Diaspora and Media Working Group

Abstracts of papers presented at the annual conference of the
International Association for Media and Communication Research[1]

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[1]   We have endeavoured to ensure that these are the abstracts of the papers actually presented at the conference. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included.

Id: 19796

Title: MIGRATION, ENTREPRENEURSHIP AND FRUSTRATION: When Migrants Become Portfolios

Session Type: Individual submission

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Abstract: In this paper we present the results of the study carried out between 2017 and 2018 on the relationship between NGOs oriented to the integration of migrants, asylum seekers and refugees into Brazilian society through training, professionalization and insertion in the labor market, through the opening of one's own business. The first part of the research accompanied the four modules of the "Roots in the Kitchen" project through participant observation and semi-structured interviews. The project was developed in São Paulo, in the second semester of 2017, by the NGO Migraflix and its partners, with the objective of training migrants to become entrepreneurs and sell food from their countries of origin as a means of "economic empowerment and social integration into Brazilian society". A total of 21 migrants were selected to participate in the event and 17 completed their training. At a second stage of the research, in-depth interviews were conducted with 10 migrants who participated in the training. The interviews took place in July 2018.

The objective of the article is to discuss the experience of accompanying training carried out by the NGO Migraflix in dialogue with the testimonies collected from its participants, starting from the problematization of the bet of entrepreneurship as a means of economic integration into society and questioning to what extent the vision that the partnership between private initiative and civil society can dispense with public policies aimed at the integration of migrants. The NGO bet is that the valorization of the migrant through their culture, specifically the culinary in that case, and personal history of immigrant / refugee, as an example of resilience can be configured as a way to mobilize affections and belonging are better negotiated (YÚDICE, 2004). In this way, the stimulus to entrepreneurship and the offering of the experience of an "authentic" gastronomy are presented as the possibility of the migrant to transform his social and economic condition as reworking personal and cultural attributes of his country of origin in which the personal narrative starts to singularize his "product", approaching the notion of cultural consumption (AGIER, 2016, COHEN, VERTOVEC, 2010).

We discussed how entrepreneurship for migrants in the context of the affirmation of neoliberalism and the retraction of the role of the State as manager of public policies aimed at the integration of migrants and refugees (FOUCAULT, 2010, DARDOT, LAVAL, 2016). On the other hand, this discussion is connected to the topic of the creative economy, in which diversity and experience are added to the creation of a new symbolic market of wealth generation and personal valorization, mainly through the figure of the autonomous worker, or entrepreneur (MILLER, 2010). The results obtained reveal that if, on the one hand, the commitment to entrepreneurship among migrants and refugees due to the urgent need to generate income for themselves and their families, on the other hand, revealed that there are limits to abdicating the participation of the State, since it does not subvert essential issues such as the need for guarantees to obtain loans and financing for the opening up of migrants' businesses.

Id: 20078

Title: Categories, Technologies of control and Migrant subjectivities: The politics of survival and resistance in the borders of Europe

Session Type: Individual submission

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Abstract: Premised on a series of repeat interviews/conversations with 50 refugees and observation over a month and a half in two refugee camps (Moria and Kara Tepe) in the Greek island of Lesvos, the proposed paper will take issue with the categorization of people on the move as refugees or economic migrants. Such categories, defined within the contexts of current EU migration policies and practices, not only work around the principle of prioritizing 'needs' between migrants defined as 'at risk' or 'a risk' (Aradau, 2004; Pallister-Wilkins, 2015), but have also been used to justify policies of exclusion and containment (Crawley & Skleparis, 2018; Sigona, 2018)
Using their mobiles as both archives of their past lives and as a means of access to current events in the countries they left from, and also through other non-digital strategies, interviewees resorted to often contradictory narrative strategies and practices when discussing their decisions to flee.
On the one hand, by stressing the 'risks' to their lives, they often internalized and reproduced the categories attached to them and therefore reinforced the dichotomies imposed upon them. On the other, by stressing their 'right to escape' (Mezzadra, 2004) or the 'right to have rights' (Arendt, 1973), they also developed strategies of resistance to such categorizations.
Following such findings, it will be claimed that such often contradictory narrative strategies and practices (digital and non-digital alike) can be best understood within the context of a broader exercise of governmentality, of biopolitical technologies of power (Foucault 1991;1993). In this sense it will be claimed, migrant subjectivities are formed both through acceptance of and resistance to the priorities set by a system of modern governance that attempts to control and restrict the right of movement, the right of entry and rights to citizenship.

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Id: 20080

Title: Tensiones y negociaciones: El uso de redes sociales en familias transnacionales latinas

Session Type: Individual submission

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Abstract: Los desarrollos tecnológicos y la movilidad digital ofrecen a los migrantes el potencial de controlar cuándo y cómo abordar la distancia, ya sea para estar en contacto instantáneamente y en tiempo real con sus comunidades de origen o para mantener prácticas y tradiciones (Wilding, 2006). En este contexto, las tecnologías de información y comunicación desempeñan un papel crucial en estas redes transnacionales y las configuraciones sociales (Vertovec, 2009). En otras palabras, permiten "hacer familia desde lejos" (Peñaranda et al., 2011, p.27) creando espacios que permiten la mantención de vínculos entre los miembros de familias transnacionales.
Basándose en esta premisa, este paper explora las tensiones y las negociaciones que se generan producto de estas nuevas prácticas y cómo influye en los roles familiares a pesar de no encontrarse en el país de origen. Más específicamente, este estudio indaga la forma en que las redes sociales permiten que los migrantes y sus familias transnacionales alcancen la co-presencia (Baldassar et al, 2016) y las negociaciones que estas implican.
Este fenómeno se aborda a través de una estrategia cualitativa que incluye entrevistas diádicas a 20 participantes de familias colombianas que experimentaron la migración de uno de sus miembros a Chile. El análisis se hace desde dos niveles: primero, desde el dispositivo de acceso y el rol que juega para lograr esta conexión; y, en segundo lugar, cómo la plataforma para comunicarse, en este caso las redes sociales, presentan ventajas y desafíos para dicha relación. Entre los resultados, se destaca que WhatsApp es la red social más usada por los participantes, debido a la riqueza de la plataforma respecto a la variedad de posibilidades para conectarse de forma síncrona y no síncrona, permitiendo la co-presencia en los participantes. Sin embargo, estas ventajas también aumentaron la sensación de separación y distancia entre los migrantes y sus familias, dando paso a una serie de negociaciones respecto de la responsabilidad de qué, cómo y cuándo comunicar aspectos de su día a día a seres queridos.
Estos hallazgos también permiten reflexionar sobre el papel de los teléfonos móviles y cómo la tecnología irrumpe en las vidas de las familias cuando uno de sus miembros migra.

Id: 20356

Title: Black immigrants in Brazilian and South African media: a Critical Discourse Analysis through the conceptions of race and ethnicity

Session Type: Individual submission

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Abstract: This work aims to investigate how African/Afrodescending immigrants become part of the news media in Brazil and South Africa, and by what means are the representation on them constructed in terms of race. Under these circumstances, analysing the representations on migrants through media helps me better understand: (1) the attitudes, perceptions, intercultural dialogues and relations between different societies; (2) the functioning of transnational mobility as both a basic human right and a construction in the collective imaginary; (3) and these two nations` attitudes towards systems of protection, cooperation and solidarity concerning more vulnerable social groups. At the same time, working on discursive constructions of this nature allows me to scrutinize and challenge the centrality of the state-nation and the media power/public opinion in the treatment of immigrants, and in the migration processes themselves. In view of that, and considering this International Decade for People of African Descent (2015-2024) – in which the African diaspora is still in process, with millions of migrants leaving their homelands to go to Europe, the Americas or even to other nations inside Africa –, Brazil and South Africa stand out as destinations for black African migrants in the Global South. Accordingly, both nations are comprised by a remarkable number of black nationals and immigrants, who encounter unique socioeconomic asymmetries and other types of disparities in terms of race. Differently from Northern countries, which possess many more material conditions to fulfil vulnerable immigrants' needs, Brazil and South Africa already face a persistent socio-political and economic instability, in addition to many other internal problems with their own nationals regarding the scarcity and mainly the bad distribution of resources. Furthermore, what also makes Brazil and South Africa valuable cases for analysis is related to their distinct conceptions of race, alongside their particular constructions and treatments of racism, colourism, xenophobia, and the specific political economy of their media outlets; not to mention the opportunity I have to shift research focus from the Global North and its American-Eurocentric perspectives to the Global South, its Africanness and the representations of its internal migratory processes. At last, I must point out that the contrasts between Brazilian and South African realities likewise make them relevant instances for discussion: on the one hand, Brazil is regarded by many nationals as a 'racial paradise', a 'cordial' country, which is contradictorily a site for 'racism denial', and distinct degrees of discrimination based on sensitively different shades of blackness and socioeconomic class; on the other hand, there is South Africa, presenting a past of serious racial segregation, a current ascension of a 'black bourgeoisie' and relatively strong divisions based on colourism, extreme racialization, 'tribalism' and language, among so many other constructed differences connected to racial questions. Thus, in order to carry out this analysis, I resort to conceptions of news values and encoding/decoding, as well as ideology and hegemony. I also employ Critical Discourse Analysis-CDA, in its Dialectical-Relational Approach, to treat

discourse and verbal language; as well as the Theory of Multimodality to deal with visual materiality.

Id: 20769

Title: [Panel] Human Mobility, connectivity and the cultural Politics of migration, Panel description

Session Type: Panel Submission

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Abstract: This panel brings together contributors of the recently edited volume The Handbook of Diasporas, Media and Culture edited by IAMCR as part of the Global Handbooks in Media and Communication Research series. The main objective is to provide an authoritative outline of the relevant intellectual terrain by presenting key debates and state-of-the-art research on the intersection of diasporic phenomena. The research presented in the panel focuses on the cultural politics in the diaspora. The papers discuss in different ways, not only the impact of mobility, but more crucially, of connectivity and focus on the ways in which dispersed populations develop networks and the crucial connections that turn them from merely dispersed populations, into political and cultural actors in an increasingly globalized world.
Through a series of case studies, the main issues that will be explored in this panel are:
•   How have diasporic cultural politics been approached in research and public debates?
•   How have issues such as the emergence of diasporic public spheres/spaces, identity politics, diasporic activism and voice been addressed by researchers in the area?
•   What is the impact of the changing media, information and communication technologies on diasporic cultures, public spaces and processes of identity formation?
•   How can we best understand demands for integration and the dynamics between broader transnational/translocal processes and the emergence of translocal cultural politics?

Id: 20772

Title: Digital Diaspora: Social Alliances Beyond the Ethnonational Bond

Session Type: Panel Submission

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Abstract: Digital technologies and practices have become one, if not the way, of connecting dislocated people and changing the ways people can relate past and future. The networked migrant (Diminescu, 2008) is one of the metaphors to understand the changing nature of diaspora and what has traditionally been understood as a dispersed group of people, disconnected from a homeland. Diasporas are generally described as separate, ethno-nationalistic entities, which disguises the ways in which diasporas are constitutive of each other and how migrants create social alliances beyond the ethnic bond. Technologies have changed the ways migrant groups are forming societies around the globe. The connected migrant is one of the metaphors for this change (Diminescu, 2008; Diminescu & Loveluck, 2014). The paper argues that diaspora has to be rethought in terms of its explanatory power. It stipulates that one way of understanding diaspora is through the lens of loss as well as the digital. The paper advocates moving toward a phenomenology of potentiality. Digital technology is one of the drivers of this potentiality and the transformation of experiences of loss into experiences of participation, self-presentation, and social alliances. The mapping of these practices can be a creative exercise and empirical investigation into the complex textures of sociopolitical and historical relations, which rally migrants around shared goals and visions. The paper argues further that diaspora has to be linked to concepts like asylum seeker, refugee, new arrival, or newcomer in order to be meaningful to the displaced as well as for the academic debate in migration research. The paper will first discuss current trends in (digital) diaspora studies, provide a conceptualization of practice, and two case studies from Germany and Hong Kong for a practice-oriented approach to understanding diaspora through the angle of potentialities and technology.

Id: 20774

Title: How Syrian refugees rely on information networks to overcome information precarity

Session Type: Panel Submission

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Abstract: Millions of refugees around the world have fled violence in their hometown and have sought refuge in neighboring countries. As they relocate into new temporary homes, refugees experience many barriers to accessing relevant and important information that could impact their well-being. This in turn affects their overall relocation experiences and the degree to which they are able to adapt to their new environments. Research with Syrian refugees show that they experience information precarity, a condition where their access to information is unstable and thus potentially puts them at economic, political, and social risk that may result in them being exposed to violence. This research looks at how Syrian refugees in urban and in camp settings in Jordan rely on information networks to overcome information precarity.

Syrian refugees relied on three main networks to access information: family; friends and neighbors; and organizations. Through cellphone calls as well as face-to-face communication, these interactions with these three groups and the information they provided enabled some Syrian refugees to achieve a small level of social inclusion. Family members are essential in helping refugees find out information about housing, jobs, and healthcare. As refugees in urban areas tend to move, usually in search for cheaper housing, it is essential for them to form connections with new acquaintances and establish friendships and this respect, friends and acquaintances represent another key social network. The last group refugees relied on were organizations that work with refugees. At random occasions, those organizations might have donations available to them. Yet learning about such valuable resources was challenging. Generally, refugees registered their phone numbers with agencies and waited patiently for a phone call or a text message. Even though family, friends and neighbors, as well as organizations are valuable sources of information, Syrian refugees remain socially isolated for the most part and they continue to experience information precarity in urban and in camp settings in Jordan.

Id: 20835

Title: [Panel] The affordances and limitations of digital platforms in mediating and managing racism and hate speech, Panel Description

Session Type: Panel Submission

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Abstract: In response to the call for papers relating to this year's IAMCR conference theme, Communication, Technology and Human Dignity: Disputed Rights, Contested Truths, the papers on this panel aim to examine whether digital media can offer a space for voice and agency to marginalised groups. As activist groups with diverse politics harness technologies to extend their agendas outwards, this panel explores the complexities of their mediated practices, both in terms of the messy entanglements formed through interaction, but also the structural (political, economic and technical) affordances and limitations built into digital platforms. The panel also interrogates the methodologies used to analyse big data questioning the 'truths', particularly about marginalised groups, generated by their methods. In conclusion, the panel contends that in its current form, digital media is more likely to reinforce existing power relations and dominant ideologies suggesting that forging greater inclusivity will require structural change.

In the first paper Poole, Giraud and de Quincey examine the counter-narratives formed in response to Islamophobic discourses following the Brussels terror attack, 2016. This paper focuses on the strategies employed by activists to contend and appropriate thus claiming the meaning of #stopIslam as a discursive event. The authors question the ability of counter publics to contest hate speech given the organised networks of far-right activists who work vociferously to bury oppositional discourse. The strength of these connections is also demonstrated by Titley who adopts a network analysis to show how Finnish nationalists use Youtube to promote their anti-immigration messages. Titley adopts a media ecologies approach to illustrate the complex practices of social movements whose use of Youtube is part of a broader communicative strategy. Both Titley, along with Siapera and Viejo Otttero in the following paper, demonstrate the structural limitations that support and inhibit these movements. In particular, Siapera and Viejo Otttero critically deconstruct the governance structures of Facebook using a Foucouldian approach to analyse how Facebook orders and regulates the conduct of its users in relation to hate speech. The research shows that its policies and mechanisms not only limit its approach to hate speech, but allow it to profit from its current policies by moving the issue from a question of ethics to the sphere of profitable production. These power relations are further scrutinised by Nikunen through a critical appraisal of the epistemological premises inscribed in the practices of big data research which marginalize minority voices. The panel therefore concludes by making recommendations to ensure that this type of research incorporates inclusivity into its design.
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Co-ordinator: Professor Elizabeth Poole, Keele University, e.a.poole(at) keele.ac.uk

Id: 20837

Title: [Panel] Diasporic Identities and Belongings in a Global Postcolonial Space: Studying Transnationalism and Connectivity in the Digital & Social Media Age, Panel description

Session Type: Panel Submission

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Abstract: This panel brings together contributors of the recently edited volume The Handbook of Diasporas, Media and Culture edited by IAMCR as part of the Global Handbooks in Media and Communication Research series. The main objective is to provide an authoritative outline of the relevant intellectual terrain by presenting key debates and state-of-the-art research on the intersection of diasporic phenomena. This panel focuses on the social and political shifts that are part of human mobilities that have become even more relevant in the current political context. Drawing on theoretical discussions and a series of case studies from different countries, it explores challenges and opportunities on the study of diasporas in transnational contexts. Main research questions are:
• What are the main challenges in rethinking current patterns of diaspora's digital mediation and the way they are related within the digital firmament traditions, disciplinary engagements, and methodological approaches?
• How can we best explore the media's ability to construct a plural society challenging the configuration of separated public spheres?
• How to incorporate the geopolitical context in the analysis of diasporas in the global postcolonial space?
• How new technologies threaten or empower alternative communication processes in diasporic contexts?
• Why media representations are crucial not only in how they make diasporas visible, but also in how they represent the attributes of these diasporas?
• How to implement theories of hybrid and multilayered identities in the study of multigeneration immigrant families?

Id: 20839

Title: Digital Diasporas: Beyond the Buzzword. Toward a Relational Understanding of Mobility and Connectivity

Session Type: Panel Submission

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Abstract: This presentation proposes a critical intervention in digital diaspora studies by foregrounding a relational approach that is inspired by feminist and postcolonial theory. This innovative framework allows us to grasp contemporary human mobility as shaped by and constitutive of an unevenly interconnected world. Relational implies taking into account different perspectives and methodologies on diaspora studies which defy ossified notions of 'here' and 'there', and of ethnic absolutism but sees diaspora as a continuum that needs to be critically scrutinized in its different manifestations. This holds also for the notion of digital diaspora. Recent buzzwords including 'digital diaspora', 'online diaspora', 'e-diasporas', 'the connected migrant', 'connected refuges' and 'smart refuges' commonly champion agency, particularly of non-white communities hailing from the Global South. This perspective risks glossing over the ways in which every day offline and online contexts are steeped in intersecting gendered, racial, classed, generational and geo-political power relations. We provide a genealogy of digital diasporas scholarship in order to counter this lack of critical attention for power differences and material, social and emotional contexts. We will do so by combining media and non-media centric paradigm shifts in internet studies with the several turns and takes in critical digital diaspora studies.

Id: 20841

Title: Analysing the dynamics of mediated activism: The appropriation and reappropriation of #stopIslam

Session Type: Panel Submission

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Abstract: This paper presents the qualitative data from a 'big data' project which examined the dynamics of a racist hashtag on Twitter; #stopIslam. In a context of rising populist politics and a mainstream media environment where Muslims have had little opportunity to represent themselves, digital media appears to offer a space for the self-representation of marginalised groups. However, recent research has demonstrated the success of the far right in harnessing these technologies to further their agendas (Feshami, 2018). While this area of 'big data' or datafication is burgeoning in Media Studies, there have been few attempts to combine this with a more qualitative approach to activism which situates social media data in relation to a wider context of social movement tactics and media use (an approach that has been used extensively to investigate left-wing activism). Our project sought to combine these methods, and avoid the dichotomies that digital democracy debates often fall into, through a focus on the 'entanglements and frictions' (Shea et al, 2015) experienced by the 'unpredictable effects of global encounters across difference' (Tsing, 2005: 3). Specifically, the project examined the dynamics of #stopIslam when it trended on Twitter following the Brussels terrorist attacks of 2016. It showed how, in this instance, a counter-narrative quickly formed in order to defend Muslims from an online attack that was disproportionately influenced by US far-right Twitter users. Due to mainstream media reporting of the trending hashtag, the counter-narrative gained visibility and was therefore somewhat successful in providing a platform for alternatives frames about Muslims in the public sphere.
After presented some (quantitative) contextual data from the project (of 302,342 tweets) the paper will focus on tracing the interactions between various stakeholders in the discourse using a qualitative approach (from 150 tweets). We aim to demonstrate the tensions faced by activists in navigating this mediated terrain and how these tensions are negotiated in practice. Specifically, the paper focuses on three types of Tweets and the corresponding comments to demonstrate the tactics adopted by users to contest and 'hijack' the meaning of the event (Jackson and Foucault-Wells,

2015). We will argue that although more progressive actors were able to appropriate the original hashtag, they could not sustain this in the face of tightly-knit, right-wing networks who were able to reappropriate it through longer term usage.   This seems to fit with existing evidence that suggest that online political discussions often exist in echo-chambers or, if brought in to contact with each other, do not engage in a sustained way (Karlsen et al, 2017).

Id: 20842

Title: Minority media challenges for the twenty-first century

Session Type: Panel Submission

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Abstract: After several decades of development, minority media targeting diasporic and migrant communities have proved their potential to introduce ethnocultural diversity into the contemporary media space, giving voice to the voiceless and visibility to their needs and claims for inclusion; introducing different actors and putting non-western countries in the center of attention; becoming platform for businesses and services addressing this new consumers; and turning into channel of communication between the host country's and home country's politicians and this mobile population. However, a thorough analysis of minority media production and consumption practices in contemporary societies shows that despite celebrations of their potential to construct a multi-ethnic public space (Husband, 1996), there are still many challenges to overcome. Are these media really introducing new perspectives, points of view and issues for discussion in the public space? My research results point at some limitations. First, economic and political fields are exerting great pressure upon media field in general, and upon minority media field in particular, leading to censorship and even auto-censorship, and therefore forcing minority journalists to publish attractive, frivolous news, and leave behind other topics that could bother advertisers. In addition, the profound effects of economic crisis have led to the disappearance of most of these media ventures, and have reduced dramatically the alternative discourses about social reality. As happens with the rest of the media sector, in the minority media field there exist 'mainstream' and 'alternative' media as well. Finally, it must be highlighted that the maintenance of segmented media spaces is a challenge to the construction of a multi-ethnic public space, as they do not always facilitate dialogue and exchange between minorities and host society. The inclusion of diversity in the mainstream media is therefore a necessary task to perform, although also here many challenges are awaiting. The goal should be to construct a multi-ethnic public space where diversity is recognised as an intrinsic characteristic of contemporary societies.

Id: 20845

Title: Diasporas and intercultural communication in Spain: an approach from television, audiences, and experts

Session Type: Panel Submission

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Abstract: In this presentation we explore how diasporas are socially constructed in Spain starting from the analysis of television news and the interpretation of audiences and experts. The empirical dimension of the research on which this communication draws from involved three consecutive phases, each applying a different methodology. First, our sample consisted of Spanish televised news stories, broadcasted in 2012 (May-July) at prime time. The results showed how television portrayed interculturality as an encounter centered on conflict (in 50.8% of the total sample) rather than a positive interaction (reflected in 41.4% of the total sample). Second, we conducted focus group sessions in which participants watched the same news stories as analyzed in the quantitative analysis. There was a high degree of polarization within the age groups, represented by differing stances for and against the ideological bias underlying the preferred meanings and leaving little space for the negotiation of meanings (Hall, 1993). Hall's encoding/decoding paradigm implies that the audience reads fictional and media texts on different levels: they may accept the story as put forth by the media, oppose it, or reinterpret it in a different sense altogether. However, our findings challenge the idea that the audience could negotiate the meaning of media stories (Livingstone 1999) on sensitive topics like those related to diasporas. Third, we conducted a Delphi analysis. The Delphi method (Landeta, 1999; Linstone & Turoff, 2002) appeared to be particularly suitable given both its characteristics and our objectives. Nine reputable intercultural communication experts from seven universities and two research centers participated in this research phase. The experts were very critical of the news stories, considering them to be ethnocentric. Interculturality is rarely viewed as a dialogue between equals; rather, an attitude of superiority is adopted regarding "we" — the natives — who interact with someone different, strange, and even inferior. The experts, overall, perceived that an intercultural relationship with certain diasporas, above all those from poorer countries, is eminently difficult. In sum, our analysis of the intercultural representation of certain diasporas show that the media are crucial not only in how they make diasporas visible, but also in

how they represent the attributes of these diasporas. In this way, media influence on audiences conditions the possibility of intercultural communication within society.

Id: 20848

Title: Latino and Asian as Pan-Ethnic Layers of Identity and Media Use Among Second Generation Immigrants

Session Type: Panel Submission

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Abstract: Building on and expanding Georgiou's theory of "hybrid imagined communities," as well as her idea of multilayered belonging (Georgiou 2006), and the related concept of multi-layered identities (Straubhaar 2008), this paper examines qualitatively the impact of media on identity construction in several diasporic populations in Austin, Texas. Specifically, it investigates the impacts of family generation, generation of immigration, and language on the use of media in the construction of national identity. The evidence for the study derives from a series of interviews conducted in 2005-2016, building on a 17-year project to interview Austin families about their media use. The study found that second-generation Latinos and Asian youth are much more likely to refer to themselves that way, using a pan-ethnic label for their identity, compared to their parents. That reinforces research by the Pew Hispanic Project and others, which found similar trends. Study cases, which also reflect in their overall patterns a number of others that we interviewed, have drawn attention to a particular articulation of identity in the youngest generation of immigrant families to the US. This inherently hybrid "pan-ethnic" identification can be seen as unique from the identity conceptions of their parents, who tend to see themselves as Georgiou's hybrid imagined community of the new US and the homeland.

Id: 20853

Title: What big data hides: methodological challenges of researching racism, migration and voice

Session Type: Panel Submission

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Abstract: Increased interest in big data analytics speak of the tendency to think that big data might be able to explain the world to us better than other methods. Indeed, through big data analytics we can identify prominent themes, topics and agents of public debate. We can also explore the dynamics between the mainstream news media and social media and the ways in which these dynamics shape and strategically amplify, for example, different racialized understandings of the migration and refugee issues in the society. While big data can show dominant trends and vocabularies connected with migration such as framing refugees as a threat and increase of racist expressions and hate speech, this research also risks repeating previous findings and echoing power relations inscribed in the epistemological practices of big data research. This points to what big data often hides: the biases in the data and the lack of voices of the marginalized - often inaccessible through computational methods. Based on a research project HYBRA (Racisms and public debate in the hybrid media system) this paper argues that there is a need for critical inquiry into big data analytics and their ethical and epistemological premises. To tackle these problems this paper introduces research, conducted in 2018, that combines (and critically assesses) big data and qualitative approaches, with the particular aim to explore the experience and participation of racialized subjects in the refugee debate. It is argued that expanding the approach to the experience of the marginalized, racialized subjects, is particularly relevant in the context of refugee issues and connected fundamentally to issues of justice (Mohanty 2003; Stevenson 2014).
References:

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Id: 21176

Title: Actitudes hacia inmigrantes y refugiados en Twitter en español

Session Type: Individual submission

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Abstract: En un contexto en el que las políticas anti-migración están en aumento, y dado que el discurso de odio puede anteceder al crimen de odio (Muller & Schwarz, 2018), se aspira a conocer las actitudes hacia inmigrantes y refugiados de los hispanohablantes en Twitter. También se busca incorporar como metodología en la materia el análisis de redes sociales y usar los medios sociales como fuente de datos.

Se realiza un análisis de contenido de tweets en español, descargados con la herramienta Autocop (Arcila, Ortega, Jiménez & Trullenque, 2017). La muestra ascendió a 1469 tweets, el 67,7% de ellos sobre inmigrantes y el 32.3% sobre refugiados. El Alpha de Krippendorff obtenido para medir la fiabilidad de la codificación ascendió a 0.715.

Las preguntas de investigación son: PI1 ¿Cuál es el sentimiento mayoritario (rechazo o aceptación) en Twitter en español hacia inmigrantes y refugiados?; PI2: Cuando el sentimiento es de rechazo, ¿cuáles son las problemáticas asociadas a estos grupos?; PI3: ¿Qué marco o encuadre (amenaza, carga, victimización o normalización) reciben inmigrantes y refugiados en estos tweets?; PI4: ¿Qué tono (positivo o negativo) predomina?; PI5: ¿Hay diferencias en estos aspectos cuando se trata de refugiados frente a cuando se trata de inmigrantes?

Predominan los tweets de rechazo a inmigrantes y refugiados (45%) frente a los neutrales o de aceptación. En el 35.6% de los tweets de rechazo este se mostraba de forma explícita a través de insultos o manifestando hostilidad abiertamente hacia los grupos de estudio; en un 30.2% de estos tweets se señalaba la amenaza que estas personas suponen para la seguridad; y un 26.1% de los tweets destacaban su condición de carga económica.

Con respecto a los marcos se encontró que los dos principales son el de amenaza (31.78%) y víctima (29.11%), mientras que los encuadres de normalización (15.07%) y carga (15%) son menos relevantes. El tono de los mensajes, por su parte, es predominantemente negativo (71.8%).

No obstante, este análisis varía si se aplica a inmigrantes o a refugiados. La concepción de los primeros, de acuerdo con Verkuyten, Mepham y Kros (2017), suele ser más negativa. Así, la mayor presencia de un sentimiento de rechazo entre los inmigrantes es estadísticamente significativa [$\chi2(2, 1465)=145.815$, p=0.000]. También el predominio del tono negativo es significativamente superior entre los inmigrantes [$\chi2(2, 1464)=128.893$, p=0.000]. Entre los marcos, la victimización y la normalización estuvieron significativamente más presentes entre los refugiados, mientras los inmigrantes fueron asociados de una forma estadísticamente significativa con más frecuencia a la carga y la amenaza [$\chi2(4, 1459)=182.110$, p=0.000].

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Id: 21321

Title: I Can't Say What' A Case Study of Policing the Palestinian Diasporic National Identity on Twitter

Session Type: Individual submission

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Abstract: Following the relocation of the American Embassy from Tel Aviv to Jerusalem in May of 2018, the Palestinian-American supermodel Gigi Hadid tweeted: "I've said it before and I'll say it again. For me, this is not about religion or one against the other - it's about the greed #FreePalestine #freeGaza #coexist ☮" [(at) GigiHadid] May 15th, 2018). While most of her pro-Palestine followers saluted her support, others accused her of being an ignorant outsider. They argued she has no right to express her opinion about something she is not experiencing, especially while living in the relative safety of Los Angeles.

This paper answers the following question: How do lived and experienced spaces serve as a tool for policing the online imagined communities created in the diaspora? This paper focuses on a case study of Palestinian identity using the above tweet and the angry responses it received. I conduct textual analysis of opposing replies to examine the patterns the tweets shed in response to the supermodel. While this case study is unique to the Palestinian national identity, this paper contributes to the literature about long-distance nationalism and expression of national identity online.

A central frame for my paper is Anderson's (1992) concept of long-distance nationalism, which argues that diasporic communities can easily participate in their "imagined Heimat," a homeland where they participate in politics but don't carry with them any responsibility or accountability (1992, p.11). This means that diasporic communities are able to transcend geographical borders to participate in their homeland politics through long-distance nationalism (1992). Palestinians in the diaspora have created new forms of connections that have successfully transcended the geographical borders of their host countries and have managed to connect with each other through different kinds of activities with one shared connection: a national identity. However, diasporic expression of national identity or long-distance nationalism sometimes fails to transcend the geographical borders based on the idea that they do not have the right to have an opinion regarding what they are neither living nor experiencing directly.

Based on the analyzed tweets, there is a pattern that connects national identity and the right of expression to lived, experienced geographical space. Most of the tweets argue that Hadid does not have the right to criticize what she is not experiencing first hand, regardless of her national identity. Those tweets also show that Hadid's lived spatial experiences override her national identity and mitigate her right to express her politics and participate in her imagined Heimat.

Id: 21775

Title: "MANY EUROPES' - THE MIGRATORY CRISIS IN EUROPE AND THE PERCEPTIONS OF THE PORTUGUESE CITIZENS

Session Type: Individual submission

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Abstract: The migratory crisis in Europe already counts 5,199,942 refugees and 1,397,587 asylum seekers over a period of approximately five years. However, due to the parallel events unfolding around this migratory crisis, there is a strong feeling that the European Union is not, perhaps, a union of fact. Brexit, the outgoing movement of the United Kingdom of the European Union, the rise of nationalist political parties and leaders in countries such as France, Germany, Italy and Hungary, and the fragmentation of a continent that is so diverse, is accentuated in discourses that signify the existence of "many Europes" (South, East, North and etc.).
This research was conducted with Portuguese citizens living in the city of Braga (North of Portugal) aiming at analyzing how the refugees are perceived by local population. Participant's discourses point to "many Europes". In fact the countries of the South (Portugal, Spain, Italy and Greece) are often referred to as displaced and even outsiders from Northern Europe.
For data collection, in addition to a literature review, we conducted 26 semi-structured and interviews. The interviews intended to capture the perception of the participants about refugees. They show that there is a fragmentation in the discourse of a single, equal and united Europe. There is a kind of consensus among the participants who often refer to Germany, Denmark and England as being countries belonging to a Europe other than the one where Portugal is inserted. The financial aspects are generally emphasized and, for the participants, the best jobs and the best salaries are not in Portugal, as the country is repeatedly remembered as having a low quality of work (both on offer and in salary paid), understood as precarious in financial conditions and this has an impact on the quality of life of its citizens. For the Portuguese participants in the interviews, there is a feeling that the countries of Northern Europe are the ones that should, as a rule, deal with the migratory crisis and welcome the refugees as they have greater financial capacity and social support.

Although the perception of the number of refugees hosted by Portugal is overestimated by the participants, who easily suggest exaggerated figures, the feeling is that the country does not have the capacity to receive refugees since, according to the participants, it can not provide a quality of life to his own citizens, a free road to xenophobic and exclusionary discourses.

The feeling of "many Europes" is constant in almost every interview conducted. Fragmentation and inequalities among European countries are perceived, felt and have an impact on the lives of the Portuguese citizens living in the city of Braga. Always supported by the idea that national citizens should be priority over others, the outsiders.

Id: 22010

Title: Elections, Representations, and Journalistic Schemas: Local News Coverage of Ilhan Omar and Rashida Tlaib in the US Mid-term Elections

Session Type: Individual submission

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Abstract: Communication research has systematically pointed to the disparities in news coverage of political candidates from women and minority groups. These differences may hurt the chances of these candidates at being elected. Recently more migrants are entering the political arenas in their adopted Western countries. Migrants have become the center of debates over the rights and wrongs of multiculturalism. In particular, Muslim women, in liberal democracies have been turned into an "allegory for undesirable cultural difference" (Bilge, 2010, p. 10). Western media portrays Muslim women either as passive victims oppressed by a patriarchal religion or as a threat to Western democracy and individual freedoms (Kilic, Saharso & Sauer, 2008 p. 404).

Schema theory is usually used to explain how gender and racial/minority stereotyping occurs. The theory posits that people create cognitive structures to organize knowledge about a given concept or stimulus from previous experience (Fiske &Taylor, 1984). Media coverage helps people develop schemas to understand events. The media make sense of the external world for audiences. They "frames issues and public deliberation in a particular way" (Reese, 2001, p. 25). Schemas are good when they help audiences process the deluge of information they are exposed to. However, when these schemas are negative and overgeneralized they can have undesirable effects.

Women and minority candidates running for public office often receive less media coverage and less respect from the public (Braden, 1996; Devitt, 1999). Furthermore, research has pointed to a dominant perpetuation of stereotypical portrayals of women and minorities in media (Craft & Wanta, 2004).

In view of the current political climate in the United States, one would assume that fewer minority candidates would be elected to office in the November 2018 mid-term Congressional election. Mid-term elections in the US are determined by popular votes in the individual states yet their resonance is felt at a national level. This round proved to be historic in many respects. First, voter turnout, at 50.3 %, was the largest since the 1914 mid-term election. Second, a record number of women (127) were elected to Congress. Third, the pool of candidates saw a significant increase in the number and diversity of minority candidates.

Ilhan Omar and Rashida Tlaib are among those "firsts". They are the first Muslim women elected to Congress. Omar won 78% of the vote in Minnesota, a state where 84% of voters are white and Muslims account for 1% of the population ("House Election Results", 2018). Tlaib won 84% of the vote in Michigan where 79% of the state is white and Muslims are only 1 %.

Omar and Tlaib had big wins supported by a voter base that for the most part shared no attributes with them. The following research examines if coverage of Omar and Tlaib was congruent to prevalent schemas in coverage of Muslim women and minorities in US media. One hundred and ninety-five newspaper articles/editorials from October 5 to November 5, 2018 were collected through Lexis Nexis. Articles were selected from the three top local newspapers in Minnesota and Michigan respectively.

Id: 22100

Title: Reflections of Punjabi Diaspora in Films in India: Reel vs Real

Session Type: Individual submission

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Abstract: International migration of People from Punjab, north-western State of India, has remained a constant Phenomenon since ages. This migration has been making an important contribution to the population growth of important parts of the world and significantly transforming the social, cultural, economic and political scenario in the world. Against a backdrop of huge migration of people from Punjab, the growing interest of Bollywood (Hindi Cinema) and Pollywood (Punjabi Cinema) in making films on Punjabi diaspora becomes an important subject of a study. Since Punjabi diaspora is scattered in countries like US, UK, Germany, Australia, Saudi Arabia and Russian Federation and others, it is quite interesting to see how the films based on diaspora themes have been able to capture the realism of diaspora or create a panorama of life of people scattered at distant destinations.
 Punjab, known for its rich cultural heritage and magnificent past makes its people always eager to venture out for a prosperous future and toil away at distant parts of world. The people who disperse to other countries have their own sets of dreams, struggles, aspirations, advancements, achievements, failures and challenges. Featuring a complex phenomenon of migration on screen is a complex task too. Both, Bollywood and Pollywood have rolled out a good number of films in the past few years on Punjabi diaspora. This study is based on thematic analysis of prominent films which have succeeded on box office, won acclaim, or gained attention otherwise in and outside India.
Hindi Films like Pardes, Apne, Crook, Out of Control, Aa Aab Laut Chale or all time famous Dil wale Dulhaniya Le Jayenge and Punjabi Films like Sajjan Singh Rangroot, Jindua, Jee ayaan Nu, Love Punjab and The Black Prince are just few of the films which present a wide array of Diaspora issues largely in Socio-Cultural contexts. Such films on Punjabi Diaspora present compelling reasons to find out reel vs real life issues. Since the migration is a complex phenomenon in itself , it is therefore pertinent to find out those issues also which have failed to attract the eyes of the film maker.

Id: 22150

Title: Dichotomy of a Diaspora: Examining the Media Coverage of Indian-Americans in the Context of Trump's Anti-immigrant Rhetoric

Session Type: Individual submission

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Abstract: Within a few months after taking office, Donald Trump signed an executive order that called for a review of the H-1B visa program, the employment visa issued to foreign citizens working legally in the US. Given that Indians currently represent the largest source of new immigrants to America, surpassing Mexicans and Chinese, and given the size of the Indian diaspora already in the US, it is of significant importance how Trump's immigration policies might impact Indians who want to live and work in the US, as well as those already living in the country. This paper examines how media in the US is covering this issue and what such coverage reveals about the way the Indian-American diaspora is interacting with the ethno-politics of Trumps anti-immigrant rhetoric. The paper examines through critical discourse analysis, coverage of H1-B and H4 visas and issues pertaining to Green Card in three US newspapers – LA Times, Houston Chronicle and Washington Post – for a period of one year following Trump's signing of the executive order mentioned at the beginning of this abstract. Two faces of the diaspora community emerge as a result of this analysis. First, there are those who are opposed to Trump's and the Republican Party's position on immigration as it would deeply hurt their freedoms and opportunities made possible by their dedicated belief in the neoliberal policies that allowed them to increase their personal wealth and prospects. It is worth bearing in mind that Indian-Americans are famously the best-educated group in the US -- approximately three times more India-born residents have college degrees than the general population. They also have the highest average income level of any group in the country -- more than twice as high as the general US population. Second, there are those who have previously benefitted from pro-immigration policies from administrations before Trump but, who now see themselves best suited to align their conservative, Hindu sensibilities with the policies of the Republican Party. This second group, which is already wealthy, would further grow their financial prospects by supporting issues such as, Trump's tax cuts for the rich or Trump's racist attitude towards other minority communities in the US. Through analysis of media coverage of particular visas, this paper demonstrates how the Indian-American diaspora is either resisting or aligning themselves with Trump's anti-immigrant rhetoric so as to further the iterations of their own projections of neoliberal conceptions that help them maintain their positive financial and social status in the US.

Id: 23155

Title: Aylan Kurdi: la "imagen-despertador" de la crisis de los refugiados

Session Type: Individual submission

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Abstract: La Península Ibérica se enfrenta a un crecimiento respecto al número de individuos que llegan a sus fronteras procedentes de otros países. Esta tendencia se ha acentuado, desde 2015, con la llegada a Europa de refugiados de Oriente Medio y el Norte de África, que huyen del clima de inseguridad potenciado por la proliferación del fenómeno del terrorismo asociado al denominado Estado Islámico o Daesh. Estos refugiados se han esparcido por todo el continente europeo; sin embargo, su llegada no está siendo aceptada con facilidad y de la mejor forma posible por todos los países receptores. Así pues, esta animadversión ha sido, en algunos casos, manifestada a través de actos terroristas perpetrados en ciudades paradigmáticas del poder político y económico europeo, como por caso París o Bruselas.

En el contexto de la crisis de los refugiados, el 2 de septiembre de 2015 marca de forma manifiesta la atención dada a este fenómeno migratorio por parte de los medios un poco por todo el mundo. La aparición de un cadáver de un niño sirio de tres años en una playa turca contribuyó a transformar el encuadre de esta crisis, que pasó a tener un rostro, un nombre que se convirtieron en un icono de la misma: Aylan Kurdi. Hasta la aparición de este cadáver, los refugiados y sus muertes eran contados a los centenares, estas personas eran vistas como una masa que padeció en las aguas del Mediterráneo, pero sin rostro, algo que se altera con Aylan Kurdi. Su fotografía funcionó como un despertador de conciencias para la problemática de la crisis de los refugiados y apareció en la mayoría de los principales medios de comunicación de todo el mundo, en una cantidad sobresaliente de primeras páginas y noticias.

De este modo, el propósito del estudio presentado es analizar la forma en que la imagen de este niño influenció la cobertura mediática de la crisis de los refugiados en los momentos subsiguientes. Se expondrán, a través de una muestra de conveniencia, cuatro momentos específicos, reveladores de la forma en que la prensa ibérica procedió al encuadre de la crisis de los refugiados, apoyándose en la imagen de Aylan Kurdi y en lo que la misma pasó a representar. Por la proximidad geográfica y cultural entre los dos países, este trabajo analiza los tiempos específicos de las versiones online de dos periódicos clasificados como de referencia de Portugal y España (El País y Público), un período crucial de la crisis. A través del análisis de discurso de los elementos periodísticos recogidos asociado al estudio de los efectos de framing y de priming, se pretende explorar la posibilidad de añadir otro concepto a los que ya existen en el vasto campo de las teorías de los efectos de los medios: el concepto de "imagen-despertador", como elemento que detona un conjunto de memorias y de conocimientos latentes asociados a un determinado tema, asunto o protagonista.

Id: 23293

Title: The (Un)-Making of Home: Paradoxes of transnational homesickness, familial longing, and belonging of young expatriates in Amsterdam

Session Type: Individual submission

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Abstract: Young expatriates - individuals who can pursue career- or higher educational-related goals in a country of which they are not a citizen - are commonly "connected migrants" (Diminescu, 2008), using smartphones and social media to transnationally connect with pre-existing social networks (such as family and friends) and diaspora communities across geographical borders. Scholarship on expatriate youth often either: (1) celebrate them as "third-culture kids" who develop an "expanded worldview" (Pollock & van Reken, 2009, pp. 107-118); or (2) scrutinize them as privileged mobile populations for their elite "belonging" in a universal cosmopolitan imaginary which is disconnected from local communities (Calhoun, 2003). Analyzed from the feminist perspective of intersectionality, it is problematic to homogenize the experiences of young expatriates, thus we seek to ground these polarized viewpoints by investigating how age, race, class, nationality, gender, and sexuality differentially position individuals. Following a non-digital-media centric approach, we aim to become attentive to the relationalities between the on- and offline experiences of young expatriates residing in Amsterdam, the Netherlands. In doing so, we conducted 31 in-depth interviews with 25 females and 6 males between the ages 15-25, and conducted a photo-voice exercise. Participants were invited to self-select photos from their personal smartphone pocket archive to reflect on their migration trajectories. Conceptually, we build on critical and feminist understandings of emotional geographies and understand emotionality as a domain of "socio-spatial mediation" (Davidson, Bondi & Smith, 2005, p. 3). Through this lens, our investigation of the impact of changing social, spatial and temporal conditions of migration illustrates how bodies relate emotionally. This paper seeks to understand how young expatriates straddle "reactions of 'towardness' or 'awayness'" (Ahmed, 2004, p. 8) in relation to their on- and offline everyday experiences. The emerging patterns from the data structure our empirical findings into three paradoxes:

(1) Transnational ties and paradoxes of homesickness
This occurs at the complex intersections of young expatriates' on- and offline experiences. Their transnational connections are maintained through smartphone and social media use by exchanging text, audio and video messages creating a virtual bond, a sense of co-presence. However, an affective desire remains to return to familiar spaces such as bedrooms, cafes, and yoga studios

which are imbued with strong personal memories and embodied sensations of which the third-space cannot always fulfil adding further depth to Madianou and Miller's (2012) argument of physical co-presence.

(2) Polymedia affordances and the paradoxes of familial longing
We investigate informants' strategic selection from the variety of online communicative opportunities afforded by smartphones and social media to understand their emotional intent. Through the lens of intersectionality, we tease out how divergent preferences are reflective of distinct cultural norms and expectations.

(3) Global citizenship and the paradox of belonging
We explore the offline inter-ethnic social contact between the informants and members of the local Dutch community. To what extent are expatriates bound to their nationality? What is their positioning in various spatial locations in Amsterdam?

Id: 23319

Title: Transnational journalism and Latino press in Spain: news contents and the creation of a Latino identity

Session Type: Individual submission

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Abstract: The origins of ethnic media as such can be traced back to newspapers published in the Netherlands and Mexico in the XVII century, and in the United States in the XVIII century (Park, 1922; Flores, 2008). From that point on ethnic media outlets have been growing in number and relevance, particularly in the United States due to the high numbers of Latinos living in the country (Matsaganis et al., 2011). The contents of ethnic media fulfill several roles in regards to their audiences, since they are a vehicle of information, cultural identity, social control and incorporation into the host country (Viswanath and Arora, 2000). In contrast with the traditional theories of incorporation of immigrants into the host country, transnationalism has gained much relevance as it refers to the multiple activities created by immigrants which allow them to live simultaneously in their countries of origin and destination (Blanco, 2007). In this context, many ethnic media outlets have transnational audiences through digital media and social networks, creating a transnational journalism that manifests itself in Latino press in Spain. Latino newspapers and magazines can function as transnational media outlets that link Latinos living in Spain with their home countries in Latin America, thus fostering hybrid identities that allow them to incorporate into Spain without having to dilute their national identities. Along these lines, the concept of Latinidad has arisen as an academic subject of increasing interest because of its media representations and its implications in the development of a common Latino cultural identity, independently from the country of origin, furthermore considering that Latinos can form a "nation within a nation" (Davila, 2000). Latinidad also extends to a hypersexualized image of Latina women, based in the media representation of Latina celebrities (Hurtado, 2017; Negrón-Muntaner, 2017; Lugo-Lugo, 2015). The goal of this paper, which derives from the author´s finished doctoral dissertation, is to show that the contents of Latino print media in Spain reflect the different pillars that shape the concept of Latinidad, which are the importance of cultural traditions, family and community, women, work ethic, music and Latin America. A content analysis of eight different variables applied to 1,500 news items from 14 Latino newspaper and magazines currently published in Spain concludes that six out of ten items are geared to the readers´countries of origin, stress the gender gap with the predominance of men as protagonists, and reaffirm their common Latino cultural identity or Latinidad. In fact, the contents linked to the Latin American countries of origin multiply by four the contents linked to Spain as the country of destination, and the most repeated topics are situated within the sections of culture, life and Latin American politics. In sum, the objective of this research is to demonstrate that the content of the stories published by Latino print media in Spain are an example of transnational journalism because they foster the transnational ties of their Latino readers with Latin America, beyond the traditional models of integration and assimilation of immigrants in the country of destination.

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Title: Is the smartphone always a smart choice' Beyond utilitarian approaches to the "connected migrant'

Session Type: Individual submission

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Abstract: A growing body of scholarship conceives the relation between mobile phones and refugees in largely utilitarian terms: The mobile phone is characterized as a tool refugees use free and willingly to address specific practical and social needs, even if or despite the existence of structural factors limiting mobile phone use. Since being a refugee implies facing particularly pressing and diverse needs (something the literature commonly describes in terms of precarity), a resourceful, well-equipped refugee is assumed to substantially benefit from being as much and as freely connected as possible. There seems to be no question that "irregular immigration journeys" become "smart" when smart phones are involved (Zijlstra & Liempt, 2017).

This paper challenges this view of mobile connectivity as a purely utilitarian resource that refugees use at their individual discretion to resolve problems and cover needs. While the study is based on a relatively small sample ten Syrian men living in the Netherlands with a refugee status—it provides substantial evidence of a more complex relation between refugees and mobile connectivity and thus suggests valuable directions for future research. First, interviewees for this study refer to the symbolic value of their old (at this point, useless) mobile devices. Secondly—and here is where the paper's main contribution lies— they point to various ways in which mobile connectivity is more of an uncomfortable imposition than (or in addition to) a desired toolkit.

Notably, what seem to be novel aspects of the relationship between mobile phones and refugees are of little novelty in the larger field of mobile phone use within and outside media and communication studies. Critiques of functionalist approaches to mobile communication and discussions about potentials and frustrations associated to "perpetual contact" are common in relation to phone users in general, as opposed to (forced) migrants in particular. As Hall & Baym (2011: 317) explain, the "tension between remaining closer through [mobile communication] technology and feeling entrapped by technology has been identified in diverse contexts," by diverse authors.

Based on this study, we support calls for "a more nuanced conceptualization of smart phones" in research about forced migration and mobile connectivity (Gillespie et al., 2018). However, our main emphasis is on the need for a more nuanced conceptualization of refugees themselves, one that avoids what Malkki (2012: 9) describes as "[t]he tendency to universalize 'the refugee' as a special 'kind' of person." If a functionalist and essentialist understanding of refugees was central to the transformation of refugees into "an object of [scholarly] specialization" in the 20th century (p. 9), Malkki's critique is particularly valuable for communication and media research at a time when refugees are becoming a growing object of sub-specialization, most notably through "digital migration studies" (Leurs & Smets, 2018).

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Id: 23473

Title: American or Puerto Rican: How ethnicity, politics and media played a role in impacting the Puerto Rican experience during Hurricane Maria

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Abstract: Hurricane Maria hit Puerto Rico hit Puerto Rico on September, 20th 2017. With sustained winds of 155 mph at landfall, Maria was so powerful that it devastated radar, weather stations and cell towers across Puerto Rico, leaving an information vacuum in which officials could only speculate about property damage, injuries or deaths. Some residents did not have power for over a year. The death toll directly or indirectly from the hurricane though originally reported as 64 was revised months after the hurricane to be close to 3000, much higher than the Katrina death toll in 2005 which was around 1800. Property damages of close to 55 billion dollars were estimated.

Yet, the U.S. Government's Maria response was starkly different from its Irma and Harvey responses. Starting with Trump's tweet criticizing Puerto Rico for its handling of Maria and non-action by Congress, his famous 'paper towel throwing incident' and other responses to the hurricane, Puerto Ricans started to feel like 'second class' citizens.

Post-hurricane publicity, can be racially biased as was the case with the Katrina framing of black survivors as looters and white survivors as victims (Gebreyes, 2015). Research shows that citizens sympathize with racial in-groups and are less willing to help out-groups (Brewer, 1999). Media portrayals indeed have the potential to both shape and reflect societal attitudes (Entman & Rojecki, 2001; Gandy, 1998). News reports also indicate that framing Puerto Ricans as 'second-class' Americans affected public opinion around government relief efforts and the Puerto Rican morale in general (Foran, 2018).

The current study uses a grounded theory approach to analyze twenty in-depth interviews done with Puerto Ricans living in the island during the disaster and the Puerto Rican diaspora living in the U.S. to better understand their experiences navigating the disaster. While Puerto Ricans living in the island during the hurricane seemed to talk more about their trauma through the whole process, being cut off from the rest of the world, how communities came together under situations of extreme stress and discomfort, intense heat, food shortages, property damages and deaths, the Puerto Rican diaspora living in the U.S. talked more about their pain and fear being so far away from their loved ones during this difficult time, how they relied on media and other kinds of information channels to try and get information from an island that had no communication with the outside world, the relief efforts the diaspora communities participated in to alleviate some of the struggles back home. Both groups of interviewees discuss the insensitive handling by the federal government of the relief efforts which made them feel like second class citizens of America, the Puerto Rican government being taken by surprise by the extent of the disaster, the loss of life in the island as they knew it, the

strong, proud and resilient Puerto Rican Boricua identity and how that would play a role in the island bouncing back and healing from this disaster.