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Latinos à Paris: Exploring communicative spaces of Latin American contemporary diasporas in France

Authors

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Abstract

Latin American immigration to the French capital has been relatively small compared to other Non-European groups. According to data from the Prefecture of Paris, their growth has been cyclical. During the 1950s and 1960s, the arrival of intellectuals and exiles from Latin American dictatorships paved the way for mainly political exiles in the 70s. Research has demonstrated how they gained visibility due to the fact that, at that time, many Latinx exiles joined academic institutions providing possibilities for social advancement to prestigious official bodies such as some ministries or municipal administrations.

During the economic and financial crisis in the 1980s and 1990s in Latin America, the growth of emigration movements from the region to Europe brought mainly Colombians and Peruvians to France and, more specifically, to Paris. Economic immigrants followed the initial exile diasporas, but settled in different ways, forming migrant networks and enclaves in various regions. Most of them started organizing associations in specific neighborhoods in the Parisian suburbs. However, their visibility remained marginal (Rojas, 2016; Santi, 2003; Withold de Wender, 1988). Public statistics indicate that since 2006 immigration increased (+21%), driven by the net migration of minor immigrants. According to the National Institute of Statistics, the numbers of Spanish, Portuguese, and Italians in France doubled between 2009 and 2012. In 2019, 385,000 people entered France, including 273,000 immigrants.

How many Latin Americans are part of these arrivals? How and where do they settle? What are their platforms of communication and information? This paper presents the preliminary findings of a larger research project that examines Latin American diasporas and the media in France. Similar to what research on the British context has found (Roman & Retis, 2021), contemporary Latin American diasporas in France have remained invisible in comparison to other non-European groups. A review of academic work in databases revealed that there were prolific examinations of Latin Americans in the mid-20th century but there is little known about current EU-LAC diasporas and the media. This proposal seeks to fill this gap by incorporating a transnational perspective and a wide geographical scope when examining the contemporary history of EU-LAC. With the objective of setting the sociodemographic context of Latin Americans in Paris, it seeks to extend the historical and geographical dimensions of the analysis to put into perspective the specificities of contemporary diasporas in global cities (Sassen, 2001). In doing so, it underlines international migratory trends between Latin America and Europe in a larger historical span. By reviewing secondary sources and documenting historical trends, it addresses how both regions transitioned

from 'receiver' to 'sender', and how these trends conditioned current scenarios. It examines the origins and development of EU-LAC with specific attention placed on the difficulties of obtaining an accurate picture due to lack of access to comparative data. Further, it maps out the contemporary history of Latin American immigration to France with particular emphasis on the hyper-diverse city of Paris and the position of Latin Americans in the non-European migration context in the French capital.

Key Words
Latin American immigrants in Paris; diasporas and media; ethnic media

Identity on the Border: a reflection on "be" in Pacaraima, Brazil.

Authors

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Abstract

The small Brazilian town called Pacaraima, which borders Venezuela, experiences an intensification of human mobility due to the arrival of people seeking a opportunity to live in Brazil or simply follow the path to other countries. The Venezuelan mobility reinforced some existing social conflicts and created others, among them belonging to the Brazilian territory. Popular movements emerge on the border to reinforce the idea of "Brazilianism" and that migrants and refugees should not have access to public services that would only be for nationals. This raises questions and generates new configurations of being and belonging to the place. This work seeks to reflect on the new configurations of being on the Brazilian border in the face of international human mobility, from of the encounter between identity and culture. This study was carried out through a review literature and, as a procedural method, sentipensar, a study that seeks to combine subject and object in the practice of investigation, as well as in the search for results not only at the of scientific knowledge, but also as an action of feeling and thinking about the realities that surround. We identified that the popular discourse is very rooted in the population and is the result of an imagined and fragile national identity of belonging to the place where they live, since the city is formed mostly by national migrants. The absence of policies public policies that promote reflection and acceptance of migrants is another factor of denial and rejection, being still fomented by political and ideological speeches of public authorities locations.

Key Words

Border, Pacaraima, Brazil, Identity, Be, Migration.

Fractured Frontiers: Transnational family in the digital age

Authors

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Abstract

Fractured Frontiers: transnational family in the digital age.

Due to voluntary or forced migration, the notion of family has shifted from being in a single nation to being dispersed in locales across national borders. Members of family experience the realities of long term or permanent separation from their blood-relatives, heritage, and nation. Straddled across national borders, the private sphere of family constellations and practices of love and care – vastly mediated over digital networks, become increasingly fluid and shifting.

Global communication research on migration, immigrant populations, particularly diasporic studies certainly consider the intertwined phenomenon of migration as disruptive and defining feature of modern subjectivity. Following Stuart Hall (1990) many studies have focused on the "diaporic consciousness – the transnational person's experience of "belonging" and "bridging" across national borders and being a product of interlocking histories and cultures of more than one nation (see Georgiou, M., 2006; Karim H. Karim, 2003; Ogan, C., 2001). While these studies substantially contributed to theoretical understanding of transnationalism, there are very few empirical studies that connect the nuances of transnational experience to the larger process of globalization and social change.

Building on interdisciplinary literature and drawing on in-depth interviews with 'transnational' families residing in the United States, I conceptualize the domains of transnational family as embodied in the very processes of globalization that shape how families transcend locality and negotiate distance to continue and construct familial relationships across national and cultural frontiers. I explore how transnational families reshape or temper the defined, often imagined, unified culture of families, communities, and nation.

I argue that paying attention to aspects of the private sphere of family will shed light on a) the contours of emerging familial relationships across national borders – with the presence or absence of digital connectivity b) narrative dilemmas regarding the political meanings about transnational populations, and c) how dynamic cultural systems constitute and reconstitute local and national identities. The purpose of this study is to show how linkages of 'informal' global networks in this private sphere constitute the micro-processes of globalization and social transformation. How globalization is instantiated in everyday communication practices of families across nations.

Key Words

Diasporic Epistemologies in Cuban Independent Journalism

Authors

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Abstract

This paper examines how digital diasporic journalism changes epistemic practices in the Cuban context. More precisely, it analyzes the relocation of Cuban journalists' epistemic practices in a digital, transnational space. The last decade has seen a practical transnationalization of independent digital journalism in Cuba, thanks to two phenomenon: a) the emigration/forced exile of many young journalists and b) the affordances of digital technologies, which make it easier for journalists to keep writing despite spatial dispersion (Tufekci, 2017; Boyd, 2014). How are digital, diasporic, and transnational ways of knowing and working changing Cuban journalists' epistemic practices?

By taking a relational approach, digital diasporas are explored as a site of connectivity (Candidatu et al., 2019; Glissant, 1997; Robertson and Mocanu, 2019) co-habited by multiple imaginaries on the move (Appadurai, 1996). These imaginaries include a hybridization between Cuban and Western epistemological standards (Enghel & Becerra, 2018; Mustvairo et al., 2021).

In Cuba, journalists are usually trained within normative liberal ideals (Becerra & Mastrini, 2017; Mellado, 2020; Oller et al., 2019). However, the state ownership of nearly all legal media outlets constrains the epistemic practices and damages the epistemic authority of journalists working in the official mediascape (García Santamaría, 2021; Henken, 2021). What happens when digital diasporic publications are freed from state control? Do journalists adopt Western normative standards, or can they operate as restrictive epistemologies (Hanitzsch, 2019; Lugo-Ocando, 2020)?

The paper draws on 60 in-depth interviews with Cuban independent journalists, conducted between 2018 and 2022. The interviews are analyzed through a "discursive–performative" analysis (Ostiguy, Panizza, and Moffit 2021) of journalists' understanding of the digitally and diasporically mediated epistemic shifts in Cuban independent journalism.

The analysis reveals four major epistemological challenges. The first has to do with the notion of place as a relevant epistemic category in journalism, often overlooked in the literature (Usher, 2020). If digital diasporic journalists are not bound to an ethno-national "locus of enunciation" (Diniz de Figueiredo and Martinez, 2021), what do these "travelling" epistemologies (Leurs, 2022) look like? How does relocation shape epistemological resignifications? The second challenge addresses independent journalists' inability to escape the surveillance, intimidation and imprisonment campaigns led by the Cuban state (García Santamaría, 2021), complicating their epistemic practices as truth tellers even while abroad (Sözeri 2016). The third challenge refers to the interviewees' understanding of journalists' epistemological authority (Carlson, 2017). While

independent journalists reject the epistemic authority of those working for the state, they struggle to assert their own epistemic authority and autonomy (Carter, 2022). This has to do with the blurring boundaries between journalism and activism (García Santamaría, 2021), but also with their funding sources, which can be seen as editorially compromising. The fourth challenge relates to journalists' redistribution of epistemic status (Ekström and Westlund, 2019). Given their geographic location outside the boundaries of the country, diasporic independent journalists lack access to official sources and depend more heavily on knowledge at secondhand (Godler et al., 2020). This gives prominence to citizen sources, changing the diasporic journalists' authority and epistemological status (Ekström & Tolson, 2017; Kleemans, Schaap, & Hermans, 2017).

Key Words
Journalism, epistemology, diaspora, Cuba, independent media

Collaborative Student Documentary Production with Migrant Communities in Bari, Italy.

Authors

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Abstract

Working with a range of students, staff and members of migrant communities in Bari, Southern Italy we set out to tell the stories of those individuals that have little coverage in mainstream Northern European media. We also aimed to research the potential for collaboration and co-creation with migrants and to empower our students, using experiential learning strategies, to produce powerful documentary stories.

With students from Film and TV Production, Sports Journalism and the Helena Kennedy Centre for International Justice, the project sought to give students greater insight into the needs of migrants in Europe. The completed documentaries aim to stimulate debate about the need for safe and legal routes for migrants, challenge current narratives and developing the students opinions.

The students believed strongly that it was important humanize the people behind the statistics and political rhetoric and to tell some of the stories of the individuals, migrants and those facilitating integration.

The experiences of the students and the staff show the value of engaging in these important societal issues and the vital role that documentary has in contributing to and deepening understanding. Concurrently, the role that close student/staff collaboration played in production and learning in the field was significant, producing new ideas for students and staff about how documentary production could be taught.

Using clips from the completed documentaries and filmed contributions from the students and staff involved, this will be combination of screening and presentation.

Key Words
Co-creation; migration; communities; experiential; documentary.

Identity Performance and Digital Placemaking as Media Tactics: Use of Homeland Social Media by Chinese Influencers in Japan

Authors

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Abstract

This article investigates how Chinese influencers residing in Japan use their diaspora status and digital placemaking to engage in cultural and economic practices in their home country through transnational homeland social media. We locate the media usage of the diaspora within the context of China's influencer economy, with the expectation that focusing on hitherto neglected Chinese influencers living abroad will provide a novel perspective for media and diasporic research.

Combining quantitative and qualitative methods, this study analyzes data on Chinese influencers' statistics, empirical data generated from interviews with Chinese influencers in Japan, and online ethnographic work, including participant observations of their media practices.

The content production of Chinese influencers in Japan is shown to be distinct from that of other influencers on the platform because of their place of residence. For example, they incorporate geographical tags in their account names (e.g., "Sam in Japan") to highlight the kind of content they provide. Besides sharing their experiences, monetization of popularity is the primary purpose for which influencers with a high number of followers establish their social media presence.

The Chinese influencers in this study use two primary media operation tactics to boost their visibility and, consequently, their income. First, they adapt their identity—either as members of the Chinese diaspora in Japan or simply as Chinese people—according to where their Chinese audience lives, in Japan or China, even though it often conflicts with their true self-identity. They may hide their diasporic identity to bridge the psychological gap with the domestic Chinese audience and offset the sense of superiority caused by the idea of living abroad.

Further, Chinese influencers in Japan build a narrative around living and shopping overseas using placemaking practices on digital media, such as vlogs and live streams. This increases the audience's desire to purchase the influencers' recommended products and strengthens their relationships. As spectators and participants, the audience is immersed in the transnational experience, such as visualizing a cross-border shopping trip.

In conclusion, the flourishing Chinese-domestic-influencer economy, backed by the growth of social media, has encouraged cross-border engagement by Chinese individuals overseas. It has also resulted in a shift in the imagined experience of places provided by some cross-border influencers. Rather than depending primarily on digital footprints such as GPS locations to allow audiences to trace their movements abroad, as in the past, they now use narratives to create a sense of co-presence.

Key Words

The Missing Noise - Guerrilla television project by Asian in America in 1970s-80s

Authors

Dr. Klavier Jieying Wang - National Yang Ming Chiao Tung University

Abstract

Since the late 1960s, American society experienced tidal social movements ranging from African American's civil rights movement to those pursuing alternative cultural identities. During this period, American society also witnessed revolutionary advancement in media technology - the emergence and development of video. Video technology, with its magnetic-based medium and the lightweight camcorder, is regarded as a tool that emancipates and democratizes the creation of moving images. Against this historical backdrop, "guerrilla television movement" and guerrilla video experiments were adopted by activists and artists as a way to emancipate the making of moving images from the hands of authorities to ordinary people. While existing literature epitomize the importance of video usage during this social movement period, they are mostly about those founded by Anglo-Saxon activists. The voices from and attempts by Asian in America have long been neglected. This study aims at re-discovering this critical part of history especially in terms of alternative media and counter-publics.

This study focuses on America's first Chinese-language public-accessed television – Chinese Cable Television (CCTV) which was established by grassroot Asian media activists in the 1970s in New York Manhattan Chinatown. The founding of CCTV is largely under the inspiration of the 1960s civil rights movement as Asian communities united to make their voices heard, which was achieved and amplified by the widening usage of consumer-grade video technology since the 1970s. America's Public Broadcasting Act of 1967 and the Federal Communications Commission Report and Order of 1972, which promoted the use of television for instructional, educational and cultural purposes, further facilitated the founding of CCTV.

This research employs archival study as the major research method. The archive of CCTV, which contains over 400 hours of videotapes and organizational documents, is held by New York University Libraries. For this research, I mainly examined CCTV's organizational documents and over 100 hours of videotapes that have been digitized so far.

Under the umbrella of McLuhan's medium theory which famously states "medium is the message" (1994), the development of video technology - regarded a democratized and disruptive medium - brought forth a new set of cultural practices (High, Hocking & Jimenez, 2014). Among them is the guerrilla television movement (Boyle, 1997). Though seldom studied by guerrilla media scholars, by examining archival documents, it is found that the founding process and the organizational missions of CCTV showcase guerrilla features. Similar to their Anglo-Saxon counterparts in the

1970s, Asian activists utilized video as their alternative media tool to empower ethnic minority communities in America.

Through content analysis on CCTV's programs, I argue that, on the one hand, from the perspective of post-colonialism, CCTV exhibits how Asian activists paved a way alongside with other minority fellows to reclaim a legitimized position in American society. On the other hand, CCTV exhibited how Asian media activists play the role as counter-publics (Warner, 2005) in the realms of traditional ethnic media and Asian American community building. While ethnic media tend to bond the community through emphasizing people's shared cultural interest originated from home country, CCTV instead encouraged people to take part in host country's cultural and political life (collective actions in particular).

Key Words
Guerrilla television, video technology, Asian in America, Chinese Cable Television

From Enemy to Enthusiast: Mapping Rohingya Diaspora's Identity (re)Construction and Political Participation on Facebook (2017-2022) using digital trace data

Authors

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Abstract

The outsized influence of Facebook played a significant role in the context of the 2017 Rohingya refugee crisis in Myanmar. The social media platform's algorithms were found to exacerbate hate speech, inciting violence against the Muslim ethnic minority, eventually leading to a mass exodus of over a million Rohingyas from Myanmar into the neighbouring countries. Yet, paradoxically, the Rohingya diaspora in exile has increasingly appropriated Facebook's platform as a means for social solidarity and political transformation to negotiate their protracted experiences of suffering. Based on these observations, this study explores how Facebook constitutes spaces of digital togetherness and provides possible cartographies to map the self, in which Rohingya transnational identities and their shared political objectives are constructed and negotiated. In this attempt to map the Rohingya diaspora's digital engagement through Facebook, we conducted a two-step data collection process. We accessed large-scale digital trace data obtained through *Crowdtangle*, an analytics platform operated by Meta, Facebook's parent company. First, on the *Crowdtangle* platform, with carefully selected keywords, we conducted a mapping of Facebook pages that offered a general overview and showed how Rohingya Facebook engagement evolved over the years. Taking the six years from January 2017 (the mass exodus happened in August 2017) until December 2022, we identified 49 active FB pages operated by members of the Rohingya diaspora. In the analysis period, these FB pages published more than 36,000 posts resulting in nearly 8 million user interactions. Second, we conducted an in-depth content analysis to identify emergent themes, most engaged posts, reactions, and discussion patterns which we clustered into six categories: diaspora community, human rights, news and media, art and culture, education, and youth development. The findings, while showing the yearly transformation of the Rohingya diaspora's Facebook engagement in scale and scope, also demonstrate their contextual embodiment – particularly in relation to an increasingly complex unfolding of global and regional challenges. Three key features emerged from our initial findings. *First,* memories of loss, suffering, and longing for home are inextricably intertwined in the discussion on Facebook, *Second,* through transnational digital connectivity, Rohingya diaspora members largely concentrated on manifesting their ethnic identities and building bridges between the scattered members here and there, thereby creating a sense of virtual togetherness and nurturing a collective self. *Third,* by focusing on the creative constellation of political issues and transnational exchanges in virtual space, they practise a politics of resistance and recognition while confronting the policy pretensions of Myanmar's government. They do so by crafting a 'narrative of victimhood' and using human rights-

based language that transcends the territorial boundaries and links issues that are profoundly local yet digitally global.

Digital Networked Authoritarianism: Turkey's Diaspora Policy and Right-Wing Populist Digital Discourse

Authors

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Abstract

Diaspora communities have become an important aspect of modern politics. Governments and international organizations are increasingly implementing "diaspora engagement" programs. These programs take various forms, including engagement with official state institutions and processes such as overseas voting. Turkey is not the only country to adopt policies aimed at systematically engaging with its citizens abroad, with many countries seeking to benefit from their diaspora through political processes such as lobbying or external voting. However, the case of Turkey's diaspora can provide insight into the complexities of right-wing populist digital discourse and digital media practices on diasporic politics in relation to the homeland.

The political practices of Turkish President Recep Tayyip Erdoğan and his party, the Justice and Development Party (AKP), focus on dividing society into supporters and opponents. As Turkey's authoritarianism increases, the AKP's diaspora policy has become more anti-Western and ultranationalist, rooted in the party's *neo-Ottomanism* that emphasizes Sunni Muslim identity and Turkishness. Despite the already diverse and divided nature of Turkey's diaspora community including Sunnis, Alevis, Kurds, Armenians and Greeks the current diaspora governance policy not only reproduces discriminatory discourse, but also strictly divides immigrants in Europe into pro-AKP and anti-AKP groups. With the aim of promoting the AKP's right-wing populist ideology, institutions and organizations like Diyanet, DITIB, the Yunus Emre Foundation, the Union of International Democrats (UID), the Islamic Community Millî Görüş (IGMG), and the Turkish Cooperation and Coordination Agency (TIKA) among the Turkish descent diaspora in Europe, have been actively engaged in this effort in recent years.

Studies examining the role of digital media in the construction of identity among migrant communities have gained significant attention in recent years. However, much of the literature in this area focuses on the ways in which digital media enables the formation of collective identities among migrants, with limited attention paid to the ways in which home country right-wing political parties utilize digital and social media to shape cultural, national, and religious identities among diaspora communities in host countries. This study, therefore, aims to examine how the pro-AKP diaspora institutions propagate right-wing populist discourse through digital media and social media within the Turkish descent diaspora community, which is one of the largest groups of its kind in Europe, with over six million people. Utilizing critical discourse analysis, the study will explore the processes of construction, contestation, and defense of political power and hegemony on and through digital media.

Key Words

Digital media, social media, digital discourse, diaspora, critical discourse analysis

Travesías de la recepción: rupturas y continuidades en la experiencia mediática transnacional del migrante

Authors

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Abstract

Los impactos provocados por el desarrollo acelerado de los sistemas de comunicación y transporte experimentados en las últimas décadas han sido ya objeto de interés de los Estudios de Medios desde hace un tiempo. En los estudios de audiencia, más específicamente, las investigaciones en ese sentido tienden a centrarse en la forma como las tecnologías de medios de comunicación permiten construir y sostener redes y comunidades transnacionales, y cómo la relación con estos medios se vincula a las pertenencias transfronterizas de individuos y grupos (Smets, 2019). En este contexto, cobra relevancia la tensión entre lo que es propio y lo que es cotidiano en la experiencia migrante. Por un lado, existe una inclinación de los Estudios de Medios por esencializar al público migrante, tratándolo en función de sus particularidades, por ejemplo, enfatizando sus conexiones con el país de origen en detrimento de sus otras prácticas mediáticas. Por otro, son precisamente los aspectos característicos de la condición transfronteriza los que pueden permitir a la investigación cuestionar la centralidad de lo nacional como categoría de análisis, así como las nociones de identidades vinculadas al consumo mediático (Aksoy & Robins, 2005; Smets, 2013; Dhoest et al., 2013; Mattelart, 2017).

En el ámbito de este debate se encuentra este trabajo: entre las especificidades de la transnacionalidad y la vida común de las audiencias migrantes. El estudio es parte de una investigación más amplia, interesada en comprender cómo la formación del sujeto de la recepción a lo largo de su trayectoria de vida participa del sentido de identificación nacional de personas en condición de migrante. El presente estudio, de carácter exploratorio e inicial, tiene como objetivo discutir las rupturas y continuidades de los hábitos y preferencias de consumo de medios de los sujetos en cuestión. Para ello, utiliza un conjunto de entrevistas en profundidad semiestructuradas con inmigrantes brasileños de primera generación en Portugal, realizadas durante el segundo semestre de 2022 y los primeros meses del 2023. Las entrevistas se produjeron en dos momentos: un primer, en donde se buscó reconstruir la trayectoria de vida de los entrevistados sin un enfoque específico al consumo de medios, y otro, posterior, donde se profundizó en las prácticas de recepción a partir de las etapas de la biografía identificadas en el momento anterior.

Los resultados preliminares sugieren que las prácticas de recepción, todavía orientadas por hábitos constituidos a lo largo de las vivencias anteriores a la migración, especialmente el consumo de programas específicos, se mantienen en un principio, pero pierden fuerza con el tiempo, a medida que estos sujetos se establecen en el país de acogida. La preferencia por ciertos géneros, sin embargo, tiende a permanecer o adaptarse a nuevos medios o plataformas. Los inmigrantes brasileños en Portugal adquieren nuevos hábitos de consumo con el paso del tiempo, moviéndose

entre contenidos específicos de los medios brasileños – a los que acceden principalmente a través de dispositivos digitales – y sus géneros preferidos de los medios tradicionales, ya sean los ofrecidos por los medios de comunicación portugueses o accedidos a través de plataformas de *streaming*.

Key Words
Migrantes, Usos de los Medios, Recepción, Transnacionalismo

A Sip of Home: Transnational Identity Construction and Digital Community Building in Chinese Diasporas' Bubble Tea Consumption

Authors

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Abstract

Originated in Taiwan in the 1980s, bubble tea - also known as boba tea, has gone viral around the globe as one of the most popular beverages. Brought by the Taiwanese to the US in the 1990s, bubble tea made its successful transnational debut in the niche market of ethnic consumer thousands miles away from its hometown, attracting established brands and entrepreneurs into the bubble tea business in the US. Given the history of bubble tea in the US, researchers often relate Asian youth culture, immigrant community, and ethnic identity formation to bubble tea as a symbol of Asian food culture in their fieldwork. However, current bubble tea studies relied heavily on ethnography of in-store experiences, ignoring the emerging digital diaspora community built on social media in their native language. Noticeably, there's a trend of sharing bubble tea reviews on social media among Chinese youth, as well as Chinese diasporas living overseas. Digging into these online reviews posted by Chinese diasporas, this research analyzes how Chinese diasporas as ethnic consumers construct their transnational identity in bubble tea consumption, and how a digital diasporic community grow through interactions on social media. The Chinese social media app "RED" (Xiaohongshu, 小红书) serves as field site of digital ethnography and source of social media posts. I choose New York City as location in search of bubble tea reviews for a transnational setting. I conduct months of digital ethnography into the Chinese diasporic community on the RED app, and a hermeneutical interpretation on social media posts from RED.

To highlight the transnational identity construction of Chinese diasporas, this research suggests that the dual-identity of ethnic consumers grow in the process of maintaining the Chinese authenticity and language patterns, meanwhile embracing the American-style food practices and consumer behaviors. Sticking to their home culture, Chinese diasporas use a "not too sweet" criteria to evaluate the taste of bubble tea, and apply Chinese cultural symbols for the language they use, like internet slangs, shared metaphor, and nostalgia narratives. Living a transnational life, they also adapt into local food culture by adopting western-featured ingredients and nutrition ideas into recipes, and participating in localized marketing campaigns.

Also, the social feature of bubble tea and affordance of social media enhance the diasporic community building in both offline and online interactions. Friendship is the keyword in offline scenarios, as grabbing bubble tea with peers becomes a social ritual for Chinese diasporas in social gatherings under the influence of "check-in (打卡)" culture among Chinese youth. Recommendation of bubble tea among diasporas facilitates the circulation of information from experienced members to newcomers, and helps offline community bonding. In digital scenarios, the pool of active diasporic users is the fundamental base of digital diasporic community. Diasporic users attach hashtags to attract audiences who love bubble tea, and the comment section enables

interactions and rapport developed in this community. A special form of digital community building I identify in this research is the customer services offered by Chinese bubble tea store owners on the RED app. These store accounts not only deal with complaints, they also actively engage in consumers' discussion on products, customized recipes, and in-store experiences - there's no better way to take care of Chinese consumer than diving into their community on a Chinese social media. Business owners on the RED app are Chinese diasporas, too, and they add a different color to the digital community.

Locating bubble tea consumption in a larger picture, I further identify the "ethnic business bubble" - an interrelated business cluster targeted on Chinese diasporic consumers - in both physical and digital aspects. Physically, an ethnic business bubble connects relevant diasporic-featured business properties around bubble tea stores, and a larger-scale "ethnic district" which complete the consumption scene. At the digital aspect, Chinese-targeted apps fit into bubble tea consumption by providing delivery services, discounts, mobile order and digital marketing. The nature of the RED app as social media also cultivate influencers in bubble tea reviews. In this "digital bubble", influencers involve with both Chinese diasporic consumers and ethnic businesses to shape the scenario of bubble tea consumption. Facing the consumers, they play the role of opinion leader and early adopter; facing the business, influencers cooperate with both physical bubble tea stores and digital apps on paid ads and click-through links. The interdependent dynamics among influencers, diasporic consumers, and ethnic business essentially add a digital landscape to the bubble tea consumption, and create a worthy-noting innovation in diaspora community building.

Key Words

Chinese Diaspora; Ethnic consumer; diasporic community; Transnational identity; Bubble tea

The Discourse of Run in China: Transnational Mobility and Structural Violence

Authors

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Ms. Xiaoxi Han - The Chinese University of Hong Kong

Ms. QIN JIN - The Chinese University of Hong Kong

Abstract

The current study investigates how Chinese young adults construct an online discourse of imaginary transnational mobility and the social structures informing it. In particular, it analyzes the discourse of "*Run*" (润). This Chinese Internet buzzword has become increasingly popular after the Shanghai lockdown in March 2022, expressing the desire to run from China to other countries.

Scholars have studied how the discourses of physical mobility are constructed and represented, such as mobility as a form of adventure, opportunity, and education (Cresswell, 2010). Moreover, the discourses are shaped by imaginaries of mobility, which serve as unconscious schemas of interpretation that allow individuals to imagine other places and mobility itself (Salazar, 2012). In turn, this study considers *Run* as an imaginary form of mobility as most people discussing *Run* cannot emigrate. To better understand the reasons, it is critical to consider the structural violence (Galtung, 1969; Karlberg, 2011) that comes with China's central-local government structure, which may lead to migration even in the absence of political turmoil and persecution (Bank et al., 2017). Through innovatively adopting Salazar's "imaginaries of mobility" and the concept of structural violence, this study takes up the following research questions: (1) How is the discourse of *Run* constructed? (2) How does the discourse reflect the structural violence in China?

The study employs the Discourse-Cognition-Society triangle from Van Dijk (2014), an approach of Critical Discourse Analysis, to examine the discourse of *Run* and the power structure behind it. Collected in November 2022, the data consisted of two parts: (1) 20 articles from *The Run Philosophy* Github (https://github.com/The-Run-Philosophy-Organization/run); (2) Semi-structured interviews of 12 participants aged from 18 to 35.

The findings include three key determinations. First, *Run* is a form of emotional outlet to express people's feelings of powerlessness, dissatisfaction, and anger against the severe COVID-zero policy by describing the government in negative metaphors. Second, in terms of the cognition aspect, *Run* reflects people's perceptions of China as a hierarchical society where ordinary people are oppressed by the rich and bigwigs. In this light, *Run* is described as an imaginary way out of the dilemma, both a proactive decision-making process and a forced flee. The discourse also reflects the imaginaries of liberalism, democracy, and individualism. Third, *Run* is a way of social resistance against the structural violence imposed by the government. It demonstrates how China's political,

economic, and cultural power dynamics fuel invisible violence and how people overcome oppressive forces to gain power and autonomy.

The findings have two implications for mobility studies. First, current studies of transnational mobility overemphasize the physical mobility experiences of Westerners in the global South and East (Huang, 2021). This study helps fill this gap by investigating how the discourse of imaginary mobility is constructed by young Chinese people who cannot leave the country. Second, with the widespread discussion of *Run*, more and more young Chinese adults are seriously considering emigrating to developed European countries, which may create new trends in modern migration patterns from China to the EU.

Key Words
Mobility, Structural Violence, Critical Discourse Analysis, Cognition

The Image of Chinese Immigrants in Western Media: A Computational Framework Analysis of Chinese Immigration Issues in European Newspapers After 2015

Authors

Prof. Hao Gao - Nanjing normal university

Ms. Peng Li - Nanjing normal university

Abstract

Since the European immigration crisis peaked in 2015, the issue of immigration has become one of Europe's most prominent political issues (Helbling, M., 2014). As the world's fourth largest country of emigrants, Europe is also an important destination for Chinese immigrants. Europe is ambivalent about Chinese migrants, who are seen as both contributors to the country's economy, society, and culture (Wei, XH., & Zhang, XP., 2016), but also attacked as invaders and criminals (Igartua, JJ., & Cheng, LF., 2009). The core of the news frame lies in the selective presentation of information, which influences the audience's attitudes, beliefs, decisions, and behaviors (Chong and Druckman, 2007). News media influences government immigration policies through the news frame (Dekker and Scholten, 2017) and significantly impacts public opinion (Merolla, Ramakrishnan, and Haynes, 2013). In light of this, this study aims to analyze the news frames of European newspaper reports on Chinese immigration since 2015, examine how European newspapers frame the issue and construct the image of Chinese immigrants, and raise the following research questions:

Q1: How do European newspapers report on Chinese immigration around what kind of news frame since 2015?

Q2: What kind of image of Chinese immigrants do these news frames present?

This study employed the Lexis database to gather newspaper articles in English on Chinese immigration from January 1, 2015, to December 31, 2022, using the keyword "Chinese immigrants." There were a total of 370 effective samples. ANTMN was used in the issue (Walter, D., & Ophir, Y., 2019): the LDA tuning algorithm was used to determine the optimal number of topics and extract topics. Each topic was subjected to qualitative analysis and coding. Based on this, the framework was extracted, and a matrix was constructed.

According to the ANTMN analysis results, this study extracted 50 topics and five frameworks: "Multicultural Frame," "Social Frame," "Policy Frame," "Victimization Frame," and "Literature and Art Frame," and the network relationship is shown in Figure 1.

Figure 1 see：https://i.postimg.cc/T3zkk514/1-027.png

The first frame (purple in the diagram, 30% of the corpus) reflects the issues of cultural conflict and adaptation that Chinese immigrants face in their host country, hindering their social integration. The second frame (green in the diagram, 30%) highlights the reporting of Chinese immigrants'

employment, consumption, and education status by European newspapers. The third frame (blue, 18%) and the fourth frame (orange, 18%) portray Chinese immigrants as invaders and victims, leading to policy and racial conflicts. The last frame (yellow in the diagram, 4%) is about literature and artwork related to Chinese immigration.

Previous research has linked the rising Sinophobia and anti-minority sentiment in European society (Benton, G., & Gomez, E. T., 2014) to the media's use of frames that reinforce negative stereotypes of immigrant groups (Igartua, JJ., & Cheng, LF., 2009). This study further confirms that the media plays a role in constructing a negative image of Chinese immigrants, providing a basis for further exploration of anti-China sentiment in Europe and offering a new perspective for understanding Europe's immigration crisis.

Key Words

Chinese immigrant; European Newspapers; Immigration Crisis; Framework Analysis; ANTMN

Defining Displaced Publics

Authors

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Mx. Lucila Rozas-Urrunaga - Annenberg School for Communication, University of Pennsylvania

Abstract

Attempting to account for how the "public sphere" - in its normative and non-normative senses - functions in a "globalized" world, scholars have employed the term "diasporic public" to signal how media enables discourse across national boundaries amongst those who identify as belonging to or having a stake in the same civil society (Hartley & McKee; Laguerre; Couldry & Dreher; Moreno Esparza). However, while this work has attempted to unsettle the normative assumptions behind publics, most still maintain core Habermasian assumptions of a "bounded political community" within a "territorial state" (Fraser, 10). In that sense, "diaspora" continues to address "settled" publics who have a measure of "choice" in their situation (Ferme, 2018) thus falling short of addressing other liminal stages along the continuum of displacement, including those facing immediate danger, those who are in transit, or those who are in permanent states of limbo (like generational refugee communities).

How do we acknowledge the specificities of public formation at various points of rupture and repair? Engaging the existing literature (Cunningham & Sinclair; Langmia; Moreno Esparza; Bernal; Retis & Tsagarousianou) and following notable critiques of public sphere theory (Squires and Warner,), we aim to question what is meant by "publics" and "public sphere" in a global sense by putting forward a working typology of "displaced publics." We argue that how we describe these concepts along a continuum of displacement is key to de-centering normative Western assumptions of sociopolitical life, and accounting for complexities beyond "established polities" (Fraser, 33) in scholarly work. Specifically, we problematize the concepts of "diasporic" and "transnational" as modifiers of publics and public spheres, to acknowledge the complex formations that we suspect exist within these broad, arguably overused, terms.

We integrate a translocal approach (Brickell & Data; Greiner & Sakdapolrak) recognizing the complexity of the conditions of interconnected socio-spatial scales and temporalities, without an order of hierarchy, in which different actors engage in discursive practices and develop post-national identities. With this framework in mind, our research proposes that diasporic publics are only one type of public formation, among many resulting from displacement. Other public formations include those that have recently left their localities to stay temporarily abroad or at some other locality within the context of departure, those engaging in cyclical and/or continuous migration flows across various territories, as well as those who may become displaced at a faster pace because of a heightened vulnerability to violence (i.e. war or violent internal conflict). This typology allows us to begin to capture the "communicative practices of the everyday lifeworld" (Benhabib, 18-19) of those experiencing displacement who have engaged in public formation

outside the traditional confines of nation-states and established diasporas, unsettling normative notions that have long masked the complexity of these experiences.

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Key Words

Diasporic film practices in Flanders, state support and funding: a case study of Kadir Balci's 'Turquaze' (2009)

Authors

Mr. Alexander De Man - Ghent University/University of Antwerp

Abstract

In 2009, Kadir Ferati Balci, a Flemish filmmaker of Turkish and Albanian descent, released the semi-autobiographical film *Turquaze*. The film revolves around a cross-cultural relationship and stars the director's brother, Burak Balci, as Timur (a young, second-generation migrant from Turkey) and Charlotte Vandermeersch as Sarah (a Flemish student in the city of Ghent). Contemplating themes of displacement, identity, interstitiality, and belonging, Balci's film offers a culturally hybrid framework of identification for diasporic communities in Flanders and underscores the inherently transcultural nature of this region. Drawing on Moorti's (22003) concept of a 'diasporic optic', we argue that Balci intervened in the symbolic domain of cultural production by disrupting the traditionally white and culturally homogeneous construct of 'Flemishness' that still typifies Flemish cinema today. As the first professional Flemish film by and about migrants, it received production support from the Flanders Audiovisual Fund (VAF). Moreover, with the support of the Flemish Minister of Youth, Education, and Equal Opportunities, Pascal Smet (sp.a), and the Union of Turkish Associations, the film's release was promoted with extra screenings, targeted directly at Turkish diasporic audiences.

The large amount of political attention for the Turkish diaspora's presence in the cultural landscape of Flanders resulted in a contentious debate in which politicians and critics questioned whether the government ought to financially support allegedly 'segregated film practices and screenings' for ethnic and/or gender minorities. More so, news items, imbued with racist prejudices, falsely reported on diasporic audiences protesting against the cross-cultural relationship in the film and walking out of the theater after witnessing an explicit sex scene. To understand the political, industrial, and socio-cultural dynamics surrounding the film *Turquaze*, this paper draws on a textual analysis of the film itself, an extensive analysis of the (often antithetical) discourses encompassing its production and reception in the political realm, and semi-structured expert interviews with the filmmakers, producers, and policymakers. Moreover, it unravels how diasporic filmmakers and policymakers engage with debates of identity politics and aims to shed light on the ways in which political state support, funding mechanisms, and industry norms (e.g. white normativity, difference-blind universalism, …) in the hostland directly or indirectly shape the production and/or reception of diasporic communities in film.

Key Words

diaspora cinema; film policy; cultural production studies; cultural diversity

Keeping a foot in both worlds: Motivations, barriers, and patterns of ethnic media consumption among migrant domestic workers

Authors

Dr. Jeffry Oktavianus - Hong Kong Polytechnic University

Abstract

For decades, ethnic media, or media produced by and for ethnic groups, has remained central in the lives of migrant communities. As noted by communication infrastructure theory (CIT), this media keeps migrants informed about the latest issues in host and home countries, allowing them to maintain ties with both societies (Lin et al., 2010). However, the emergence of new media technologies has transformed the landscape of media in general and poses new challenges and struggles for ethnic media to survive (Yu & Matsaganis, 2019).

In light of the changes in the media environment and society, this study employs a mixed-method approach (i.e., in-depth interview and cross-sectional survey) to explore the enduring role of ethnic media in contemporary migrant communities. The purpose of this study is three-fold. First, this research delves into the motivations of ethnic media consumption. Second, barriers and challenges to accessing the media are also explored. Finally, this study examines the migrants' connections to ethnic media, particularly factors associated with their consumption and the intensity of ethnic media use compared to other media types.

This study listens to the experience of migrant domestic workers (MDWs) in Hong Kong who remain understudied in the literature on ethnic media and have unique characteristics. For example, unlike other groups of immigrants who permanently reside in the host country, MDWs are sojourners who migrate for a certain period of time and then return to their homeland. This temporary migration affects their media habit (Oktavianus & Lin, 2021).

The thematic analysis of in-depth interviews with 32 Indonesian MDWs in Hong Kong revealed that information seeking about stories in their local community became the primary motivation for their ethnic media consumption. Interestingly, most did not rely on this media to learn about the news from their home countries. Concerning the barriers, the analysis noted that poor journalistic practices (e.g., click baits, unverified news, sensationalized stories), negative depictions of MDWs (e.g., portrayal of MDWs as criminals), and challenges to obtain a print copy of the media were among the factors that drove them away from attending to ethnic media.

This study also surveyed 402 Indonesian MDWs to identify characteristics related to media consumption and compare media use intensity. The results of linear regression analysis suggested that those who were older and interested in local issues and those who reported less social media use consumed ethnic media more intensely. Moreover, this study compared the use of ethnic media with six other types of media. The results showed that MDWs used social media and local television more than ethnic media. However, they attended to ethnic media more frequently than local print media, online homeland media, local online websites, and local radio.

The findings of this study complement the existing literature on ethnic media by scrutinizing the media consumption of MDWs, which is understudied. In addition, this study provides recommendations for media organizations to improve their operations and practices.

Key Words

ethnic media, migrant domestic workers, communication infrastructure theory, media use

Asian Gratitude as Counter-discourse: Community-building in Contemporary Media

Authors

Dr. Kim Hong Nguyen - University of Waterloo

Dr. Smita Misra - University of Waterloo

Abstract

This presentation explores the concept of immigrant gratitude in the community-building practices of Asian characters in contemporary tv shows, movies, and books. Mimi Nguyen (2012) argues that freedom is actually a debt that comes in the form of a gift to those within and saved by liberal empire. Nguyen explains that immigrants under this liberal empire are expected to perform endless gratitude toward the host land. We expand on Nguyen's theorizing to explore the ways in which immigrant gratitude can operate as a counter-discourse to liberal empire. If liberal empire is fortified through performances of immigrant gratitude, our presentation analyzes how immigrants also practice gratitude towards other immigrants to (re)build community on "host" land.

Through an examination of "The Ungrateful Refugee" (2019), "The Chair" (2021); and "Everything Everywhere All At Once/EEAAO" (2022), we argue that gratitude is a complex and resistive immigrant discourse that unsettles liberal empire's conceptions of who belongs and who doesn't in the "host" land. In "The Ungrateful Refugee" Dina Nayeri questions the expectation placed on refugees to be "grateful subjects" of American care. Instead, she explores how immigrant curiosity unsettles the possibility of being "cured" of refugee trauma. Sandra Oh's character in "The Chair" navigates a turbulent university landscape as the first woman of colour chair of an English department. Her portrayal offers insight into the limits of bureaucratic care and the expectations of racialized/gendered strategies of care in the midst of care-less criticism. "EEAAO" depicts a middle-aged Chinese-American woman (played by Michelle Yeoh) negotiating the struggles of her family by exploring how her choices shape her life in multiple universes. EEAO demonstrates how care between immigrants is integral to surviving within liberal empire. These practices of gratitude show how Asian care can make community otherwise and defy the liberal empire's debt of freedom.

Key Words

Asian, gratitude, diaspora, race, feminist media studies, intersectional

Drawing Stories: Filipino youth migrants in Rome and their social representations of migration

Authors

Dr. Shiella Balbutin - Asst. Professor, Development Communication Department, Xavier University-Ateneo de Cagayan

Abstract

This paper is part of a PhD research completed in 2019 and was conducted in Rome, Italy. Informed by the social representations theory postulated by Serge Moscovici, the study explored Filipino youth migrants' social representations of migration and multidimensional identities. The specific research questions were, what are the contents of the Filipino youth migrants' representations of their multidimensional identities? How do they represent their migration experience? What are the contexts in which they construct their identities? Using the modelling approach, data was collected from 89 students of the Philippine School in Italy using the associative network (to detect multidimensional identities), figurative technique integrated with storytelling (to evoke graphical or visual representations of the migration experience), and contextual interviews (to capture the over-all migration experience). This paper places focus on the data generated from the figurative technique integrated with storytelling, and results revealed that the research participants' representations of their migration experience were accessed through the memories of the life 'there' (home country) and the reflections of their current positions 'here' (host country). The figurative and imaginative images contained elements that were predominantly linked to people (their personal and social networks in the Philippines and in Italy) and to symbolic place-identity (house, school, iconic places, nature elements, functional places, and food). Notions of identity and belongingness were closely tied to the country of origin; their active engagement with Filipino socio-cultural practices while in Rome, as well as their strong presence online have helped them maintain transnational relationships in both home and host countries, thereby reinforcing their sense of "Filipinoness". The complimentary results provided by the research tools showed the close link between multidimensional identities, migration, and social representations. Specifically, the figurative technique integrated with storytelling aided in exploring the visual representations of migration as they relate to the lived realities of the research participants.

Key Words

Filipino youth diaspora, social representations, migration, multidimensional identities

Rethinking the role of platforms in the online intercultural communication of diasporas

Authors

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Abstract

With the popularity of the social media, a growing number of diasporas from different cultural backgrounds share videos about their homeland culture or local culture in the foreign countries on the social networking platforms, like YouTube, Meta, etc. As the number of such videos produced by diasporas increases, a vital question faces us: do the types of platforms influence such new form of intercultural communication by diasporas in the social media? For example, some diasporas in China will share their videos about their homeland culture, their opinions on Chinese culture, or their personal experience both on the domestic social media, like Sina micro-blog, and international social platforms, like YouTube. Due to the different regulation about social platforms in different countries, like the restriction on the video content, diasporas have to pay more attention when they share videos on the Internet.

In order to figure out the influences of social media platforms on the intercultural communication mentioned above, based on the theory about mediatization suggested by Nick Couldry, the researcher conducted a case study about 2 famous social platforms and 3 diaspora vloggers in China. In detail, YouTube and Sina micro-blog are selected, because YouTube is the most popular UGC vlogs platform around the world, while the Sina micro-blog is the biggest UGC platform in China where many diasporas share their vlogs. In terms of diaspora vloggers, based on the popularity, number of videos shared in the platforms, and the personal features, 3 diaspora vloggers have been selected: *我是郭杰瑞(Jerry Kowal)*, *信势蛋蛋* and *伏拉夫在中国*, of who all have more than 1 million followers.

In terms of the research process, the researcher examined the different regulation of videos in YouTube and Sina micro-blog, while watched the videos the 3 vloggers shared in such platforms, and collected the key data about the videos, like the number of watching, thumb-up, and comments from audiences. Furthermore, the research deploys machine-learning based methods to analyze sentiments of audiences' comments, which serve as a benchmark for whether the types of platforms will cast influence on the content and the reaction of audiences.

Finally, through the examination mentioned above, the article finds out that the difference between YouTube and Sina micro-blog do influence the content and presentation of videos produced by the same diaspora vloggers, and the reaction from audiences. The result implies that, as a special media, platforms may mediate the online intercultural communication by diasporas through the regulation of video content, the expression of vloggers and comments of audiences.

Key Words

platforms; intercultural communication; diasporas; vlogs

A qualitative study of the utilisation of WeChat as a part of female migrant workers' emotional support in northern China

Authors

Ms. Linxin WANG - Cardiff University

Abstract

When we talk about diaspora, the first thing that comes to mind is international migration. However, this article focuses on the effects of migration within a country. This is even more obvious in the context of Chinese reform and opening up policy. Since this period, many rural women have flooded into urban areas for work. These female migrant workers are daughters or mothers who endure the pain of being parted from their families, along with the loneliness and difficulties associated with living in different urban areas. Over recent years, social media usage has become an inseparable part of people's lives. This study investigates the ways in which this has changed the work and life of such female migrant workers and focuses on the relationship between the use of social media in the construction of emotional support and their subjective well-being. It also explores this relationship in terms of theories of cultural and social 'capital', and relevant theories of feminism. The method of digital ethnography is used in the form of integrated online observations and face-to-face semi-structured interviews. The data collected is then subjected to thematic analysis in order to study female migrant workers using WeChat in their fields of work and life, and to consider social media's role in their subjective well-being. The study found that inclusiveness and reciprocity in the digital era have indeed improved, specifically reflected in the workplace, as female migrant workers use WeChat 'Moments' feature to present the various benefits that working in the factory has brought them, thereby promoting the subjective well-being of these migrant women. It also found that through the platform of WeChat, female workers can talk and interact with each other, helping them obtain social and emotional support, as well as a sense of autonomy and a 'voice'. It also provides evidence that through WeChat these female migrant workers can engage in such activities as study/learning, providing and receiving emotional support, projects of self-improvement and self-awareness. It is undeniable that the use of WeChat seems to hide the inequality, imbalance, and many other issues behind the phenomenon. Even so, the construction of inclusiveness and reciprocity in the digital age, to some extent, promotes the happiness of female workers.

Key Words

'Geo-identity' in a 'Poly-social-media' Context: How the identity of Chinese international students in Melbourne is managed and affected by their use of multiple social media platforms

Authors

Mrs. Jingxian You - Faculty of Arts, University of Melbourne

Abstract

This paper discusses the impact of mixed social media contexts on migrant students' local geo-identity management and construction. Social media may be expected to construct diasporas' local identity by improving the connectiveness of local networks. However, the heterogeneity of media contexts in the globalised and digitalised age undermines generic arguments and their insights into the relationship between social media and identity construction. Therefore, the correlations between diasporas and social media should be more holistically considered. Accordingly, this case study highlights the term 'self-engagement' in the social media paradigm and examines its interrelationship with migrant students' local 'geo-identity' construction.

A myriad of studies has addressed 'self-presentation' in media and identity research, while the term 'self-engagement' is rarely used in this field. With the growing variety of social media platforms worldwide, users are no longer constrained to a single platform. Accordingly, this thesis suggests that contemporary identity studies, especially in the diasporas' social media sphere, are necessary to shift the focus from 'self-presentation' to 'self-engagement'.

'Self-engagement' includes the communicative and self-determination dimensions, which can better describe diasporas' engagement with complex social media 'contexts' and their subjective choices of platforms. In terms of the social media context among migrant students, this paper adopts Tendoc et al.'s 'poly-social-media' theory (2019) (which focuses on platform-swinging) and Madianou and Miller's 'polymedia' theory (2013) (which emphasises users' subjective choices of media channels to manage relationships and sustain family identities) to examine how migrant populations' local geo-identities are managed through navigating different social media contexts.

The author teases out three dimensions to theorise the concept of 'geo-identity' in interactive discourse within local, digital, and global spheres. First, from a local perspective, 'geo-identity' can be explained as the character one enacts in a specific geographical location and a sense of belonging to a particular local-based community and culture. Second, in light of the culture of 'connectivity' (van Dijck, 2013) and the phenomenon of 'networks' (Castells, 1996), this thesis argues that 'geo-identity' in the digital dimension is embodied with more liquidity. Third, local 'geo-identity' can also be situated in global consciousness, further facilitating diasporas' awareness of cosmopolitan, or a cosmopolitan local geo-identity.

This paper focuses on a sample of Chinese international students – the largest migrant student community in the world, based in Melbourne – a multicultural city with diverse social media platforms. The key questions are as follows:

1.How are Chinese international students' 'geo-identities' related to Melbourne managed in the 'poly-social-media' context?

2.How does 'self-engagement' in the 'poly-social-media' context affect local 'geo-identities'?

For methodology, this study uses a qualitative research method and conducts semi-structured interviews with six Chinese international students, enrolled in a Master's degree at the University of Melbourne.

The result shows that all respondents have increased access to more social media platforms after arriving in Melbourne. Social media has become a key tool for them to develop and manage their multiple local geo-identities related to Melbourne. The most dramatic transformation of their communication world after they arrived in Melbourne was from the unlimited access to Western social media platforms such as Facebook, Twitter, and Instagram. Fuethermore, by switching between various platforms, they established local and transnational networks, engaged with different media contexts and increased their understandings of Melbourne. However, not all social media contexts can facilitate the formation of a local geo-identity, different patterns of self-engagement in social media spaces emerged from different participants, further affecting their perception of the identity they enacted in Melbourne. Several disconnections are found in the processes of participants engaging with heterogeneous social media 'contexts' in different 'self-engagement' patterns. This will be explained in detail in the full paper.

Key Words
Geo-identity, Poly-social-media, Self-engagement, International students

Ethnic Indian-Australian Online News Media's Outreach, and Activism in Australia – A Reflection on its Current State!

Authors

Dr. Vikrant Kishore - University of Nottingham Ningbo China

Abstract

Indians are the second largest migrant community group in Australia with more than 783,958 people (DFAT, 2022). While Indians in Australia are a huge consumer of Indian mainstream news media, the Indian-Australian ethnic media is relatively ignored. Earlier, the engagement of these ethnic news media was limited to the stories from the home country, barely connecting with the local communities (outside the diaspora), and primarily driven by local Indian business advertisements. Nevertheless, in less than a decade Indian-Australian ethnic media has grown, changed, and metamorphosed at a rapid speed; one can notice a huge shift from the print medium to online media, especially social media based online news channels (often run by a sole trader). Thus, it is important to assess and analyse the contribution, impact (if any), and the trajectory of the ethnic Indian-Australian news media, especially, through the lens of social cohesion, information sharing, activism, advocacy, and lobbying for the community, new immigrants, and the minorities within the community. Utilising Arjun Appadurai's conception of ethnoscape, and mediascape, employing first hand interviews with the ethnic media journalists and community leaders, and blending my own reflections on the ethnic media, I will analyse the 5 main ethnic Indian online news media from 2016-2021 to assess their community outreach, and activism in Australia, if they have been able to achieve any success in reaching out to the community, focusing on the issues that impacts the community, and if they were able to advocate on behalf of the individuals, or the community with the government (local, state, and national level) in terms of better treatment, facilities, access, and policy making for the community. I will discuss the strategies that the ethnic Indian media employs for its outreach and activism, and finally assess if the ethnic Indian-Australian media has been able to challenge the cultural baggage of caste practice, and dowry within the community.

Key Words

News, Media, Ethnic, Australia, Community, Diaspora, Immigrant, Indian-Australian, Ethnoscape, Mediascape

Reconfiguring digital activism – how Twitter Space is transforming political participation among Afghan diaspora

Authors

Dr. Ayesha Jehangir - University of Technology Sydney

Abstract

Social media gives voice to people who are often excluded from mainstream media. This becomes particularly decisive, for instance, under an authoritarian government or during war and conflict, as social media considerably transforms how people in and outside the country communicate, mobilise, and engage in participatory politics for 'networking democracy'. The fall of Kabul to the Taliban in August 2021 resulted in a dramatic and unparalleled loss of basic civil liberties and political rights, triggering a mass exodus of Afghans. Studies into the use of social media by Afghan diaspora before 2021 suggest that despite spending significant time online, most Afghans did not actively participate in political activities online, and rarely used social media for political and social activism and mobilisation. However, after Kabul fell, many Afghans have used various social media platforms to voice their concerns and spread information over the last year and a half. Understanding the relationship between social media and democracy is critical to designing Internet platforms that support and protect democratic values and institutions. As a largely understudied demographic in terms of the use of social media and changing trends in digital activism among diaspora, Afghanistan presents a unique insight into how a sudden collapse of democracy affects social media use among the broader population and how affected people across multiple communities interact with each other and the 'outside world'. Through the case study of Twitter Space, this project aims to develop an understanding of how digital activism among Afghan diaspora is changing, and whether political engagement and civic networks can reconfigure and survive under an anti-democratic regime by using social media to replace inaccessible physical spaces. Through semi-structured interviews with regular hosts and co-hosts of Twitter spaces, an anonymised survey of space participants and social media listening and analysis, this study offers insights into what a dramatic socio-political crisis in a non-Western context can tell us about Internet use for activism among Afghan diaspora.

Key Words

digital activism, networking democracy, diaspora, social media, Afghanistan, Twitter.

Study on the Decision-making Discourse of "the Old Drifters" Returning to Their Hometown Based on Relational dialectics theory

Authors

Dr. Yuchen Ren - Shenzhen University

Ms. Li Kanghui - Shenzhen University

Abstract

The "old drifters" who drift into a strange land to support their children's families constitute a unique picture in contemporary China. Many studies have predetermined urban integration as an essential prerequisite for "old drifters" to achieve happiness. However, integration is not a common pursuit of the "old drifters," but what does "returning" mean for those unwilling to integrate and expect to return to their hometowns? Based on the Relational dialectics theory, this paper analyzes the semi-structured interview texts with the theme of "old drifters" decision to return home. The results show two competing discourses in determining "old drifters" to return to their hometowns: family-oriented and personal-oriented. The former is deeply influenced by the traditional Chinese family culture, which is concretely expressed as an ethic of responsibility, while the latter is a manifestation of the increased sense of individualization of the elderly in the modernization process. In the interaction process between the two discourses, the personal discourse, as a marginal discourse, challenges the family discourse but still does not change the dominant discourse position of the family discourse. The meaning of "returning hometown" is constructed in the interaction between the two discourses as the pursuit of an ideal old age by the "old drifters" after completing the family stage of responsibility. This study extends the dialectical theory of relationships to the study of "old drifters" by taking the Chinese experience as an extension and further improves the current study of "old drifters" from the theoretical point of view.

Key Words

the old drifters, returning hometown, family-oriented, personal-oriented, discourse, relational dialectical theory

Platform Swinging: Cultural Identity and Social Media Use of Chinese Malaysian Students in China

Authors

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Abstract

As a special migrant group, international students serve as an intermediary for intercultural communication. With the development of China, "studying in China" has become a choice for students from all over the world. A significant proportion of these students are Chinese Malaysian. They have been nurtured by Chinese culture since childhood and have the closest cultural background to Chinese people.

The ancestors of Chinese Malaysian students migrated from China as the first generation of immigrants and set their feet in Malaysia. They went through a period of cultural adaptation as "marginal people". Compared to their ancestors, Chinese Malaysian students were born overseas and grew up with the integration and acculturation of multicultural cultures, making them "Third Culture Individuals" with a symbiotic culture. After coming to China, their cultural identities with China and Malaysia have become more complex.

The study examines the cultural identity and social media use of Chinese Malaysian students in China through questionnaires and interviews. The study tries to find out how Chinese Malaysian students in China, driven by their cultural identity, choose and use Chinese and international social media platforms, and how the different social media platforms affect their cultural identities.

The study modifies the Multigroup Ethnic Identity Measure (MEIM) to measure participants' Chinese and Malaysian cultural identity on two levels: "cultural commitment" at the cognitive-emotional level and "cultural participation" at the behavioral level. Besides, the Social Media Use Scale measures Chinese and foreign social media use in two aspects: "social use" and "functional use". A total of 211 valid questionnaires are collected in the study. The interview is used to supplement the questionnaire results, 20 subjects are selected for the interview, and we use Nvivo to process the texts.

The study finds structural differences in participants' behavioral and cognitive-emotional cultural identification with China and Malaysia in the context of multicultural identity. Besides, for the participants, the swinging between Chinese and international social media platforms exists. And we find that some use it to fulfill social needs, while others take it as a practical tool. In addition, the participants' cultural identity and social media use are correlated, and Chinese social media has multiple responsibilities.

Key Words

Platform swinging, cultural identity, social media, Chinese Malaysian, international student

[De]constructing Sanctuary: Discourses of Trauma, Refuge, and Elitism

Authors

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Abstract

According to the Lutheran Immigration and Refugee Fund (LIRS), one of the United States' largest refugee resettlement organizations, sanctuary cities are communities "with a policy, written or unwritten, that discourages local law enforcement from reporting the immigration status of individuals unless it involves investigation of a serious crime" (LIRS, 2023). Despite the common moniker, in the United States whole states have declared themselves "sanctuaries." Declaring sanctuary status generally affirms that local authorities are discouraged from cooperating with U.S. Immigration and Customs Enforcement (ICE) detain requests for immigrants who are charged with low-level crimes.

On April 6, 2022, Greg Abbott, Republican governor of Texas, which sits on the border between the United States and Mexico, issued an order "to begin coordinating the voluntary transportation, to Washington, D.C., and other locations outside the State of Texas, of migrants released from federal custody" (Abbott, 2022). Thus began the mass transportation of immigrants newly released from federal custody to sanctuary cities, such as Washington, D.C., around the US. Initially focused on large cities in the Northeast and West Coast, the transportations continued on to smaller locations associated with Democratic politicians, such as Martha's Vineyard, Massachusetts, a favorite vacation spot of former President Barack Obama (Hanna, 2022). Tens of thousands have been transported to sanctuary cities from the border states, and the Republican governors of those states show no signs of changing policy.

While decried variously as "heartless" and "publicity-seeking," by the political left, the mass transportations have been deemed, "necessary," and "a much needed relief" by the political right. The current study employs discourse analysis to investigate the social construction of sanctuary cities, or cuidades santuarios, in both US and Latin American news sources. According to Phillips and Hardy, "social reality is produced and made real through discourses, and social interactions cannot be fully understood without reference to the discourses that give them meaning" (2002, p. 3).

The research was guided by the following Research Questions:

RQ1: How are sanctuary cities constructed by news organizations? To what extent do those constructions differ geographically?

RQ2: How does news coverage of sanctuary cities negotiate the identities of transported migrants?

RQ3: Who are the key figures and sources quoted in discourse of sanctuary cities?

Sample and Method. NexisUni was used to collect news stories from border and sanctuary state news sources (*N*=3,485), as well as Latin American news sources (*N*=343) published between January 1, 2022, and December 31, 2022, employing the Boolean terms "sanctuary city," and "ciudades santuario." The researchers used an inductive approach, open coding each article, paying special attention to semantic constructions of the transported migrants, as well as the sources quoted within the texts.

Preliminary findings reveal sanctuary as a contested term. While coverage in the sanctuary cities portrayed them as havens where migrants were met with help and resources, border state coverage often constructed them as elite enclaves where hypocritical liberals sought sanctuary from the realities of the border crisis. Latin American coverage, meanwhile, although largely positive, sometimes viewed sanctuary cities with wariness, especially in light of tensions between state and federal officials. Coverage rarely included the voices of the migrants themselves, focusing instead on politicians and representatives of NGOs.

Key Words
sanctuary cities, ciudades santuarios, migrants, discourse analysis, immigration, refugees

Ethnic Media Research in the Digital Age: The Case of Canada

Authors

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Abstract

Ethnic media research faces new conceptual and methodological inquiries amidst the parallel development of legacy and digital media. While this trend is universal to the media industry, although to varying degrees depending on the type of media available on different geographic levels and online platforms, ethnic media's unique nature as being both local and transnational, ethnic versus diasporic, and immigrant versus ethnic minority, and the subsequent multiple perceptions of belonging and hybridity of populations, creates a more dynamic research environment. Scholars in the field of ethnic media research are challenged by a number of important questions that are central to the study of ethnic media since how we define, contextualize, and situate ethnic media has clear implications for the research process. For example, a researcher who defines ethnic media as primarily transnational media will face a different set of epistemological and methodological challenges than one who defines ethnic media as locally-produced media. Similarly, different sets of research challenges emerge when we focus on analogue media versus digital media, print media versus broadcast media, and so forth. Likewise, how we situate ethnic media in the broader media ecosystem will also invite a set of inquiries to deal with. That is, are ethnic media part of the mainstream public sphere? Or are ethnic media independent of the mainstream public sphere and part of smaller 'public sphericules' challenging the mainstream public sphere as a counter-hegemonic force? With the number of ethnic media constantly on the rise, have they increased minority power in countries like Canada? Even coining the terminology to define the field of ethnic media research is a complicated and nearly impossible task. Certainly, the minority-majority discourse that is often implied in the labeling of a media sector as "ethnic" is, broadly speaking, flush with flaws and controversy if considered within the context of geographic concentration of ethnic populations. For example, in the city of Richmond, British Columbia, with a Chinese population of 53% (Statistics Canada, 2016) are Chinese media minority media? Added to this complexity for the Canadian context is the category of "visible minority" that in policy circles, it is coded for *anyone who doesn't look white:* "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour" (Statistics Canada n.d.). One of the issues with using 'ethnic media' as a blanket label is that not all ethnic media are media of, and for visible minority groups. For example, are Irish or Scottish language media considered ethnic media? This paper will address these ongoing debates and subsequent methodological inquiries, and provide some insights into emerging questions concerning ethnic media research in the digital age. The authors reflect on some of the conceptual and methodological inquiries based on a review of ethnic media literature and practices focused on Canadian ethnic media.

Key Words

Ethnic media research; methodologies

Humor, sentido de pertença e estereótipos: a receção de um vídeo sobre os Portugueses de França no Youtube

Authors

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Abstract

O humor étnico constitui um dos lugares onde se jogam as questões da(s) identidade(s) e da(s) pertença(s). Em contexto intercultural, pode constituir ora uma estratégia de controlo social, ora um mecanismo de emancipação e de criação subversiva. É um dos espaços discursivos que melhor permite aferir o estatuto de um grupo minoritário numa dada sociedade, assim como as dinâmicas de hibridização das identidades. Através desta pesquisa, procuramos compreender as receções diferenciadas entre portugueses e lusodescendentes residentes em França e Portugal deste tipo de humor e o seu papel na (re)criação de sentimentos de pertença, mas também dos estereótipos. Vivem hoje em França cerca de 600 000 portugueses (INSEE, 2019), cifra que não contabiliza os binacionais e os nacionais franceses com origens lusas. Em França, são rotulados como uma população trabalhadora, bem integrada e que não coloca problemas. Em Portugal, a representação dos emigrantes tem oscilado entre o reconhecimento dos percursos de sucesso e a estigmatização do estatuto e práticas socioculturais. A segunda e terceira gerações têm vindo a diversificar as estratégias de desconstrução dos estereótipos e/ou de reajustamento de posições assimétricas, no âmbito de movimentos sociais, associativos e nas redes sociais digitais. Os lusodescendentes têm ainda recorrido ao humor étnico e à autoderrisão para mitigar os efeitos de uma certa exclusão simbólica e (re)contextualizar as imagens veiculadas nos dois países. É o caso da dupla de humoristas Ro & Cut que ganhou popularidade através de vídeos no Youtube com mais de 125 milhões de visualizações. Embora se alimente essencialmente do quotidiano da diáspora, uma das chaves da sua visibilidade consiste precisamente em articular conteúdos híbridos com públicos diferenciados (diáspora portuguesa, portugueses, franceses, outras migrações) e a autoderrisão (traços físicos, práticas socioculturais, desvio dos padrões linguísticos, etc.). O humor pode suscitar leituras plurais em função dos contextos de vida dos recetores e aos papéis associados às personagens. De modo a compreender as diversas interpretações e analisar o seu papel na construção simbólica dos públicos residentes nos países de origem e acolhimento, este estudo empírico recorre a inquéritos por questionário em língua francesa e portuguesa. Trata-se de apreender a diversidade das receções do vídeo "Vamos a Portugal" (920 000 visualizações), a partir de variáveis como sexo, idade, estatuto migratório, área de residência, formação académica, categoria socioprofissional, entre outras. A partir de um total de 400 respostas (200 em cada país) analisadas em SPSS, é possível perceber que os trajetos individuais e coletivos influenciam o processo de receção. Enquanto alguns inquiridos se focalizam no caráter de entretenimento e de

humor de segundo grau, outros se ofuscam com o que consideram ser uma representação ofensiva que reforça os estereótipos. Embora em ambos os casos considerem que o vídeo não retrata a realidade atual dos portugueses em França, procedem a uma leitura diferenciada desta produção em contexto digital.

Key Words
diáspora portuguesa, Youtube, humor étnico, receção

The Art of Remembering: UK Migrant Responses to Displacement and Dislocation

Authors

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Abstract

This paper explores commemorative strategies of activists engaged in crafting, collecting, and exhibiting memories of a recently demolished Latin American market in the South London area called Elephant and Castle. This market was an important site of connection, commerce, and community activism for a diverse range of migrants living in the UK and a hub for the Latin American diaspora. By exploring specific strategies of remembering, I shed light on the ways particular geopolitical and sociospatial conditions influence the form and forums in which collective storytelling take place. Using a combination of ethnographic observation, interviewing, and textual analysis, I demonstrate how broad alliances across identity groups have enabled strong responses to gentrification, allowing organizers and community members to garner particular resources. However, these alliances have changed how activists and organizers from the Latin American diaspora present themselves and make claims to space and resources. In addition, I explore how Brexit and the COVID-19 pandemic provided immense challenges to organizations and individuals ability to gather, share, and thrive and illuminate how the loss and transformation of physical space has greatly impacted collective identity claims and forms of resistance and remembering.

In addition to interviews with activists and community members, I have collected dozens of social media posts, video narratives, and images and write-ups on recent exhibitions from several different migrant group in order to conduct textual analysis. I also took extensive notes and captured hundreds of images during a visit to London in May 2022. In their discussion of collective memory and particularly memory studies, Rose-Redwood et al. (2008) describe how the public exhibition of collective memory is never completely objective but often "directly from people's commemorative decisions and actions as embedded within and constrained by particular sociospatial conditions" (161). As I explore the images, narratives, and methods used and take into account the manner and spaces chosen to tell stories of the market's history, I consider how the current context may influence particular commemorative decisions. For example, to what extent may Brexit have shaped particular choices around migrant organizing leading up the market's demolition? In addition, how did the pandemic impact how activists and community members gathered, collected, and exhibited narratives and experiences? My paper explores these issues in detail using three related but very different commemorative strategies: *Follow the Elephant*, *Walking the Elephant*, and *#MyElephantStory*.

First, *Follow the Elephant*, an outdoor art installation in Elephant Park, very near the former market, which provides visitors with a history of the local area and community in a walk-through exhibit

featuring several elephant statues and plaques. The exhibit is designed for people of all ages. The second commemorative strategy, *Walking the Elephant*, is a digital tour of the former market that includes interactive graphic illustrations, links to images, stories, and experiences which was produced by a Latin American activist group called Latin Elephant. Finally, I will discuss *#MyElephantStory*, a digital repository of poems, narratives, and artwork created by community members and activists remembering the market.

Key Words

Migration and Memory, Migration and Brexit, Activism and Gentrification, Diaspora

When migrants at the border become political pawns: examining media coverage of the busing of migrants in the U.S.

Authors

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Abstract

The U.S.-Mexico border has become a much talked about topic in American politics since Donald Trump ran on the promise to build a wall to keep out migrants trying to enter through the border. Trump's presidency was full of actions taken by him to try keep migrants out and a lot of hateful rhetoric about migrants. Biden during his 2020 election campaign promised to build back better and also adopt a more humane approach to the border issue and past research by Chattopadhyay (2019, 2022) has examined U.S. national media coverage of the U.S.-Mexico border crisis and the sitting U.S. President's handling of the crisis. However, the border crisis has developed into full-blown political theater in the last few months with multiple U.S. Republican governors (particularly the Governors from Florida and Texas) moving migrants released from federal border custody to Democratic-led jurisdictions in the country mostly through busing but also by flying them in a few cases and the media reporting extensively on it. And in the recent U.S. mid-term elections, a crackdown on migrants at the border featured prominently in the election platforms of multiple Republican candidates in races around the country. In the past, migrants at the border issues has been more of a talking point at the federal level, this trend is changing with this gaining prominence in discussions around gubernatorial and congressional elections as well. This study examines how local U.S. media outlets in Texas and Florida covered the busing and flying of migrants last year, through a textual analysis of 50 news stories published by news outlets in these states. The analysis seeks to identify whether these media outlets were focusing on the expected negative framing of migrants (Threadgold, 2009) and support for the busing and flying strategies or whether there was more of a critical reaction to the handling of the crisis (Chattopadhyay, in press). Further it seeks to look at the element of political theater embedded in the way governors transported the migrants and talked about the process as well as how the media covered it.

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Key Words