business meetings; mother's groups; Latin American and ethnic diverse playgroups; daycare; job mentoring programs, immigration advisors, English classes, psychological and religious assistance; social and cultural activities and festivals; and conferences and trainings for professional development. Informal networks involved family in their home countries or NZ; Latin Americans and non-Latin Americans friends, including groups of female friends; community was related to groups of women in yoga and dance classes, neighbors, not-for-profit activities, community businesses, church, dancing clubs, fundraising events and cultural and sports gatherings.

The research demonstrated the existing complexity and interrelationship between the communication networks and the feminization of migration (Raghuram, 2004; Piper,

2007; Ryan, 2007). NZ society's multicultural and gender egalitarian conditions and the maintenance of their collectivist values facilitated those women's empowerment. By actively establishing their networks, they were able to renegotiate their gender status and roles within their private and public spheres. Also, it was noticed the importance of ethnic women role models and the growth of ethnic women entrepreneurship and community leadership.

Communication networks were also linked to ways of overcoming acculturation challenges (Noh et al, 1999; Wei, 2007; Aizpúrua, 2008) and maintaining their culture and language within a gender basis. The participants felt more comfortable with their co-ethnics and shared support with Latin American women to strengthen their femininity that was considered an attribute of integration and success in the host society. Ethnic media was mainly important to the Brazilians. Some women of this study took the lead to engage and support the voices of the Brazilian community through its online magazine. The use of online and social media facilitated and enhanced their virtual transnational ties (Komito, 2011; Nedelcu, 2012; Benitez, 2012) and established connections within the host society. They were also used for business purposes and news consumption from home and New Zealand. Migrant women's groups on social media played a significant role regarding the support and empowerment between them and other women.

In conclusion, the communication networks of Latin American migrant women in NZ served as women's empowerment and emotional and professional support in assisting with motherhood challenges as well as developing their leadership skills and setting up their own business.

Id: 12780

Title: PANEL: Radio Negotiations of Diversity

Session Type: Panel Submission

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Abstract: This panel identifies, examines and explores radio's provision for representing diasporic and minority communities across public service and community broadcasting contexts. In its focus on radio, this panel draws on the particular capacities of radio as a medium uniquely situated to facilitate representation and self-representation of diasporic and minority groups and identities, when enabled to do so. Drawing on research from Australia and the UK examining programme content, production practices and informing institutional structures of radio broadcasting, the papers in this panel map and analyse different approaches to the representation of diasporic and minority communities on air. The first two papers identify and analyse BBC Radio's historical and recent representation strategies for the UK's substantial Asian diaspora. Following their enquiry into BBC broadcast modes of representation, with the final two papers the panel moves to examine ways in which community radio in Australia and the UK facilitates opportunities and produces broadcast spaces for community self-representation for diasporic and minority groups under-represented or marginalised in mainstream (public service and commercial) radio forms.

Katie Moylan, Panel Chair

Panel Paper 1: BBC Radio's provision for Asian immigrants post-World War II

Gloria Khamkar

Bournemouth University, UK

This paper maps BBC Radio's historical engagement with Asian communities in Britain. This research explores the role of the BBC, specifically BBC Radio Leicester, in the development of radio broadcasting to support the aspirations of the newly migrated Asian community in England during the postwar period in the UK.

Panel Paper 2: BBC Asian Network: The Search for Listeners

Gurvinder Aujla-Sidhu

De Montfort University, UK

This paper demonstrates how BBC Radio challenges some academic research findings about misrepresentation and under-representation of minority ethnic communities in their programmes, drawing on face-to-face interviews with BBC staff working on the Asian Network.

Panel Paper 3: Complicating Community: Articulations of Black Caribbean Britishness in UK Midlands community radio

Katie Moylan

University of Leicester

Drawing on selected programme content produced by community radio in the British midlands, this paper identifies and explores ways in which radio programming produced by and for members of the Caribbean British community offers a sustained alternative to normative discourses and constructions of diaspora and minority communities in mainstream UK media.

Panel Paper 4: Collaborative Radio: Combining Community Radio and Ethnomusicology towards Safe Self-Representation

Maddy MacFarlane

University of Melbourne

This paper argues that community radio is in a unique position to facilitate collaboration across communities and mediascapes, adding strength to the impacts of community radio practice and training with particular resonance for members of asylum seeker, refugee, and new communities in Melbourne, Australia. This research draws on MacFarlane's community radio practice at PBS 106.7 FM, a music-focussed community radio station in Melbourne, Australia.

Id: 12781

Title: PANEL: Radio Negotiations of Diversity

Session Type: Panel Submission

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Abstract: Paper 1: BBC Radio's provision for Asian immigrants post-World War II

This research paper will explore the role of the BBC, specifically BBC Radio Leicester, in the development of radio broadcasting to support the aspirations of the newly migrated Asian community in the UK during the post-War period.

Asian immigrants have a long history in England stretching back to the seventeenth century and earlier. Labour immigration was not a novel phenomenon, particularly in Britain's industrial cities. However, in the post-war years, Asian migration assumed a volume and scale not seen before. This migration was related to the British post-war labour shortage. Migration from India and Pakistan peaked in the late 1960s and early 1970s. These Asian immigrants were often non-English speaking and they often lived in groups in isolation in various parts of England; the older generation in particular found it hard to adjust to the different social and cultural environment. Ethnic media programming was the outcome of these uncomfortable and restless migrants who were in need of the media discussing their life issues in their mother-tongue.

As a result, BBC founded the Immigrants Programme Unit in July 1965 specifically to cater to the newly arrived Asian immigrant community. Through this Unit, the BBC first started broadcasting television programmes aimed specifically at the Asian immigrant community in October 1965 and presented in Hindi and Urdu, the official languages of India and Pakistan respectively. With the launch of BBC local radio in the late 1960s, the BBC decided to use the local radio platform for the local communities in the area, including the ethnic minority communities, which included the Asian immigrant population (Lewis and Booth 1989). BBC started considering local radio as a better platform for Asian broadcasting. As a result, some BBC local radio stations started broadcasting specifically for the Asian listener community, which subsequently resulted in the development of independent Asian radio broadcasting in the UK. BBC Radio Leicester's magazine radio programme The Six O'clock Show was an example of this development of Asian radio broadcasting in the 1970s and was presented by the local Asian community members. It can be asserted that BBC Radio Leicester, particularly The Six O'clock show, played a pioneering role in the evolution of the Asian radio broadcasting in the UK.

To discuss this further, I will be examining the BBC's archives and using interviews with key radio people associated with Asian radio programmes during that period, such as the

BBC Radio Leicester's then Station Manager Owen Bentley who initiated The Six O'clock Show; show presenter Vijay Sharma, who later became the Head of BBC Asian Network; presenter Don Kotak, who went on to become the owner and founder of Leicester's Asian radio station Sabras Radio.

Bio:

Gloria Khamkar is a PhD candidate writing her thesis 'Evolution of Asian Radio in England: 1960-2004' at Bournemouth University, UK. She has also been volunteering as a radio producer and presenter at Southampton's Asian Community Radio Station Unity101.1FM since 2010.

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Id: 12782

Title: PANEL: Radio Negotiations of Diversity

Session Type: Panel Submission

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Abstract: Paper 2: BBC Asian Network: The Search for Listeners

In 2015 the UK Government launched a public consultation into the future of the BBC, and questioned one of the core fundamental principles of the BBC, to ‘serve all audiences.’ The Government has questioned if in the future the organization should focus upon underserved audiences only. This follows decades of criticism directed at the BBC for not representing minority ethnic communities, both on and off screen as well as it should. In 2014, the BBC committed itself to recruiting more staff from minority backgrounds and to better representing Britain’s ethnic minorities. Director General Tony Hall, explained that BBC in the future will ‘represent every family and community in the UK’ (BBC Media Centre, 2014). However, targets like this are not easy to set or achieve, particularly when the BBC’s own research reveals it fails to attract Asian and other ethnic minority audiences to its output (BBC Service Review, 2012) and subsequently describes them as ‘hard to reach audiences’. Campion (2005, p.4) has argued that broadcasters have misinterpreted cultural diversity to only mean more Black and Asian faces on screen, rather than programme content reflecting specific cultures and identities.

The BBC Asian Network was established in 2002 as one of the BBC’s new digital radio stations to specifically serve the hard-to-reach British Asian diaspora, which according to the 2011 Census stands at approximately 4 million people. However, the station faced potential closure in 2010, alongside 6 Music, because it failed to attract its own target audience. Through face-to-face interviews, in this paper BBC staff working on the Asian Network explain the challenges of producing content and engaging this diverse audience for the BBC. This paper demonstrates how the station challenges a number of academic research findings, about misrepresentation and the under representation of minority ethnic communities in the news and programmes, including Van Dijk’s (2000) findings that minorities are quoted less than white people even on stories about their communities. The paper also explores the question if having one single service to represent all Asian communities is relevant going into the future, with many communities becoming more integrated into British life and simultaneously some communities choosing to become more isolated and segregated from the British way of life.

BBC Media Centre, (2014). Tony Hall unveils action plan to tackle on and off-air BAME representation at BBC. 14 June.

BBC Service Review (2012) BBC Asian Network

Campion, J, M. (2005). Looks who's talking, Cultural Diversity, Public Service Broadcasting and the National Conversation. Nuffield College Oxford

Van Dijk, T, (2000) chapter 2 in Cottle, S. (Eds) (2000). Ethnic Minorities and the Media: changing cultural boundaries, Maidenhead: Open University Press.

Bio:

Gurvinder Aujla-Sidhu is a Senior Lecturer at De Montfort University, teaching Journalism. She is completing her PhD which examines how Public Service Broadcasting engages with minority audiences. Prior to working in higher education, Gurvinder spent over 10 years working as a broadcast journalist for BBC radio. Email: [aujla-sidhu \(at\) dmu.ac.uk](mailto:aujla-sidhu@dmu.ac.uk)

Id: 12783

Title: PANEL: Radio Negotiations of Diversity

Session Type: Panel Submission

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Abstract: Paper 3: Complicating Community: Articulations of Black Caribbean Britishness in UK Midlands community radio

This paper identifies and explores ways in which diasporic produced radio programming offers a sustained alternative to normative discourses and constructions of diaspora and minority communities in mainstream UK media. Drawing on selected programme content produced by community radio in the British midlands, I argue these programmes function as transcultural productions (Naficy 2001) typified by inclusive production practice and translingual radio texts.

Radio representations of diasporic communities and their experiences remain framed by simplistic and exclusionary discourses in UK media. I suggest that reductive modes of diasporic representation can be improved upon in two ways: through the wider broadcast of migrant experiences and through provision of greater opportunities for migrant self-representation and participation on the airwaves. With reference to Nick Couldry's (2010) notion of voice as a value, this paper argues for the possibilities for minority community self-representation and participation located in what Hamid Naficy (2001) terms an 'accented' mode of cultural production. Accented radio production is typified by alternative articulation strategies for the expression of diasporic and migrant experience/s. The inclusive remit of community radio provides opportunities for accented radio production in facilitating diasporic programming; the research presented in this paper draws on situated articulations of minority community experience in community radio and contrasts this with normative representations of diasporic communities. Through an examination of radio texts broadcast by the selected community station, I track how voice is deployed via formal strategies incorporating modes of delivery, address, and the balance of viewpoints.

Bio:

Katie Moylan is a Lecturer at the department of Media and Communication at the University of Leicester. She is currently developing comparative research into community radio practices in North America (funded by a BA/Leverhulme grant). Her book on representations of diversity in Irish radio, *Broadcasting Diversity*, was published by University of Chicago Press in 2013. Email: km264 (at) le.ac.uk

Id: 12865

Title: Diasporic or national historical memory' : Storytelling of 'New Village' as a controversial site in Malaysian Chinese documentary films

Session Type: Individual submission

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Abstract: Documentary cinema has long been treated as being tied to historical memory. However, as plenty of researches focus on western media's production, non-western media's practice always loses its voice in academia, especially diasporic media and its production focusing on diasporic historical memories. Malaysia, as an example, is an area where Chinese documentary film industry has long been ignored as an important vehicle to reconstruct the memory of Chinese diaspora challenging the dominant historical storytelling led by host culture. Chinese New Village, as an important heritage of Malaysian colonial history, is a series of concentrated settlements for Chinese ethnic group established by British colonists in 1948, which relocated and isolated 50 million Chinese compulsorily, cutting off the connection between the forest guerrillas led by Malaysian Communist Party and the outside. For the present, the history of New Village is perceived as an effective national policy to curb the development of Malaysian Communist Party in the official discourse of Malaysia. In contrast, the Chinese ethnic group deems it as a colonial policy having caused colossal grief. As a leading company that produces local Malaysian Chinese documentary films, "Yellow Picture" has made series of productions focusing on the history of Chinese New Village, including 3-reason documentaries titled "I come from New Village", and a Chinese film titled "New Village 1949", which has not yet received authoritative approval of release owing to Malaysian ethnic group complaining on social media for the suspicion of it embellishing Malaysian Communist Party. Based on the aforementioned background, this study adopts "Yellow Picture" as a case to examine how Malaysian Chinese media practitioners depict the history of New Village that is distinctive from official discourse and swinging between "ethnic" and "national" perspectives of discourse, under the influences of stringent government scrutiny and sensitive ethnic relations through documentary and film production. Specifically speaking, this research comprehensively analyzes the topic choice, narrative structure, interpretive perspective, and forms of representation concerning the process of reconstructing the history of New Village through discourse

analysis of the trailer script of “I come from New Village” and “New Village 1949”, interviews with creative team of “Yellow Picture” and content analysis of online commentaries. This research finds that “diasporic trauma” acting as the main historical concern that creative team intends to reconstruct in “I come from New Village” is actually shaded by another theme as “national development”. Specifically speaking, the intended emphasis on diasporic historical memory about colonists’ criminal acts is replaced by the emphasis on individual achievements of Malaysian Chinese in building the New Village and how New Village promote the multi-ethnic integration and national development as a useful tool. Conversely, “New Village 1949” attaches more significance to reconstructing the memory of local Chinese being repressed by the colonists therefore failing to arouse the understanding and acknowledgement of non-Chinese ethnicities based on the existent national collective memory. The above findings indicate the dual nature of diasporic documentary film in fostering diasporic memory resistance on the one hand and adapting dominant historical discourse on the other.

Id: 12910

Title: Filipino 'Elite' Transnational Migrants: The Ideal Global Citizen

Session Type: Individual submission

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Abstract: According to the Commission on Filipinos Overseas, 48% of the over 10 million Filipinos living abroad are immigrants, dual citizens, and legal permanent residents. Of the 4.8 million Permanent Overseas Filipinos, a little over three million are in the United States. While much of recent research on Filipino migrants has focused on the plight of overseas workers and undocumented Filipinos, this study examines the largely ignored group of highly educated Filipino migrants who have chosen to permanently reside in the United States and their use of new media technologies such as mobile phones and social networking sites to maintain transnational ties with the homeland. First, this paper draws on the theory of polymedia (Madianou and Miller 2012, 2013) to understand the media choices transnational migrants make in maintaining ties with family and friends despite physical distance. Polymedia places an emphasis on the various ways users navigate media environments. It draws attention to integration of the user's emotions and relationships with their choice of media technologies. Thus, users choose media and communication platforms from a range that is available to them based, not on cost or convenience, but rather the affordances that they bring (Madianou, 2016; Madianou and Miller, 2012 and 2013). Second, this paper extends polymedia environments to understand elite Filipino migrants' engagement and loyalty to the nation of origin from afar. It argues that through the media choices migrants make, a kind of 'ambiguous' long-distance nationalism is being engaged—a claiming of Filipino-ness (and, arguably, American-ness) that is 'safe' without much political engagement and without risk, effort, or consequence. Finally, this paper concludes that this kind of transnational mediated life is a result of neoliberal globalization and the rise of cosmopolitanism. For 'elite,' highly educated migrants, identification with a/the nation-state is diminished because through the various new media technologies (and ease of travel) home is indeed in two places, making them the ideal global subject.

Id: 12935

Title: Cultural Identity, Female Subjectivity and Diasporic Engagement: A Study on the Documentary Film "Out/Marriage"

Session Type: Individual submission

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Abstract: Documentary film, as a cultural form, constitutes a significant space for observing the everyday life experiences of various diasporic groups. With the rise of documentary films produced in migrants' own communities, transnational migrants are able to have their voices expressed and represented, as well as to communicate within and across communities. Through video-recording and story-telling, documentary films also provide the public with different images of transnational migrants, and foster social participation among diasporic groups all over the world.

The present study chooses "Out/Marriage," the first well-received documentary film made by the communities of Southeast Asian migrants in Taiwan, as the text for analysis. This documentary film was directed by the Vietnamese marriage migrant Elly Kim Hong and released in 2012. It tells the stories of five Vietnamese marriage migrant women, particularly the encounters of their lives before and after divorcing Taiwanese husbands. The main purpose of this study is to examine how, in comparison with the discourses of mass media, documentary films produced by and within the migrant communities create an alternative form to capture the nexus of diasporic engagement for transnational migrants in the host society.

Based on textual analysis on "Out/Marriage" and in-depth interviews with the director, this study thoroughly observes how marriage migrants from Southeast Asian countries depict their diasporic experiences by way of the unique visual presentation and narrative structure of documentary film. The analysis focuses on exploring not only the multiple layers of female subjectivity and agency embedded in the stories of five migrant women, but also the complicated social context of international marriage in the era of global migration.

The analysis generates a few significant findings for diaspora and media studies. First,

the study found that, technically, “Out/Marriage” applies what Bill Nichols called “the participatory mode” and “the reflexive mode” in the narrative structure. It features the director Elly Kim Hong as the primary narrator throughout the film, and the other four protagonists as the secondary narrators. In addition, the film also integrates a number of cultural symbols to vividly create an unsettled sense of belonging in telling the stories of marriage migrants.

Second, the change of marital status manifests the most important catalyst that triggers self-awareness of female subjectivity to the five marriage migrants in the film. The film carefully addresses the agency of these marriage migrants in the conflict and transformation of their identities as woman, wife, mother, divorcee and immigrant. It advocates a progressive perspective that, instead of being seen as subordinate or marginal, female marriage migrants can conquer their disadvantaged status through self-empowerment and group support.

Last, aside from marriage, the film also tackles the issues of social network, cultural inheritance, language capital, and children education that are essentially relevant to marriage migrants. As these factors come into play at different stages of their lives, we are thus able to witness how cultural identity, female subjectivity, and group empowerment are interwoven to affect the diasporic engagement and participation among transnational migrants in many contemporary societies.

Id: 12949

Title: The Role of Multicultural Media Use in Local, Diasporic, and Transnational Community Building among Refugees in Ottawa, Canada

Session Type: Individual submission

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Abstract: Today's media landscape is rapidly evolving, creating challenges and opportunities for forging links and building communities in place as well as across space. Multicultural media – media that are produced for and primarily by specific ethnocultural communities, minority groups, immigrants, and refugees (Fleras 2009; Matsaganis, Katz, & Ball-Rokeach, 2011), play an important role in voluntary and forced migration and settlement (Georgiou, 2013; Matsaganis, Katz, & Ball-Rokeach, 2011). After leaving their home country, migrants, in their new society, are found to actively use different media sources to settle into their new community (Dalisay, 2012) as well as sustain connections and maintain communication across borders (Quayson & Daswani, 2013) to build diasporic/transnational communities. However, there is a dearth of research on the use of multicultural media by refugees (Charmarkeh, 2013). The question then arises as to how can multicultural media contribute to settlement opportunities and foster community building for refugees? To what extent do their media consumption practices work as a device for capturing, storing, or retrieving memories (Fortier, 2000; Trim, 2011) to connect them in place and across space? In spite of the growing immigrant and ethnocultural diversity of the Canadian population, little is known about the role that mediated information play in the everyday lives of members of these groups. In particular, there is scarcity of research on the role that multicultural media play in the everyday lives of the growing refugee population in Canada. As such in this paper, we will focus on refugees' use of multicultural media among three rapidly growing communities – the Spanish-speaking Latin American, Somali, and South Asian – in Ottawa, a multicultural city and the sixth largest entry point to Canada for foreign-born residents and new immigrants (Statistics Canada 2011, 2013). Specifically, we will examine: 1) the access to and use of different types of multicultural media: traditional (broadcast and print) and digital; and 2) the purpose of these media use: linkage with country of settlement and information about life in Canada and linkage with country of origin and diasporic/transnational community building. We will locate the idea of local,

diasporic, and transnational community building within the framework of a sense of togetherness. To that end, we will apply the theory of sense of community (McMillan & Chavis, 1986), which refers to feeling a sense of belonging, identity, and support. For our empirical analysis, we will draw upon a survey data set (N = 172) to examine access to and consumption practices of multicultural media among refugees in relation to demographic factors such as gender, age, length of stay, yearly household income, and level of education in order to shed light on how these factors influence refugees' mediated information practices. We will combine tabulated description (tables) and statistical commentaries (reports of findings) in order to summarize our groups of data. The findings will advance understanding of the role of various types of multicultural media in forging linkages and building communities in place and across space for refugees.

Id: 13154

Title: Somali Diaspora Members as Development Communicators: Memories and Visions.

Session Type: Individual submission

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Abstract: Research on Diaspora and migrations has never scrutinized social remittances from a development communication (DevCom) perspective. This study, drawing from the social remittance theory (Levitt) and the DevCom theory, is an analysis of the quality of the transfers spontaneously linking a western-based Somali Diaspora community - having an Italian background - to its counterpart back home. First, I discuss the peculiar social and academic relevance of the Somali-Italian Diaspora at the Age of Migrations (Castles et al. 2014), and in the Somali context (Hammond, Horst, Kleist, etc.). Then I put forward that social remittances as exchanged by Somalis at diasporic and interpersonal level can be appraised as a form of DevCom, or more neutrally, Communication for Social Change (CfSC). This new dimension adds to DevCom's dominant understandings so far, while surpassing Enghel's (2014) systematisation: as a research field, as an institutional project, and as a professional practice. Resorting to ethnography and semi-structured interviews, representatives from full-time and part-time Diaspora, as well as Returnees, are studied in their actual and potential engagement towards their home country. Investigations explore social change and 'development' visions, and how they imbue unintentional or purposeful communication flows, for which the coinage bottom-bottom dynamics is proposed. The study argues that, although spontaneously and in different extents, Diaspora members qualify as unofficial development agents and communicators in their country of origin. Moreover, empirical evidence shows that nature and contents of these communicative remittances tend to replicate patterns and paradigms typical of the modernization theory, and of the diffusion model.

Yet, these visions often embody, as well, the transpositions into a desirable future of past memories about life and 'development' as experienced by Diaspora members in the period predating their departure. Hence, a real or mythical past, which antecedes the conservative and reactionary trend embraced by the country in the last 25 years, is intertwined with new 'social change' idea(l)s and spaces of the self as experienced abroad. Gender issues, stances on Islam, technical skills, ideas of democracy, work ethic, and so on, articulate these visions on the backdrop of the on going – and often lamented – national and regional radicalisation process. Within this framework, and as a recurring trait across the Somali Italian Diaspora, looking back also means looking forward.

Nevertheless, challenges, communication practices, and adopted strategies, vary markedly depending on the space variable (full-time or part-time Diaspora, Returnees).

Id: 13190

Title: Panel title: 'Mediated Migration and Memories of Conflict'

Session Type: Panel Submission

Authors:

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Abstract: This panel seeks to highlight the importance of historical trajectories and the inherent political nature of migration as an unfixed, contested and continually reinvented concept which is conditioned by local and transnational contexts. The media often plays a defining role in the changing nature of the meaning and significance of migration. The four papers in this panel span across the globe, from the intimate levels of mediated migration experiences in city neighbourhoods to the roles of diasporic and alternative media in shaping conflict-affected diaspora communities originating from Eastern Europe, Sierra Leone and Somalia.

The first paper, by Alida Payson, looks at the role of nostalgia in the migration experiences at the local level of neighbourhoods in Cardiff, where naval work and industrialisation attracted migrants from across the world for many decades. The second paper is by Dafina Paca and explores the dialogical and discursive nature of identity formation amongst the Kosovo-Albanian diaspora and the significance of memories of the Kosovan conflict. The third paper, by Idil Osman, examines Somali diasporic media's involvement in the conflict and the substantial role it plays in preserving and transporting dynamics of the conflict to the diaspora communities. The final paper is delivered by Linda Mitchell, which will highlight the importance of radio as an alternative means to bring hope and contribute to societal formation in post-conflict Sierra Leone.

Id: 13193

Title: Panel: Mediated Migration and Memories of Conflict

Session Type: Individual submission

Authors:

Name: Idil Osman

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Affiliation: University of Leicester

Abstract: Paper title: Re-creating conflict; Somali diasporic media involvement in the Somali conflict

Somalia has for more than two decades been in a perpetual state of conflict and more than a million Somalis have fled the initial civil war. Approximately 400,000 of them reside here in the UK. They have formed a large diasporic community and have set up their own websites and TV stations to remain engaged with the happenings of their homeland. Diasporic media is often hailed as a medium that allows immigrants to maintain their identity in their host country as well as providing a platform to sustain ties with their homeland (Bailey 2007; Harindranath 2006; Aksoy 2003). However, if these ties are being maintained with a homeland that is in a state of conflict, the potential to transport the memories and dynamics of the conflict and re-create it amongst the diaspora audiences is very much a possibility. This presentation will provide empirical evidence and draw upon existing literature to illustrate how diasporic media can play a major role in preserving, transporting and perpetuating homeland conflicts. It will demonstrate how this role culminates in the re-creation of conflict and the re-engagement with conflict by diaspora communities suggesting that diasporic media is more complex than what current scholarship has demonstrated and that there is a need to broaden the scope of current academic debates concerning diasporic media, transnationalism and conflict.

Id: 13195

Title: Panel: Mediated Migration and Memories of Conflict

Session Type: Panel Submission

Authors:

Name: Alida Payson

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Affiliation: Cardiff University

Abstract: Paper title: ‘Bringing the old Splott back to life’: Memory and nostalgia in super-diverse neighbourhoods in Cardiff

This paper explores migration and memory at the intimate scale of the neighbourhood. The Splott, Tremorfa, Adamsdown and Roath neighbourhoods of Cardiff have a long history of migration as workers from all over the British Isles and empire, and now all over the world, have settled here over more than a century of industrial boom, post-industrial decline, and uneven redevelopment (Threadgold et al. 2008). Through studying street photographs of everyday life in the area recovered and posted in an online community called Cardiff Before Cardiff, I investigate how a troubled nostalgia takes shape through these forums. Nostalgia for the imagined pasts of these neighbourhoods converges with longstanding but slippery, transfiguring forms of racism and xenophobia, in which the ‘clean’, respectable world of the past, in which ‘everybody mixed’, contrasts with the ‘dirty’ new streets and fragmented, super-diverse (Vertovec 2007) present. In this paper, I take up the structure of the online archive and the material, sensory qualities of the photographs as expressive of political possibilities and effects. The photographs are full of visual patterns that reinforce the patterned, conservative quality of the everyday, full of forms of touch that knit racialized bodies into kinship with each other, and full of richly specific sensory detail that map a place that could only be Cardiff. They mobilize questions about the role of the past, and love of the past, in shaping the boundaries and codes of community in the present.

Id: 13197

Title: Panel: Mediated Migration and Memories of Conflict

Session Type: Panel Submission

Authors:

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Affiliation: Cardiff University

Abstract: Paper title: Abstract: The Kosovo Albanian Diaspora and Prosthetic Memories of Migration

Diaspora theorisation has for a long time acknowledged the importance of narrative and myth within the discourses of diaspora populations. However, the homelands from where diaspora originate have remained predominantly excluded from previous scholarship. My research with the Kosovo Albanian diaspora, takes into account the Kosovo Albanians in Kosovo. Collective narratives of migration can cross and intersect both the host society and homeland trajectories, with impact on perceived social capital by diaspora groups that base their social standing on such narratives that may legitimise their experiences while excluding others. Based on interviews with Kosovo Albanians in Kosovo about the Kosovo diaspora, this research suggests that collective historical memories, ‘prosthetic memories’, are constructed discursively and form a collective and dominant hegemonic narrative. For example in the Kosovo context, interviewees began contextualising the Kosovo diaspora with narratives of the migration of guest workers, or more generally spoke about economic migrants from the 1960s. Indeed, there was a disproportionate level of emphasis on describing the diaspora who migrated to Germany, Switzerland, Austria and the Nordic countries as guest workers or ‘gastarbeiters’. Whereas, diaspora that migrated to the UK are perceived as urban educated elites that escaped the oppressive Milosevic regime. Moreover, other periods of migration that do not fit the logics of these narratives, for example, to places such as Turkey during the Rankovic years, 1946-1966, were largely ignored. Distinct periods of migration linked with common destinations were referred to with apparent ease, suggesting that this knowledge is drawn from a common national historical narrative, or a ‘regime of truth’ in the Foucauldian sense. This suggests the differentiation and classification of time- and destination-specific migrant groups, with examples of perceived reasons and routes of migration. Therefore, this research shows that such ‘regimes of truth’ form the basis of a diaspora prosthetic memory of migration by homeland countries that not only directly impacts the constructions of diasporic groups in Kosovo, but also in narratives of populations in diasporic contexts.

Id: 13198

Title: Panel: Mediated Migration and Memories of Conflict

Session Type: Panel Submission

Authors:

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Abstract: Paper title: Post-Conflict Sierra Leone and Radio as an alternative means for peace-building and societal reformation

From 1991 to 2002, Sierra Leone was torn apart by a vicious civil war. During that time, two military coups toppled the established order while the Revolutionary United Front (RUF) ravaged its way across the country. An estimated sixty thousand citizens died while countless others endured amputations, sexual assault and enforced conscription. Nearly half the country's population was displaced, many forced to seek refuge beyond Sierra Leone's borders, in neighbouring Liberia and Guinea.

Throughout this time, certain media outlets bolstered the fragile hopes of the people. As the government owned Sierra Leone Broadcasting Service was in the hands of whichever regime occupied State House, many turned to the BBC World Service to fill the information gap. However, the corporation's fetishisation of objectivity on occasions led it to broadcast interviews with the RUF and its leaders which terrorised the population, leading to complaints from the British High Commissioner in Freetown. Radio Democracy 98.1 was broadcast clandestinely from a secret location near the main airport at Lungi. So provocative were its broadcasts that the regime is reported to have shot a number of citizens who were found listening. The local station Radio Moa broadcast appeals from fighters on opposite sides during the war who came together to persuade their former comrades to leave the bush and disarm.

During the so-called 'dash for digital' these examples and others demonstrate the continuing importance of radio in predominantly oral cultures where politics, socio-economic conditions and infrastructure work against the 'mass self-communication' predicted by Castells. Whether it is in civil conflict or the war against Ebola, this paper will argue that radio is an important, cost-effective medium that deserves consideration alongside more fashionable alternatives.

Id: 13295

Title: Collective remembrance: what pictures may still tell

Session Type: Individual submission

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Abstract: In the teaching of history as an element of culture Stearns (1998) writes, “The past causes the present, and so the future.” Identity formation and self-concept are tied to history and according to Samovar, L.A., Porter, R.E., & McDaniel, E.R., (2013), “history also provides identity, which can help unify people from differing backgrounds and cultures.” This paper narrates the stories of diverse students’ views of their culture using pictures from their history.

Chaminade University was ranked as the second most diverse campus in the United States in 2014. This paper focuses on the pictures students choose from their past as significant in the formation of identity. Data was collected from their responses to the following questions: 1) What cultural practices define you today that are tied to your history; 2) What were the reasons behind the choice of the pictures presented; 3) What important pictures of your past did you choose NOT to use to define your identity? Early results appear to indicate that students choose pictures that tell stories of their grandparents’ resilience and strength as immigrants to the United States. These stories were mediated by the pictures they used in their narratives where they seemed to derive a sense of strength for the future. Responses reveal not only a need for inclusivity in the diaspora that affirms their uniqueness and purpose but also a new collective that returns to separate remembrances.

John Berger (1972) in *Ways of Seeing* reminds us, “The relation between what we see and what we know is never settled. Each evening we see the sun set. We know that the earth is turning away from it. Yet the knowledge, never quite fits the sight.” This narrative ethnography will portray how students attached meaning to the pictures from their history to see how it ultimately interconnects into one picture – arriving at a collective remembrance, a rich tapestry of 14 students’ connection of past and present through pictures.

Id: 13301

Title: Public Narratives and the Construction of Memory among European Muslims

Session Type: Individual submission

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Abstract: Despite the undeniable presence of Islam and Muslims in Europe, the Muslim communities that live there, and the presence of Islam in the continent as a religious, cultural and, possibly, political force, have become the focus of attention only relatively recently. This paper explores some key aspects of the politics of memory that form an inextricable component of European Muslim self-definitions, discourses and narratives deployed in the attempt to negotiate their inclusion in European societies.

This historical "memory" is clearly constructed, maintained and mediated through a number of institutions and practices. Some of these are focused on the production of history/histories of Islam, while others are much more diffuse in terms of focus. As various individuals and groups challenge or modify hegemonic versions of the past and advance their own memory/memories and history/histories, they lay claim to the present and the future; and the attempts of European Muslims to locate themselves in the past on their own terms is in no way different, insofar as they are orientated towards endowing themselves with identities and agency.

Premised on extensive ethnographic and European Muslim media use research this paper attempts to explore key aspects of the production of European Muslim memory, agency and identity.

Id: 13327

Title: Intimacy and polymedia: How Manila's Punjabi youth negotiate imaginaries of love through digital media

Session Type: Individual submission

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Abstract: This presentation explores how second generation migrant youth use polymedia in their intimate relationships. It focuses particularly on the ways in which young Punjabi Indian migrants in the Philippine capital of Manila deploy various communication platforms to navigate the diverse imaginaries of love with which they are confronted. Drawing on data from life story interviews and participant observation with these young migrants, I talk about how they use polymedia to enact a form of networked privacy (see Marwick and boyd, 2014). Through various mobile communication applications, they are able to covertly try out the more 'liberated' aspects of Filipino society's conception of romance. Simultaneously, however, they also tend to reinforce the more patriarchal and heteronormative elements of their Indian community's ideas about intimate relationships. I also talk about how these young migrants use polymedia to materialise particular forms of public visibility (see Miller and Madianou, 2012). Through their social media accounts, those amongst them who are ready to take the difficult step of breaking from the Indian community are able to explicitly display their preference for romantic relationships over arranged marriages. Meanwhile, those amongst them who do not want to break with the Indian community use the same social media accounts to reiterate their belongingness to the group. My aim in this presentation is to establish that Manila's young Punjabi Indian migrants use polymedia to assert their own approach to intimate relationships. That said, they also use the same technologies to negotiate friendship ties that draw them towards Filipino society with kinship ties that pull them back to their Indian community. This goes to show that although the polymediation of intimacy in the lives of migrants allows them new ways of exploring love, the longstanding differences that accompany the diverse visions of this often beautiful but also often fraught human experience do weigh heavily on them.

Id: 13365

Title: Remember to connect. The comical subversion of cultural and national stereotypes in German television comedy.

Session Type: Individual submission

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Abstract: The process of migration is closely connected to the processes of remembrance and commemoration. As migrants settle in their host cultures, they experience a need to reconnect to their own past. Social re-organization is essential as well, as migrants often experience forms of (hostile) “othering”. This is due to a missing ‘shared past’ with the host culture, as well as hegemonic cultural and national stereotypes, which may lead to a prejudiced behaviour by individual members of the host culture. Nevertheless, migrants can use different means of communication to work on this problem, giving them a voice, which can penetrate through the hegemonic forms of speech. To overcome hostilities based on a ‘missing past’ and to subvert stereotypical representations, comedy serves as a powerful tool of raising voice. This form of communication acts as a ‘social shelter’ in which hegemonic ideas and assumptions can be safely deconstructed and even subverted.

With reference to remembrance and commemoration, two comedic practices are prevalent. On the one hand, comedians establish a connection with the audience by referring to childhood experiences. By referring ‘universal’ experiences such as the joy of exploring the world and the feeling of curiosity as well as being scared and overwhelmed by this process, comedians give insights on their migratory experiences. On the other hand, comedians give vivid accounts on their experiences as migrants in the host culture and refer frequently to ‘first-time-experiences’ with, for example, everyday life, language, or the political and administrative system of their host country

Based on these theoretical accounts, this paper presents the results of a qualitative content analysis of the German television comedy show StandUpMigranten (engl.

StandUpMigrants), which gives a subversive voice to migrant comedians in an otherwise hegemonic media environment. Broadcasted since 2013, the show exclusively features stand-up routines by comedians with a migratory background, which currently reside in Germany. Thematically, StandUpMigranten revolves around all sorts of challenges and obscurities of migratory life in Germany. The comedians stem from twenty-five different national backgrounds from around the world, giving a wide range of accounts on cultural and national issues. Based on a full survey of the show’s N=23 episodes and N=88 stand-up routines featured on StandUpMigranten, the paper shows different forms of the above-

mentioned practices of commemoration and remembrance in order to subvert hegemonic representations and establish a connection to the German host culture.

The results of this analysis show how comedians use practices of remembrance and commemoration to establish a connection with the audience through 'shared experience' of childhood. The comedians build on this connection in order to give (comical) insights of migratory life in Germany. They subvert hegemonic representations by linking their own experiences to their audience's experiences. Thus, established stereotypical representations of migrants are subverted through the referential use of nostalgic childhood experiences. The results are discussed against the backdrop of comedy theory as well as theoretical accounts of migration with reference to social exclusion and integration.

Id: 13372

Title: Diaspora media and conflict resolution in digital age: A study of Sahara Reporters

Session Type: Individual submission

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Abstract: This study analysis the complex roles played by diaspora media in the enactment, representation and resolution of conflict situations and addresses the relationships between diaspora media, governments, the military, and people in diaspora through a study of (online media) Sahara reporters.

It aims to explore the complex dynamics of journalistic practices and diasporic experiences in conflict resolution based on coverage of on-going Boko Haram religious disturbances in the northern part of Nigeria, through content analysis of Sahara Reporters website and interviews with journalists. The research discusses how the site relates to recognized journalistic ideals and how the journalists view themselves in regard to journalistic professionalism.

It places particular attention to the role played by diasporas, which have been highly influenced in connecting back home through on-line media websites blogs, and forums covering the conflicts in Nigeria and facilitating debates among Nigerians at home and abroad.

The study concludes by discussing the often innovative, but little acknowledge, ways in which digital media have blended with traditional media to fashion unique hybrid media and communication systems.

Id: 13750

Title: Cultural capital and homeland media consumption ' the case of Somali immigrants in Sweden

Session Type: Individual submission

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Abstract: The overall aim of this study is to interrogate the motives for the consumption of homeland media by immigrants. The special focus of this paper is to investigate whether cultural capital (Bourdieu, 1984) drives the consumption of homeland media by Somali immigrants living in Sweden.

Every year more refugees from war-torn Somalia settle in Sweden, where they have now become the largest community of Somalis in Europe. However, in settling in the Nordic country, the immigrants have had to grapple with an urge to maintain their identity as they face challenges such as integration and discrimination (Kleist, 2008). Even in their attempt to deal with new challenges, by mainly integrating into the Swedish society by for example learning the Swedish language, the immigrants have maintained the 'old ties' to their homeland in Somalia (Hiller & Franza, 2004) through the consumption of homeland media channels such as Radio Shabelle (via the internet) and Universal TV (satellite network).

It is the 'old ties' to the homeland by immigrants that has been a subject of substantial research in migration studies (see for instance, Hiller & Franza, 2004). The studies have focused on various dynamics such as everyday life, construction and sustenance of identity, acculturation as well as media use. Additionally, as an interesting area in audience research, studies into media consumption have attempted to throw light into how migrant communities satisfy their communication needs mostly based on the standard theory of uses and gratifications (Scherer, 2008). Consequently, the spotlight has been fixed on ethnic or 'diasporic media' (see Georgiou, 2006) and how it sustains identity and culture (see Longhurst, 2007; Morley, 2007; Sinclair & Cunningham, 2000).

However, there has been little research on consumption of homeland media and particular motives that drive individual immigrants to engage in this practice. This study appreciates the significance of the vast research on culture and identity in diasporic studies but moves further to focus on the individual immigrant in the social space and the benefit(s) derived from this specific media consumption practice. This study therefore investigates the nature of the relationship between homeland media consumption by Somali immigrants in Sweden and Pierre Bourdieu's concept of cultural capital, based on interviews with

immigrants aged between 21 and 40 years in Sweden.

Keywords: Bourdieu, cultural capital, media consumption, Somali immigrants, Sweden

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Id: 13818

Title: Affective digital rights claims. Young connected migrants and non-normative European family life

Session Type: Individual submission

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Abstract: This article considers transnational, digitally mediated family practices as performative and affective digital rights claims. There is increasing scholarly attention for the use of digital technologies by “connected migrants” (Diminescu, 2008), however, researchers predominantly focus on adult migrants. Although relatively absent in the literature, children and young people are an inherent part of migration circuits and they form meaningful “ye-diasporas” [“young electronic diasporas] (Donà, 2014, p. 133). I chart the micro politics of young electronic diasporas by aligning discussions from internet, feminist and migration studies that rarely intersect. In particular I relate phenomenological accounts of medium-specific affordances and sensibilities with the micro-politics of affectivity and communication rights. In this article I consider digitally mediated non-normative family practices as “enacting digital rights claims” (Isin & Ruppert, 2015, p. 13) that question European governmentality. Besides the symbolic performativity of digital practices, doing family transnationally is also highly emotional. Attention is needed for the role the senses play in constructing cross-border networks of affinity. For this purpose, I take transnationally mediated sensations as an entry point. The argumentation will draw from multi-sited qualitative fieldwork conducted between 2008 and 2015 among nearly 150 young people inside and at the borders of Europe. Drawing on three case studies of young connected migrants: (1) Moroccan-Dutch youth watching diasporic videos; (2) stranded Somali youth engaging in transnational Skype conversations; and (3) young Londoners using social media to keep up with family overseas, I question normative, exclusionary notions of white, middle-class and place-bound European family life. This article argues “ye-diasporas” present us with a unique view on how Europe is reimagined from below, as people stake out a living across nations and continents. These performative and affective acts of citizenship are not universal, but situated in a web of power relations. In an era of increasing digital connectivity and mobility, transnational families are far from deterritorialized – boundaries and insurmountable distances are often forcibly and painfully felt.

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Id: 13820

Title: The life I had is in my pocket ' How Syrian refugees bridge past and future with the help of their smartphones

Session Type: Individual submission

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Abstract: The civilian uprising in Syria has become a proxy war with dozens of conflict parties, hundreds of thousands dead, millions of refugees seeking asylum abroad. In Europe, humanity seems finally to have a ceiling as more and more governments are taking measures to stop the refugees. Nevertheless, more people than ever risk the journey to reach European soil only to find themselves torn between two lives neither of which lies in their hands: One that is gone since Syria turned into a theatre of war; the other hidden somewhere in a nebulous future at the mercy of reluctant authorities. In this situation, refugees rely on smartphones to go their way against all odds.

As these connected refugees are a very recent phenomenon, the question of how smartphones actually support people during their escape from crisis regions has lately been arousing scientific attention encouraged by individual insights in journalistic articles (e.g. Alter, 2015; Dubinsky, 2015; Graham, 2015; Malley, 2015; Wittey, 2015). The paper thus would like to add to the growing body of knowledge by presenting results from qualitative interviews with Syrian refugees about the role of smartphones on their journey to Austria in 2015. It becomes apparent that besides the practical benefits like GPS, translation, weather and sea reports, in such an extreme situation smartphones are invaluable as means of emotional support. They are the bridge between the old life and the new: A place to keep dear photos of family, friends, home, of a once intact world. A way to stay in touch with the old life not only by memories, but also by communicating with beloved ones still back in Syria. A source of strength to look ahead in times of doubt about the decision to leave everything behind. Guidance from relatives and other refugees who already made it to Europe on how to reach the destination. And evidence of the life-risking and life-changing journey to never forget at what price and pain the new life was gained. Understanding this unique relevance of smartphones for refugees and the practices attached, holds nothing less than the promise of finding new ways to help refugees bring together the two worlds in order to find the peaceful life they so much long for.

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Id: 13880

Title: Identities on the Move: The Case of Syrians Refugees in Global Media

Session Type: Individual submission

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Abstract: This study illustrates the discursive construction of diasporic refugee identities in times of war and sociopolitical tensions. Specifically, this paper is concerned with the politics of identity construction of Syrian refugees in Time magazine in the year 2014-2015. As more and more Syrians flee the instances of terrible civil war in their country and reluctantly land on the shores of Asia, Europe and the Americas, their identities are being inextricably linked with local and global politics. The ways in which war affects and colors the representation of refugees and their diasporic existence in a foreign country can be identified in the media. The data is drawn from articles in the Time magazine which has the world's largest circulation for a weekly news magazine and is respected globally for its coverage of critical, social and political issues. This paper analyzes how the magazine characterizes the people of Syria, their plight, the problems facing their country and how all these elements together form their diasporic and other identities. The paper answers three questions. First, what are the social identities that are assigned to the Syrian refugees in the media? Second, what discursive strategies are used to construct such identities and what role does war play in such construction? Third, how do the media construct diasporic imaginations? This article applies Huntington's theory of the clash of civilizations to the discursive accounts portrayed by Time and discusses how refugees and immigrants are being positioned in the world of story telling, as well as the interactional world. The findings demonstrate that embedded in showcasing the plight the Syrians are facing, there are conclusions in favor of social exclusion based on people's cultural and religious identities as the primary source of conflict of interest in their places of new settlement.

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Title: Unfolding Memories: Representations of Migration and Intercultural Communication

Session Type: Individual submission

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Abstract: The unfolding history of migration, driven by exponential population growth, continues to engender debate and activism around the notions of marginalization (Spitzer, 1989), 'new' slavery (Bales, 2004) and the perpetuation of inequality (Flannery & Marcu, 2012). Across the Arab Gulf states, the relatively recent discovery of oil has fueled development with billion dollar construction projects supported by the recruitment of migrant workers for unskilled and semi-skilled labor. Given that mainstream discourses often fail to represent the multiple identities of migrant groups in the Gulf Region, remarkably little action has been taken to affirm vulnerable representations of this diverse community of workers. This paper aims to reconfigure the rhetoric of heroic leadership paradigms by examining an aggregate of qualitative data for critical analysis with regard to written, spoken, and visual texts in Qatar. Findings aim to stimulate debate about the duality of communication rights in intercultural contexts and participatory communication as a catalyst for social change.

Through the lens of critical discourse analysis, this research facilitates discussion about the interplay between socio-cultural structures and the transformative potential of citizen media by detailing the forces enabling and constraining grassroots social change in the GCC (Gulf Cooperation Council). Significant literature concerning the need for communication rights (CR) is explored, with particular attention paid to notions of access, representation, and participation. Building upon research that understands discourse as a cultural symbol, the study affirms the power of texts to reinforce oppression or engender change.

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Id: 13998

Title: The most important item: Travelling Refugees, Navigation and Cell Phones

Session Type: Individual submission

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Abstract: In some media discourses, asylum seekers have been labelled as privileged due to their possessions of modern cell phones. On the other hand, the cell phone seems to be the most important possession for refugees underway, since it provides people travelling in 'unorthodox ways' with an array of important functions.

This paper is based on in-depth interviews with a group (10-12) of asylum seekers who have arrived in Norway during 2015. The interviews are based on principles of anonymity, and are conducted by a team proficient in the mother tongues of the new-arrivals. For this study, refugees from Afghanistan, Iraq and Syria are selected.

The interviewees are both male and female, a majority of them male, reflecting the proportion of the new-arrivals. The project is explorative in nature, and seeks to explain the way in which modern technology works for refugees fleeing countries at war to find safety, and how the cell phone in particular is helpful in the following ways. Among the areas explored are:

- The 'travelling reporter': to what extent has the cell phone been used to document travel experiences, and what stories do they tell?
- In which situation has the cell phone been of particularly vital importance? Platforms used when communicating with family and friends (SMS, Skype, e-mail, Viber, Facebook, etc.)
- Information about travel routes to the final destination, information about border control, etc. usage of GPS, google maps, or other devices.
- To what extent is the cell phone needed to follow news in the home country, and the country of destination, and which news media are used for this purpose?
- Refugees spend much time in waiting. To what extent is the cell phone used for other endeavours, such as gaming, music, watching videos, learning new languages, google translator etc.?

The first two areas are top priority. The interviews will be analysed using theories of globalization (Eriksen 2009, Löffelholz & Weaver 2008) transnationality and transnational media literacy (Spivak 2006, Eide 2009) and on the impact of borders (physical) and media's transgression. One main aim is to investigate the journalistic potential in the storytelling of individuals who have been on the move, as alternative discourses to the increasingly restrictive national discourses emerging in Europe since the increased influx of refugees started last spring.

Id: 14072

Title: Representations of Syrian Refugees in the British Tabloid Press. A case Study of Alan Kurdi.

Session Type: Individual submission

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Abstract: Since the onset of the Syrian refugee crisis, the representation of the Syrian refugees fleeing political persecution, war and malnourishment has become a central focus of political debates and academic inquiry. Over the years, the British press reporting of refugees has been problematic in their portrayal of the refugees as a “foreign threat” and “invaders” (see Gross et al, 2007 and Threadgold, 2009). On the other hand, sections of the media, although occasionally with diminutive evidence, have also portrayed them as sympathetic (see Fekri, 2016; KhosraviNik, 2009 and Pupavac, 2006). This paper aims to provide a narrative of the representations of Syrian refugees that has emerged in the British tabloid press, particularly in the wake of Alan Kurdi’s tragic death. It intends to apply thematic analysis approach to examine the representations of Syrian refugees in two British tabloids, namely: The Sun and Daily Mirror, which are of contrasting political orientation.

Based on the analysis of different types of journalism surrounding the Kurdi stories published during the week of 1-7 September 2015 in these tabloids, a theme of the ‘human factor’ emerges as a prominent feature of this story. It argues that evidently news is a “constructed reality” that is mostly a product of various social, political and cultural factors, including deviant circumstances.

Key Words: Tabloid Press, News, Syrian Refugees, Alan Kurdi,

