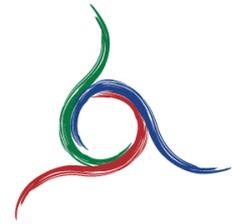


# IAMCR 2018



## **Diaspora and Media Working Group**

Abstracts of papers accepted for presentation at the annual conference of the  
**International Association for Media and Communication Research<sup>1</sup>**

### **IAMCR**

**Eugene, Oregon, USA  
20-24 June 2018**

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Version: 18/03/18

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<sup>1</sup> These are the abstracts of the papers accepted by IAMCR section or working group named above for presentation at the 2018 annual conference. This publication will be updated prior to the conference to include the papers that will actually be presented at the conference.

**Id:** 17468

**Title:** Cultural Identity, Hybridity and Diasporic Media: Community radio and migrants in New Zealand

**Session Type:** Individual submission

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**Abstract:** The study analysed three migrant communities of New Zealand and their use of community radio. Diasporic populations perform dual cultural identities in their host society. They are maintaining their minority identities connected to their country of origin and at the same time they are in a process of assimilating into the host country's cultural mainstream. These assimilation processes create 'hybridity' among the cultures and subcultures. Ethnic minorities or migrants are utilising different ethnic media platforms and these media platforms are increasingly seen as an alternative to mainstream media. Moreover, media platforms are increasingly becoming transnational and technological inventions have facilitated diasporic populations to receive media content from their country of origin in any host society. In this regard, some scholars question why diasporic populations need separate media platforms in the host society when they can access media from their country of origin? However, are these transnational media platforms satisfying the needs of diasporic populations with hybrid cultural identity? This paper particularly focuses on how community radio serves as alternative platforms to migrant communities with hybrid cultural identity. It analyses the use of the community radio platform by migrant Nepalese, Filipinos and Iranians living in Christchurch, New Zealand. These three communities are producing and broadcasting weekly radio programmes on Christchurch-based access radio station Plains FM. These three communities' radio programmes are among the 47 ethnic languages radio programmes that 12 access radio stations produced in New Zealand in 2017. To analyse the use of radio programmes by migrants, the researcher observed the production processes and conducted focus groups and one-on-one interviews with audience members and programme producers. The study found that the migrant communities have access to information, education and entertainment that they are seeking through these radio programmes. The migrants prefer the Christchurch radio programmes in their native language over media from their country of origin which cannot cater to the feelings of "localness" and culturally homogenised content for community members from different backgrounds. The migrants use the community radio programmes to create a common community identity in multicultural New Zealand. Though those segments of audiences have easy access to mainstream media, they find their radio programmes more authentic and intimate. Community radio works as a platform for sharing, making sense of community identity and uniting a different segment of migrants. This study explores new way to analyse how migrants use the community radio platform as an alternative platform to fulfil their mainstream media needs.

**Id:** 17565

**Title:** Comparative Study of Transnational Practices of Formal and Informal Institutional Diaspora Organisations in the United Kingdom: Exploring the Relationship Between Technology, Development, and Diaspora

**Session Type:** Individual submission

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**Abstract:** Globally, an estimated 258 million people now live outside the country where they were born, an increase of 49% since 2000. With the increase in migration globally, migrants and diasporas contribution and engagement with their countries of origin has seen growing focus from academics, policy makers, governments and other stakeholders. This has been especially the case in the development sector where remittances form a sizeable percentage for some developing country's Gross Domestic Product (GDP). Official remittances data suggest that in 2016, migrants sent an estimated US\$441billion to developing countries, a figure three times the size of official development assistance globally. These inflows of cash constitute more than 10 percent of GDP in some 25 developing countries.

Beyond remittances, there are numerous examples through which the linkage between diaspora and countries of origin contribute to poverty reduction and economic growth. Not only do the financial resources help alleviate poverty and support economic growth, but diaspora communities also serve as an important facilitator in knowledge and skills transfer between countries of residence and countries of origin. Many diaspora communities establish various forms of associations, such as charities, Investment group/business, religious organisations, voluntary organisations and groups, to address social and economic issues in their countries of origin. Many of these formal and informal organisations facilitate the flow of information, innovative ideas, intellectual capacities, new technological skills, and business.

How the international development community, policymakers and governments approach the fulfilment of the Sustainable Development Goals (SDG's) is undergoing significant changes, marked by new types of development cooperation through the promising and potential uses of ICTs which empower people to access and share knowledge and information to a greater extent than ever before. New framework for development cooperation are thus being formed; centred on the concepts of participatory and contextual solutions. With this new framework come new approaches to development, this paper examines the use of ICTs tools by migrants and diaspora organisations and discusses the instrumentalisation of information and communication technologies, focusing on the potential of ICTs to assist development at a micro and macro level, and the effectiveness of these approaches in realising the potential of ICT for development (ICT4D).

**Id:** 17662

**Title:** Beyond the Orientalist Paradigm: Media Representations of American Muslim Women Inclusion, Exclusion, and Belonging in the Diaspora

**Session Type:** Individual submission

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**Abstract:** Sustainable development can only take place in a pluralistic media landscape that allows for diverse voices and representation for all members of society (UNESCO, 2014). The media plays a significant role in fostering inclusion and understanding between different elements within a nation (van Dijk, 2000). While it does not necessarily determine citizens' thoughts and opinions it does play a significant role in defining who does or doesn't belong to a nation (Henry, 1997). The visual and textual representations of nationhood in media shape the perception of belonging or not belonging to a nation.

Western media has, consistently, attributed three main personas to Muslim women: The first is the harem-belly dancer character, the mysterious and sexualized women of the Orient; the second is the oppressed Muslim woman often times wearing the hijab; and the third is the militant Muslim woman often in the hijab and carrying a gun (Bullock, 2002).

Muslim women in the diaspora are particularly vulnerable to this kind of ideological packaging because it alienates them while continuously positioning them as the "other". Western media had the opportunity to rupture the prevalent Orientalist image by focusing on different narratives depicting varied experiences and lives of Muslim women within their communities; however, news frames have largely remained static (Bullock & Jafri, 2000; Wilkins, 1997).

American Muslim women come from different backgrounds and varied life experiences. Yet, for the most part, news frames in American media failed to humanize their life experiences, rendering them mere objects defined only by the presence or absence of their veil (Haddad, Smith & Moore, 2006). American media may not intentionally seek to create a monolithic and reductive Orientalist representation/s of American Muslim women. But as a consequence of these reductive news frames, American Muslim women have been excluded rather than included into what constitutes a "real" American. This, in turn reinforces, the idea that they don't belong in their western communities and in due course denies them agency (Haddad, 2004).

The past decade (2007-2017) has seen the largest growth in the Muslim population living in America. The number of Muslims has risen from 2.35 million in 2007 to 3.45 million in 2017 (Pew Research Center Report, 2017). This is largely attributed to immigration and high fertility rates.

The following study examines coverage of American Muslim women in The New York Times from January 1, 2007- December 31, 2017 (n=346). Articles were selected through systematic random

sampling procedures at given intervals. The New York Times was chosen because it is a newspaper of record that has a trickle-down effect on regional and local US media. Furthermore, The New York Times tends to be progressive in its coverage of immigrants, minorities, and women. The study specifically examines the news frames found in coverage of Muslim women in the United States within the last 10 years. It also examines if there is a shift (or a static) in news frames as the numbers of Muslim women in the US grew in the last decade. It is assumed that an increase in the numbers of Muslim women will lead The New York Times to portray many different narratives and life experiences, transcending the limited Orientalist paradigm.

Keywords: Media representations; American Muslim women; diaspora; identity; Orientalist paradigm

**Id:** 17845

**Title:** Transnational 'sandwich' generation: Filipino migrants, filial piety, and mobile media

**Session Type:** Individual submission

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**Abstract:** In a transnational context, the frequent and ritualistic use of mobile devices enables dispersed family members to forge ties, sustain long-distance relationships, and continue to perform traditionally prescribed familial roles. This paper examines how transnational Filipino migrants use mobile media to fulfill their obligations and duties to care for aging parents in the homeland. Drawing on in-depth interviews with Filipino migrants in the United States who belong to the “sandwich generation” (caring for children in the U.S., as well as aging parents in the Philippines), I examine how they negotiate the obligations, tensions, and burdens, as well as the joys and fulfillment of being both child and parent. Using the theory of polymedia (Madianou and Miller, 2013) and the mobilities lens (Urry, 2007), I argue that while information technologies mitigate the effects of the migration experience creating a kind of “connected presence” (Licoppe, 2004) and “perpetual contact” (Katz and Aakhus, 2002), they also magnify the structures that impede the performance of traditional Filipino family values such as filial piety and utang na loob (debt of gratitude).

This paper is part of a larger ongoing project that 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. Elite Filipino migrants have the economic, political, and social capital to navigate both worlds. In the nation of settlement they are successful and are often seen as the “model minority.” In the homeland, they belong to the ruling class and thus have a continued sense of belonging. These migrants are understood as related to a kind of cosmopolitanism, where, as Vertovec and Cohen point out, “many individuals now seem to be, more than ever, prone to articulate complex affiliations, meaningful attachments and multiple allegiances to issues, people, places, and traditions that lie beyond the boundaries of their resident nation-state” (2002, 2). Ultimately, this kind of transnational mediated life is a result of neoliberal globalization and the rise of cosmopolitanism.

**Id:** 17868

**Title:** "El Dorado" de la clase media: las noticias sobre el nuevo perfil de los inmigrantes brasileños en Portugal

**Session Type:** Individual submission

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**Abstract:** Los flujos migratorios entre Brasil y Portugal han presentado diferentes organizaciones a lo largo de la historia de los dos países, iniciada en la colonización. Las crisis políticas, económicas y sociales evidenciaron el potencial de refugio ultramar para los ciudadanos que buscaban mejores condiciones de vida, ya sea con el movimiento fluyendo con mayor intensidad desde Portugal a Brasil, o a la inversa. Actualmente, la crisis económica y social que asola a Brasil ha generado una ola de emigración semejante a aquella experimentada al inicio de los años 1990, con ciudadanos "cualificados". Portugal era en esa época uno de los destinos hacia donde se mudaron 10 mil brasileños. Los medios de comunicación han representado a los inmigrantes de maneras diferentes a lo largo del tiempo: de forma más negativa, vinculada a la prostitución y violencia a fines del siglo XX; y de forma positiva, por la cualificación profesional, a partir de 2008. Este abordaje más optimista ha sido reforzado en los últimos dos años con la llegada de ciudadanos brasileños provenientes de la clase media. El aumento de las transferencias financieras de Portugal a Brasil - de 55,6 millones de dólares en 2014 a 71,1 en 2016, así como los datos relacionados con el mercado inmobiliario - que muestran a los brasileños entre los extranjeros que más buscan inmuebles en Portugal, llama la atención de los medios. Hasta 2015, fueron concedidos 69 visados gold (autorización de residencia motivada por inversión) a ciudadanos de Brasil; en 2017 fueron 282. Aunque este número sea poco expresivo en comparación con la emisión de visados generales de residencia, que entre 2015 y 2016 fueron cerca de 11 mil, el desarrollo del informativo se apoya en esos datos.

Este artículo se presenta con la intención de comprender cómo se construyen las noticias sobre esta nueva fase migratoria entre Brasil y Portugal. Para esto, se analizaron noticias publicadas en sites de los periódicos de referencia de ambos países, el Diário de Notícias y Folha de São Paulo, en el año 2017. A partir de la utilización del mecanismo de búsqueda por las palabras clave "brasileños en Portugal", se encontraron 12 piezas periodísticas, seis en cada periódico. La base teórico-metodológica se sitúa en el contexto de los Estudios Críticos del Discurso, formulados por Van Dijk (1997, 2007, 2017), mientras que la revisión bibliográfica versa sobre la evolución de las teorías de las migraciones y las alteraciones en los flujos de la inmigración brasileña en Portugal, contextualizando los conceptos que forman la base de este estudio. La investigación muestra que las noticias de los periódicos hacen énfasis en la desesperanza de los ciudadanos en relación con el

futuro del país. La posibilidad de huir de problemas como la violencia revela la búsqueda de la clase media por una mejor calidad de vida. El enfoque en la inversión como apertura de empresas y compra de inmuebles es perceptible principalmente en el periódico portugués. Es notable, por lo tanto, que hay una dimensión economicista en el tratamiento de estos desplazamientos, lo que impide el abordaje del tema desde otras perspectivas. Además, aparecen siempre más destacados los casos de éxito, encubriendo las situaciones más delicadas de inmigración, y, consecuentemente, el debate público sobre las cuestiones que afectan a un número mucho más relevante de inmigrantes.

**Id:** 17944

**Title:** Asian Americans and Self-Presentation in Political Campaigns

**Session Type:** Individual submission

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**Abstract:** This study asks how Asian Americans self-present their racial and ethnic identities in politics, given their ascribed status as "forever foreigners." By focusing on how Asian American political candidates use their lived experiences and their bicultural identities in campaigning, this study asks how both top-down and bottom-up identity manifests itself in the political communication context. Through a participant ethnography of three candidate trainings for Asian Americans and/or immigrants running for office, as well as interviews with Asian American candidates, this study provides a nuanced discussion of the decision-making process behind self-presentation, and more broadly, how Asian Americans manage intersectional identities, such as class and immigration status. Preliminary analysis indicates Asian Americans use their lived experiences, particularly "code switching," as a strategy for self-presentation. This research contributes to the literature on how racialized messaging in politics by deepening our understanding of how minority candidates view the role of race and ethnicity in campaigns.

**Id:** 18026

**Title:** Polish LGBTQs in the UK Encountering Coincidental Homophobia and Xenophobia on Facebook

**Session Type:** Individual submission

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**Abstract:** Mid-2010s have brought some crucial political changes in Europe with rather depressive prospects for Polish LGBTQs in the UK. In Poland, the populist, conservative and nationalistic Law and Justice (PiS) party secured the majority of seats in the Parliament in the 2015 elections. In the UK, British voters decided to leave the European Union in the 2016 Brexit referendum. While PiS has reenergized a queer-free vision of Polish national identity, Brexit has reinvigorated British anti-immigrant sentiments, especially targeting recent East European immigrants. These broader political changes and their accompanying ideological discourses feed into everyday instances of homophobia and xenophobia. Drawing on my in-depth face-to-face interviews, I will discuss the encounters of Polish LGBTQs in the UK with homophobia and xenophobia on Facebook, one of the world's most popular social networking sites. The semi-private semi-public nature of Facebook creates a unique environment where users face instances of homophobia and xenophobia somewhat coincidentally: your old friend from Poland posts that 'it's ok to be gay, but it's not ok to shove it in everyone's face'; your manager in the UK shares a post from the fanpage of the far-right and ultranationalistic organization 'Britain First'; and a good friend of yours – she is British – writes that Brexit will be good for 'us', that the National Health Service will be finally only for Brits and that there will be more jobs for Brits. Those are all real examples from the interviews I conducted. In my presentation, I will discuss those and other examples in more detail and explain how my interviewees deal with the coincidental online encounters with homophobia and xenophobia. Most of the interviewees simply remove users making such comments from their list of Facebook friends, contributing to the creation of what media scholars call 'echo chambers', that is, spaces where everybody shares similar views. While echo chambers are usually criticized for censoring competing views, for my interviewees they constitute safe spaces where their gender, sexual and/or ethnic identities are free from being challenged. Some interviewees, however, engage with homophobic and xenophobic comments turning Facebook's timelines into spaces for debate and reflection.

**Id:** 18044

**Title:** Finding common ground in an era of fragmentation: The paradox of Spanish-language journalism in the digital age

**Session Type:** Individual submission

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**Abstract:** Notions of community, contestation and power have long formed the foundation for studies of immigrant media in the United States. As new arrivals began to consolidate and produce expressions of community identity, their work raises questions of assimilation versus isolation and enclave formation, submission to the dominant culture versus maintenance of core beliefs and social structures; in this debate, questions as to whether or not these outlets can be used to effect political change or strengthen a community's influence inevitably arise.

This research seeks to build on a history of inquiry into the role and function of immigrant media. We focus particularly on Spanish-language journalism in the United States during the digital age, and how this form of expression connects to questions of identity and power, the political economy of the media marketplace, and the ways in which the desire for a shared space of cultural maintenance must compete with the exigencies of a turbulent time for media industries.

In the United States, the growth of Hispanic communities across the country has fueled rapid growth in Spanish-language and bi-cultural media aimed at these growing-and lucrative-audiences. However, the technological and economic forces that have transformed the news media landscape in recent decades have complicated this phenomenon. At the same time that Hispanic and Spanish-speaking audiences are finding new media catering to them, the Spanish-language news media have been undergoing increasing concentration, with an ever-narrowing number of outlets in major Hispanic markets. Other initiatives to reach Spanish-speaking or bi-cultural news consumers have either been short-lived or forced to reconfigure initial strategies when audiences and ratings did not materialize. All of these changes call into question traditional ideas of immigrant media as functioning most effectively at the community level, offering a form of social cohesion that would help these communities through the complex and disorienting process of finding one's way in a new country.

In this essay, we first present a brief background on the historical approaches to studying immigrant media in the United States and the theoretical models that have been built up around that history, particularly as they relate to notions of community, assimilation, and cohesion. We then turn present

an overview of the growth of Spanish-language media with an emphasis on broadcasting. Finally, through a series of case-studies, we build an analysis that aims to better understand the dichotomy that has emerged as commercial news outlets attempt to capitalize on Hispanic audiences by targeting these communities, while at the same time grapple with the challenges faced by all media as technology and market forces have transformed the industry.

**Id:** 18048

**Title:** Visibility production: The Mexican diaspora and the virtual space.

**Session Type:** Individual submission

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**Abstract:** Mexican migration to the United States is not a recent phenomenon and is perhaps one of the most studied flows in the world under different approaches and addressing a great heterogeneity of issues. Undoubtedly, today has taken a greater role in the socio-political context that is presented.

This text seeks to contribute to the discussion of the transnational approach to migration that raises in general terms that migrations have contributed significantly to the deployment of "multiple networks of social relationships through which they are unequally exchanged, organized and transformed the ideas, the practices and the resources. These fields are multidimensional and encompass structured interactivities of forms, depths and scopes that are differentiated, in social theory, by the terms of organization, institution and social movement "(Levitt and Glick Schiller, 2008: 66-67). Several authors have argued from this approach, providing some notions and concepts that problematize with greater density the initial approaches (Rouse, 1989, (Sorenseng, 2002; Goldring, 1992; Glick-Schiller et al, 1992; Rouse, 1989; Smith, 1994). Pries, 1997, Levitt, 2002, Portes, Guarnizo and Landolt, 2003, Bauböck and Faist, 2010).

The document discusses the construction of transnational public space and the production of visibility (Aguilera, 2016) of the Mexican diaspora, in a context dominated by the "legal production of the illegality of migrants" (De Genova, 2002) . We start from the assumption that space is constructed (De Certeau, 1984), and that it is not possible to understand it, except through the various intersections of mobile elements, assemblies and meeting points (Georgiou, 2010). But above all, we point out that this production of space takes place in a context of inequalities and expulsions (Sassen, 2014). In a context in which we face the strengthened of border policies by the United States, the increase of violence on the routes and through the border, as well as the effects of the crisis on the type of migratory mobility of Mexicans towards that country, new forms of collective action emerge in the face of deportation regimes, the construction of illegality and precarious forms of mobility.

In this sense, this work seeks to document and construct a theoretical perspective on the diverse ways in which the Mexican diaspora displays practices of visibility in the virtual space and links with their communities of origin. We resume the work of Castells (2012) and maintain that the mobilizations arise from the conflicts that are generated in the contexts but that it is through the interactive networks and the internet platforms that the networks are built and that through they manage to connect with each other and share their indignation, within a transnational space. The internet is a material support that facilitates mobilization, organization, coordination and decision making.

**Id:** 18086

**Title:** Defining and Deciding Home: Mediatized Transient Migrants and Banal Transnationalism

**Session Type:** Individual submission

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**Abstract:** Transient migrants initially might be perceived as emancipated mobilities who are privileged enough to enter and exit the host country without taking any major risks. However, this study examines the hidden struggles and frictions involved in the experiences of transient migration through looking at the case study of Korean temporary visa-status migrants living in Austin, TX and the role of media in their transnational precarious everyday lives. By conducting qualitative interviews with 40 temporary visa-status migrants and employing the framework of the domestication theory perspective, this paper argues that the homeland media sustain 'ontological security' throughout the transnational difficulties via making, connecting, and complicating home. More specifically, the study tries to complicate the notion of "home" by taking theoretical frame of "transnationalism" and "mediatization" into consideration in analyzing how Korean transient migrants defined home and decided their future trajectories. The study contends that transient migrants often defined home in terms of both material and immaterial aspect; while they inclined to view home as the actual place and objects, and where their job and house existed, they also shared the thought about going back to home (and being buried there) one day.

In this context, the universal adoption of various forms of mediated communication by Korean transient migrants meant that they could alleviate some of the longings for homeland via catching up with daily news and entertainments on a daily basis. I found that this pattern of mediated communication imperceptibly but gradually prolongs the temporary migration and influence the decision for the future home. Moreover, these homeland media use works as the banal transnationalism in that it breaks the nostalgic version of homeland in mind and that it promotes diasporic community building.

However, this process of mediatization and transnationalism seemed to be conditional due to migrants' sociocultural resources, earlier life experiences, domestic status (married or having child), and their content and context of media use. For instance, homeland news was often evidenced as a justification of migration and deciding home in US while Korean entertainment shows functioned more to increase longing and imagining homeland. Also, the frequent daily contacts seemed not enough to satisfy the desire to be connected among the very close relationships (strong ties).

**Id:** 18273

**Title:** Diaspora storytelling across the public sphere: past, present and future in immigrants' radio shows

**Session Type:** Individual submission

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**Abstract:** As studies in the USA and elsewhere show, avid readers, listeners or viewers of ethnic media expect to find news and information about their country of origin, their current country or place of residence, and also other diaspora communities spread out around the world.

In a multicultural society where minorities can be just as much White as non-White, ethnic media perform a portrait of culturally relevant communities. The sheer number of individuals in contemporary Western society with a migrant background provides excellent information for a more accurate portrait on the diasporas' lifestyle, interests and concerns.

In what concerns radio and all other sound media, where sound becomes identity, the use of language through different accents becomes a multiple acoustic experience. Radio, as a sound media, is able to represent this diversity. In this paper, we will analyse radio shows produced in the Portuguese-speaking world and case-study are mainly localized in (Brazil and the USA): strategic differential, representation ability and the way they relate to diaspora and migrant communities. How different is contemporary culture in the country of origin from the way culture is represented through sound in radio? Culture in radio is deeply related to music, therefore, what role does music play in the diaspora's relationship to its country of origin?

The role and function of minority community media today, however, is just as much a function of the changing relationships between media, culture and society as it is an expression of patterns of increased or ongoing worldwide migration. We will be focusing on the stories told in radio shows produced by, or for, immigrant communities and their contribute to a long lasting digital memory archive on diasporas' cultural flows. This paper aims at reflecting on these matters through the experience of audio-etnography.

**Id:** 18285

**Title:** Audience comments, racism and Sami

**Session Type:** Individual submission

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**Abstract:** The Sami are indigenous people living in northern Sweden, Finland, Norway and Russia. The population is estimated as 20 000-40 000 people in Sweden, 50 000-65 000 in Norway, ca 8000 in Finland, and ca 2000 in Russia. There are several Sami languages: Northern Sami with its ca 17 000 speakers is the largest, whereas the other languages have only a few hundred speakers each.

This study compares audience/reader comments written for Sami related topics in majority and minority media. The material covers comments for both Northern regional newspapers, and Sami public service broadcasters. Newspaper comments were posted in 2012-2013, just before the newspapers closed anonymous commenting option. Johansson-Lönn (2014) has analysed the news stories but not the comments. SR Sameradien and SVT Oddasat target primarily Sami (speaking) audience. In spring 2017, they run a hashtag campaign, encompassing several interviews covering both personal experiences and expert opinions of everyday racism. These stories were also shared and commented on Facebook. The audience was asked to contribute with their own stories via #everydayracismagainstsami. Musician Sofia Jannok participated in the hashtag campaign via Sami broadcasters and her own Facebook fanpage. Those comments are included as well. In late 2017, UR (educational channel) aired a 3-part series covering Sami history, which is also a story of the Swedish state's expansion to Sami Homeland (Sapmi), including racism and discrimination. The series is available on UR Play and each episode was shared and commented on Facebook. The mentioned social media pages are open and public, but require login to Facebook or Twitter.

It is therefore interesting see if there is a difference between comments made for stories told from majority and Sami point of view, and if there is a difference between anonymous and non-anonymous comments. The method used is connected concept analysis based on the idea of distant reading (Lindgren 2012). The tool used is Textometrica developed by Lindgren and HumLab at Umeå University.

In newspapers CCA identifies two key nodal concepts: predators and reindeers. The main fault lines go between “wolf-positive” and “kill-them” attitudes, and between positive and negative attitudes to Sami reindeer herders. Content in public service broadcasters is per definition Sami focused, which is reflected in the comments. Thus the organizing key node is Sami, relating to minor nodal concepts of culture, racism, and Swedes. UR series' third episode covers Swedish race biologists' skull measuring trips to Sapmi, which created a long discussion, finally ending to Hitler and Nazis. Reindeer herding is here more peripheral theme as there is more focus on language and other cultural aspects.

**Id:** 18325

**Title:** Migrantes nacionales y periodismo local en la ciudad de Querétaro: el rechazo del otro al interior de México

**Session Type:** Individual submission

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**Abstract:** Aunque hoy los movimientos de migración entre países despiertan nuestra atención, en la medida en que representan desafíos para las naciones y, sobre todo, para aquellos que se ven obligados a migrar; es muy importante que también miremos hacia los desplazamientos al interior de los países. En un mundo globalizado en el que el relato nacional parece cada vez más frágil, la migración entre regiones y localidades a veces puede entrañar desafíos culturales tan complejos como los de alcance internacional. En este trabajo, mi intención es exponer precisamente esos desafíos y el papel que juegan los medios de comunicación locales en estas circunstancias. Para ello, presentaré los resultados de una investigación realizada con audiencias del periodismo local en la ciudad de Querétaro, México.

Desde hace algunas décadas, esta ciudad se ha convertido en un polo de atracción muy importante en el país: no sólo por su acelerado crecimiento económico, sino también por su supuesta tranquilidad y paz. La llegada de migrantes nacionales a la ciudad ha supuesto la reconfiguración cultural de la sociedad queretana, generalmente encerrada en sí misma, con cambios que a la vista de los nativos son tanto positivos, como negativos. No obstante, en este trabajo pretendo dar voz no sólo a quienes se hacen llamar queretanos, sino también a quienes han llegado a esta ciudad provenientes de contextos muy dispares. Por un lado, aquellos que han migrado desde comunidades rurales a unos pocos kilómetros de la ciudad y, por el otro, quienes provenientes de la capital del país, una de las metrópolis más grandes del mundo, han optado por desplazarse hasta Querétaro, una ciudad de tamaño medio. Aunque todos comparten el hecho de ser mexicanos, en los momentos de conflicto, las diferencias regionales comienzan a señalarse una y otra vez.

En la reconfiguración cultural que los procesos migratorios entrañan, los medios de comunicación queretanos han adoptado generalmente una postura conservadora, atendiendo a los intereses de las élites locales, quienes buscan atraer a toda costa inversionistas y mano de obra capacitada, pero que, al mismo tiempo, muestran rechazo por la irrupción de otras formas de pensar o vivir. Asimismo, los problemas que el crecimiento acelerado de la ciudad trae consigo, como la precariedad laboral, el aumento de la violencia y el incremento en la contaminación, abren la puerta a la búsqueda de culpables. En los medios locales queretanos, donde imperan los discursos de rechazo y exclusión, estos culpables casi siempre son el otro: es decir, los migrantes.

Para dar cuenta de las negociaciones que tanto queretanos como migrantes nacionales establecen con los medios de comunicación en el contexto ya señalado, realicé un estudio de recepción con audiencias de cada uno de estos grupos (queretanos, migrantes rurales y migrantes de la capital del país). La metodología utilizada consistió en entrevistas a profundidad y el análisis de contenido de

algunos medios de comunicación locales. La discusión se aborda desde los Estudios Culturales, apoyándome en autores como Hall, Anderson, Appadurai, Bhabha y Benhabib, entre otros.

**Id:** 18399

**Title:** Social Integration, Social Networking, and the African Diaspora in Australia

**Session Type:** Individual submission

**Authors:**

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**Abstract:** The widespread use of digital technologies such as the Internet and social networking sites has become a vital means of information gathering and exchange, entertainment and education. The trend which has facilitated the creation of different platforms for social interactions has opened up spaces for multiple communication flows which enable diasporic communities connect to their homelands and also establish new connections in their host community. This research examines the influence of new media technologies on the social relations and social engagement of the African diasporic communities in Australia. The study employs a qualitative methodology of collecting data and engaged respondents in a manner that provided an in-depth view of their behavioral patterns. The approach included case studies and in-depth interviews with respondents. Findings suggest that the appropriation of networking capacity of the Internet and social networks has become quotidian resources that help African migrants in Australia develop and maintain multi-level social relations that connect together their homeland and country of settlement.

**Id:** 18433

**Title:** Syrian Refugees in Canada: Unsettled Communication

**Session Type:** Individual submission

**Authors:**

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Affiliation: California State University - Northridge

**Abstract:** Since 2015, more than 40,000 Syrian refugees have arrived in Canada as landed immigrants. This paper explores the resettlement of these refugees in the greater Vancouver area with a focus on the communication challenges they faced in developing social ties that could enable them to build new information networks. The paper employs Information Precarity, which is defined as a condition in which access to information -- whether interpersonal or mediated -- is insecure, unstable, and undependable, leading to potential threats to a person's well-being (Wall, Campbell & Janbek, 2017), as a sensitizing concept in its analysis. It specifically probes the connections between the refugee's experience of and resistance to Information Precarity and the creation (or not) of social capital.

**Methodology**

Syrian refugees, volunteers, representatives from non-profits/religious entities and government officials were interviewed in 2016 and 2017. The total number of people interviewed was 21; interview times ranged from 40 minutes to 2.5 hours. Interview questions were semi-structured and focused on the ways the refugees were finding out information about issues such as education and healthcare in Canada as well as ways to participate in the community. Volunteers, officials, and non-profit/religious entity representatives were asked about their communication practices in connection with the refugees. All interviews were transcribed and assessed using the constant comparative method.

**Findings**

The interviews revealed while they were legally settled as landed immigrants, some newcomers' information networks remained unsettled, finding them still strongly connected to family back in the Middle East. Indeed, these refugees stayed in constant contact with kin, making phone calls and using messaging apps with family members in Syria or other parts of the world multiple times throughout each day. At the same time, such refugees sometimes had limited interactions with Canadians; instead they tended to stay at home and sometimes ruminate about their relatives and previous lives. Thus, they had fewer connections with non-familial information sources.

In contrast, other refugees had begun building their Canadian information networks both digitally and face-to-face. For example, some quickly mastered tools such as Craig's List to engage in commercial exchanges, putting them in immediate contact with Canadians in ordinary, day-to-day interactions as opposed to only interacting with NGOs or officials. These more connected refugees also participated in new face-to-face networks of new acquaintances in public spaces such as mosques, sports fields, etc. Although the original aim of this study was to explore refugee

information practices, in examining their information environment, it became clear that volunteers had become a key source of information and point of connection; yet, in their communications with refugees, the volunteers too experienced Information Precarity in terms of their ability to communicate adequately with the refugees and the governmental and other entities managing resettlement programs. This suggests that Information Precarity is a characteristic of the refugee information environment rather a condition limited to refugees themselves.

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Wall M., Campbell M., & Janbek D. (2017). Syrian refugees and Information Precarity. *New Media & Society*, 19(2), 240-254.

**Id:** 18451

**Title:** Iranian Community Media in Stockholm: Locality, Transnationality, and Multicultural Adaptation

**Session Type:** Individual submission

**Authors:**

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**Abstract:** This study of Iranian diasporic media is located in Stockholm which became an important intellectual centre for Iranian exilic political activities starting in the 1980s. Employing interviews, content and discourse analyses, and policy research, this study finds that Iranian ethnic media (and particularly radio) in Stockholm have demonstrated resilience and managed to stay relevant despite threats from commercialization and multiplication of competition from international satellite and Internet information providers. Such outlets are stronger than ever, and in an immigrant community well into its second and third generations, on the precipice of generational change.

Very little about the Persian-language media in Stockholm studied suggests they channel a cosmopolitan or intercultural discourse, refuting Hamid Dabashi's simple account of "cosmopolitan dispositionality" of Iranians (2007). Instead, they foster an ethno-centric, nostalgic "Persianist" subjectivity because the language is exclusively Persian, with no minority languages represented; they exhibit intracultural marginalization, while largely excluding women, youth and religious minority voices; show little content or organizational outreach; do not tend to collaborate and rarely translate into Swedish to raise intercultural awareness. Nonetheless, while many have failed and others arisen, they continue to give voice and represent community, locality, and "glocality" in ways that no Internet platform and satellite television can because they offer an important sounding board for orientations to identity as "Iranian" or "Persian" within the local socio-cultural context, proving crucial in the process of "onboarding" into the Swedish society.

On a conscious level, the processes of socio-cultural integration, as well as economic and political adaptation are made possible by the existence of a well-functioning and sustainable communication infrastructure (Matei, Ball-Rokeach, Wilson, Gibbs, and Hoyt, 2000; Matsaganis, Katz, and Ball-Rokeach, 2010). A communication infrastructure consists of a web of community organisations and media outlets that serves the local immigrant population, assisting them by pooling their collective knowledge as they develop ways to live in new countries of settlement. Without the existence of a sustainable communication infrastructure it becomes more difficult for immigrant communities to form and function both as a social and physically concrete entity and as units within the larger dominant culture.

The main argument in this paper is that the field of diasporic and ethnic media studies has to disrupt both celebratory and cosmopolitan tendencies, and victimization and minority discourses. Sweden proves a useful ground to explore the neoliberal turn and its disruptive impacts on universalist and

social democratic civic ideals, to disclose the parlous circumstance of community media even amongst an allegedly advanced social welfare state under recent neoliberal attacks and the institutional failures of assimilative strategies in humanitarian and refugee immigration, and multicultural media infrastructure among diasporic peoples. Only through careful, non-media centric study of the multicultural communication infrastructure can researchers begin to grasp the symbolic and connective needs of different diasporic communities. This study concludes with suggestions for the concrete affirmative steps that can be taken to both strengthen the integration and institutional capacity of immigrants in their chosen communities, and their ethnic media and expand its intercultural appeal in Stockholm.

**Id:** 18497

**Title:** The feminisation of migration: A discourse analysis of news media texts on Zimbabwean women migrants in South Africa

**Session Type:** Individual submission

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**Abstract:** The media coverages of the Zimbabwean migration crisis in South Africa have intensified following the post 2000 politically induced economic downturn in Zimbabwe. It is no doubt that a string of these media narratives contribute to the formation of particular discourses about this particular migrant cohort. The subject of migration has been examined extensively in media studies literature. However, few studies have been devoted to the examination of the mediation of migration. In this paper we use a qualitative discourse analysis to examine the representations of Zimbabwean women migrants in the metropolis of Johannesburg. News articles were retrieved from the websites of the English newspapers headquartered in the metropolis of Johannesburg. A total of 20 news articles were, extracted, coded and classified into themes. Five themes emerged, namely; victimhood and vulnerability, institutionalised xenophobia, prostitution, criminalisation of migration and identity crisis. The combined benefits of a Foucauldian Discourse Analysis (FDA) and Gee's Framework were utilised to explore the intertextuality of the main theme of victimhood and vulnerability with extant literature.

**Id:** 18660

**Title:** Refugee Narrative and Communication Strategies and Practices in the borders of Europe; technologies of control and the 'right to have rights'

**Session Type:** Individual submission

**Authors:**

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**Abstract:** Premised on a series of repeat interviews/conversations with 50 refugees in two refugee camps (Moria and Kara Tepe) in the summer of 2016, hotspot and reception establishment officials, and observation over a month and a half, the proposed paper will take issue with the emergent paradigm within diaspora studies that has placed an emphasis on diaspora agency and cosmopolitan transnationalism. It will be argued that accounts of diasporic narrative and communication practices as exemplified in debates around 'digital diaspora', 'online diaspora', 'e-diasporas', stressing agency and cosmopolitan transnationalism in the experience of migrancy (Nedelcu, 2012; Diminescu, 2008; Kok and Rogers, 2016, Georgiou, 2011, Madianou, 2014), while useful, are not sufficiently equipped to account for and situate the narrative practices of the 'connected refugee' within the multiple scales and multiple sites of refugee populations' management and control. Drawing on Yann Moulrier Boutang's work (1998) it will be claimed that the refugee narrative strategies and practices (digital and non-digital alike) can be best understood as shaped and circumscribed by the violences inherent in the tension between the freedom/agency in the act of migration and the imperative of control over the movements of people, as defined within the contexts of current migration policies and practices and shaped by power differentials and hierarchical networks and flows.

It will be further argued, that while the notions of agency and resistance are important aspects of refugee narration of their own narrative and communication practices and are discursively claimed in a language of 'the right to escape' (Mezzandra, 2004) and of 'the right to have rights' (Arendt, 1951) these have to be understood within the context of a broader exercise of governmentality, of biopolitical technologies of power (Foucault 1991;1993).

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**Id:** 18752

**Title:** [Panel] Sustainable Identities: Media Consumption and the South Asian Diaspora  
[Presentation] Panel description

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** How do the media consumption habits of the South Asian diaspora around the world serve as a reflection of the diaspora(s)'s ability and desire to negotiate sustainable diasporic identities that may be grounded by material and non-material links with the homeland, while incorporating aspects from the new homelands through the social processes of acculturation and hybridization? Developing a sustainable diasporic identity is a social process of negotiation, mediated or otherwise, in which some material and non-material elements may seem to be unsustainable or risk being lost. This panel seeks to present research on South Asian-origin people around the world that advances our theoretical understanding of the social construction of sustainable identities of diasporic communities by providing analysis of practical examples of media, communication and journalistic work.

Moderator: Jordan Stalker

**Panelists:**

Jordan Stalker, University of Wisconsin-Madison

Sumana Chattopadhyay, Marquette University

Anup Kumar, Cleveland State University

Sudeshna Roy, Stephen F. Austin State University

**Id:** 18756

**Title:** [Panel] Sustainable Identities: Media Consumption and the South Asian Diaspora  
[Presentation] "The Sustainable Ethno-mediascape of the Indian Diaspora in Chicago"

**Session Type:** Panel Submission

**Authors:**

Name: Jordan Stalker

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Affiliation: University of Wisconsin-Madison

**Abstract:** This paper uses a series of in-depth interviews to expand the contours of two key aspects of Arjun Appadurai's global cultural flows: the mediascape and the ethnoscape. Mediated representation in news and non-news media products plays both a primary and supplementary role in how the members of the diaspora see themselves and see their place within the social fabric of the United States. The members of the diaspora interviewed revealed that their use of media helps to sustain their identity in many ways. Two of the most engaging categories are discussed here: first, the role of media in individual and collective identity development and second, how constant engagement with media developed in India and the United States develops what I call a patriotic media literacy that compels the diaspora to be aware of events and ideologies emerging from and taking place in India. This compulsion encourages them to develop hybrid identities that combine aspects of Indian and American daily life. In the present American political moment, the ability to craft and exercise public and private identities as racial and ethnic minorities seems to carry more risk than ever before. Media engagement, made more complex through the use of multiple digital platforms, is one way that members of the diaspora communities can sustain - or lose - their identity.

**Id:** 18759

**Title:** [Panel] Sustainable Identities: Media Consumption and the South Asian Diaspora  
[Presentation] Model Minority or Perpetual Outsider: Ethnicity and Identity Politics in Trump's America

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** Over 4.3 million South Asians live in the U.S., a community Mishra (2016) refers to as straddling the attributes of model minority and perpetual outsider. While South Asians have been considered the model minority given their education and economic status, they have also been lumped together and perceived as "strangers," "suspicious," and "terrorists" leaving them vulnerable to hostile reactions particularly post 9/11 due to physical features and skin color. The anti-immigrant rhetoric of Donald Trump has intensified these hostilities creating a climate of fear among immigrant communities, including the South Asian community, spurring them to become more active politically. This study analyzes the 2016 and 2017 press releases of the nonpartisan organization South Asian Americans Leading Together (SAALT), which fights for racial justice and advocates for the civil rights of all South Asians in U.S. It aims to identify what issues have gained prominence among South Asians in Trump's America.

**Id:** 18761

**Title:** [Panel] Sustainable Identities: Media Consumption and the South Asian Diaspora  
[Presentation] Innovations in Mobile Reporting with Facebook Live and YouTube: A Case Study of Lallantop.com

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** Every day, new entrepreneurs with an idealistic zeal for journalism are entering the field of broadcasting. Digital technologies that require only a smartphone and a few accessories make it cheap and easy for startups to compete with legacy companies in the live broadcast arena. Low cost and ease with which these technologies can be deployed, often without any specialized training, have demolished entry-level barriers in broadcasting for startups online. While many startups will fail, the popularity of technologies such as Facebook Live among a new generation of reporters will likely transform journalistic methods and social production of news, as well. This paper is a case study of newswork of a journalism startup in India, the Hindi-language news website lallantop.com, that has been experimenting with innovations in live global broadcasting using digital production and distribution platforms. The use of globally accessible Facebook Live and YouTube has given Lallantop's small operation opportunity to reach global audiences. I critically analyze innovations in reporting at lallantop.com. The ethnographic analysis is based on a yearlong close observation of the newswork of lallantop.com and interviews with its consumers and the founding editor of the startup. The primary objective is to understand and explain the workings, visualizing of facts, and meaning-making process at lallantop.com. I argue how the journalistic newswork at lallantop.com is like that of unschooled ethnographers and is likely fostering both a sort of personalized journalism on video associated with gonzo journalism, and at the same time a level of believability and reality that we associate with rawness of ethnography on video when compared to edited, staged, tailor-made visual reporting in traditional broadcasting.

**Id:** 18764

**Title:** [Panel] Sustainable Identities: Media Consumption and the South Asian Diaspora  
[Presentation] New and Social Media, Intersecting Ethnicities and the Indian American Diaspora Experience in Small Town America: An Autoethnographic Exploration

**Session Type:** Panel Submission

**Authors:**

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Affiliation: Stephen F. Austin State University

**Abstract:** In this autoethnographic article, I am interested in exploring how the Indian American diaspora community in small town America use face-to-face, social media and new media technologies to communicate with and navigate the different ethnic identities performed by Indian Americans. I use personal narrative to recount critical moments of my lived experience as part of the Indian American and South Asian "network" that, at times, enables and constrains the ways in which self-expression of national and ethnic identities occur. There are multiple ways in which identities are performed across the ethnic cultural divides inherent in the broad Indian American culture since India has more than 28 distinct ethnic cultures. Moreover, the hyphenated Indian American experience is also an important identity piece in the diasporic context. Some of the questions that I strive to raise/talk about are how the use of social and new media helps maintain relationships, what are the most important uses, how these media use can create/dissipate tensions amongst members, how do the media use mitigate the face-to-face interactions, etc. My exploration reveals a series of challenges and successes in communication processes among the Indian American diaspora community in the context of small town America where there are limited number of these community members, and, as such, an unavoidable presence in each other's lives.

**Id:** 18795

**Title:** Mediating Possibility after Suffering: Meaning Making of the Micro-political through Digital Media

**Session Type:** Individual submission

**Authors:**

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Affiliation: post doc - University of Pennsylvania

**Abstract:** This paper explores the way symbolic violence causes life experience to feel contingent and thus necessitate negotiation of meaning in the everyday. Using the social media posts made by Iranians and Iranian-Americans after the Trump Administration's travel ban, this presentation highlights the way people use the playful, liminal, mimetic spaces fostered by digital social media to make meaning in their lives after experiencing symbolic trauma. Symbolic traumas occur when people's meaning making schemas are dismantled by social, political, or cultural events that cause suffering. When people use new media to make sense of their suffering, they are acting on the possibility that in sharing, interacting, and mediating that they will somehow change something, whether that is their life, their circumstances, their meaning, or the meanings made for and about them by others. These everyday mediated tactics enter into circulation of many mediated testimonies and offer the possibility to shift discourse about identity, legibility, embodied experience, and suffering in micro-political ways. The ritualization of sharing becomes a recognized space of meaning making and one that users and producers of media recognize and know how to navigate. Following De Certeau (1984), this work operates from the point that marginality is "massive and pervasive" and that everyday practices of the weak are tactical in nature. Rajabi does so in order to interrogate how social media users resist oppressive social frameworks while simultaneously intervening with and participating in them. This presentation ultimately looks at the way communicative practices enable people to inform, represent, dismantle, mediate, and re-make meanings about their life, when their life's meaning becomes contingent.

**Id:** 18826

**Title:** Digital Diaspora on YouTube: Narratives on Culture, Place, and Identity

**Session Type:** Individual submission

**Authors:**

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**Abstract:** Digital diaspora—“diasporas organized on the Internet” or “cyber-ethnic communities”—serve the socio-cultural, political, and economic interests of members of migrant and ethnocultural communities by offering greater mobility and accessibility than diaspora organized offline (Brinkerhoff, 2009; Ding, 2007). In terms of media production, these spaces allow local migrant producers to expand geo-spatially, as well as transnational media from the country of origin to connect globally dispersed diaspora in real time.

Parallel to the conventional notion of digital diaspora as confined to their respective communities, new initiatives that are open to broader, interested audiences are emerging prominently, especially from culturally and/or racially hyphenated younger-generation migrants. These new styles and narratives of media production challenge the long-held definition of diasporic media as media by, for, and about diasporic communities (Matsaganis, Katz, & Ball-Rokeach, 2011; Fleras, 2011). Just as the diasporic experience is uniquely different within and across communities, likewise, the utility of digital diaspora is unique for the younger generation.

Good examples of new digital diaspora are YouTube channels such as Nigahiga and Superwoman. Founded by Japanese-American and Indo-Canadian children of migrants, these channels have garnered over 20 million and 13 million subscribers respectively. Through these digital spaces, these celebrity YouTubers speak about their interpretations of various topics including their culture, place, and identity, and successfully attract listening by audiences across geo-cultural boundaries.

This capacity to attract this listening by broader audiences is important to note, not only listening as a necessary condition for “conversation” in the public sphere (Kymlicka, 2002) but also as a condition that has been found to be lacking. Theoretical debates on diasporic media have centred around their limited connectedness to and impact on the broader public discourse (Browne, 2005; Bailey & Harindranath, 2006; Yu, 2016). YouTube emerges as a medium that facilitates listening and provides a “transnational third space” for expression and negotiation (Karim, 2003).

This study conducts a textual analysis of videos created by Nigahiga and Superwoman that focus specifically on ethnicity, race, and culture. Each created over 40 and 80 videos in this category respectively as of March 2017, and the top 10 most viewed videos are selected from each for an in-depth analysis. The overarching questions are: Who are these YouTubers speaking to and what do they want the audiences to listen to? Specifically, how do they use the digital “third space” to speak about their identity in the process of meaning-making of cultural place (where they are from) and physical place (where they are now)?

**Id:** 18843

**Title:** [Panel] Ethnic Media in the Digital Age: New Research from Across the Globe  
[Presentation] Panel description

**Session Type:** Panel Submission

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**Abstract:** Ethnic media are media produced for, and frequently by, immigrants, ethnic and linguistic minority groups, and indigenous populations, and amplify the voices of these communities. These media represent a sector of the broader media industry that has seen considerable growth globally, even while many mainstream, legacy media have struggled to survive or have ceased to exist, largely due to the emergence of new communication technologies.

What is missing in research is a careful examination of ethnic media in the digital era. The Internet has challenged, and in many ways fundamentally changed, the way that media interact with their audiences, the modes of media production and competition, as well as established business models. While successes and failures of mainstream media have and continue to be documented in academic and trade publications, we know less about ethnic media.

The original research presented in this panel provides insight into how ethnic media adapt to changing technologies in the media landscape to serve online and offline diasporic communities, and create new trends in media production and consumption that contribute to amplifying voices of ethnic minorities and initiating intercultural dialogue.

Matsaganis and Yu integrate data from two different studies to address how ethnic media in the U.S. context are adapting to the new, digital media environment, and also how adoption of new communication technologies is changing the way ethnic media producers conceive of their audience. Wessels's study of SANZ Live, which is produced in New Zealand for the South African community, shows how a live radio show extends an online conversation on radio or Facebook to offline community events, and creates a sense of community and collective identity among South Africans living in New Zealand. Novak and Malik discuss new trends through a study of Tempest, a digital news platform, which was created to give voice to young Muslim women with roots in several countries, including Iran, Bangladesh, and Kenya, who have been marginalized because of their religion, gender and ethnicity. Wang and Katz also discuss new trends through a study of wenxuecity.com, a U.S.-based, Chinese-language web portal which instigated and facilitated cross-cultural dialogue, in response to the derogatory representation of China in a mainstream, English-language talk show, the Jimmy Kimmel Live show.

The ethnic media discussed in this panel serve numerous immigrant and ethnic communities that have settled and have origins in different regions of the world, including Africa, Asia, North America, and Oceania.

Moderator: Sherry Yu, University of Toronto, sherrys.yu@utoronto.ca

**Id:** 18868

**Title:** [Panel] Ethnic Media in the Digital Age: New Research from Across the Globe  
[Presentation] Ethnic media's adaptation to the digital media environment and implications for communication within and across ethnic communities

**Session Type:** Panel Submission

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**Abstract:** Integrating data and findings from two different studies, the authors investigate three questions: How are ethnic media in the U.S. adapting to the new media environment? Is adoption of new communication technologies changing the way ethnic media producers conceive of their audience? And what are the implications of these changes with respect to the roles ethnic media have historically played in the communities they serve, as well as in the broader social (and media) environments in which they exist? The first study, which involved a survey and follow-up interviews with over 100 ethnic media producers, investigated how ethnic media in New York City are adopting technological innovations, and what challenges and opportunities these media encounter in incorporating new communication technologies into their everyday professional practices. The second study examined ethnic media's online presence in order to assess the level of accessibility in the digital era within and beyond their target audiences and communities.

**Id:** 18871

**Title:** [Panel] Ethnic Media in the Digital Age: New Research from Across the Globe  
[Presentation] The role of ethnic media beyond providing entertainment: The case of SANZ Live

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** SANZ Live is a South African radio program in Auckland, New Zealand, catering for a migrant audience that mostly identifies as colored South Africans. Evidence from a case study of SANZ Live suggests that a combination of ethnic radio broadcasting, ethnic digital media and culturally specific events enabled this ethnic minority to establish a unique, hybrid “South African Kiwi” identity.

**Id:** 18874

**Title:** [Panel] Ethnic Media in the Digital Age: New Research from Across the Globe  
[Presentation] iTempests: Young minority female media producers and digital voice

**Session Type:** Panel Submission

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**Abstract:** This study examines media production techniques of The Tempest, a digital news platform created to give diverse ethnic and global millennial women a voice. As a popular online outlet with 500,000 unique millennial women readers daily, the site encourages intercultural dialogue between readers and authors. Women share stories, narratives, and histories, curated by The Tempest creators, to articulate and address tensions that exist globally. Using the approach of Cover (2012), Ross (2014), Schuster (2013), and Mainsah (2011), this study identifies how youth minority women challenge the media-industrial complex using digital platforms which encourage interaction, reflexive storytelling, and networked audiences. The Tempest facilitates reader fellowship and the development of a large social network of young women minority media producers. The case study has implications for those studying ethnic media, digital media production, and the intersections of ethnicity, age, and gender.

**Id:** 18882

**Title:** [Panel] Ethnic Media in the Digital Age: New Research from Across the Globe  
[Presentation] Ethnic digital media as agenda setters and agenda marketers: The Case of WXC and the Jimmy Kimmel Live controversy

**Session Type:** Panel Submission

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**Abstract:** Drawing on agenda setting theory, this study introduces the concept of agenda marketing, a set of practices to promote the agenda set by the media, to maximize their audience reach and engagement in order to shape public opinion. We identify agenda marketing as an important characteristic that distinguishes ethnic digital media from both traditional ethnic media and from digital media that serve mainstream audiences. This study uses the “Jimmy Kimmel Live” controversy happened in 2013 in the U.S. as a case study to investigate how ethnic digital media—specifically, wenxuecity.com, a U.S.-based, Chinese-language web portal—can play the role as both an agenda setter and agenda marketer in this controversy. We also discuss what this case suggests more broadly for how ethnic digital media are placed within the changing media environment that includes ethnic and mainstream media outlets in both host and home countries.

**Id:** 18885

**Title:** "We didn't come out of a genie lamp': West Asian diaspora, affiliation, and the issue of Syrian refugees

**Session Type:** Individual submission

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**Abstract:** West Asian mobility in the form of Syrian “refugees” did not begin with the 2011 uprising in Syria and subsequent militarized conflict between Bashar Al-Assad’s allies and Sunni-allied groups. Mobilities are constituted over time as well as across space. Movements—of people, goods, structure, capital, labor, ideas, texts, etc.—are constructed through and constructive of shared meanings. Who gets to change their embodied spatial location—and where, when, and how they can do so, as an issue of hegemony, politics, policy, or law—is negotiated, sanctioned, disciplined, and enacted through translocal, transtemporal communication. Where we place the historical and spatial bookends within these processes depends on the vantage we seek to observe.

In this paper, I consider a field of media discourses about Syrian mobility and histories of West Asian diaspora in the United States. As I discuss, some West Asia diasporans in the U.S. position recent Syrian migration as “part of a continuum” that connects with their forebears’ dispersal from the Ottoman province of Syria (an area which now encompasses modern-day Lebanon, Palestine/Israel, and Syria) during the years 1885-1924. In contrast, many West Asian diasporans in the U.S. ardently counter such narratives that affiliate them with contemporary Syrian refugees. These contests over affiliation are being argued via traditional journalistic outlets, alternative media, and social media campaigns, by community members as well as non-community members with perceived vested interests in the contemporary issue of Syrian migration to the U.S.

Drawing on the field of Asian transnationalism and writings on displacement and affiliation by writers descended from West Asia, I discursively analyze some of these media texts. I consider them intertextually in relation to ethnographic interviews and historical research to examine constructions and performances of affiliation. Positioning this study as a critical regionalism of post-migratory affiliation, I describe translocal, historically-situated power dynamics at play within constructions and performances. Doing so, I detect a recent geopolitical realignment of cultural and social alliances within processes of empire, affiliation, and agency. I explain these transborderizations in terms of a particular intersection: a shift in political values and discourse in the U.S. with the 2017 start of the Trump presidency, and a shift in translocal sectarian positions related to Sunni/Shia’s relations, particularly a strengthened alliance between pro-Saudi regime neoliberals in the U.S. and the Middle East. I conclude by arguing that a fixed vantage point on the issue of Syrian refugees to the U.S., rather than a transhistorical and translocal one, would have occluded the shift in post-migratory interrelationships and geopolitical alignments that help shape media discourses on Syrian refugees to the U.S.

**Id:** 18889

**Title:** [Panel] Mediating cities of difference: The media politics of urban exclusion, conviviality and recognition [Presentation] Panel description below

**Session Type:** Panel Submission

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**Abstract:** Panel description

This panel interrogates the role of media and communications in supporting equitable and sustainable multicultural cities. With a focus on a number of cities that are both culturally diverse and deeply divided, the panel examines five media and communications initiatives that aim to promote voice and recognition among these cities' diverse, but often marginalized, populations. Each paper focusses on a case study from a different city, bringing together cases from two European, one Asian and two US locations. While having particular empirical interests, the papers share an understanding of cities as places, which are not only internally diverse, but which are also transnationally connected, especially through migration and diasporic community networks. Having these shared points of departure, the panel papers address a number of fundamental questions for understanding the role of communication in shaping cities of difference: Can media and communications enhance voice and recognition among marginalized ethnic, racial and diasporic groups? In what ways do communications enable intercommunal and intercultural communication in cities that are divided and segregated? What obstacles and restrictions do ethnic, diasporic and migrant groups face in developing their own media and communication networks? How does the political and infrastructural environment enable or restrict ethnic, migrant and diasporic groups to develop skills for producing and consuming the media? And how can researchers support the development of more diverse, sustainable and equitable media and communication environments in the city? All papers address these questions from their unique but interrelated vantage points, offering insights from research on media production, media consumption and media education.

**Id:** 18904

**Title:** Empowerment through cellphones: The Syrian Diaspora in Germany

**Session Type:** Individual submission

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**Abstract:** This study looks at the intersection of media and the Syrian diaspora in Germany. It investigates how cellphones were used by the Syrian diaspora to navigate their recent migration to Europe and their displacement. Over 1.3 million asylum seekers migrated to Europe in the summer of 2015 with the largest group being Syrian. Hundreds of thousands resettled temporarily in Germany. This research focuses specifically on the use of mobile technology during Syrian refugees' treacherous journey to Europe and after their arrival to Germany. The study is based on interviews and focus groups conducted in November 2016 in Berlin with 20 Syrians and professionals and volunteers who work with them.

Research findings indicate that during their journey, cell phones were a life-saving tool for Syrians who relied on them to access information about safe routes to Europe, border conditions, among other vital information. Thousands of refugees perish every year while crossing the Mediterranean Sea. The Syrians who made it to Germany used their phone to connect with "trustworthy" smugglers, take safe routes, and overall, minimize potentially fatal moves.

After arriving in Germany, the Syrian diasporic community used their cell phones to navigate displacement, maintain connections with their homeland, forge new connections with Germans, and integrate into local German society. While Syrians in Germany are dealing with a multitude of challenges, their main obstacles in the foreseeable future revolve around adequate housing and integration into local communities. The former, in many cases, affects the latter. Syrians housed in isolated buildings, such as the now decommissioned Tempelhof Airport, are less likely to interact with Germans. Integration, which includes learning German language and finding employment, will have an impact on the prospects of Syrians staying legally in Germany long-term, beyond their current one or three-year temporary residency permits. Phones are used by the Syrian diaspora to overcome some of those challenges. The cell phone emerges as playing a central role in connecting Syrians with possible housing leads and social programs that will enable them to work on acquiring language skills. Cellphone and web applications, as well as social media platforms like Facebook, afford Syrians the opportunity to connect with other Syrians and meet Germans through programs such as "Start with a Friend."

The use of technology empowers the Syrian diaspora in Germany to improve their living conditions. During their migration and after arriving safely in Europe, media played a central role in maintaining the well-being of Syrian refugees.

This research is part of a larger multi-year research project that looks at the role of communication in Syrian refugee displacement in urban and rural settings in Jordan and in Germany.

**Id:** 18949

**Title:** Do Africans see Africans' A comparative case study of identity framing in Southern African newspapers.

**Session Type:** Individual submission

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**Abstract:** After decades of independence, it is important to ask what role newspapers in Africa play in creating and cementing African identity. Since the African Union has been encouraging regional integration for the past 15 years and extending on calls for an African renaissance, this research seeks to explore whether newspapers in Southern Africa are framing African identity in a manner that extends the value of Ubuntu which can be loosely defined as human interdependence or co-existence which is a central philosophy in African societies. Newspapers are generally viewed as playing a crucial role in identity formation as highlighted by Benedict Anderson's Imagined Communities (1983). The research questions are 1, what categories of African identity are projected in Southern African newspapers? 2, how do African newspapers frame issues regarding Africans? 3, do newspaper ownership and region influence the portrayal of Pan Africanism by African newspapers? The methodology which will be used is qualitative research because it best enables the researcher to draw nuances and connections between framing and African identity by evaluating regional/international articles from a three month period, November 1, 2017, to January 31, 2018. This purposive sample covers a period which has specific issues that are significant to perspectives of Pan-Africanism such as Robert Mugabe's ousting in Zimbabwe and the revelation of a modern slave trade in Libya. Drawing from framing theory to highlight and explain different portrayals of African identity, this research will rely on a content analysis of 12 newspaper titles in 6 Southern African countries, Botswana (Botswana Guardian, the Botswana Gazette), Malawi (Daily Times, Nation), Namibia (Namibian Sun, the Namibian), South Africa (Mail and Guardian, the Star), Zambia (Zambia Daily Mail, the Mast) and Zimbabwe (the Herald, Daily News). By comparing newspaper coverage across 6 Southern African countries this comparative case study will generate findings that reveal whether the framing of African identity varies from one African country to another. Likewise, Press framing of African identity can in part help to understand why issues such as xenophobic attacks occur in some African countries. Examining newspaper content will shed light on how African identity is being shaped by the news media. While many studies have appraised how African identity is portrayed in European and American newspapers, very few studies have focused on how Africans are portrayed in African newspapers. This research will, therefore, add to the literature that assesses how the ideology of Pan Africanism is affecting newspaper coverage of African issues by African journalists.

**Id:** 18971

**Title:** [Panel] Mediating cities of difference: The media politics of urban exclusion, participation and recognition [Presentation] Young newcomers to the Netherlands as critical media makers: Notes on pursuing participatory media literacy

**Session Type:** Panel Submission

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**Abstract:** "We refugees need to get a better reputation, and I have to set the example". This statement, uttered in Dutch by 14-year-old Manal - who fled from Aleppo, Syria and had been living in the Netherlands for a year - illustrates young newcomers are conscious of being perceived as a societal problem, burden or danger. For the most part, such opinions are formed not on the basis of urban encounters and dialogues with refugees, but on the basis of signs and symbols through which they are represented. However, young refugees - in particular those living in urban areas - commonly have access to smart phone devices, internet connectivity and avidly make use of social media platforms (UNHCR, 2016). Hence, the question arises if they could amplify their voice and stake out their positionality if they would be trained as critical media makers and become aware of politics of representation (Hall, 2013; Thumim, 2012). However, to date media-and-information literacy (MIL) scholarship and practice in general do not cater to particular needs and experiences of minority groups nor cultural difference as it is dominantly oriented towards the assumed universal category of white, western-middle-class youth living in the West.

Shortly after arriving in the Netherlands, migrant youth (between 12-18 years) follow a 2-year "International Transition Classes" course as a way to prepare for enrolling in regular Dutch secondary education. We were invited by such a school located in Maarssen, in the center of the country, which caters particularly to students from the metropolitan area around Utrecht - to

develop a media literacy program attuned to the life worlds of young newcomers. We are a team of four, combining expertise and interests as media researchers, practitioners and anthropological film makers. One hundred students joined the media literacy program, which took place between January and April 2017. Inspired by participatory action research, we pursued a participatory media literacy curriculum, attuned to the specific experiences of young newcomers and focused on media production using smart phones. We sought to develop a curriculum, which acknowledges their (1) life-phase of adolescence shaped by intersecting axes of difference; (2) their life trajectories as (forced) migrant/mobile subjects; (3) their new school environment as a vital domain for socialization, verification and contestation of their identities; and (4) their access to smart phones and participation in digital cultural production. In this evaluation and reflection, we draw on examples from successful and unsuccessful experiences from the program to examine how, for young newcomers, media self-representation insights and skills may contribute to enhancing a sense of inclusion and participation, in parallel with the acquisition of language and social skills. Empirically, the argument is grounded in a rich corpus of ethnographic data including observations, field notes, informal interviews with teachers and students, digital media produced by students and a 10-minute video impression we made documenting the project.

**Id:** 18974

**Title:** [Panel] Mediating cities of difference: The media politics of urban exclusion, participation and recognition [Presentation] Media production and identity in the neoliberal city

**Session Type:** Panel Submission

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**Abstract:** Twenty-first century Miami is a neoliberal landscape of late capitalism writ large, with growing economic inequality, social welfare programs hollowed out by decades of austerity budgeting, ongoing crises in affordable housing, privatization of public resources, and hypercommercialism fueled by a cultural emphasis on consumption and development. These pathologies are overlaid with stark segregation, the legacy of class and race lines drawn at the beginning of the previous century, and contrasted by a political and economic narrative that celebrates the region as a hub for migration, multiculturalism and cosmopolitan energy. Media, both local and national, do little to interrogate these contradictions, and tend to focus on Miami's Latin culture, its beaches and nightlife, or provide dire forecasts as sea level rise becomes a growing concern.

Amidst this cacophony, a media academy focused on social justice and radical teaching has brought together college and high school students to learn to craft stories that move beyond the hegemonic messages that surround them. The high school students are from one of the poorest and most marginalized communities in Miami, a historically segregated part of the city that continues to feel the effects of that imposed separation. Many of the college students, while perhaps having grown up only a short distance away, have never visited the neighborhoods of their younger counterparts, and their understanding of those spaces has relied on the sensationalized media coverage of violence and social decay in a community under siege.

**Id:** 18978

**Title:** [Panel] Mediating cities of difference: The media politics of urban exclusion, participation and recognition [Presentation] Imagining the open city: (Post-)cosmopolitan Urban Imaginaries

**Session Type:** Panel Submission

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**Abstract:** This presentation examines how imaginaries of the city as a cosmopolitan, open and diverse place are generated, supported and regulated at times of crisis. Presently, cultural and social diversity in cities across the US, Europe and beyond are under attack. Arguably the most fundamental quality of urban life, diversity, is on the receiving side of xenophobic and neoliberal politics that divide the city and increase inequalities. How does the city respond? Are post-cosmopolitan politics replacing an urban cosmopolitan vision? And how are imaginings of the city's (post-)cosmopolitan future mapped out and contested on the urban digital and material street? This presentation analyzes cosmopolitan urban imaginaries through a multidimensional case study: the global city's response to the nation's post-cosmopolitan politics in the case of the Brexit vote. In a referendum that targeted migration and free movement, the city stood against the nation with urban voters largely disapproving stricter migration control and more rigid national borders. While most British cities voted to Remain in the European Union, the focus of the present discussion is on London for three reasons: London represents the most culturally diverse city in the UK and arguably in the world; it is a global city carrying enormous symbolic and financial power; its cityscapes and cultures have for long nurtured local and global imaginaries through iconic media and literary representations of the city. Thus, post-Referendum London most vividly reflects the complex and contested imaginaries for the city's future shaped at the intersection of cultural diversity and the mediated vision of a city that is recognizable, desirable and powerful. In fact, these are the principles underlying London's post-Brexit campaign, #LondonIsOpen, which is analyzed here. A campaign initiated by the Mayor of London, Sadiq Khan, but which quickly spilled from the city's headquarters to the digital and material street, #LondonIsOpen reflects the institutional and vernacular complexities and contradictions of urban imaginaries at times of cosmopolitan crisis.

**Id:** 18979

**Title:** [Panel] Mediating cities of difference: The media politics of urban exclusion, participation and recognition [Presentation] Mediating cultural difference in the technopolis

**Session Type:** Panel Submission

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**Abstract:** In the current US, a number of the most dynamic, rapidly growing cities are based around concentrations on information and digital technology. These cities, such as Austin, Boston, Silicon Valley between San Jose and San Francisco, and Seattle, among others, are also drawing a diverse set of immigrants, particularly Asian and Latino. Those immigrants are of diverse social and economic status. Some are drawn into the tech industries themselves, others are drawn into service industries that support them and the larger communities around them.

This paper will focus on two ways in which cultural difference is being mediated in Austin, which has consciously been promoted as a technopolis since the 1960s (Smilor, Kozmetsky et al. 1988). The first, and still most important, constituent of the technopolis has been the way that geographically segregated schools have separated ethnic groups (Orum 2002) and have made it difficult for Latino and African-American youth to acquire enough education and training to enter the technology part of the economy in which salaries and social mobility are much higher (Straubhaar, Spence et al. 2012). However, one of the most promising trends in the city has been the conscious mediation of this problem by an activist city government and a number of dynamic non-profits, which have conducted considerable cultural mediation and work in order to target and address inequities in skills related to the digital divide. The paper will examine several case studies of activist non-profits, as well as a city-wide initiative to bring different ethnic non-profits together and to, indirectly, support cultural integration and mediation. A second, negative mediation has been the increasing physical segregation and lack of multicultural interaction driven by gentrification, increased housing costs, and the formation of ethnic enclaves, some originally based on racial segregation of the early 20th century. This condition worsens the first problem, though efforts are being made by the city and many of the non-profits to address it. The paper will focus on city-led efforts to mediate cultural differences by focussing on education and digital inclusion, and argues that the role of the public sector, the city government itself, has been crucial in bringing diverse groups together.

**Id:** 18980

**Title:** [Panel] Mediating cities of difference: The media politics of urban exclusion, participation and recognition [Presentation] Latin American Nikkeijins in Tokyo: Building transnational media spaces across the transpacific

**Session Type:** Panel Submission

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**Abstract:** Based on in-depth interviews and participatory observation of Latin American diasporic practices in Tokyo, this paper examines how Latino nikkeijins build transnational identities and establish commonalities and boundaries, and how in the face of urban social stratification and discriminatory discourses. The project examines hybrid and multi-spatial aspects of communications and mobilization, as well as its consequences for expression and communication of cultural and political belonging (Georgiou, 2013), especially in demonstrating how associations between immigrants and ethnic businesses began to emerge around "media spaces" (Retis, 2008) that constitute hyperlocal and translocal projects in cities of difference. This paper presents findings of larger research project on Latino diasporas and the media in Asia. Most empirical studies on Latin American diasporas and the media in the global north have been undertaken in western societies such as the United States, Canada, Spain, Italy, and, lately, in the UK and Germany. While the largest groups of immigrants in Japan are Koreans and Chinese, the number of Latinos increased during the late 1980s and the 1990s. They moved to work in Japan almost a century after their ancestors arrived to the Americas. While Japanese immigrants in Latin America are now living in relatively heterogeneous circumstances in terms of their social and economic conditions, most Latin American immigrants in Japan are incorporated into relatively homogeneous segments regardless their background (Higuchi, 2006). The two major groups came from Brazil and Peru to work in service, automotive, electronics or food- manufacturing sectors, and faced different challenges in relation to their legal, political, economic, cultural and social status. Most of them found difficulties related to psychological stress, demographics and immigration backgrounds (Asakura, T. and Murata, A., 2006) or have developed limited political incorporation to the Japanese society (Sharpe, 2011). While some studies tend to consider national and ethnic bond as strong, others demonstrated these bonds can become thick or thin depending on immigrant's residence or physical relation to their ancestral homeland (Takenaka, 2014). Researchers have analyzed how despite their Japanese phenotype, Latin American nikkeijins (Latin Americans of Japanese descendant) are conspicuous in public not because they speak Portuguese or Spanish, but because of their distinctly manner of dress and demeanor (Tsuda, 2004) or how the real and/or imagined barriers that constrain Japanese language acquisition and the lack of cultural and social capital prevent social mobility (Castro-Vázquez, 2011).

**Id:** 19069

**Title:** REPRESENTACIÓN MEDIÁTICA DE LOS DESPLAZADOS, DESMOVILIZADOS Y MIGRANTES FRONTERIZOS EN LA TELEVISIÓN COLOMBIANA

**Session Type:** Individual submission

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**Abstract:** Colombia es un país multicultural, pluriétnico y diverso, en el cual se reconoce la existencia de grupos con un enfoque diferencial cuyas necesidades como población vulnerable deben ser una prioridad para el Estado, puesto que son personas, grupos o comunidades que, debido a “sus particularidades, imaginarios, estereotipos, factores atávicos de rechazo, exclusión y discriminación, son especialmente vulnerables y han sufrido o mantienen procesos de marginalización y garantía limitada de sus derechos, y el conflicto armado los impacta de manera diferenciada y desproporcional” (Unidad para las Víctimas, 2017, p. 3).

El interés de esta investigación se centró en analizar la representación mediática de tres grupos víctimas del conflicto armado en dos canales de televisión en Colombia: los desplazados -personas forzadas a migrar dentro del territorio nacional, abandonando su localidad de residencia o actividades económicas habituales, puesto que su vida, integridad física, seguridad o libertad personales han sido vulneradas-, los desmovilizados -individuos que abandonan voluntariamente sus actividades como miembros de organizaciones armadas al margen de la ley (grupos guerrilleros y grupos de autodefensa) y se entregan a las autoridades de la República- y los migrantes fronterizos –quienes nacen en un país distinto al de residencia y deciden enfrentar un proceso migratorio motivado por razones de tipo económico, social cultural y religioso, referido en este caso particular, al éxodo de venezolanos hacia Colombia-.

En el canal regional de televisión TRO, los contenidos sobre poblaciones vulnerables (desplazados, desmovilizados y migrantes fronterizos) fueron más visibles y abordaron con mayor profundidad a estas comunidades, fenómeno que puede explicarse desde dos situaciones constantes en el Departamento Norte de Santander: la incidencia del conflicto armado en la región, especialmente en la zona del Catatumbo, y la dinámica de la frontera colombo-venezolana.

Con respecto a la población desplazada, el canal nacional UNO no presentó mucha visibilidad, puesto que el principal programa que muestra las problemáticas del desplazamiento es Agricultura al Día, espacio en el cual se plantean fundamentos para la restitución de tierras y la atención integral a las víctimas del conflicto armado por parte del Ministerio de Agricultura. El canal regional TRO

enfaticó en contenidos sobre la realidad migratoria que marca el desplazamiento, desde aspectos como el acceso a la salud, a la educación y al trabajo, además de la dificultad de acceder a oportunidades relacionadas con la garantía de la dignidad humana. Respecto a los desmovilizados, ambos canales de televisión manejaron un discurso positivo y, en algunos casos, neutral, puesto que su postura se centró prioritariamente en informar sobre los acontecimientos relacionados con el desarme y la desmovilización de los actores del conflicto. En cuanto a los migrantes fronterizos, hubo mayor aparición de contenidos en el canal regional, siendo los funcionarios públicos o expertos en temáticas sociales, económicas o políticas derivadas de la migración, la principal fuente de consulta, evidenciando escasa aparición de fuentes directas –los propios migrantes fronterizos– como los principales afectados.

**Id:** 19083

**Title:** Will They Survive': The sustainability of Ethnic Media Industry in Canada

**Session Type:** Individual submission

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**Abstract:** Due to increasing migration from all parts of the world, diaspora communities continue to grow in many countries. For instance, the City of Toronto, Canada is an interesting setting where more than 50% of its residents were born outside of the country. The diverse and vibrant culture in the city provides a valuable opportunity where researchers can examine how diaspora media are operated and perceived by the community, government, and non-profit organizations. This preliminary research examines the current structure of the ethnic media groups in Toronto, and examines how the industry is recognized by the government by looking at the current governmental support and the related policy. In conducting this research, the concept of cultural sustainability will be used to guide the study.

As a case study, the Korean ethnic media groups in Toronto will be considered. Specific aspects of these Korean ethnic media groups that will be examined include the kinds of programs that are produced, the demographics of the audience that consume the media, the human labor that is involved in the production of the program, and the financial structures of these operations. The methodologies that will be utilized include qualitative analyses of relevant policy documents and media, quantitative analyses of demographics and descriptive statistics, and interviews with representatives from the Korean ethnic media groups.

The contributions of this research include the opportunity to make sense of the role of ethnic media in newcomer's successful adjustment to the host country where they have landed. In addition, we would like to use the findings from our research to suggest policy recommendations to make the industry more sustainable, eventually contributing to the cultural sustainability and the diversity of the host society. This research aims to contribute to the utilization of ethnic media for the formation of a functional cultural citizenship.

**Id:** 19144

**Title:** A Tale of Two Crises: Media and Government Narratives and the construction of the humanitarian subject in Haitian (2013-2016) and Venezuelan (2016-2018) migrations' reception policies in Brazil

**Session Type:** Individual submission

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**Abstract:** This paper draws reflections from two individualized episodes of recent Brazilian migratory policies deployed in response – and in some terms in interaction – with major events which drastically changed the migratory behavior of their populations regarding Brazil: (1) The so-called Haitian reception policies deployed by Brazilian national and local authorities after the earthquake that hit Port-Au-Prince in January 2010 producing the first massive movement of thousands of asylum seekers to the country in decades; and (2) The ongoing Venezuelan migration composed of very distinct and still changing characteristics that, by January 2018, shows no sign of recoiling. Despite closely connected in time and geography, having both affected Northern states of Brazil, a different set of variables has been put into action in each case: executive-legislative relations, federal-local interactions, State-civil society behavior and internal balances between different worldviews inside governmental structures. To summarize it and to better organize these reflections, I analyze data from a previous ethnographic work focused on the social and institutional aspects of the Haitian migration to Brazil (XAVIER DA SILVA, 2017) in comparison with more recent data gathered in my current research on Brazilian response to the Venezuelan crisis. In the Haitian case, no hesitation was shown to designate and put this social group under humanitarian protection of Brazil, although there were not necessarily explicit legal grounds to attribute such protective status, considering only the economic context of the Caribbean Island or even the occurrence of a natural catastrophe. This choice mirrored the perception of Brazilian local authorities and shaped their own dilemmas dealing with media and resistant local voices in hosting communities. The Venezuelan situation, in contrast, has been dealt with in ways that constantly deflect the demand for labelling the context that originated this specific flow, or the evident social differences among the Venezuelans of indigenous origin (predominantly of warao ethnicity) and of non-indigenous origin. A situation of ambiguity that is generating its own dilemmas and contradictions, and that influences how the Venezuelan diaspora sees itself and is seen by different actors in Brazilian Society. I apply here Didier Fassin's analysis of moral economies (2014) to frame how these two approaches to the determination of the recipient of the humanitarian protection, the straightforward and the ambiguous, can be directly traced to distinct governance of rights.

**Id:** 19203

**Title:** Communicating Beyond Bullets: Challenges and Aspirations of Rohingya Refugees in Media Space

**Session Type:** Individual submission

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**Abstract:** The main focus of this research is the Rohingya community, one of the most persecuted nations in the world at present. Our primary objective is to identify the key trends of communication, using both traditional and digital media space, by the Rohingya refugees, who fled to Bangladesh after the mass killings and vandalizing of their properties by the government forces in Myanmar.

In this paper, we aim to highlight the major problems faced by the Rohingya refugees in communicating among themselves and also while trying to communicate with host communities and donor agencies. Then our plan is to further inquire about the properties of different channels used to access information and to communicate on various issues, such as food supply, health care, education, vaccination, sanitation, etc. We would like to then document significant communication and information access challenges as well as opportunities. Similarly, we would like to consider the multiple levels of innovation, convergence, and synergy between numerous media outlets used by the refugees and their caregivers for further analyses. At the final phase, we propose a set of recommendation to ensure an equitable and sustainable communication framework for Rohingya refugees.

In order to collect required data for this research, we have already conducted in-depth one-on-one interviews and focus group discussions with multiple stakeholders in four major Rohingya refugee camps in Bangladesh-Myanmar border. We talked with Rohingya community leaders, women, senior citizens, adolescents, and religious leaders, several host government's entities, NGOs, and development agencies.

Our initial findings indicate a huge disconnection between the humanitarians service providers and the Rohingyas. Many of the services offered are not properly utilized as the refugees are not being communicated effectively about the availability and importance of such amenities. Moreover, the age-old practices, lack of understanding, and conservative religious teachings inhibit the Rohingyas from adopting better healthcare and family welfare practices. Another major concern is Rohingyas' inability to access SIM cards legally. Bangladesh barred the refugees from acquiring any local mobile telephony. This resulted in a huge business of illegal SIM card business, further paving the way of exploitation via over pricing, poor quality of services, and access discrimination.

Amid all these challenges, we have also observed that the refugee communities are making the most out of the scarce communication services they can have access to. Almost all the refugee households have feature phones, with some availability of smart phones and low-speed internet. IP-based messaging services are also very popular among the refugees. Car batteries and solar panels are being used to charge their communication devices.

We hope, further in-depth analyses of our research findings will enable us to gather a more holistic understanding about the challenges as well as aspiration of the Rohingya refugees in both traditional and digital media space, and will help them to recommend effective solutions to guarantee sustainable communication media ecosystem, not only for the Rohingyas, but also for the other displaced communities dispersed around the globe.