PROGRAM

Organized by the Wired Up project

at Utrecht University

With thanks for the collaboration of the following partners:

Cultures & Identities

Gender Studies Utrecht

Research Institute for History & Culture
Conference organization

Chair
Dr Sandra Ponzanesi

Coordinator
Dr Fadi Hirzalla

Scientific committee
Prof Dr Mariette de Haan
Dr Kevin Leander

Conference committee
Dr Koen Leurs
Dr Lisa Schwartz
Dr Fleur Prinsen
Asli Ünlosoy, MSC

Conference volunteers
Rasa Navickaite
Sonia Cejudo Escamilla
Gianmaria Colpani
Trude Oorschot
Lenneke Ruijter
Katrine Smiet
Mariëlle Smith
Ryanne Turenhout
Reinier Vriend
Goffredo Polizzi
Table of contents

1. Introduction 1
2. Program overview 3
3. Some practical info 16
4. Keynotes 18
5. Presentations 23
1 Introduction

The rapid development of digital technologies has radically transformed ways of keeping in touch with home cultures and diasporic networks. Moreover, the notion of migration has undergone significant shifts, coming to signify imaginaries on the move which are not necessarily linked to geographical displacement. The aim of this conference is to address the relationship between migration and digital technologies across national contexts and ethnic belonging. Migrancy embeds many of the local and global paradoxes that also pertain to digital media with their compression of space and time. However, the link between the two fields is still under-theorized and in need of more situated and comparative analysis.

Drawing from approaches from the humanities and social sciences (media theory, communication studies, learning sciences, gender studies, cultural studies, postcolonial theory, migration and transnational studies, among others), the primary aim of the Digital Crossroads conference is to explore how the study of digitalization and migration challenges existing notions of diaspora, identity, nation, family, learning, literacy, social networks, youth, body, gender and ethnicity, asking for new approaches and a rethinking of traditional social and cultural categories.

The conference will consider the following questions, among others: How has the development of new digital technologies changed the experience of migration? Conversely, how has the reality of migration impacted on the use, development and distribution of new media technologies? How does the use of media differ among different migrant generations? How does media literacy impact on issues of integration and socialization in a hosting country? What are the differences in media access, diffusion and use among different migrant communities across the world? How are race, gender, age, class, ethnicity and other markers of identity recodified online? How are transnational relationships and resources arrayed in networks? How do ideas and practices move across these networks? How is the notion of home or community, which is no longer locatable with a “here” and “there” reconceptualised through digital diasporas? How do these developments impact on the spaces for learning and education, which are no longer limited to place-based classrooms and curricula? How can learning processes and networks be conceptualised when these networks expand larger geographical distances, and multiple communities are crossed? What resources of identity do migrants draw on and how are these resources hybridized in practice, and related to their learning and socialization processes? In short, how are digital crossroads created, distributed and experienced in the context of migration, diaspora and transnationalism?

In front of you lies the program of the conference. We will host the presenters of 100 papers from all over the world and 6 keynote addresses, from Lisa Nakamura, Liesbet van Zoonen, Kirsten Drotner, Radhika Gajjala, Eva Lam and Shakuntala Banaji. Digital Crossroads marks the festive conclusion of the international, interdisciplinary research project Wired Up: Digital media as innovative socialization practices for migrant youth (see details on: http://www.uu.nl/wiredup).

Section 2 of this document includes the program outline, with a specification of when and where the presentations are scheduled. Presenters should prepare 20 minute presentations. Each presentation will be followed by 10 minutes of discussion. We request from all presenters to be present at the venue of their presentation 10 minutes in advance, with their presentation on a USB stick. We will facilitate the equipment for PowerPoint presentations.
Sections 4 and 5 provide a description of the keynotes and the presentations respectively. The presentations are mentioned in alphabetical order of first authors and panel conveners. Note that sections 2, 4 and 5 include hyperlinks that enable quick browsing between the program overview and the descriptions of the keynotes and presentations. You can also use the search function of Adobe Reader or any other PDF reading software to search on names, keywords or other terms.

Please do not forget to send us your full papers (maximum length 7000 words, formatted according to the MLA protocol). We are considering to select some of the submitted papers to compile a special issue for a renowned journal and an edited volume. Of course, you can still attend the conference and present your research if you cannot manage to submit your full paper in time.

See our website – http://www.digitalcrossroads.nl – for further information about other matters, such as information about deadlines, the conference fee, full papers, travelling, and tourism. Section 3 provides a quick overview of emergency numbers and nice places to go out. Should you have any further questions, please contact us at info@digitalcrossroads.nl.

We are looking forward to welcoming you in Utrecht at the end of June!

On behalf of the conference committee,

Sandra Ponzanesi (Chair)
Fadi Hirzalla (Coordinator)

For the latest news:
Follow us on Twitter on http://twitter.com/#!/DigiCrossroads
## 2 Program overview

### Thursday 28 June

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Location</th>
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<tbody>
<tr>
<td>8:30</td>
<td>Registration and coffee</td>
<td>Academiegebouw, room 1636</td>
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<tr>
<td>9:45</td>
<td><em>Welcoming words</em> by Bert van der Zwaan, Rector Magnificus Utrecht University</td>
<td>Academiegebouw, Aula</td>
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<tr>
<td>10:00</td>
<td>Opening by Sandra Ponzanesi, conference chair</td>
<td>Academiegebouw, Aula</td>
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</tbody>
</table>
| 10:30    | **Keynote 1:** "TRASH TALK," INSTRUMENTAL RACISM, AND GAMING COUNTER-PUBLICS  
Lisa Nakamura  
University of Illinois, Urbana-Champaign, USA  
Chair: Sandra Ponzanesi | Academiegebouw, Aula                                 |
| 11:30    | **Keynote 2:** YOUTUBE ANCHORS: PLANTING IDENTITIES THROUGH VIDEO  
Liesbet van Zoonen  
Loughborough University, UK  
Chair: Fadi Hirzalla | Academiegebouw, Aula                                 |
| 12:30    | Lunch                                                                    | Academiegebouw, Kloostertuin                  |
| 13:30    | **PARALLEL SESSIONS ROUND 1**                                             
Session 1: Critical Perspectives on Media and Migration  
Session 2: Diaspora 1  
Session 3: Education and Learning | Drift 21, room 0.05  
Drift 21, room 1.04  
Drift 25, room 0.05                               |
| 15:30    | Coffee break                                                             | Drift 21, room 0.05, antechamber               |
| 16:00    | **PARALLEL SESSIONS ROUND 2**                                             
Session 1: Mig@Net: Transnational Digital Networks, Gender and Migration  
Session 2: Diaspora 2  
Session 3: Transnationalism 1 | Drift 21, room 0.05  
Drift 21, room 1.04  
Drift 23, room 1.13                               |
| 18:00    | Reception                                                                 | Academiegebouw, Kloostertuin                  |

*Registration is also possible after 9:45, until 12:30, in Academiegebouw, room 1636.*
### Friday 29 June

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<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tr>
<td>9:00</td>
<td><strong>PARALLEL SESSIONS ROUND 3</strong></td>
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<td>11:00</td>
<td>Session 1: Digital Music/Video/Cinema</td>
<td>Drift 21, room 0.05</td>
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<tr>
<td>11:00</td>
<td>Session 2: Transnationalism 2</td>
<td>Drift 21, room 0.03</td>
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<tr>
<td>11:00</td>
<td>Session 3: Diaspora 3</td>
<td>Drift 23, room 0.20</td>
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<tr>
<td>11:00</td>
<td><strong>Coffee break</strong></td>
<td>Academiegebouw, room 1636</td>
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<tr>
<td>11:15</td>
<td><strong>Keynote 3: TOPPLING HIERARCHIES? ETHNICITY, DIGITAL LITERACY AND HOLISTIC MEDIA RESEARCH</strong></td>
<td>Academiegebouw, Aula</td>
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<tr>
<td>11:15</td>
<td><strong>Kirsten Drotner</strong></td>
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<td>11:15</td>
<td>University of Southern Denmark, Denmark</td>
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<tr>
<td>11:15</td>
<td>Chair: Mariette de Haan</td>
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<tr>
<td>12:15</td>
<td><strong>Lunch</strong></td>
<td>Academiegebouw, Kloostertuin</td>
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<tr>
<td>13:30</td>
<td><strong>PARALLEL SESSIONS ROUND 4</strong></td>
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<tr>
<td>15:30</td>
<td>Session 1: Wired Up</td>
<td>Drift 21, room 0.05</td>
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<tr>
<td>15:30</td>
<td>Session 2: Digital Games</td>
<td>Drift 23, room 1.03</td>
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<tr>
<td>15:30</td>
<td>Session 3: Migration and Religion</td>
<td>Drift 23, room 1.04</td>
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<tr>
<td>15:30</td>
<td><strong>Coffee break</strong></td>
<td>Drift 21, room 0.05, antechamber</td>
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<tr>
<td>15:45</td>
<td><strong>PARALLEL SESSIONS ROUND 5</strong></td>
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<td>15:45</td>
<td>Session 1: Digital Race</td>
<td>Drift 21, room 0.05</td>
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<tr>
<td>15:45</td>
<td>Session 2: Performing Diaspora</td>
<td>Drift 23, room 1.13</td>
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<tr>
<td>15:45</td>
<td>Session 3: Digital Learning</td>
<td>Drift 23, room 1.03</td>
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<tr>
<td>17:45</td>
<td><strong>Break</strong></td>
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<tr>
<td>18:00</td>
<td><strong>Keynote 4: TRANSNATIONALIZING, PRODUCING THE GLOBAL AND “SUB” - LOCALIZING : RE-MIXING DIASPORIC CULTURES THROUGH MACHINIMA, MEMES AND VIRAL MEDIA</strong></td>
<td>Academiegebouw, Aula</td>
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<tr>
<td>18:00</td>
<td><strong>Radhika Gajjala</strong></td>
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<td>18:00</td>
<td>Bowling Green State University, USA</td>
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<tr>
<td>18:00</td>
<td>Chair: Koen Leurs</td>
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<tr>
<td>19:00</td>
<td><strong>Aperitif</strong></td>
<td>Academiegebouw, Maskeradezaal</td>
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<tr>
<td>20:00</td>
<td><strong>Dinner, with performance by Quinsy Gario and Dieuwke Boersma</strong></td>
<td>Academiegebouw, Senaatszaal</td>
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*Registration is possible from 9:30 to 12:30 in Academiegebouw, room 1636.*
Saturday 30 June

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<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Location</th>
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<tbody>
<tr>
<td>9:00</td>
<td><strong>PARALLEL SESSIONS ROUND 6</strong></td>
<td>Drift 21, room 0.05</td>
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<tr>
<td>9:00</td>
<td>Session 1: Transnationalism 3</td>
<td>Drift 21, room 0.05</td>
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<tr>
<td>9:00</td>
<td>Session 2: Doing Gender / Queer Studies</td>
<td>Drift 21, room 0.03</td>
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<tr>
<td>9:00</td>
<td>Session 3: Narration, Archives and Affects</td>
<td>Drift 21, room 0.06</td>
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<tr>
<td>11:00</td>
<td><strong>Break</strong></td>
<td></td>
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<tr>
<td>11:15</td>
<td><strong>Keynote 5: CAPITAL, FIELD, AND SCALE IN IMMIGRANT YOUTHS’ ONLINE LITERACY PRACTICES ACROSS COUNTRIES</strong></td>
<td>Drift 21, room 0.32</td>
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<tr>
<td>11:15</td>
<td>Eva Lam</td>
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<tr>
<td>11:15</td>
<td>University of Northwestern, USA</td>
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<tr>
<td>11:15</td>
<td>Chair: Kevin Leander</td>
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<tr>
<td>12:15</td>
<td><strong>Lunch</strong></td>
<td>Drift 21, main hall</td>
</tr>
<tr>
<td>13:00</td>
<td><strong>Keynote 6: PLAYING TO PARTICIPATE? THE POLITICS OF OLD AND NEW MEDIA FOR YOUTH OF IMMIGRANT DESCENT</strong></td>
<td>Drift 21, room 0.32</td>
</tr>
<tr>
<td>13:00</td>
<td>Shakuntala Banaji</td>
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<tr>
<td>13:00</td>
<td>London School of Economics and Political Science, UK</td>
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<tr>
<td>13:00</td>
<td>Chair: Asli Unlusoy</td>
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<tr>
<td>14:00</td>
<td><strong>Break</strong></td>
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<tr>
<td>14:15</td>
<td><strong>PARALLEL SESSIONS ROUND 7</strong></td>
<td>Drift 21, room 0.05</td>
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<tr>
<td>14:15</td>
<td>Session 1: Critical Perspectives on Media and Migration 2</td>
<td>Drift 21, room 0.05</td>
</tr>
<tr>
<td>14:15</td>
<td>Session 2: Diaspora 4 (Italy)</td>
<td>Drift 21, room 0.03</td>
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<tr>
<td>14:15</td>
<td>Session 3: Cinema and Space: Identity, Diaspora and the Cinematic Space Anchorage</td>
<td>Drift 21, room 0.06</td>
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<tr>
<td>14:15</td>
<td>Session 4: Digital Networks</td>
<td>Drift 21, room 0.32</td>
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<tr>
<td>16:30</td>
<td><strong>Concluding remarks</strong></td>
<td>Drift 21, room 0.05</td>
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*Registration is possible from 10:00 to 12:00 in the main hall of Drift 21.*
Round 1 – Thursday 28 June, 13:30-15:30

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<tr>
<th>VENUE:</th>
<th>Session 1</th>
<th>Session 2</th>
<th>Session 3</th>
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<tr>
<td></td>
<td>Drift 21, room 0.05</td>
<td>Drift 21, room 1.04</td>
<td>Drift 25, room 0.05</td>
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<thead>
<tr>
<th>PANEL:</th>
<th>Critical Perspectives on Media and Migration 1</th>
<th>Diaspora 1</th>
<th>Education and Learning</th>
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<tbody>
<tr>
<td></td>
<td>Chair: Dr Olga Bailey</td>
<td>Chair: Prof Dr Sonja de Leeuw</td>
<td>Chair: Dr Koen Leurs</td>
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</tbody>
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<table>
<thead>
<tr>
<th>125 E-DIASPORAS ATLAS</th>
<th>53 PERFORMING ETHNICITY: SUDANESE WEDDING VIDEOS AND MORALITY IN THE DIASPORA</th>
<th>131 MAPPING CULTURAL DIVERSITY IN OFFLINE/ONLINE SPACES OF EDUCATION AND KNOWLEDGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dana Diminescu</td>
<td>Esayas Wureta, Anita Fábos</td>
<td>Dr Koen Leurs, Ryanne Turenhout</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>68 DIASPORAS IN ONLINE SPACES: AWEF’S PRACTICES OF NETWORKING AND SELF-IDENTIFICATION</th>
<th>69 AZOREAN DIASPORA IN CANADA: VIRTUALS SPACES AND IDENTITY</th>
<th>121 INVADING (GREEK) CLASSROOMS: MIGRANT STUDENTS AND DIGITAL MACHINES</th>
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</thead>
<tbody>
<tr>
<td>Dr Olga Bailey, Dr António Rosas</td>
<td>Prof Dr Rolando Lalanda-Gonçalves, Heraldina Maria</td>
<td>Thanasis Priftis, Dr Pavlos Hatzopoulos</td>
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<td></td>
<td>Bettencourt da Silva Belchior</td>
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<tr>
<th>71 HEIMAT GOES DIGITAL: QUESTIONING THE APPEAL OF DISCURSIVE DIASPORA COMMUNITIES</th>
<th>132 AT HOME IN A DIGITAL WORLD? RESETTLEMENT AND IDENTITY-MAKING AMONG REFUGEE YOUTH IN MELBOURNE, AUSTRALIA</th>
<th>90 THREE TIMES MOVING OF MENCIUS MOTHER: SCHOOL DISTRICT BELONGING AND INFORMATIVE NETWORKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr Luisa Conti</td>
<td>Prof Dr Sandy Gifford, Dr Raelene Wilding</td>
<td>Young A Jung</td>
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<tr>
<th>51 WHAT IS YOUR FACE ON FACEBOOK: THE USE OF DIGITAL TECHNOLOGIES AMONG FIRST GENERATION IMMIGRANTS FROM SERBIA</th>
<th>7 MEDIA LITERACY AND MIGRATION BEYOND THE 21ST CENTURY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prof Dr Smiljana Antonijević</td>
<td>Matthew Okeyim</td>
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</tbody>
</table>
Round 2 – Thursday 28 June, 16:00-18:00

VENUE:  
Session 1  
Drift 21, room 0.05  

Session 2  
Drift 21, room 1.04  

Session 3  
Drift 23, room 1.13  

PANEL:  
Mig@Net: Transnational Digital Networks, Gender and Migration  
Chair: Dr Athina Karatzogianni  

Diaspora 2  
Chair: Dr Bettina Papenburg  

Transnationalism 1  
Chair: Cecilia Gordano Peile  

127a DIGITALIZING BORDERS IN GREECE: FUTURISTIC POLICY DESIRES AND MIGRANT MOBILITIES  
Dr Dimitris Parsanoglou, Dr Nelli Kambouri, Dr Vassilis Tsianos, Dr Brigitta Kunster  

127b INTERCULTURAL CONFLICT AND DIALOGUE IN DIGITAL MIGRANT NETWORKS  
Dr Athina Karatzogianni, Dr Oksana Morugova  

127c THE (RE)MAKING OF SEXUALITIES IN ON-LINE ENVIRONMENT  
Dr Mojca Pajnik, Dr Matthieu Renault  

34 NEW LABOUR AND CULTURAL MARKET SPACES: ROMANIAN DIASPORIC WEBSITES BASED IN ITALY, IRELAND, THE UNITED STATES AND CANADA  
Dr Ruxandra Trandafioiu  

67 IMAGINING DIASPORIC COMMUNITIES ONLINE. A MEDIA ETHNOGRAPHY OF THE MOROCCAN AND TURKISH DIASPORIC DISCUSSION FORUMS  
Cigdem Bozdag  

69 SOMALI YOUTH IDENTITIES AND DIGITAL DIASPORAS  
Mustafa Jumale, Anduin Wilhide  

79 SOMALI YOUTH IDENTITIES AND DIGITAL DIASPORAS  
Mustafa Jumale, Anduin Wilhide  

8 COMMERCIAL DISCOURSES AND RESOURCEFUL DIGITAL PRACTICES: MOBILE PHONE OPERATORS AND ECUADORIAN USERS IN CATALONIA, SPAIN  
Cecilia Gordano Peile  

57 DIASPORIC MEDIA CONSUMPTION AND CULTURAL IDENTITY CONSTRUCTION OF FILIPINO WOMEN IN DENMARK  
Shiella Balbutin  

64 TO WHAT EXTENT ICTS HAVE TRANSFORMED THE CONCEPT OF BELONGING AND FAMILY RELATIONSHIPS  
Tania Tonhati  

9 NEW MEDIA PRACTICES AND COMMUNICATIVE MOBILITY OF FORCED MIGRANTS: EMPIRICAL OBSERVATIONS FROM URBAN AND SEMI-RURAL SPACES IN GERMANY  
Dr Saskia Witteborn  

29 TRANSNATIONAL MIGRATION IN MEXICO: A COMMUNICATIVE ANALYSIS FROM INTERGENERATIONAL DIFFERENCES  
Joel Pedraza
### Round 3 – Friday 29 June, 9:00-11:00

<table>
<thead>
<tr>
<th>VENUE</th>
<th>PANEL</th>
<th>Session 1</th>
<th>Session 2</th>
<th>Session 3</th>
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<tbody>
<tr>
<td></td>
<td>Digital Music/Video/Cinema</td>
<td>Drift 21, room 0.05</td>
<td>Drift 21, room 0.03</td>
<td>Drift 23, room 0.20</td>
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<tr>
<td></td>
<td>Chair: Dr Domitilla Olivieri</td>
<td></td>
<td>Chair: Dr Kevin Leander</td>
<td>Chair: Dr Babs Boter</td>
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**Panel: Digital Music/Video/Cinema**

- **123 NEW MEDIA AND DUTCH-MOROCCAN YOUTH: ON MUSIC, IDENTITY PERFORMANCE AND ISLAM**
  - Dr Miriam Gazzah

- **91 "ETHIO-AMERICAN SORT OF KIND OF": UNDERSTANDING ABESHA.COM AS A TRANSCONTINENTAL SOCIAL FIELD**
  - Alpha Abebe

- **103 MAKING MOBILE HOMES: INTERNET MEDIA AND SECOND GENERATION IRANIAN DIASPORA IN LOS ANGELES**
  - Donya Alinejad

- **102 YOUTUBE AND THE TOKENIZATION OF SOUTH ASIAN DIASPORIC EXPERIENCE**
  - Dr Dhiraj Murthy, Nyle Usmani

- **95 SOCIAL MEDIA DIASPORAS: MIGRANTS' TRANSCONTINENTAL PRACTICES DURING THE ARGENTINE ELECTIONS 2011**
  - Natalia Denise Senmartin

- **89 IN THE INTERVALS BETWEEN 'NOW' AND 'THEN', 'HERE' AND 'THERE': TRANSCONTINENTAL DISPLACEMENT PERFORMED AND RE-IMAGINED IN THE FOURTH DIMENSION**
  - Dr Domitilla Olivieri

- **18 OLDER MIGRANTS: FINDING STRATEGIES FOR SUSTAINING FAMILY RELATIONSHIPS**
  - Judith McKeon

- **174 CINEMA OF MIGRATION IN THE AGE OF THE DIGITAL**
  - Prof Dr Anca Parvulescu

- **70 THEY ARE FROM MUANG THAENG OR DIEN BIEN PHU? MEMORY OF MIGRATION HISTORY AND CROSS-BORDER IDENTITY THROUGH THE CASE OF THAI SONG DAM IN THAILAND**
  - Dr Masashi Okada

- **116 AN EXPLORATION OF OVERSEAS CHINESE'S USE OF FACEBOOK AND CULTURAL ADAPTATION IN WESTERN COUNTRIES**
  - Dr Yuping Mao, Dr Yuxia Qian, Dr. Angela Denise Mensah

- **17 THE DEVELOPMENT OF THE INTERNET: A VIRTUAL SPACE OF BELONGING**
  - Dr Urmila Goel

[back to general program outline]
### Round 4 – Friday 29 June, 13:30-15:30

<table>
<thead>
<tr>
<th>VENUE:</th>
<th>Session 1</th>
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<td>Drift 23, room 1.03</td>
<td>Drift 23, room 1.04</td>
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<tr>
<td>PANEL:</td>
<td><strong>Wired Up</strong></td>
<td><strong>Digital Games</strong></td>
<td><strong>Migration and Religion</strong></td>
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<tr>
<td></td>
<td>Chair: Dr Fadi Hirzalla</td>
<td>Chair: Prof Dr Joost Raessens</td>
<td>Chair: Dr Eva Midden</td>
</tr>
<tr>
<td>128a INTRODUCING THE WIRED UP PROJECT: SOME SNAPSHTS FROM OUR RESEARCH ON YOUTH NETWORKS FOR LEARNING, IDENTIFICATION AND DIGITAL DIASPORAS</td>
<td>Prof Dr Mariëtte de Haan, Dr Kevin Leander, Dr Sandra Ponzanesi</td>
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<tr>
<td>128b MOROCCAN-DUTCH YOUTHS NEGOTIATING DIGITAL INEQUALITIES AND SPATIAL HIERARCHIES</td>
<td>Dr Koen Leurs</td>
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<tr>
<td>128c THE LEARNING POTENTIAL IN EGO-NETWORKS</td>
<td>Asli Unlusoy</td>
<td>r106 BANOPTICON</td>
<td>117 SHIFTING FIELDS: EVANGELICAL BRAZILIAN MIGRANTS AND SOCIAL MEDIA</td>
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<td></td>
<td></td>
<td>Ilias Marmaras</td>
<td>Dr Martijn Oosterbaan</td>
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<td>84 MASELTOV - MOBILE ASSISTANCE FOR SOCIAL INCLUSION AND EMPOWERMENT OF IMMIGRANTS WITH PERSUASIVE LEARNING TECHNOLOGIES AND SOCIAL NETWORK SERVICES</td>
<td>Dr Lucas Paletta, Dr Stefano Kluzer, Dr Adela Ros, Jan Bobeth, Prof Dr Agnes Kukulska-Hulme</td>
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<td></td>
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<td>23 RELIGIOUS PRACTICES AND THE INTERNET: REDEFINING NATIONAL, RELIGIOUS AND GENDER IDENTITIES IN THE NETHERLANDS</td>
<td>Dr Eva Midden</td>
</tr>
<tr>
<td></td>
<td></td>
<td>113 MUSLIM WOMEN BETWEEN THE TRANSNATIONAL UMMA AND THE ITALIAN PUBLIC SPHERE</td>
<td>Dr Renata Pepicelli</td>
</tr>
<tr>
<td></td>
<td></td>
<td>101 ONLINE OFFENCE, OFFLINE POLITICS: REGULATING RELIGIOUS INSULT IN AN IMMIGRANT SOCIETY</td>
<td>Dr Cherian George</td>
</tr>
</tbody>
</table>

[back to general program outline]
### Round 5 – Friday 29 June, 15:45-17:45

**VENUE:**
- **Session 1**
  - Drift 21, room 0.05
- **Session 2**
  - Drift 23, room 1.13
- **Session 3**
  - Drift 23, room 1.03

**PANEL:**
- **Digital Race**
  - Chair: Dr Koen Leurs
- **Performing Diaspora**
  - Chair: Dr Ameena Alrasheed
- **Digital Learning**
  - Chair: Prof Dr Mariëtte de Haan

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<th>112</th>
<th>RETHINKING TWITTER IDENTITIES – RACIAL MEMES AND CONTAGION</th>
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<td>Dr Sanjay Sharma</td>
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<tr>
<td>Dr Ameena Alrasheed</td>
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<th>47</th>
<th>GROWING UP A MIGRANT: ETHNICITY AND THE MEDIA</th>
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<tr>
<td>Dr Simona Bertacco</td>
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<th>61</th>
<th>MEDIA, IDENTITY AND COMMUNITY AMONG DIASPORIC YOUTH IN NORWAY</th>
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<tr>
<td>Anders Marius Knudsen, Roy Krøvel</td>
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<th>83</th>
<th>THE VIRTUAL JOINT: PRACTICING DIASPORA ON AFRICANHIPHOP.COM</th>
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<tr>
<td>Lorien Hunter</td>
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<td>Lorien Hunter</td>
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[back to general program outline]
Round 6 – Saturday 30 June, 9:00-11:00

VENUE:
- Session 1
  Drift 21, room 0.05
- Session 2
  Drift 21, room 0.03
- Session 3
  Drift 21, room 0.06

PANEL:
- Transnationalism 3
  Chair: Asli Unlusoy
- Doing Gender / Queer Studies
  Chair: Goffredo Polizzi
- Narration, Archives and Affects
  Chair: Dr Martina Vitackova

62 IMAGINED COMMUNION: MOBILE COMMUNICATION AND THE TRANSNATIONAL REPRODUCTION OF AFFECTIVE TIES AMONG FILIPINO SEAFARER FAMILIES
Dr Roderick Galam

97 HER ZIMBABWE: EXPLORING THE HETEROGENEITY OF THE FEMALE ZIMBABWEAN EXPERIENCE THROUGH A WOMEN’S NEW MEDIA PLATFORM
Fungai Machirori

114 CITIZENSHIP, IDENTITY AND THE AGENDA OF AFRICAN LITERATURE IN A DIGITAL AGE
Shola Adenekan

32 THE RISE AND FALL OF COMMUNICATION AND MEDIA DIVIDES BETWEEN AND WITHIN SEGMENTS OF OVERSEAS FILIPINO WORKERS
Dr Fernando Paragas

38 FROM MIGRANT WOMEN FOR ALL: THE CONSTRUCTION OF THE “FEMALE MIGRANT” AS A POLITICAL IDENTITY IN MEDIA PRODUCED BY FEMALE MIGRANTS
Viktorija Ratkovic

37 FRANCHISE NATIONS: A NEW MEDIA STUDY OF CHINESE AND INDIAN PROVISIONAL BUSINESS MIGRANTS’ EXPERIENCE
Dr Susan Leong

99 CYBORGS FROM CENTRAL AMERICA UNITE!
Roxana Reyes-Rivas

26 MIGRANT DOMESTIC WORKERS IN SINGAPORE: NEGOTIATING SPACE AND SOCIAL NETWORKS
Ranjini Mei Hua Sri, Dr. Arul Chib

[back to general program outline]
Round 7 – Saturday 30 June, 14:15-16:15

VENUE:
Session 1
Drift 21, room 0.05

Session 2
Drift 21, room 0.03

Session 3
Drift 21, room 0.06

Session 4
Drift 21, room 0.32

PANEL:

Critical Perspectives on Media and Migration 2
Chair: Dr Ingrid Hoofd

Diaspora 4 (Italy)
Chair: Dr Margherita Sprio

Cinema and Space: Identity, Diaspora and the Cinematic Space Anchorage
Chair: Dr Miriam De Rosa

Digital Networks
Chair: Dr Fleur Prinsen

106 MIGRANTS AND ETHNIC MINORITIES, INTERWEAVING OFFLINE TO ONLINE COMMUNICATION
Dr Isabelle Rigoni

4 THE VIRTUAL MIGRANTS: ITALIANS IN LONDON
Sara Marino

73a GLOBALISING IDENTITY: INNER DIASPORAS IN FICTIONAL FILM AND TELEVISION
Felix Lieb

86 GENERATION 2.0 CRE-ACTIVE VOICES ON WEB 2.0: NETIZENSHIP TO BYPASS DENIZENSHIP FIGHTING FOR CITIZENSHIP
Virginia Signorini, Francesca Scarselli

36 REFRESH: LOGGING IN TO THE EXPAT COMMUNITY IN SINGAPORE
Dr Erika Polson

115 IDENTITY AND PERFORMATIVITY AMONGST THE ITALIAN DIASPORA IN THE UK
Dr Margherita Sprio

73b GEO-CULTURAL DISPLACEMENTS. NOTES FOR A MIGRATORY AESTHETICS OF THE SELF IN SPACE
Dr Miriam De Rosa

129 SOCIAL SUPPORT NETWORKS OF INDIAN STUDENTS ABROAD
Rajalakshmi Kanagavel

39 THE COLLAPSE OF LIBERAL PROMISE OF MOBILITY INTO SPEED: IMPLICATING SOCIAL THEORY
Dr Ingrid Hoofd

15 HERE OR THERE? USE OF THE MEDIA IN TRANSNATIONAL PRACTICES OF FIRST AND SECOND GENERATION EGYPTIANS LIVING IN ITALY
Viviana Premazzi

73c "IRANGELES"– REPRESENTATION OF MIGRATION IN FILMS OF THE IRANIAN DIASPORA
Alena Strohmaier

25 MEDIATING BELONGING: HOW MIGRANTS USE THE INTERNET TO BECOME ESTABLISHED IN AN AUSTRALIAN HOST CITY
Dr Emma Felton

118 DIGITAL TECHNOLOGIES AND MIGRATION: A CONCEPTUAL FRAMEWORK
Prof Dr Simon Collin

15d EXPERIENTIAL SPACE IN TURKISH MIGRATION MOVIES: THOUGHTS ABOUT NOSTALGIA AND GLOBALIZATION
Ömer Alkin

1 A ANALYSIS OF USERS OF BASQUE INSTITUTIONAL DIASPORA GROUPS ON FACEBOOK
Dr Pedro J. Oiarzabal

[back to general program outline]
The conference will take place at the following street addresses in the city centre of Utrecht: Drift 21, Drift 23, Drift 25, Domplein 29.

Drift 21, 23 and 25 are located next to each other. Please note that the entrance to the venues on Drift 23 and 25 may be a bit hard to find. Currently, these two venues can be reached through the library, which is the building right next to Drift 25 (here: ●), or through the back of Drift 21.

Domplein 29 (where the Academiegebouw is) is located here: ● See detailed maps of the Academiegebouw on pages 14 and 15.

The venues are located near to each other. From the Drift 21-23-25 it's just a 5 minutes walk to Domplein 29 (see example route marked by red line).

[back to general program outline]
Academiegebouw (street address: Domplein 29, Utrecht), ground floor

[back to general program outline]
Academiegebouw (street address: Domplein 29, Utrecht), first floor

[back to general program outline]
3 Some practical info

Police
To contact the police, dial 0900-8844. In dire emergency, call 112.

Pharmacy
In Utrecht, there is a pharmacy opened 24/7. It is located next to the Diakonessenziekenhuis/Diakonessen-hospital (take bus 3 towards Fokkema Andrealaan and get off at bus stop 'Diakonessenziekenhuis').

Hospital
If you need to go to the hospital, go to the UMC (University Medical Center) in Utrecht (address: Heidelberglaan 100, Utrecht). Public transportation will take you there from Utrecht Central Station (bus 11 or 12 to UMC). To call for an ambulance, dial 112. The emergency room of the UMC is opened 24/7.

Places to eat and drink in Utrecht
- Bakkerswinkel: bakery shop to have tea or lunch. Cute, cosy place with delicious pastries – Wittevrouwenstraat 2 (opposite to the UU Humanities Library)
- Pomo: Cheap Surinamese food – Wittevrouwenstraat 22
- Florin: Mondays to Wednesdays, main courses for €6 - Nobelstraat 2-4
- ‘t Gras van de Buren: cheap lunch (€6 for sandwich and drink) – Lange Jansstraat 16
- Popocatepetl: affordable Mexican food – Nobelstraat 163
- Santa Lucia: easy pizzeria – Nobelstraat 14
- El Mundo: selection of cheap tapas with free bottle of sangria (Monday – Thursday). Voorstraat 18
- La Cubanita: you can eat tapas for €17,50 - Oud Kerkhof 44
- Oude muntkelder: you can eat pancakes (traditional Dutch food!) for students (bring your card) – Oude Gracht 112
- Stairway to Heaven: nice American food (steaks etc.) with dancing in the evening – Mariaplaats 11-12
- Wok to Go: take away Asian food for cheap prices – Mariaplaats 10
- Springhaver: typically Dutch ‘bruin café’ serving biological meals – Springweg 50
- De Zaak: You can bring and eat your own food here and order drinks - Korte Minrebroederstraat 9
- De Zakkendrager: cosy restaurant with garden - Zakkendragerssteeg 26
- Blauw: This is a popular place for traditional Indonesian food. The ‘Rijsttafel’ is highly recommended. Make a reservation because it’s often full: +31 (0)30 – 234 2463 - Springweg 64)
- ACU: inexpensive; ecological beers and juices; good ‘alternative’ music and atmosphere: www.acu.nl. Vegan food for a good price. Reservation is necessary: make a phone call around 15.00 hrs at the same day: +31 (0)30 – 231 4590.
- Winkel van Sinkel: ‘Cultural Culinary Warehouse’: Grand Café, Club and Night restaurant. Big and mainstream but the building and design is interesting. Worth checking out - Oudegracht 158, near the city hall
- Louis Hartlooper Complex: great movie complex, quality films, in a wonderfully reconstructed building (it used to be a police station). Also a nice place to have a drink or dinner, with good, quite inexpensive food - Tolsteegbrug 1
- There is a Turkish (Ana Cusin) and an Indonesian (Babby’s Snacks) take-away on the Voorstraat, both places sell main courses under €10 (good quality food).
Places to go out in Utrecht

Get a free map of Utrecht at the Tourist Information (at Domplein 9).
Also check http://www.utrechtyourway.nl/en

Cinema: Rembrandt - Oude Gracht 73 (popular Hollywood movies) or the Louis Hartlooper Complex (great movie complex, quality films) - Tolsteegbrug 1

Arthouses: ’t Hoogt – ’t Hoogt 4 (also a restaurant) or Springhaver – Springweg 50
Movies are always shown in original language with Dutch subtitles.

Night life:

- Havana: Cuban salsa dancing – Oud Kerkhof 29
- Tivoli: dancing / clubbing / concerts; friendly atmosphere, crowded during weekends – Oude Gracht 245
- ACU: alternative bar – Voorstraat 71
- Winkel van Sinkel: mainstream dancing with night restaurant – Oude Gracht 158

Gay clubs:

- EnSuite on Saturday: 27th of August there is the opening party of the season – Oude Gracht a/d Werf 97
- Bodytalk: brand new gay bar, dance parties almost every night – Oude Gracht 64

For more cultural activities check www.uitloper.nl (cultural agenda)

[back to general program outline]
KEYNOTE 1

Lisa Nakamura

"TRASH TALK," INSTRUMENTAL RACISM, AND GAMING COUNTER-PUBLICS

Digital media is paradoxically envisioned as both substance and waste: the Internet has been targeted in recent years as a producer of e-waste, a promoter of time-wasting, and a producer of "low-value" discourse such as trash-talking in video comment forums, online games, and social network sites. This paper will examine the use of trash talking as instrumental racism within popular Xbox Live FPS games such as CounterStrike, Halo, and the Modern Warfare series. Sexist and racist discourse in popular social games such as Call of Duty: Modern Warfare and Halo are persistently represented by users as fundamentally irrelevant to racist belief or sentiment, and instead symptomatic of racism as a strategy. Indeed, "trash talk" is type of discourse that is represented by many gamers as part of a longstanding ludic practice and as intrinsic to digital gaming culture itself. Describing sexist and racist language directed at other players as "trash talk" both elevates and reduces it to the status of strategic and depersonalized instrumental discourse. "Trash talk"'s content can be disavowed as meaningless, as "waste," external to its user's own personal beliefs and to the culture of gaming and the Internet itself.

LISA NAKAMURA is the Director of the Asian American Studies Program, Professor in the Institute of Communication Research and Media Studies and Cinema Studies Department and Professor of Asian American Studies at the University of Illinois, Urbana Champaign. She is the author of Digitizing Race: Visual Cultures of the Internet (University of Minnesota Press: winner of the Asian American Studies Association 2010 book award in cultural studies), Cybertypes: Race, Ethnicity and Identity on the Internet (Routledge, 2002) and co-editor of Race in Cyberspace (Routledge, 2000) and Race After the Internet (Routledge, 2011). She is writing a new monograph on social inequality in digital media culture, entitled "Workers Without Bodies: Towards a Theory of Race and Digital Labor."

KEYNOTE 2

Liesbet van Zoonen

YOUTUBE ANCHORS: PLANTING IDENTITIES THROUGH VIDEO

In March 2008, Dutch parliamentarian Geert Wilders released a 16 minute anti-Islam movie called Fitna. One of the many and fierce reactions consisted of organised and unorganised video protest by young people from all over the world, who uploaded their reactions to websites such as YouTube or LiveLeak. These videos form the material for a research project we conducted in the past two years: using innovative cybermetric and standard qualitative methods, we analysed the intersection of religion, politics and gender, and the articulation of cosmopolitan values with Islam. In my talk, I will show various videos that were uploaded to YouTube in response to Fitna, and focus specifically on the question whether and how YouTube offers a space for new actors, themes and styles in global public debate.

LIESBET VAN ZOONEN is professor of media and communication at Loughborough University. Her current work is focused on 'identity management' and the public and individual taboos and desires.
around it. Previously, she has analysed the connections between political communication and popular culture in her latest book *Entertaining the citizen: when politics and popular culture converge* (Rowman and Littlefield, 2005), which received positive reviews in leading international academic journals, and is considered an important innovation in political research. She is furthermore internationally known for her work on gender and media (*Feminist Media Studies*, Sage, 1994), which has been translated into Chinese, French, Portuguese, Serbian and Italian. Further, Van Zoonen has successfully supervised many PhD students who all finished their projects within the ascribed time span. She has been on more than 30 reading and assessment committees, and has participated in national and international review committees for research and teaching programs. She is the editor of the European Journal of Communication, and takes part in some 15 editorial boards of journals and book series.

[back to general program outline]

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### KEYNOTE 3

Kirsten Drotner

**TOPPLING HIERARCHIES? ETHNICITY, DIGITAL LITERACY AND HOLISTIC MEDIA RESEARCH**

The media uses of ethnic minority youth offers the most serious challenge to existing literacy hierarchies found in formal education and to existing social discourses found in public debate. Based on analysis of a national survey of media uses conducted in November 2010 amongst Danes aged 13-23 (N= 2,223), the article provides media profiles for different ethnic groups of Danes. The profiles demonstrate that ethnic minority groups have the most advanced media use in the sense that they are more avid users of both new and old media and more active participants on social media. The empirical results provide a backdrop for a theory-driven discussion of a holistic approach to the study of media uses and literacies and for a holistic approach to learning as a socially and spatio-temporally connected activity.

**KIRSTEN DROTNER** is a professor in the Department of Literature, Culture and Media Studies at the University of Southern Denmark and founding director of DREAM: Danish Research Centre on Education and Advanced Media Materials. Author or editor of 25 books and more than 100 articles and book chapters, her research interests include young people's media uses, digital literacies, media history, and digital heritage studies. Her most recent work focuses on social media and creative content creation as developed in out-of-school contexts such as museums and libraries. Her latest publications are *The International Handbook of Children, Media and Culture* (Sage 2008, co-editor Sonia Livingstone); *Informal learning and Digital Media* (Cambridge Scholars' Publishing 2008, co-editors Hans S. Jensen & Kim S. Schrøder); *Digital Content Creation: Perceptions, Practices and Perspectives* (Peter Lang 2010, co-editor Kim Christian Schrøder), and *Mediehistorier* [Media Histories] (Samfundslitteratur, 2011).

[back to general program outline]

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### KEYNOTE 4

Radhika Gajjala

**TRANSNATIONALIZING, PRODUCING THE GLOBAL AND "SUB" - LOCALIZING: RE-MIXING DIASPORIC CULTURES THROUGH MACHINIMA, MEMES AND VIRAL MEDIA**
Since the early 1990s, a time that coincides with global access to the Internet in the form of the world-wide-web, there have been certain rearticulations of categories of diasporas from the South Asian region through techno-mediation. Such rearticulations are based in appellation of diasporas through the politics of nation-state while others are based in naming of diasporas through transnational linkages along with the struggle for an autonomous nation-state (as in the case of Tamil Eelam diasporas). Still others are rearticulations along transnational affective links based in fandom, popular culture and music online. Digitally produced and circulated media play a significant role in such South Asian Diasporas. In the case of the Indian nation-state, "New Bollywood," where new digital technologies become widely available, invokes nostalgia for an imagined homeland for the Non-resident Indian (NRI) population. At the same time, a particular section of the NRI population is being encouraged to "return home" to establish transnational industry and business in India. The term "diaspora," in turn has been mobilized by the Indian government and industry to build particular types of transnational connections. In this context, the notion of "digital diaspora" becomes a way to build networks of transnational capital and labor.

The present essay works from this background and moves on to discuss how Indian identified artifacts, practices, soundbytes and images travel through digital worlds in the form of Machinima. I suggest that social formations in these virtual spaces re-produce notions of "Indian" through online diasporic networks. These social formations are routed through renewed identifications and re-memberings, as they actively, even intentionally, contribute to processes of transnationalization of labor and business through re-coded online and offline subjectivities. These byte-sized representations and authentications of Indianness travel and flow through digital circuits, circulating and re-mixing into formations that articulate global identities.

RADHIKA GAJJALA (PhD, University of Pittsburgh, 1998) is Professor of Media and Communication at Bowling Green State University and currently Director of the American Culture Studies program. Her book Cyberselves: Feminist Ethnographies of South Asian Women was published in 2004. She has co-edited collections on South Asian Technospaces, Global Media Culture and Identity, and Webbing Cyberfeminist Practice. Her latest book, Weavings of the Real and Virtual: Cyberculture and the Subaltern, is forthcoming in 2012. In addition, she has some edited collections published as well, one of which was released early 2012 (Cyberfeminism 2.0) and co-edited with Yeonju Oh. She is presently continuing work on two interrelated projects—one on microfinance online and money in virtual worlds and social media in relation to the ITization and NGOization of Global socio-economic work and play environments (some of which has been written about in articles and in the forthcoming book), and the other on coding and placement of affect and labor in digital diasporas, while also working on an edited collection on digital diasporas and globalization.

[back to general program outline]

KEYNOTE 5

Eva Lam

CAPITAL, FIELD, AND SCALE IN IMMIGRANT YOUTHS’ ONLINE LITERACY PRACTICES ACROSS COUNTRIES

Drawing from recent developments in sociolinguistic research and Bourdieusian theory of field and capital, this paper considers some new ways to think about language and literacy in translocal multilingual environments where communicative practices take place at a variety of spatial scales and diverse social fields. A specific domain of analysis is the literacy practices and learning that take place with new communication media that are used for engaging in social interactions and with texts that circulate across national borders. Using data from a study with immigrant youths of Chinese descent in the United States, I examine the youths’ literacy practices with digital media as these practices are...
located in different social fields within and across national boundaries. Of particular focus are the ways in which the youths use reading and writing and other semiotic engagements with digital media to develop simultaneous relationships with different communities or relational networks within and across countries. In this regard, we approach literacy as forms of capital production and exchange by examining what kinds of language and communicative practices are valued and promoted in different relational networks (i.e., what literacies count), and how these communicative practices are used to facilitate particular social relationships and flow of resources such as information, knowledge, and social support (i.e., how literacies count). The synchronicity of local and distant communication networks poses a challenge to how we have traditionally conceptualized how immigrant populations adapt to a new life in a new country. Rather than seeing adaption and the literacy resources for adaptation as confined to the society of settlement, we need to understand how the use of new modes of communication may allow immigrants to develop different types of transnational literacy practices for maintaining, cultivating, and mobilizing resources across national boundaries.

EVA LAM is Associate Professor of Learning Sciences and Asian American Studies at Northwestern University. She studies the social contexts of language learning, new literacies, language varieties, and socialization practices in new media environments. Her work draws from sociocultural theories of literacy and language learning, media and communication studies, and sociology of migration to investigate how young people, especially youth migrants and children of immigrants, engage in new forms of multilingual learning and identity formation with digital and transnational media. Her publications have appeared in peer-reviewed journals such as Reading Research Quarterly, TESOL Quarterly, Language and Education, Review of Research in Education, Language Learning and Technology, E-learning and Digital Media, and edited volumes such as Handbook of Research on New Literacies and Computer Assisted Language Learning: Critical Concepts in Linguistics. She is area editor of the Encyclopedia of Applied Linguistics volume on literacy to be published by Wiley-Blackwell in 2012.

KEYNOTE 6

Shakuntala Banaji

PLAYING TO PARTICIPATE? THE POLITICS OF OLD AND NEW MEDIA FOR YOUTH OF IMMIGRANT DESCENT

The civic participation of young people en masse has long been labelled deficient and apathetic; meanwhile the use of media by immigrant and diasporic groups in the west has been theorised variously as related to their longing for ‘home’, their desire to build transnational networks and, on occasion, long-distance ethnic, religious or regional nationalism. The conjunction of research on new media and young people or new media and diasporic/immigrant groups has not significantly altered these descriptive typologies except to add a new layer of celebratory or cautionary discussions of the internet’s potential. Most evidently, in the case of educational and policy discourse in Western Europe, the notion of the young, (Muslim) ethnic minority youth using the internet and becoming ‘radicalised’ has come centre stage. All of these formulations, however, turn both upon an assumption of inherent ethno-religious interests in the mediated civic sphere and upon the contradictory assumption of a homogenous youth culture and set of vulnerabilities. Outlining these various presuppositions in research on young people from diasporic groups using new media and ICTS in Europe, this paper pushes these positions to their logical political conclusions. Using case study evidence from the last decade, it asks whether there are alternative ways of being civic or political with old and new media which are characteristic of particular groups of young people (including some young migrants but excluding others), and which have been dismissed hitherto as ‘uncivic’, trivial or even dangerous. In
doing so, it looks for a way out of the impasse caused by essentialist (ethnic) thinking in relation to
diasporas and the reductive framing of young people.

SHAKUNTALA BANAJI lectures in International Media and World Cinema in the Media and
Communications Department at the LSE. Her current research project is on youth democracy in
Europe. She has published widely on Hindi Cinema, Audiences, Diasporic youth, Creativity, News
reception amongst minority youth, The Internet and Youth Civic Participation; her 2010 edited
collection, South Asian Media Cultures is currently available from Anthem Press and her book The Civic
Web: The Online Civic Sphere for Youth in Europe, co-authored with David Buckingham, is out from
MIT Press in December 2012.

[back to general program outline]
“ETHIO-AMERICAN SORT OF KIND OF”: UNDERSTANDING ABESHA.COM AS A TRANSNATIONAL SOCIAL FIELD

Alpha Abebe

KEYWORDS: SECOND GENERATION; DIASPORA; SOCIAL MEDIA; ETHIOPIA; VIRTUAL COMMUNITY

Digital technology – and social networking in particular – has opened up new and deterritorialized spaces for community building. The landscape is increasingly shaped by new sets of actors who are taking their place within the dynamic sociopolitical webs that are being spun in cyberspace. While there is a growing body of literature that analyzes the wide implications of this within diasporic contexts, there remains a dearth of literature critically examining this same phenomenon among second generation diasporan communities. Terms such as ‘deterritorialized’ and ‘virtual’, while of great explanatory value, can have the effect of reducing what many have observed as legitimate community formations to random floating bytes of communication in cyberspace. However, in many ways, it is in fact the ‘virtual’ aspect of online communities that facilitates the direct involvement of members of a diaspora in each other’s lives. In this paper, I will do an analysis of content from the website Abesha.com, a popular website for young Ethiopian and Eritreans in the diaspora. Content will include articles, commentaries and discussion boards, and the analysis will provide a means of examining how young Ethiopian/Eritrean diasporans have created an online transnational community that provides a space to lament, express, and contest issues of identity, culture and belonging. I also look at how these young diasporans make place between the spaces of Ethiopia and abroad and how they have navigated through the ideas and expectations of their families, their status as (im)migrants/refugees, their racialization, and their mundane everyday experiences to make a place where they call home. I approach this website as a ‘transnational social field’, thus allowing me to observe how social actors construct their identities and imagine themselves and the social groups they belong to and how they use resources and discursive elements from multiple settings.

BIO

Alpha Abebe is currently pursuing a DPhil at Oxford’s Department of International Development. Her research will explore the ways in which second-generation Ethiopian diasporans in the West engage with development practice and discourse in Ethiopia. Alpha holds an MA in Interdisciplinary Studies, a Graduate Diploma in Refugee and Migration Studies from York University, and an Honours BA from the University of Toronto. She has spent several years as an international and community development practitioner, and her advocacy, research and professional efforts have been devoted to youth, migration issues, and East Africa. Prior to starting her doctorate, Alpha worked with The MasterCard Foundation, where she supported the strategic development and launch of the Foundation’s Youth Learning Program – supporting initiatives focused on skills and workforce development for youth in sub-Saharan Africa. Alpha co-founded Young Diplomats, a youth-led community organization in Toronto that serves Ethiopian youth, and is also an exhibited photographer.

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For many young African writers, new media technology provides a new avenue to shape, recreate, possess, re-live, experience, remember forgotten old cultural practices and create new contemporary cultural values. Poetry posted on Facebook may be performed for members of the public in the real space of Lagos, London and Los Angeles, and the recording of those performances may be posted on Facebook for the consumption of the online public. These works may also appear as part of a collection in a creative book project. These processes arguably involved a process of reshaping the text for different format, and in the process the creative piece is unfixed and susceptible to changes. Instead of solely writing back to the metropolitan centre of Europe and North America, my paper wants to argue that in their use of these online communities, a new generation of African writers - including those from the Southern African region - such as Chika Unigwe, Binyavanga Wainaina, Chimamanda Ngozi Adichie, Pettinah Gappah, Zanele Muholi, Ntone Edjabe and Henrietta Rose-Innes are becoming cultural ambassadors for contemporary Africans and their literature is documenting the life of Africans at home and abroad, because of the digital space To discuss this development, I will be analyzing examples of how new African literature in the online space is reflecting concerns about the self, class and sexuality In addition to looking at how these online texts or cybertexts are organised around not just the present but also on the broad theme of the contemporary uses of the past.

BIO
Shola Adenekan has just submitted a PhD in African literature at the Centre of West African Studies, University of Birmingham. His thesis analysed the technological production of classed and sexualised bodies in new African writing in cyberspace by some of the young writers from Nigeria and Kenya. The thesis also analysed the differences between the agenda of the previous generation - including representation and perspectives - and that of a new generation in cyberspace. Adenekan is also an online freelance journalist for BBC News Online, Jobs.ac.uk, The Independent, The Christian Science Monitor and The Guardian. He edits and publishes an online Black magazine thenewblackmagazine.com.

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[back to general program outline]
Biographical narratives about themselves and material gathered from participant observation in the field as well as from participation in internet media usage. The findings are generated from ethnographic fieldwork among second generation Iranian Americans in Los Angeles carried out over a total period of 12 months as part of an ongoing doctoral project. I argue that the ways these young people negotiate their relationships to 1) the city of LA, 2) their experiences of moving from their parental house, and 3) their experiences of “return” to Iran, involve specific media usages that shape home-making processes. And these reflect interesting moments of rupture and continuity between this generation and that of their parents.

BIO
Donya Alinejad holds an MSc in Social Science from the University of Amsterdam and is currently a PhD Candidate at the Department of Social and Cultural Anthropology at the Vrije Universiteit. Her project is principally funded by a Mozaiek scholarship from the NWO (Dutch Scientific Organization). Her research deals with second generation Iranian American diaspora and their use of internet media technologies in processes of local and transnational identity formation. Her research interests are focused around transnational migration and ethnic/racial identity, multiculturalism, notions of home, community, and heritage, as well as the formation of selves through material and non-material facets of digital media.

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[back to general program outline]
WHAT IS YOUR FACE ON FACEBOOK: THE USE OF DIGITAL TECHNOLOGIES AMONG FIRST GENERATION IMMIGRANTS FROM SERBIA

Prof Dr Smiljana Antonijević

KEYWORDS: VIRTUAL ETHNICITY; FIRST GENERATION IMMIGRANTS; SOCIAL NETWORKING SITES; SERBIA; QUALITATIVE INTERVIEWS

Drawing on the concept of virtual ethnicity, this paper examines the role of digital technologies in general, and a popular social networking service Facebook in particular among the first generation immigrants from Serbia. Virtual ethnicity refers to a dynamic relationship between ethnicity and digital technologies. The concept encapsulates various forms of representing ethnic groups in virtual environments, as well as transformations in the perception and construction of ethnicity brought by the use of digital technologies. In this study, currently underway, the theoretical framework of virtual ethnicity is combined with a methodological framework that triangulates online interviewing, discourse analysis, and visual semiotics in an effort to answer the following main research questions: how do immigrants from Serbia construct and present ethnic identity on their Facebook profiles; to what extent, and in what ways, do immigrants from Serbia use digital media to keep in touch with their homeland; what is the role of social networking sites in maintaining family and other social ties among the examined immigrants; in what ways immigration-motivated use of digital technologies (such as keeping in touch with homeland, family members, etc.) shapes users’ overall perception and employment of digital technologies; in what ways the use of digital technologies influences the examined immigrants’ integration in the host countries; in what way technological design of digital media shapes construction and presentation of ethnic identities in virtual environments. The paper contextualizes findings of this study within the framework of virtual ethnicity and several relevant case studies of immigrants’ use of digital technologies.

BIO
Smiljana Antonijević is Assistant Professor of Culture and Technology in the Department of Culture and Identity at Roskilde University, and a Researcher of Digital Culture in eHumanities Group of the Royal Netherlands Academy of Arts and Sciences. Smiljana’s research includes topics such as digital scholarly collaboration (MIT Press, 2012); digital humanities Palgrave, 2012); trust in online interaction (Fondazione Rinascimento Digitale, 2009); embodiment in digital environments (Francis&Taylor, 2008; psychological and communicative aspects of blogging (SAGE, 2008); virtual ethnicity (Peter Lang, 2004). Smiljana teaches courses in Digital Identity, Visual Methodology, Digital Culture, and Digital Humanities, and supervises projects in the area of digital culture and communication. As an invited lecturer, she delivered courses at the European Institute Florence; the Netherlands Graduate School of Science, Technology and Modern Culture; and at the Board of European Students of Technology. For more information please see www.smiljana.org

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[back to general program outline]
A CRITIQUE OF GLOCALIZATION: DIGITAL RE(MAKING) OF ART KNOWLEDGE IN RURAL INDIA

Dr Payal Arora

KEYWORDS: ART KNOWLEDGE; DIGITAL LEARNING; GLOCALIZATION; INTERNET; INDIA

Youth at a rural cybercafé in India browse through Google images for their school project on Western art. Images of cowboy paintings by Chinese artists surface, and gets demarcated as Western painting. While Mona Lisa is selected, Picasso's Les demoiselles d'Avignon is not. Native Indian imagery is favored due to their color and wins a place in the Western art portfolio. A new learning is born. Drawing from eight months of ethnographic fieldwork on youth digital engagements and information co-constructions in rural India, this paper compels us to reexamine and ground current enthusiasms on connected learning and global knowledge through the Web 2.0. As 600,000 villages are currently being virtually connected in India through cybercafés, this serves as an ideal opportunity to delve deeply into how the youth are taking to these new technologies and facilitating online knowledge constructions. New media spaces allow for new exposures and opportunities for learning; yet, it is seen that what constitutes as 'good' learning is subjective to the nature of mediations, both social and technical. Collaborative and informal learning are liberated from formal curriculum and yet, such freedoms bring with it deep and persistent (mis)education. Faith in new digital platforms often triumphs that in local rural teachers, serving as new authorities on what constitutes as factual information. World knowledge is locally designed and is often not shared, creating cosmopolitanisms in global education. In essence, it is found that learning through digital spheres is indeed creative but not necessarily 'correct' by formal education standards nor compatible with global understandings.

BIO
Payal Arora (PhD Columbia University-TC, New York; MEd. Harvard University) is an Assistant Professor in the Department of Media and Communication at Erasmus University Rotterdam, The Netherlands. Her expertise lies in social computing, cybercultures, new media literacies and international development. She is the author of “Dot Com Mantra: Social Computing in the Central Himalayas,” a book published by Ashgate (UK) on social media usage in India and her upcoming second book by Routledge, “Virtual and Real Leisure Spaces: A Comparative and Cross-Cultural Analysis” draws a transnational and contemporary picture of public leisure spaces. Her work has been published in several international peer-reviewed scholarly journals and as book chapters. Her paper on digitalization of healthcare information in 2010 won the Best Paper in Social Informatics Award by the American Society for Information Science and Technology (ASIS&T). She is a EUR Award recipient for 2012-2014. For more details, visit her website: www.payalarora.com.

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DIASPORAS IN ONLINE SPACES: AWEF’S PRACTICES OF NETWORKING AND SELF-IDENTIFICATION

Dr Olga Bailey (Presenter)
Dr António Rosas

KEYWORDS: WOMEN MIGRANTS; ONLINE NETWORKING; IDENTITY; POLITICS OF BELONGING; MIGRATION AND PARTICIPATION

Many diasporic and ethnic groups use the online space to create social and political capital through networking with similar groups and organizations. First, the paper argues that these networking practices might help them to generate spaces of inclusion, participation and identification. These online
practices of migrants are situated in a continuum between the online and the off-line worlds where experiences of social inclusion take place. Second, using Deleuze and Guattari rizhomatic and arbolic thinking, we question the general assumption that online alternative public spheres of minorities groups are binary spaces in relation to the mainstream. It is argued that migrants’ online spaces – are spaces in a constant process of engagement and disengagement with mainstream and other alternative spaces. The paper offers an illustration of these arguments through a networking analysis of the African Women Empowerment Forum – a grass-roots organization with a presence online. It aims to assess the networking capital of the actors and organizations involved in a ‘online conversation’ and how configurations of striate and rizhomatic structures evolve. The analysis of AWEF online presence covers a specific period of time, looking at how its hyperlinking behaviour uncovers, or not - and if yes, how - the elusiveness and contingency of the rizhomatic analogy as much as hypothetical processes of engagement and disengagement vis-à-vis “striated” or alternative organizations and actors (Moulthrop, 1994: 33). Methodologically, the analysis involves longitudinal web mining for data collection, followed by social network analysis applied to the Web (link analysis) and web graphing to detect, understand and represent the patterns of ties among different social actors. The mobilization of African women in Europe happens at different levels - local, national and transnational and suggests that they are creating a network of polyvocal voices to perform multiple identities narratives and strength their political work.

BIOS

Dr. Bailey is based at Nottingham Trent University, UK. She is the programme leader of the MA ‘Media and Globalization’. She is the chair of the section ‘Migration, Diaspora and Media’ of the European Communication Research and Education Association – ECREA. Her latest books include; a co-authored book entitled ‘Understanding Alternative Media’ (UK, Open University, 2008) and an edited collection ‘Transnational Lives and the Media: re-imagining diasporas’ (UK, Palgrave, 2007). She has published essays on global audiences, environmentalism, journalistic practice, alternative media, race and representation, the politics of communication of ethnic minorities and diasporas in western societies, on online citizen journalism, and on women, ethnicity and online networking.

António Rosas (anjoserosas@gmail.com) is a Portuguese Researcher based in Universidade do Minho, Portugal (CECS – Communication and Society Research Centre, http://www.comunicacao.uminho.pt/cecs/) and in CAPP (Centro de Administração e Políticas Públicas, Universidade Técnica de Lisboa, Lisbon, Portugal http://www.iscsp.utl.pt/capp/). António Rosas holds a Ph.D. in Political Science from Universidade de Santiago de Compostela, Spain, and a MA. in Culture and Communication from Universidade do Porto, Portugal. He is a University Tutor at Universidade Aberta, Portugal, and the Research Director of the Meta-Activism Project (http://www.meta-activism.org/people/). António is a regular contributor to the ECREA and IAMCR Annual Conferences and the author of several articles and the organizer of a book dealing with digital activism, ICTs, online communities, social movements and ideologies, link analysis and web mining.

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[back to general program outline]
used to analyze and explore how the Filipino cultural identity is articulated and validated and how these manifest in their transactional activities and cultural identity formation. It was found out that the respondents share a common history of marriage migration. The women assert that Filipinos are culturally flexible. This flexibility, brought about by the colonial experiences under Spain, the US and Japan, have afforded them with flexibility and adaptability, making it easier to go through the process of assimilation and integration into the Danish culture and society. The women spoke longingly and lovingly about the Philippines and wish to return home more often. For them, maintaining stronger transnational ties remains important and they keep alive these ties by engaging in transnational activities facilitated by the media. They have internalized a cultural definition of Filipino that is tied to the home and represented by a fixed profile of shared language, beliefs, traditions and values. Their common experiences in Denmark, living arrangements, leisure activities, household responsibilities of being wives and mothers; have allowed them to form a community based on shared lives regardless of their regional and class backgrounds.

BIO
I have completed the graduate degree European Master of Arts in Media, Communication and Cultural Studies at the University of Århus in Denmark and the University of London in England, under the Erasmus Mundus - GoMundus Scholarship Programme of the European Commission. I graduated in 2007. Last year, I participated in the Media Studies Program of the International Summer School, University of Oslo, Norway. Currently, I am the Chairperson of the Development Communication Department, Xavier University-Ateneo de Cagayan, Cagayan de Oro City, Philippines. I have a 14-year teaching experience in the undergraduate level. I have taught educational broadcast production, communication strategies and interpersonal communication. Contact: moonslyke@yahoo.com

[back to general program outline]
BIO
Simona Bertacco is Assistant Professor of Humanities at the University of Louisville, USA, where she is the Assistant Director of the Humanities Doctoral program, and was previously a ‘ricercatrice’ at the University of Milano, Italy. Her research focuses on issues in postcolonialism, women’s and gender studies and translation studies. Her most recent publications include: “Postcolonialism”, in The Oxford Companion of Philosophy and Literature edited by R. Eldridge (2009), and Death and Its Rites in Contemporary Art & Culture, co-edited with Nicoletta Vallorani, Other Modernities (Issue 4: October 2010). She has an edited volume, entitled Language and Translation in Postcolonial Literatures: Multilingual Contexts, Translational Texts, forthcoming with Routledge.

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[back to general program outline]

67

IMAGINING DIASPORIC COMMUNITIES ONLINE. A MEDIA ETHNOGRAPHY OF THE MOROCCAN AND TURKISH DIASPORIC DISCUSSION FORUMS

Cigdem Bozdag

KEYWORDS: MOROCCAN DIASPORA; TURKISH DIASPORA; MEDIA ETHNOGRAPHY; DIASPORIC WEBSITES; IMAGINED COMMUNITIES

Digital communication technologies extend the room for diasporic communication and influence the ways migrant communities are being imagined. Through digitalization, new forms of diasporic media are emerging, e.g. specific web portals, and older forms are being transformed, e.g. radio stations going online. ‘Media repertoires’ of migrants encompass not only diasporic media, but also many other forms of media communication. What makes their analysis significant is the focus on the diasporic community itself. Through representations within diasporic media and their appropriation by the users, it is being continuously (re-)negotiated, what constitutes the diaspora, who belongs to it and what it means to belong to it. Through their interactive character, diasporic discussion forums provide a communication space for such negotiations and are analyzed in this presentation, which is based on an ethnographic-oriented analysis of four (mainly) German-speaking forums of the Moroccan and Turkish diaspora. The empirical material consists of qualitative interviews with the users (60 interviews), observation notes and selected forum threads (ca. 100 each). Through a coding process according to the Grounded Theory, the interrelations between the discussion subjects and interaction patterns on the forums are analyzed, which reveal the uniting and conflictual aspects throughout the imagination process of diasporic communities through these forums. Furthermore, interviews with the users give an insight into their everyday appropriation, through which their meaning can be contextualized in a bigger picture of media appropriation. From a comparative perspective, this paper demonstrates how the Moroccan and Turkish diaspora are being imagined as communities through the discussions about different subjects. Discourses about the diasporic community are related to questions of ethnicity, gender, religion, age, class, education and migration history. Thus, the intersections of these different aspects throughout the imagination process of the diaspora will be articulated in the presentation on the basis of the empirical material.

BIO
Cigdem Bozdag is a PhD candidate and a research fellow at the University of Bremen since June 2008. Her dissertation is a qualitative research project on the appropriation of diasporic websites in the Moroccan and Turkish diaspora in Germany. She worked in the DFG (German Research Foundation) funded research project „Communicative connectivity of ethnic minorities“ (2008-2010, ZeMKI, University of Bremen). She also teaches courses on issues of globalization, migration and media. She completed her bachelor studies in political science and international relations at the Bogazici University in Istanbul and her master studies in Media Culture at the University of Bremen.

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[back to general program outline]
DIGITAL TECHNOLOGIES AND MIGRATION: A CONCEPTUAL FRAMEWORK

Prof Dr Simon Collin

KEYWORDS: DIGITAL TECHNOLOGIES; MIGRATION; ACCESS; USE; INCLUSION

The objective of this paper is to present a conceptual framework of digital technologies and migration. In this perspective, we first present the relevance of this research theme by pointing out that technology is necessary for the integration of migrants in two respects: 1) as an inherent aspect of Western society, technology is a vital component of social integration of migrants, as the social, political, and economic integration traditionally reported in scientific literature; 2) as a means for integration, technology represents, in turn, an important way for migrants to access a range of services and opportunities for empowerment in relation to the host society. We then draw a brief portrait of migration trends in Canada and the use of digital technologies by and for migrants. Finally, we present a conceptual framework of digital technologies and migration, based on the current scientific literature. This framework attempts to gather, organize and link some of the aspects and uses of digital technologies in the process of migration. The figure of the “connected migrant” (Diminescu, 2008) stands at the core of the framework. It is then divided along two axes: premigratory phase – postmigratory phase; source society – host society. This division makes it possible to distinguish some of the uses of digital technologies related to migration. As it is an ever work in progress, the presenter wishes to make this presentation a participatory event, by inviting participants to comment the framework and suggest possible modifications and improvements.

BIO
Simon Collin, M.Sc., Ph.D., is a professor in the Faculty of education of the University of Quebec in Montreal. He is also a research member of the Centre de recherche interuniversitaire sur la formation et la profession enseignante (CRIFPE). His academic training and his research interests center upon second language teaching and learning, Information and Communication Technologies (ICT) and migration and ethnic minorities. He is particularly interested in the theme of educational and technological inclusion of migrants and ethnic minorities. He has already taken part in many national or international research projects and has published several academic and pedagogical works.

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HEIMAT GOES DIGITAL: QUESTIONING THE APPEAL OF DISCURSIVE DIASPORA COMMUNITIES

Dr Luisa Conti

KEYWORDS: NATIONAL CULTURE; IDENTITY; HEIMAT; DISCURSIVE COMMUNITIES; COMPUTER-MEDIATED COMMUNICATION

Heimat: ‘there’ where you feel at home, where you know you belong, where you know what to expect and what is expected of you. The German word Heimat which hasn’t correspondent in any other language lacks a plural form. Is Heimat just singular or can a person have more than one? Is Heimat located in the physical sphere or can it also extend to the digital one? Is it a place at all or can it be seen as a network of people bounded by a common collective memory? These questions open up a
theoretical landscape in which first the linkage between place and identity and secondly the one between migrancy and digital media will be analyzed. This two-level-analysis will start with a contextualization of identity formation in a largely digitalized and globalized society where the relation between territory and identity is not necessarily exclusive. A transposition from the physical to the digital dimension will then show that the place even without its territorial aspect can maintain its cohesive character and eventually regain appeal. In particular this proposal aims to focus on websites which migrants join in on the basis of their national background to re-create their lost (imagined?) community. Their character of discursive communities, in which the common aspects of their members are stressed and not their differences (as in dialogue communities instead), will be critically discussed: through an understanding of culture as a dynamic product of communication it will be rather emphasized the creative power of such sites in which new cultures arise. In this presentation it will be to a certain extent taken into account the function of such websites and the connected possible reasons of their success. This theoretical framework will be enriched by the analysis of a selected number of websites.

BIO

After her Master's Degree in Public Relations (University of Udine – Italy) Luisa Conti moved to Berlin where she worked in the field of intercultural communication. Since 2006 she is a lecturer for “History of Italian Culture”, “German-Italian Relations” and the online-course ”Theories of intercultural Communication” at the Department of Intercultural Business Communication of the University of Jena. During her Joint Dissertation Program at the University of Jena (Intercultural Communication) and at the University of Padua (Intercultural Pedagogy), which she has finished in January 2012, she discussed the meaning of “intercultural dialogue” and focused on the employment of the web for it. Other research interests include: migration and social cohesion; place branding 2.0. 2011 she conceived and developed with her students and Com.It.Es. Hannover (Committee of Italians living abroad) the travelling exhibition: “Italy on the move: 150 years of transformation”.

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[back to general program outline]
PANEL: IDENTITY, DIASPORA AND THE CINEMATIC SPACE ANCHORAGE

Convener: Dr Miriam De Rosa
Presenters:
Felix Lieb
Dr Miriam De Rosa
Alena Strohmaier
Ömer Alkin

KEYWORDS: IDENTITY; DIASPORA; CINEMATIC EXPERIENCE; SPACE; PLACE

Addressing to the theme of Identity and Diaspora, the panel aims to gather four different focuses of the question and develops some of reflections connected to the idea of space (both real and as a "mediaspace") as a necessary anchorage element throughout the contemporary filmic and audiovisual production. The first two interventions outline the scenario and let a range of possible questions rise. Felix Lieb, in the paper ‘Globalising Identity: Inner diasporas in fictional film and television’, explores identity and the processes of construction of identity in the age of globalised media consumption. The necessity of reinventing place, space and our living environment in the complex of the new technological communication channels are something typical of our digital age. Nevertheless, the link between mediated and real world still seems to need the support of a concrete spatial dimension, where the Self tries to put together in a harmonic way the fragments of his digital identity and those derived from his tangible life. The motif of space and the articulation of "place" are to be found in Miriam De Rosa's work as well. Starting from the analysis of Centro di permanenza temporanea (2007) by videoartist Adrian Paci, she highlights the fictionalization of mobility in her paper ‘Geo-cultural Displacements. Notes for a Migratory Aesthetics of the Self in Space’. This particular representation of diaspora is able to underline the correspondence between geographical, socio-polical, cultural-symbolic and biographical aspects. All these elements play an important role in the frame of a wider reflection: what if crossroads become boundaries? How does the individual articulate and re-articulate space? And how does he elaborate and re-elaborate the Self in space? The performativity of the subject is thus taken into account as essential key-background to interpret the placement/displacement vectors which characterize diaspora. The second part of the panel identifies two specific diaspora movements (Iranian and Turkish) which has recently thematized by cinema and seem to be meaningful examples as far as transnationalism, community and (national) identity are concerned. In the first case, Alena Strohmaier, in the paper “"Irangeles”– Representation of Migration in Films of the Iranian Diaspora’, attempts to sketch a representation of migration studying a corpus of Iranian films featuring the theme of diaspora. The attention is directed towards the life of Iranians in the diaspora and the ways in which this is brought on the screen. The observation of how these films deal with inside or outside spaces leads to a focus on "portal places" which are often charged with intense emotions. Moreover, the deterritorializing and redeterritorializing journeys of migrants question the mechanisms of shaping identities. In the second paper, ‘Experiential Space in Turkish Migration Movies: Thoughts about Nostalgia and Globalization’, Omer Alkin identifies a series of Turkish Migration Movies, which offer Turkish migrants all over the world a fictional space for performing their emotions and experiences. These movies, produced in the 70's and 80's in Turkey, are very different from the films of Turkish-German cinema. The concept of experiential space as a notion to explain socioemotitional dynamics of diaspora is thus set within in the context of the question of why these Turkish Migration Movies rather than German-Turkish ones are capable to bring about a sense of identity for the addressed migrants.
BIOS

Before his academic career Felix Lieb earned some experience in film making, working especially as a video editor for different film productions. Later he worked in editorial departments of newspapers and magazines. He has now finished his Master of Arts in Film Studies at the Johannes Gutenberg University in Mainz. Afterwards, he began focusing on cinematographic representations of identity, regarding that aspect from sociocultural but also pathological perspectives. In fact, his Master's thesis examined the representation of Alzheimer's disease in film and television. As a doctoral candidate at the University of Mainz, he examines the concept of identity in film dealing with representations of the global society, focussing on Western mainstream productions and contemporary television programmes.

Miriam De Rosa (Milan, 1981) earned her Ph.D. in 2011 at the Catholic University of Milan. Her project (advisors F. Casetti, R. Eugeni) explores the relationship among subject, space and filmic device. Her research focuses on contemporary forms of cinema, and particularly on the new contexts of cinematic experience. Her approach is based on theory of cinema and Visual Studies background. The objects of her studies belong mainly to visual arts, but she recently worked on media platforms and live cinema performances as objects of visual culture. She is author of different articles published in Italian and international journals about these themes. She currently collaborates at the same university as assistant lecturer for the classes of Communication Pragmatics and Cultural History of Audiovisual Media.

Mag. Alena Strohmaier: born 1984 in Vienna Went to the Lycée Français de Vienne where she graduated 2003 with the Baccalauréat général and the Austrian Matura. Studied Theatre, Film- and Media Studies at the University of Vienna (2008) and is currently writing her PhD about “The Representation of Migration in Films of the Iranian Diaspora”. Papers at conferences such as 24. Film- und Fernsehwissenschaftliches Kolloquium (Filmwissenschaftliches Seminar/Universität Zürich), VI. Symposium zur Filmmusikforschung (HFF Konrad Wolf/Potsdam-Babelsberg), Illustrating the Past: History, Media and Popular Culture - DAAD IP Summer School (Johannes Gutenberg Universität/Mainz), Diaspora and Development. Prospects and Implications of Nation States (Indira Gandhi National Open University/New Delhi), Blurred Boundaries/Contested Geographies – 3rd NECS Graduate Workshop (Belgrade), Popular Culture and World Politics IV (University of Lapland). She is organizing the 4th NECS Graduate Workshop in Lisbon 2012 and publishing articles for anthologies and magazines. Speaking fluently German, French, English and Farsi.

Ömer Alkin finished the Master of Arts in Media Cultural Studies at Heinrich Heine University in Duesseldorf with a thesis about research processes in screenwriting theory. At the moment he works as a research associate for the Institute for Journalism and Public Relations at the University of Applied Sciences Gelsenkirchen. Besides practical experiences in filmmaking he focuses on an academical level on the process of film experience as sociocultural practice. So he analyses with his topical Ph.D. at HHU Düsseldorf how the Turkish (not the Turkish-German) Migration Movies depict migration in order to understand the perspective of the land of emigration.

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[back to general program outline]

125

E-DIASPORAS ATLAS

Dana Diminescu

KEYWORDS: E-DIASPORA; MAP; WEB; NETWORKS; DIGITAL METHODS

Recent trends in the migratory phenomenon show that, today, the migratory path goes through digital territories simultaneously with – and sometimes before – physical territories. The e-Diasporas Atlas, with I coordinated since 2008, intends to explore, map, archive and analyze the occupation of digital territories (in a quasi-geopolitical sense) by “connected migrants” (Diminescu, 2003, 2008). The e-Diasporas Atlas project is different from a standard atlas on migrations, which is traditionally focused on flux, trajectories, or the dispersal of moving populations in physical territories. Our atlas map presences, links, configuration of different diasporas’ networks on the web. It is grounded on the assumption that studying the web involves a commitment to technology: the digital matters not only as object/field of investigation but also and inseparably as means/tool of research. The project is based on a methodological or sociotechnical chain composed of the following intertwined steps: 1) semi-automatic exploration and web corpus ; 2) automatic crawl for “prospecting” and validation of the corpus; 3) network visualization and corpus cartography; 4) archiving. Such a chain is completed by a digital toolbox for geolocalization, content analysis, language identification, web 2.0 data mining, etc. Eighty social and political scientists and developers were involved in the conception, development and improvement of such methods, tools and contents. I propose in my intervention to provide an
overview of this project by drawing on the outcomes of 30 case studies of researches conducted for the e-Diasporas Atlas. I will conclude by focusing on one of the crucial goals of the project, namely to generate an interface between human and social sciences on the one hand, and computer sciences on the other hand; in other words, to introduce digital methods in diasporas studies, and promote a “digitally equipped” sociology, as well as to develop an engineering informed by social sciences.

BIO
Dana Diminescu is a sociologist. Her empirical work enabled her to approach varied fields ranging from uses of mobile telephone and voice IT, Internet (tailing, archiving, mapping of the Web), identifying digitalization technologies, m-transactions by the migrants. She wrote a series of seminal scientifically publications on these issues. She is Associate Professor in TelecomParisTech, and since February, 2003 she is the scientific director of the research program ICT Migrations in FMSH Paris. This research program was launched by Dana Diminescu ten years ago and made major contributions to the theorization and analysis of what has been named the «connected migrant. She coordinated in particular the e-Diasporas Atlas: a very complex, interdisciplinary and collaborative project. She developed a digital methodological chain and tools which aims mapping and analyzing the occupation of the web by diasporas.

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[back to general program outline]

LEARNING WITH DIGITAL MEDIA

Dr Susanne Eggert

KEYWORDS: COMMUNICATION IN MIGRANT COMMUNITIES; INFORMATION ABOUT THE HOME LAND AND THE NEW COUNTRY; RESEARCH IN MOTHER TONGUE; ACQUISITION OF SOCIAL COMPETENCIES; DEVELOPMENT OF PERSONALITY

Learning with digital media
With the development of digital media the notion of migration has changed. Migrants are not so far from their former homeland as before. Communication with family and friends across national borders has become a lot easier. Migrants can meet on platforms and discuss their specific problems and topics. With the internet they can inform themselves about what happens in their homelands whenever and from every place they want to. But the potential of digital media is even higher. In our research we could show that digital media even offer different possibilities of learning – informal as well as formal learning – for migrant boys and girls: They learn about the new country – How do people live there? What are the important topics? They use the media to learn the new language. For the preparation of papers for school they can search for information in their mother tongue. For jobs (in school) with media or even online they can spend as much time as they need etc. Digital media help them also to ‘learn’ social competencies. Expertise in handling the media is highly valued in the peer-group. That gives them the motivation to share their knowledge or to teach friends or classmates etc. Experiences like this are a contribution to the development of their personality.

BIO

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MEDIATING BELONGING: HOW MIGRANTS USE THE INTERNET TO BECOME ESTABLISHED IN AN AUSTRALIAN HOST CITY

Dr Emma Felton

KEYWORDS: RESettlement; DIGITAL INCLUSION; INTERNET; QUALITATIVE STUDY; URBAN CENTRES

This paper presents preliminary findings from a research project that investigates how the Internet is used by newly arrived migrants from CALD (culturally and linguistically diverse) groups, to become established into the host city of Brisbane, Australia. Brisbane is a rapidly growing Australian city (pop 1.9 million) and the current scale of migration is unprecedented. Resettlement of migrant groups is central to issues of social cohesion, urban civility, and a sense of belonging among both new and long-time residents. As Australian cities grow in scale, in cultural and ethnic diversity & complexity, social cohesion is an oft overlooked concern, with greater attention paid to infrastructure and the built environment. The growth of Australian cities, like many across the world is striking, with populations of capital cities expected to double in size over the next 50 years [Brisbane in 30 years]. Overseas migration is the main contributor to population growth, having major implications for how people settle into their new neighbourhoods and communities, and how long term residents manage the change in their communities. The role of the Internet in facilitating the process of resettlement is situated in the context of a trend by Australian governments and agencies to place increasing amounts of information about resources and services available to migrants online. This study asks: is this information accessed in the way it is intended? Who accesses it? What other digital networks are used? And how is the Internet used by migrants when they first arrive in a host city not only to orientate themselves, but also affectively - to ameliorate feelings of discomfort and isolation when removed from homeland communities? The paper is based upon semi-structured interviews with newly arrived migrants from a range of categories – humanitarian, skilled and international students.

BIO
Emma Felton is a Research Fellow in the Creative Industries Faculty, Queensland University of Technology, Australia. She also co-ordinates the Faculty’s Widening Participation program. Emma’s research sits at the intersection of cultural studies and urban sociology, broadly she is interested in the relationship between people and place. Emma is currently the recipient of a grant investigating how migrants use the internet to help re-settle into host cities. She has published on the relationship between creative workers and geographical location, creative workers and technology networks, urban sociability in the context of social inclusion. She is co-editor and author of the book Design and Ethics: Reflections on Practice (Routledge 2012).

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The experiences of migration of sea-based workers and their families remain marginal in migration scholarship. This paper, based on observations and interviews with seamen’s wives conducted in Northwestern Luzon, Philippines, investigates the migration experiences of Filipino seafarers working in the international shipping industry and their families. It specifically seeks to show how mobile phone communication, more than internet and computer-enabled technologies, has mediated and enabled the transnational reproduction of family affective ties and intimacies. In order to accomplish this, the paper first accounts, in the context of the state and political economy of telecommunications in the Philippines, for why and how the mobile phone has become central to the transnational communication occurring among these Filipino seafarers’ families. Second, it examines the communication practices obtaining in contexts of absence and separation particularly those of the seafarers’ wives that bring their husbands home and that bring ‘home’ to their husbands. The paper attempts to demonstrate how these communication practices enable the absent to be made present; mediate and constitute the engendering and experiencing of both positive and negative intimacies; and enable both the migrant seafarers and their families to actively imagine communion. This space of imagined communion then becomes the locus of the reproduction of family and of affective ties and is itself the result of these emotional and material activities. It is a space produced by and in the overlapping of the local and transnational locations of members of the family and to which their ties are extended.

BIO
I obtained my PhD in Social Science from Cardiff University, Wales, United Kingdom. My PhD was funded by a Nippon Foundation Postgraduate Fellowship. My thesis, Navigating Lives: The Spatiotemporality of the Gender Identity, Agency, and Subjectivity of Filipino Seamen’s Wives, examined the process of subject formation among women whose husbands work on board international merchant ships. I am the author of The Promise of the Nation: Gender, History, and Nationalism in Contemporary Ilokano Literature (Ateneo de Manila University Press, 2008) and several peer-reviewed articles on the social memory of the Marcos dictatorship in the Philippines, urban experience in Metro Manila, and representations of justice and the rule of law in Philippine literature.

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WHAT STARS HAVE BROUGHT US TOGETHER HERE

Quinsy Gario (Presenter)
Dieuwke Boersma (Presenter)

In the late winter of 1881-82, the Russian Lou von Salomé traveled to Italy with her mother and visited her mother’s good friend Malwida von Meyssenbug in Rome. What Lou did not know was that as well as Malwida, as the visiting German philosopher Paul Ree were friends with Friedrich Nietzsche. Ree wrote Nietzsche soon about the intelligent young Russian woman he had met. When Nietzsche finally appeared in Rome, he greeted Lou with an abrupt question: “From which stars have we been brought together here (Peters, 1963, 92)?” Inspired by this sentence Dieuwke Boersma and T. Martinus will ask this question to each other again in a poetic video performance and explore what happens if we imagine this situation into the 21st century: how has “here” and “there” changed through skype and facebook? How does it change our belonging? What is the relation and difference between these offline and online times? Can digital technologies give us answers - or other answers - to which stars we have been brought together here?

BIO
With a BA degree in Theater, Film & Television Studies, minoring in Postcolonial Studies and Gender Studies, Quinsy started to follow the MA program Comparative Women’s Studies in Culture and Politics at the Genderstudies department of the University of Utrecht. He has published in NRC Next and performed in the Netherlands, Denmark,
Dr. Miriam Gazzah (1977) is currently a Postdoctoral Fellow at the Amsterdam Institute for Social Science Research (AISSR), working within the NWO (Cultural Dynamics) funded research programme 'Islamic Cultural Performances: New Youth Cultures in Europe'. The topic of her subproject is 'From ethnicity to Islam? Moroccan/ Muslim music scenes in the Netherlands'. She received her MA degree in Mediterranean Studies at Radboud University Nijmegen in 2001. Her MA thesis focused on the development of the rai music subculture in the 1970s, 1980s and 1990s in Algeria. Between 2003 and 2007 Miriam Gazzah was a PhD candidate at the International Institute for the Study of Islam in the Modern World in Leiden (ISIM). In September 2008 she defended her PhD thesis at the Radboud University in Nijmegen. Her thesis entitled Rhythms and Rhymes of Life: Music and identification processes of Dutch-Moroccan youth.
ONLINE OFFENCE, OFFLINE POLITICS: REGULATING RELIGIOUS INSULT IN AN IMMIGRANT SOCIETY

Dr Cherian George

KEYWORDS: HATE SPEECH; INTERNET; SINGAPORE; RELIGION; Censorship

Expression with the potential to offend religious sensibilities has been especially challenging for societies to manage, especially in an age where messages flow easily across social contexts through digital networks. There is no international consensus on how best to balance freedom of expression with the rights of minorities to be free from discrimination. Societies that are particularly sensitive to relations between religious communities place strict restrictions on religious insult, even if it does not meet conventional thresholds of extreme “hate speech”, and even if, in other respects, freedom of speech is deeply entrenched in laws and social norms. This paper surveys the evolving thinking on religious insult, and explores one trend that has proved particularly pernicious: the taking of offence as a political strategy. This rhetorical ploy involves identifying expressions that can be construed as unbearably insulting to a religious belief. Pressure is thus applied on the authorities to silence the original speaker, even if no law had been broken. This pattern is seen in several countries where the rule of law is weak, where there is a higher premium placed on religious peace than on justice, and where governments fear being outflanked by forces on the religious right. This paper analyses the case of Singapore, a multi-religious immigrant society with a strong record of social peace. There is a trend of political actors who exploit the state’s zero tolerance for speech that offends any racial or religious group, by making police reports against online expression. Digital networks have emerged as a virtually bottomless well of expressions that can be harnessed for such ends. Such cases illustrate why laws regulating blasphemy and “defamation of religion” can backfire due to an over-broad interpretation of what it means to cause offence and exaggerated fears of the harm caused by such offence.

BIO
Cherian George is an associate professor at the Wee Kim Wee School of Communication and Information, Nanyang Technological University, Singapore. He researches journalism and politics, with a focus on alternative media, censorship and freedom of expression. He has a PhD in communication from Stanford University and is also a graduate of Columbia University school of journalism. He worked as a journalist in Singapore’s national newspaper, The Straits Times, before moving to academia. He is the author of Contentious Journalism and the Internet: Towards Democratic Discourse in Malaysia and Singapore (2006) and Freedom from the Press: Journalism and State Power in Singapore (2012). Website: www.cheriangeorge.net.

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The refugee experience is typically one of social disruption and physical dislocation. Resettlement in a third country provides an opportunity to remake home and build new futures. However, the fragmentation of social lives across geographic space through the dispersal of families and communities remains ongoing post resettlement. The potential to reconnect fragmented social lives through digital media would appear to offer innovative solutions for refugee diasporas. In the absence of a capacity to physically visit a country of origin or interact with friends and family, a virtual experience – particularly one that incorporates both audio and the visual – offers opportunities to creation safe and supportive spaces for maintaining relationships. At least theoretically, this in turn can promote both a sense of becoming at home in a new country while at the same time a feeling of belonging to social networks and relationships elsewhere. However, does the virtual world promise more than it can deliver? This paper explores the issues of identity and belonging that arose in a digital media project designed to connect resettled young people to their friends, family and communities living elsewhere. When young people are involved in responding to and negotiating the complexities of resettlement, what are the implications of online representations for their emergent identities? Does sustained engagement with the virtual world facilitate or put at risk the home-making capacities and experiences of young people, both locally and in transnational social contexts? We explore these questions by reflecting on the experiences of Karen and Hazara young people who have settled in Melbourne, Australia and their uses of digital media to articulate their stories and communicate with others around the world.

BIOS
Prof Dr Sandy Gifford is Professor of Anthropology and Refugee Studies at The Swinburne Institute for Social Research, Melbourne, Australia. She has conducted a range of studies into identity and settlement among young people with refugee backgrounds. She has particular expertise in ethnographic longitudinal studies and the Good Starts for Refugee Youth study has followed young people with refugee backgrounds over 5 years using a mix of methods including participatory media, to explore settlement, identity and belonging. Her research is published in a range of refugee, youth and social science journals including the Journal of Refugee Studies and Social Science and Medicine.

Dr Raelene Wilding is a senior lecturer in Sociology at La Trobe University who teaches in the areas of ethnicity and identity, qualitative research methods, family and relationships, migration and transnationalism and understanding everyday life. Her research examines the implications of ICTs for the social and family relations of migrants and refugees. Her books include Families Caring Across Borders (Palgrave, with Loretta Baldassar and Cora Baldock, 2007) and Race and Ethnic Relations (OUP, 2009, with Farida Fozdar and Mary Hawkins) and she has also published in numerous international and Australian journals, including Global Networks, Journal for Ethnic and Migration Studies and Journal of Sociology.

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providing a space of natio-ethno-cultural belongingness as well as a representation of 'India'. In the late 2000s the Indernet seemed quite dead with hardly any activity online. But at the beginning of 2012 the Indernet is still there – in several different forms. The portal has just been converted into a blog, interlinked with a facebook page, there is a facebook group initiated by users and an independent forum, which was founded by users during a technical crisis. Many users kept contact, not only with each other, but also with the Indernet, even through the periods of almost absent online interaction and are involved in the spin-offs of the former internet portal. Furthermore, the Indernet has produced diverse sustainable ramifications – former editors have made their hobby into an occupation, 'Indians of the second generation' founded their own networks, a feeling of natio-ethno-cultural belongingness is still there, friendships as well as intimate partnerships have been founded. Based on critical racism theory and using ethnographic observations of the Indernet since the beginning in the year 2000 as well as interviews the paper will analyse the long term effects on community formation and networking initiated through the Indernet. It will discuss the developments, which are visible online as well as those which come to notice in individual interactions. A particular focus will be put on the longevity both of the virtual space and the attachment of its users and editors to it.

BIO
Urmila Goel is a researcher in social and cultural anthropology based in Berlin (Germany). She is currently working on a virtual ethnography of the internet portal Indernet, linking internet studies with migration studies, critical racism theory, postcolonial theory and gender studies, interested in particular in methodical challenges of an virtual ethnography. She has been researching at universities in Germany, Australia, Norway and Switzerland and was visiting professor in Gender Studies at the Humboldt University in Berlin. Further information on http://www.urmila.de/ Selected publications: “The German internet portal Indernet – A space for multiple belongingness”, Gerard Goggin and Mark McClelland (eds., 2008), Internationalizing Internet Studies, New York: Routledge, 128-144. / “The Indernet - A German network in a transnational space” in: Remus Gabriel Anghel, Eva Gerharz, Gilberto Rescher und Monika Sazlbrunn (2008, Hrsg.), The Making of World Society - Perspectives from Transnational Research, Bielefeld: transcript, 291-309.

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[back to general program outline]

42

SHARING MUSIC – PLAYING LIFE: YOUNG VIENNESE 2ND GENERATION MIGRANTS PLAYING A COOPERATIVE POSITIVE IMPACT GAME

Prof Dr Gerit Bettina Goetzenbrucker (Presenter)
Vera Schwarz
Fares Kayali

KEYWORDS: GAME RESEARCH; MIGRATIONAL IDENTITY; SOCIAL NETWORKS; VIDEO; COMMUNICATION

The game is part of the scientific research project "Internet Use and friendship structures of young migrants in Vienna" which engages in transcultural approximation of teenagers. The results of 94 media interviews with working-class teenagers (ages 14–17)—of Turkish, Eastern or Southeastern European as well as North African and Austrian descent—reveal lack of inter-ethnic communication and social networks. Teens without migration background are most likely to display almost entirely inner-ethnic networks. While majority population teenagers mostly use distinction (Austrians vs. migrants) for identity construction, those with migration background tend to reveal hybrid identities, combining knowledge about their (or their parents’) original and Austrian culture and traditions. An online cooperative music game was developed to bring together these teenagers with a positive prospect on their social lives. As a result of gameplay (half of the teenagers play the game, the other half is a control group), the social networks of the gamers should become more diverse and heterogeneous and alternative ideas concerning diversity and identity should evolve. Teenagers play ›Your Turn! The Video Game‹, a music-based Facebook game and social community where players cooperate in ›versus
Taking turns, they select extracts of Youtube (music) videos, together creating a video mix. Mutual play leads to a shared creative result; a video mix compiled by two initially anonymous players whose identity is only revealed when the mix is finished. Thus ›Your Turn!‹ brings together youth of different ethnicity, gender and place of residence who normally would not interact with one another. Thereby, music acts as identity-related tie. Cultural reflection is furthered through curated missions and themes. An alternate reality game played at the same time shall strengthen the relationships that are fostered through the game.

BIOS
Gerit Götzzenbrucker is Ass. Professor at the Department of Communication, Faculty of Social Sciences, University of Vienna, Austria. She works on technology assessment and evaluation, new media impacts on society as well as migration studies and critical digital game studies. Her research fields also comprise European Journalism Studies and research on social networks (SNA) as well as research on urban youth cultures. She currently directs the research project: ‘Serious beats – Internet use and friendship structures of young migrants in Vienna: the question for diversity within Social Networks and Online Social Game.’ She also works on the evaluation of an multi modal transportation system in Vienna.

Vera Schwarz is a political scientist and research associate at the University of Vienna, writing her dissertation within a serious games project. Her research topics include Migration Studies, New Media Studies, Austrian politics, feminist theory & practice and intersectionality. Methodically, she is experienced in conducting interviews, grounded theory and theory-based approach.

Fares Kayali lives and works in Vienna, Austria and holds a PhD in computer science. He designs music-based, alternate reality and social impact games and he holds two positions as postdoctoral researcher in digital game studies at the Vienna Universities of Technology and Applied Arts. Fares Kayali also teaches game design and scientific method across several Austrian universities. Fares Kayali lives and works in Vienna, Austria and holds a PhD in computer science. He designs music-based, alternate reality and social impact games and he holds two positions as postdoctoral researcher in digital game studies at the Vienna Universities of Technology and Applied Arts.

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[back to general program outline]
and women aged between 20 and 50 with different personal profiles and migratory projects. Preliminary results suggest that carriers try to discipline users through an ideology of ‘anytime anywhere connections’ for transnational families communication. While users feel identified and usually touched when faced with this imagery, they are critical, well informed customers who combine and take stock of diverse digital resources for communicating abroad in cheap, effective ways that meet their personal and collective needs.

BIO
Cecilia Gordano Pelle is a feminist scholar and activist from the global south based in Europe since 2007. I have been working on issues related to grassroot and migrant women in the context of current network and market societies from a media perspective. I am currently a 3rd year PhD candidate of the Information and Knowledge Society Doctorate Programme at the Internet Interdisciplinary Institute, Universitat Oberta de Catalunya (Spain). My dissertation focuses on migrants’ transnational practices of connectivity from a double perspective: service providers and migrants users. In 2009 I completed the Erasmus Mundus Master’s Degree in Women’s and Gender Studies at Utrecht University and Universidad de Granada, Spain. In that occasion, I explored how Latin American women living in Granada were becoming Internet users.

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[back to general program outline]

PERFORMATIVE HISTORIES: THE INTERPLAY OF MEMOIR, MIGRATION AND DIGITAL STORYTELLING

Dr Olivia Guntarik

KEYWORDS: MEMOIR; MIGRATION; DIGITAL ARCHIVES; CULTURAL MEMORY; INTERGENERATIONAL HISTORIES

I am engaged in writing a memoir about the mystery behind my late mother’s decision to migrate to Australia from Borneo in the late 1970s. I have drawn on many sources: photographs, letters, government documents, interviews, history books, and memoirs for inspiration. My own and other people’s memories have furnished my reflections in important ways, forcing me to be more critical of the past and the deeply subjective histories from which those memories emerge. In my research, I am interested in how history is documented; the ways history is performed and constituted cross-culturally and inter-generationally. My writing has been presented in both print and web page forms, taking history from a straightforward text-based process of production to include other modes of representation: oral and visual. While I am determined to shift history from an academic discipline to one that is made more accessible, I am also deeply perplexed about the current crisis history is experiencing. In Australia, this has produced various public and populist debates, culminating in what has been referred to as the ‘history wars’ and provoked questions about existing interpretations of colonial history, such as the ‘real’ impact of colonisation on indigenous peoples. Within these debates, migration history is largely left out of the picture, unless it can neatly be packaged as a narrative of loss, comedy or trauma. This has confronted me with new questions about writing a memoir: What does it mean to ‘make’ history, to draw critically from the archives, and what role does truth and creativity play in the process of revelation? What might be ‘lost’ in the move to transform history from book to digital form? I will reflect on these questions and seek to open up a discussion on the politics of presenting a new kind of migration history.

BIO
Dr Olivia Guntarik teaches in media and communication studies at RMIT University in Melbourne, Australia. Her main area of research is in narrative and creative non-fiction, minority ethnic identity, particularly oral history methodology and analysis, museum studies and postcolonial theory. She has published on a range of literary and cultural studies themes, including memoir and life writing, cultural memory, material culture, and refugee and indigenous issues. Her current research on memoir and
Migration is supported by the RMIT Foundation and the Malcolm Moore Industry Research Award. This work forms part of memoir-in-progress about the mystery behind Olivia’s mother’s decision to migrate to Australia in 1977 and the impact this decision had on her mother’s life and those of her children.

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[back to general program outline]

128

PANEL: WIRED UP

Convener: Dr Fadi Hirzalla
Presenters:  
Prof Dr Mariëtte de Haan  
Dr Kevin Leander  
Dr Sandra Ponzanesi  
Dr Koen Leurs  
Asli Unlusoy  
Dr Fleur Prinsen

KEYWORDS: MIGRANCY; YOUTH; LEARNING; NETWORKS; PERFORMANCES; DIASPORA

Migrancy, central to the Wired Up research project (2008-now), embeds many of the local and global paradoxes that also pertain to digital media with their compression of space and time. However, the link between the two fields is still under-theorised and is in need of more situated and comparative research. Bridging approaches from the humanities and social science, the primary aim of the project was to develop new conceptual tools and an innovative methodological approaches that have allowed us to monitor, evaluate and assess the socio-cultural specificities of the interaction between youth and digital media in a comparative perspective (migrants versus native Dutch, Moroccan and Turkish migrants in the Netherlands versus Mexican migrants in the USA, female versus male).

Mariette de Haan, Kevin Leander and Sandra Ponzanesi, in “Introducing the Wired Up project: Some snapshots from our research on youth networks for learning, identification and digital diaporas”, will first, apart from introducing the Wired Up project, present the different theoretical perspectives we have been working with in this interdisciplinary project and present snapshots of the Wired Up research that focuses on how learning and identity practices of youth in migration are shaped by new media. For example, they will show, based on our large scale survey as well from ego-network analyses, how network relationships of youth are (re)organized, extended across different (geographical and digital) spaces, forming and cross-cutting communities, and how these newly organized relationships function for learning and identification. Additionally they will explore how new forms of youthful digital diasporas are re-constituted across local and global spaces, online and offline settings, creating multiple worlds of relations and identifications that go beyond the straightjackets of ethnic, national, gender, religious and linguistic categories.

Koen Leurs, with his presentation “Moroccan-Dutch youths negotiating digital inequalities and spatial hierarchies”, discusses a cartography of Moroccan-Dutch youths’ performative practices of identification across different social spaces on the Internet. More specifically Leurs reflects further on the subversive space invader strategies that Moroccan-Dutch youths use to cope with digital forms of inequality. Adopting the notion of “space invaders” (Puwar, 2004), he analyzes digital spatial hierarchies by bringing new media, gender and postcolonial approaches to fore, useful to unearth the complex dynamics of how the body is reinscribed online and how online gender / ethnicity / age / nationality / language / sexual preferences and their offline counterparts influence in different ways the appropriation of normative digital spaces. Space invader strategies discussed include mimicry, racial passing, becoming the majority in a space of their own, hybridity, bricolage and hypertextual linkages.
In "The learning potential in ego-networks", Aslı Unlusoy discusses how young people socialize and learn in an increasingly more connected world where connections are mediated by information and communication technologies (ICT). By enabling connectivity between people, resources and artifacts, ICT unlocked a great potential to collectively share with and learn from each other. Online networks are central platforms where the sharing and learning takes place. These platforms facilitate a great learning potential: from providing routine information flows such as, social or news updates, to enabling unique opportunities like interacting with people from different cultures, in great distances. However, the potential for learning in networks can only be fulfilled to the extent that the people are aware of these opportunities and perceive their network interactions as gainful. The first part of this presentation is dedicated to youth’s perceived learning potential (PLP) in their online social networks. Based on the large scale survey data we answer: whether teenagers are aware of this potential, what kind of network interactions fosters PLP, and if personal characteristics of teens have an impact on PLP. The second part focuses specifically on the broader (i.e. online and offline) networks of migrant youth in the Netherlands. Being a migrant is a state that is defined by being at the intersections of various diverse social and cultural spaces, while negotiating the meanings of existing cultural paradigms, changing or recreating them (De Haan, 2011). Migration generally leads to developing and maintaining relationships that entail different cultural patterns and are spread across geographic boundaries (Lam, 2009). This unique state shapes learning dynamics and creates unique learning situations. Here, as an example, Turkish-Dutch youth’s social networks are examined, their learning relationships within these networks and how being a migrant is manifested in youth’s learner identity, in their learning experiences and in their learning relationships.

Fleur Prinsen, in "Multi-local identity constructions in the on- and offline social networks of migrant youth", begins from the observation that personal social networks play a pivotal role in the lives of migrant youth. Their network orients them to identity resources that can empower them while they are positioning themselves in society. The ways in which immigrant youth can maintain, transform and extend their identity resources is impacted by the geographical spread of important people in their networks, and the ways in which they use online connectivity to facilitate daily activities and relationships. Social Network Interviews were conducted with 24 Dutch-Moroccan youth of high-school age to find out how local and trans-local networks function in their identity practices and what mediating function online connectivity has. A Social Network Analysis that uncovers the different structures and compositions of the youths’ social networks is paired with content analysis of answers to interview questions to analyze and explore how Dutch-Moroccan (trans)local identities are articulated and manifest themselves in relation to different geographies and through (online) networking activities. Dependencies for mobilization of identity resources through social networking are also explored. Results show the continuum between cyberspace and offline networking, how online connectivity has both a (hyper)local and a trans-local function in the maintenance and extension of networks and how (trans)local networks add to the dynamic shaping of identities. The results have implications in trying to develop expanded notions of citizenship, that take seriously questions of identity and belonging.

BIOS

The work of Mariëtte de Haan, Professor of Intercultural Education, Utrecht University, the Netherlands, focuses on cultural diversity & learning. She is interested in how learning practices are shaped and transformed by the wider conditions of the socio-cultural communities they are part of, in particular in how ‘old’ traditions transform through the contact of ‘new’ ones. Earlier work focuses on transformation of learning practices in a Native American community in Mexico and on inter-ethnic knowledge sharing in multi-ethnic classrooms in the Netherlands. More recently she studies the transformation of socialization during migration and the informal learning of immigrant teens online.

Kevin M. Leander is a professor in the Language, Literacy, and Culture program at Vanderbilt University. His work applies and extends spatial theories in the analysis of identity, literacy, and learning. Leander has a special interest in changes in literacy as social practice through new media technologies. His most recent research (with Mariette de Haan and Sandra Ponzanesi, Utrecht University) examines the socialization and identity practices of migrant youth through new media. A second project (with Rogers Hall, Vanderbilt University) examines the use of spatial representations and spatial practices in the routine work of professionals.

Sandra Ponzanesi is Associate Professor in Gender and Postcolonial Critique at the Department of Media and Culture Studies/Graduate Gender Programme, Utrecht University. Among her interests are postcolonial theory and the cultural industry, migration and the unpacking of the notion of Europe, and the exploration of digital diasporas by migrant youth. She is project leader of the Wired Up Project (with Mariette de Haan and Kevin Leander), Utrecht coordinator of the 7th European
THE COLLAPSE OF LIBERAL PROMISE OF MOBILITY INTO SPEED: IMPLICATING SOCIAL THEORY

Dr Ingrid Hoofd

KEYWORDS: ACCELERATION; NEOLIBERALISM; SPEED-ELITE; DIASPORA; DISENFRANCHISEMENT

This paper argues that the new dominant modes of inclusion and exclusion today work through what it will call 'speed-elitism.' It conceptualizes speed-elitism – a reworking of Paul Virilio's thesis in Speed and Politics on the relationship between modern technologies and contemporary axes of oppression – as the reproduction of the discourses and technologies of acceleration and transportation, which often express themselves in a worship of connections, heightened mobility, and transitions across all kinds of borders. Speed-elitism is therefore a highly suspect discourse as well as a thwarted material instantiation of the impossible utopias of liberalism, democracy, and technological salvation, which now all work in service of increasingly mobile and highly connected cosmopolitan elites. This means that, because this instantiation of the material and discursive underpinnings to accelerated capitalism convert the liberal promise into an illiberal (and neo-liberal) dystopia for many, new forms of disenfranchisement are paradoxically engendered by way of a discourse of subaltern technoempowerment under speed-elitism. Speed-elitism hence partly replaces Eurocentrism as the primary nexus around which disparities are organised, even though it largely builds on the formalisation of Eurocentric national and cultural differences. The paper will illustrate these claims by showing how virtual and actual migrants come to figure in some kind of hallucination of radical otherness today, especially in much contemporary social theory on the media in relation to diaspora and migration.
BIO
Ingrid M. Hoofd is an Assistant Professor in the Department of Communications and New Media at the National University of Singapore (NUS). Her research interests are Issues of Representation, Feminist and Critical Theories, and Philosophy of Technology. Her work addresses the ways in which alter-globalist activists, as well as left-wing academics, mobilize discourses and divisions in an attempt to overcome gendered, raced and classed oppressions worldwide, and the ways in which such mobilization are implicated in what she calls ‘speed-elitism.’ This work explores in particular the intersections between various forms of contemporary political activism and the oeuvre of Jean Baudrillard and Paul Virilio. Ingrid wrote her Masters thesis on Cyberfeminism at Utrecht University in The Netherlands. She has been involved in various feminist and new media activist projects, like Indymedia, Next Five Minutes, HelpB92, and NextGenderation.

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LATIN-AMERICAN DIASPORA: MEDIA USE AND CITIZEN MOBILIZATION IN IBERO-AMERICAN COUNTRIES

Prof Dr Amparo Huertas Bailén (presenter)
Denise Cogo

KEYWORDS: LATIN-AMERICAN DIASPORA; MEDIA TECHNOLOGY; CITIZENSHIP; PRESS MEDIA; IBERO-AMERICAN COUNTRIES

This paper explores how Latin-American Diaspora uses the media technology in order to get the recognition as citizens. We study how the organizations and communities of Latin-American migrants in Ibero-America use the media, placing special emphasis on their citizen mobilization. Our theoretical framework includes Latin-American authors from cultural studies who have investigated about communication, culture and social mobilizations (we want to highlight Jesús Martín-Barbero, Néstor García Canclini and Maria Cristina Mata) and literature about cultural identities (for ex. Stuart Hall and Arjun Appadurai). Methodology: After a mapping of press media (digital and offset) elaborated by Latin-Americans in Iberoamerica between 1997 and 2009, we detected 90 projects. All of them were analyzed and, finally, we made 10 case studies (we used the system of Content analysis and, also, in-depth interviews to members of their staffs). The 10 projects elected were sat in five different cities: two in Brazil (São Paolo and Porto Alegre), one in Argentina (Buenos Aires), one in Spain (Barcelona) and the last in Portugal (Lisboa). As a result, we draw three dimensions of the media use in this context. The media elaborated buy migrants (ethnic media): 1) are a “symbolic place” where Latin-American Diaspora can construct (or reaffirm) their identity as a diaspora but considering, at the same time, their intercultural character. The content of the media related to the territories where they come from (language, music, religion, food, ethnic aspects and sociopolitical and economic themes) make it possible. 2) produce a counter-hegemonic discourse, bringing a high visibility to the Latin-American Diaspora, who want to talk about positive aspects in order to reduce the relevance of the negative stereotypes (violence, criminal,..). 3) are used to build and provide visibility to struggles and mobilizations by citizenship, especially universal citizenship, of the Latin-American Diaspora.

BIOS

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[back to general program outline]

THE VIRTUAL JOINT: PRACTICING DIASPORA ON AFRICANHIPHOP.COM

Lorien Hunter

KEYWORDS: DIASPORA; AFRICA; HIP HOP; NEW MEDIA; AFRICANHIPHOP.COM

Using the metaphor of an anatomical joint to describe the convergence of individuals from multiple fragments of a diaspora, Brent Hayes Edwards has labeled it “a curious place,” where “it is both the point of separation...and the point of linkage” among diasporans. In his 2003 work The Practice of Diaspora, Edwards examines this practice in the physical space of Paris, tracing the struggles against diasporic difference experienced by African Diasporans circulating in and around this joint during the early twentieth century. But what happens when the joint becomes virtual? In this paper I take up this question of the virtual joint by carefully considering the African Diaspora as it is perceived and practiced on the popular website Africanhiphop.com. In order to draw out the unique effects of virtuality on the joint, I place my analysis in conversation with Brent Hayes Edwards's discussion of interwar Paris, using the characteristics of this physical joint to flesh out the particularities of the virtual. Considering first the specific locations of Paris and Africanhiphop.com individually, I then go on to compare both the conceptualization, followed by the practice, of the African Diaspora in each joint. In doing so, I demonstrate the influence of virtuality on both elements of diaspora in question, arguing that the definition reveals a shift in criteria of belonging from race to homeland, and that the practice reveals a similar shift from building direct relationships to those mediated through this homeland.

BIO
Lorien R. Hunter is an Annenberg Fellow and Ph.D. student in the School of Cinematic Arts' Critical Studies program at the University of Southern California. Her research interests include issues of race, representation, identity, media, popular culture and diaspora, specializing in popular media of the African Diaspora. Her recent projects include an archival research project on the KCRW radio program “African Beat” in Los Angeles, and the simulacra of Africa in American conscious hip hop. Her larger dissertation project is closely related to this current presentation, and uses the unique intersection of hip hop, new media, and the African Diaspora to interrogate more broadly theories of diaspora.

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[back to general program outline]

SOMALI YOUTH IDENTITY AND DIGITAL DIASPORAS
Mustafa Jumale  
Anduin Wilhide (Presenter)

**KEYWORDS:** SOMALI; YOUTH; ORAL HISTORY; DIGITAL STORYTELLING; SOCIAL MEDIA

How do migrant youth define themselves and the worlds they live in when they are part of diasporic communities? How have social media and digital technology provided avenues for self-expression and facilitated public debates around diasporic identity issues that face migrant youth? How can digital media open up new avenues for preserving migrant youth stories? Our paper explores the role of digital technology in the creation of Somali youth identities in the Somali diaspora. We draw from two digital archives hosted by the Immigration History Research Center at the University of Minnesota. Both “Minnesota 2.0” and “Sheeko: Somali Youth Oral Histories” archives offer insight into the experiences of Somali youth as they are expressed through social networking sites and with the help of digital storytelling. “Minnesota 2.0” is a digital archive of Hmong, Mexican, and Somali Facebook group discussions. In these discussions migrant youth described their experiences and engaged in heated debates about identity and the challenges they faced as migrant youth. This archive highlights the unique role of social networking sites which can help facilitate public discussions on challenging identity questions for members of a diasporic community. “Sheeko” (which means “story” in Somali) is a collection of interviews with Somali youth in Minneapolis and London. In these interviews Somali youth talked about their experiences in the diaspora and their roles in the diaspora. Key questions included: Am I Somali? Somali American? Somali British? Sheeko is a web archive of videos and is one of the world’s first archives created by and for Somali youth. Both projects were collaborative initiatives between faculty, graduate and undergraduate students at the University of Minnesota. The undergraduate students were part of migrant youth communities and shaped the research agendas. Our paper analyzes the role of migrant students in shaping such collections.

**BIOS**

Mustafa Jumale graduated from the University of Minnesota with a double major in Sociology and African Studies. He initiated the Sheeko project because he believes that the stories of youth matter. He is passionate about preserving the history of the Somali community through oral history projects. He hopes to start graduate school in the fall of 2012 in African History. He also plans to continue research with and about Somali communities around the world. He hopes to write a history of Somalia, through the voices and experiences of Somali youth. He has worked with the Immigration history research center for two years, on both the Sheeko and Minnesota 2.0 project.

Anduin (Andy) Wilhide is a PhD Candidate in History at the University of Minnesota and is a local public historian. Her research explores the histories of Somali migration and refugee resettlement in Minnesota. She has collaborated with several Somali youth on oral history, video documentary and digital storytelling projects. She is a strong advocate for using digital media as a great tool for refugee and immigrant communities to share their stories and document their history. She is inspired on a daily basis by Somali youth who have such energy and enthusiasm for education and all that they strive to accomplish.

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[back to general program outline]
environments or to pursue a competitive school achievement. A Korean kirogi family is a distinct kind of transnational migrant family that splits the household to educate children in an English-speaking country for a temporary or prolonged period. School district belonging is shaped by strong attachment with educational values; it has a long history in Korean society. Confucius emphasis on educational environment justifies multiple times of movements toward better school districts. Korean parents believe that the most important parenting goal is to offer a good educational environment or opportunities for their children. This belief is combined with many Korean parents’ longing for upward class mobility. To realize this goal, Korean parents enroll their children in cram schools and extracurricular activities. Mobile transnational families form informative networks using online communities and on-site Korean churches. There are at least five online communities that share school district and place information and several specific place-oriented online communities that try to meet as a group to share information and tighten social networks. The number of these online communities is between 500 and over 5,000 and the main online activities are sharing and introducing good school districts, schools, extracurricular activities, cram schools, and place information. Kirogi families also attend on-site Korean churches to maximize their school district information and settle down quickly in their new residential places. This kind of instrumental attending churches does not usually bring about any community level hostility since many other newcomers also choose attending churches as their strategic settlement method. This paper argues that Korean transnational parents’ specific education acts form an educational field that distinguishes them from other immigrant groups.

BIO
Ms. Jung is teaching Korean language and culture at George Mason University while she is writing her dissertation in the Cultural Studies department. Ms. Jung’s dissertation is an analysis of the emplaced experiences of transnational educational migrant families’ parenting using the emergent Korean kirogi families who live separately to educate their kids in an English environment. The examination of kirogi families’ parenting is focused on differentiated place making influenced by different ideologies of school districts. Ms. Jung’s research interest on transnationalism is expressed as one of her recent article, “Cultural Transnationalism” and her research interest is evolving toward folkloric approach of migration studies, migration history related to place making, and the relationship between migrant belonging and adjustments.

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[back to general program outline]
intercultural and racist conflict and sexualities), in which institutional, individual and collective migrant trajectories become entrenched into digital networks that transform them. Paper 1: "Digitalizing borders in Greece: futurist policy desires and migrant mobilities" Nelli Kambouri, Brigitta Kunster, Dimitris Parsanoglou, Vassilis Tsianos. The paper will explore how the desire for totalizing digital control of migrant border crossings within the Schengen area becomes implemented and operationalized in Greece's borders. On the one hand, it will study the EU expert policy documents that perform futuristic scenarios about Europe as a bounded space, where all types of border crossings will be scrutinized, databased and documented. On the other hand, it will explore the actual everyday practices of border control in the Greek borderlines, as they are repeated and narrated in the stories. The paper will explore how the desire to construct a "secure Europe" through the digitalization of borders constructs an immense and unmanageable space of data storage that brings to the forefront the contradictions of the Schengen regime. Paper 2: Intercultural Conflict and Dialogue in Digital Migrant Networks Athina Karazogianeri, Oksana Morugova. The work focuses on the areas of gender, race, and cultural conflict in digital migrant networks. The case studies examine conflicts involving the following groups of migrants: migrants' communities of various origins in Nicosia, migrants of Asian origin in Athens, Post-Soviet migrants in Scotland. The specific research focus of the study is on settlement and claims of rightful belonging that are investigated along with interpretations of the above claims by the host population. Paper 3: The (re)making of sexualities in on-line environment Mojca Pajnik, Matthieu Renault. The paper explores the general controversy on the topics of prostitution/human trafficking analysing the corpus of non-commercial websites. Theoretical and policy discourses tend to dichotomize the two phenomena, reconfirming the dividing lines between them. We start from the thesis that one-sided definitions of prostitution, either as the selling of a body identical to any other service provided for money or as a priori violence against women, are inadequate. Also, trafficking in human beings is commonly equated with the sexual exploitation and victimization of women. Sexualities on-line are researched by the combination of quantitative and qualitative methods.

BIOS

Athina Karazogianni (senior researcher) has studied international relations, international conflict analysis and her PhD research was on the theoretical significance of the network forms of new technologies on the phenomenology of social protest and resistance and on the formation of identities and differences. Her field research was on the impact of new technologies on social and political communication in a variety of settings (including the Iraq war protests, the anti-globalisation movement, Chinese cyber-dissidents and the Israeli-Palestinian conflict). Current research expands these concerns on the theoretical implications of networked forms of communication and organization and the Cyberconflict agenda. Oksana Morganova (Petrunko) is a full-time research fellow at Mig@net. She holds a PhD from the University of Edinburgh. She has lead an interdisciplinary research of Post-Soviet migration. She authored a number of articles and published a book on the Russian migration and its cultural legacy in Britain.

Mojca Pajnik (senior researcher) holds a PhD in Communication Studies from the University of Ljubljana and works as a scientific counselar at the Peace Institute in Ljubljana. She is assistant professor at the Department of Communication (Media Studies) and was a lecturer in social practices of communication at the International School for Social and Business Studies (Celje, Slovenia). She has been a project coordinator to several national and international initiatives on media, gender, migration and citizenship. Her recent research project is on Active Citizenship. Matthieu Renault (researcher) is engineer, and holds a PhD in philosophy and research attached to the project on the Use of ICT in Migrations. His field of research is on ICT and Migrations, notably on Social Computing and migrations, Immigration's Political Activism and the Internet, Migrations, marriages and gender in the Web and Postcolonial Studies (race relations, racism and psychoanalysis and colonialism).

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[back to general program outline]
SOCIAL SUPPORT NETWORKS OF INDIAN STUDENTS ABROAD

Rajalakshmi Kanagavel

KEYWORDS: SOCIAL NETWORKS; INDIAN STUDENTS; SOCIAL SUPPORT; MEDIA; TRANSNATIONALISM

In the recent years, the research in the field of transnationalism has shown that national borders act as barriers to a limited extent for interpersonal relationships. The emergence and development of digital technologies enables and gives a chance to expand communication activities to a global scale. In the recent times, individuals have become networked, handling their personal groups with the help of communication technologies. Today with social networking sites, people are informed that communities can consist of an individual's network of relationships, wherever such communities are located. This research project analyzes the personal communities of Indian students who are currently pursuing their studies abroad. Personal communities are social networks described as an individual set of ties and social support, which is a network-based phenomenon is built at multiple levels of social networks. This project examines how different media structures both online and offline helps in maintaining social relationships and providing social support to the Indian students in their transnational networks using ego-centric network analysis. The research methodologies employed are survey and dairy-dairy interview method. Based on the network analytical support research with the data collected on the personal networks of Indian students who lead transnational lives abroad using a quantitative online survey, transnational integration pattern as well as factors affecting transnational social support in the context of mobility is analysed. It will provide some insight into how relations, ties and networks are maintained. Although transnationalism studies have acknowledged the importance of globalization technologies, there is a lack of research on how different media structures are used in maintaining of transnational ties. As a small step towards fulfilling the gap, this research examines how Indian students maintain their transnational ties across borders when they are abroad and gain social support.

BIO

She is a PhD student in the Research Training Group "Transnational Social Support", financed by the Deutsche Forschungsgemeinschaft (German Research Foundation) at the Institute for Social Pedagogy and Organizational Studies, University of Hildesheim. The research group is formed by the collaboration of the University of Mainz and the University of Hildesheim. She completed her Masters in Media Sciences at Anna University Chennai, India last year. As a first step towards her academic research interest, she successfully completed her research internship project for a period of three months at the Faculty of Arts and Social Sciences, Maastricht University, the Netherlands under the student exchange programme in the year 2009. Her research interests are multidisciplinary in nature. Her areas of research interests are social networks, new media and transnationalism.

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[back to general program outline]
In an era of intense religious, cultural and ethnic strife, we must ask ourselves how we are teaching students of all ages to build complex understandings of those they consider other (those whom they consider different from themselves) as well as strengthening our written connection with social, historical, and cultural curricula (Wineburg, 2007). Additionally, we must investigate our own cultural, religious and ethnic understandings as teachers (Bullough & Pinnegar, 2001) in an effort to understand the ways in which our practice as teachers and teacher educators - supports and impedes the participants’ learning. This presentation invites you to immerse yourself in the virtual halls of Alhambra for a look at how Place Out of Time (POOT), a web-mediated character-playing simulation, can be used to teach perspective taking with participants from the USA, Canada, and Japan. From the interactive halls of this Web 2.0 tool, we examine the realities of 21st century teaching and schooling (Darling-Hammond, 2006) and the diversification of learning geographies (Leander, 2010) from the perspective of the university mentor and K-12 participant. This presentation offers a nuanced look at complex learning phenomena occurring within technology-enriched participatory cultures (Jenkins, 2009), such as POOT. POOT positions players in a fictional but plausible court case. Simulation scenarios range from deciding the fate of a family of Darfurian refugees seeking asylum in Israel to whether to allow a Swedish, Muslim architect to construct of a mosque near the site of a suicide bombing in Stockholm. Archival data and interviews from previous POOT participants will be used as data sources. Come join us in this exploration.

BIO
Ms. Killham is a doctoral student in Social and Cultural Foundation of Education at the University of Cincinnati. Her research interests are in games research, peace education, relational context of teaching and learning, and classroom based action research. She is the project manager for the UC Center for Studies in Jewish Education and Culture, as well as closely affiliated with as the UC Urban Center for Social Justice, Peace Education, and Research. Ms. Killham teaches an online, graduate-level mentoring seminar for Place Out of Time, a web-mediated, character-playing simulation game. This course is taught in collaboration with her colleagues at University of Michigan’s Interactive Communications and Simulations Group.

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[back to general program outline]

MEDIA, IDENTITY AND COMMUNITY AMONG DIASPORIC YOUTH IN NORWAY

Anders Marius Knudsen (Presenter)
Roy Krøvel

KEYWORDS: MEDIA USAGE; DIASPORIC YOUTH; CONSTRUCTION OF COMMUNITY AND IDENTITY; GLOBAL REFLEXIVITY; TRANSNATIONAL MEDIA

The paper will contribute towards deeper and better understanding of the connection between diaspora youth, media usage and the construction of community and identity in Norway, and media representation of peace initiatives, conflict and war in their or their parents’ homeland. Many “new Norwegians now” communicate more regularly with family and friends in other countries and thus confirm the porous character of the national public sphere (Eide 2008, Eide et.al. 2008, Alghasi 2010, Mainsah 2010) The paper builds on a notion of a “potential for universal solidarity” (Bhaskar 2007). This entails that all ‘normal’ human beings have the potential to empathize with and understand other humans, regardless of nationality, gender, age, ethnicity or other types of group identities. This opens for a more global reflexivity as a viable alternative to local or national reflexivity (Archer 2007, 2010). Several studies indicate that migrant youth with their origins in countries with a high level of conflict, are following “media at home” as well as transnational media to a larger extent than other youth (Sreberny 2005, Cunningham&Sinclair 2000). In focus group interviews, youth with (family) background from Afghanistan and Pakistan have discussed their media usage in general and being
updated on war and conflicts in particular. Research on quantitative and comparative perspectives using a Quest Back survey online among Pakistani and Afghan youths has also been undertaken, focusing in particular on further qualitative research questions. Key preliminary findings: 1. A certain degree of double identities in the informants’ media usage, in the sense that they relate both to Norwegian, transnational media (i.e. BBC), and national media in their/their parents’ homeland (Pakistani and Afghan). 2. A critical view of “Western” media and media systems, and mistrust in their ability to grasp and understand on-going conflicts in Pakistan and Afghanistan.

BIOS
Anders Marius Knudsen is Assistant professor in Journalism at Oslo and Akershus University College. His Master thesis is looking into the debate about the use of the Muslim head garment hijab, and how the debate was presented in different Norwegian newspapers. The question raised is which news frames are used in media’s presentation of the debate. The thesis explores which voices are heard, and who’s participating in the debate, and how this influences the news frames that are created. He is currently working on a paper about diaspora youth and their experiences as journalist students, and how a “burden of representation” can affect this experiences.
Roy Krøvel has a PhD in History. His dissertation was on the relationship between the media and guerrilla organizations and indigenous peoples in Mexico and Central America. He is also a civil engineer specializing in the environment and risk analysis. Krøvel currently teaches journalism at Oslo and Akershus University College of Applied Sciences in Norway. Outside academia Krøvel has published several books on journalism and conflict. He has also lived and worked for solidarity organizations in Nicaragua, El Salvador and elsewhere. He is currently also project manager for the Master in Intercultural Communication in cooperation with Universidad de las Regiones Autónomas de la Costa Caribe Nicaragüense in Nicaragua.

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AZOREAN DIASPORA IN CANADA: VIRTUALS SPACES AND IDENTITY

Prof Dr Rolando Lalanda-Gonçalves (Presenter)
Heraldina Maria Bettencourt da Silva Belchior

KEYWORDS: VIRTUAL COMMUNITIES; IDENTITY; DIASPORA ASSOCIATIONS; WEB DIASPORA; TRANSNATIONAL MIGRATION

The usage, by several social actors, of the technologies of information and communication (TIC) reconfigured the “traditional” models of the relationship between the communities in transnational spheres through the construction of virtual communities (Proulx, S. and Latzko-Toth, 2000). The dimensions of identity and citizenship find in these “virtual spheres” a potential to express ways of thinking, feeling and performance generated in the specific context of transnational migration where the logic of acculturation characterize the context of an intercultural communication (Bolter e Grusin, 2000; Ferreira, Cátia, 2009). We try to understand the initiatives undertaken by the descendants of the Azorean emigrants in Canada as well as the Azorean associative or institutional response to those in order to answer the question of how cyberspace deals with the mechanisms of the socio-culturally mediated Azorean identity (Gonçalves, Rolando 1984). For the analysis of this process, we will give particular emphasis to the Azorean Diaspora in Canada and to the sites of the Azorean associations and private/personal blogs that have brought together the Azoreans and the Luso-Canadians as well as to the Azorean political, institutional and associative initiatives oriented to the emigrated communities with the aim to reinforce the community ties and the construction of a contact zone (cf. Pratt: 2003). Thus, we will analyze the sites of four associations of Portuguese emigrants in Canada and the Azorean institutional and association sites directed to the emigrated communities in a qualitative systemic perspective (Cf. Mucchielli, Alex, 2004). The usage of this methodology aims to enable a better understanding of how and with what intention the social actors use the internet in asserting their cultural identity in the context of the communities they belong to.
BIOS
Lalanda-Gonçalves, Rolando (PhD in Sociology from the University of Paul Valery Montpellier III) is the Director of the Department of History, Philosophy and Social Sciences and a researcher of the Centre of Social Sciences of the University of Azores where he has been developing research projects and in developing the qualitative systemic approach introduced by Alex Mucchielli. He has supervised and supervises Master's and Doctoral thesis in the field of organizations and intercultural and institutional communication. He is the coordinator of the Master’s course in Sociology at the University of Azores and a member, in Portugal, of the Portuguese Association of Sociology (APS) and APSIOT (Association of Professionals in Industrial Sociology, Organizational and Labour,. He is also a member of ESA (European Sociological Association). Collaborates with CERIC of The University of Montpellier, France.

Heraldina Maria Bettencourt da Silva Belchior served until recently as Research Assistant in the Centre of Social Sciences in the University of the Azores. she holds a Master's degree in Environment, Health and Safety by the University of the Azores, and a University degree in Social Communication by the University of Minho. Heraldina Belchior’s Master’s thesis is entitled: “Environmental Communication in Azores: The Water Resources Planning – Information and Public Engagement. The communicative processes between the social actors and its influence for an active public sphere”. Recently, she published the article “The environment, the media and the citizen: Questions and Answers” in the bi-monthly scientific journal “Industria e Ambiente Julho/Agosto 2011 (pp.26-29), and her paper “Environmental Communication in the Azores, Citizens, Media and Public Engagement” has recently been accepted for oral presentation in the 11.º Congress of the Water in Oporto, Portugal, to be held in February 2012.

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[back to general program outline]

37

FRANCHISE NATIONS: A NEW MEDIA STUDY OF CHINESE AND INDIAN PROVISIONAL BUSINESS MIGRANTS’ EXPERIENCE

Dr Susan Leong

KEYWORDS: BUSINESS; TEMPORARY; CHINA; INDIA; INTERNET

The most significant change in Australian migration in the five decades since WWII is the shift from an emphasis on permanent to temporary migration. Core to the temporary migration program is a two-step process whereby only those who have proven their value to Australian society can access “pathways to permanent residence”. This paper is concerned with the visa category of Business Development – Provisional (BD-P). Using the franchise nations concept, the proposed projects seeks to shed light on their lived experiences as they deal with the vagaries of the transition to permanent settlement through business success. The paper hypothesizes that the combination of the structure of the BD-P visa category, the situation these temporary migrants confront and the resources they bring to the task pushes to the fore acts and practices of cultural expediency that have distinct characteristics and hence, implications. It defines the phenomenon of these acts and practices as franchise nations and argues them to be premised on an understanding of the relationship between diaspora and home nation that is marked by a strong sense of mutual dues and benefits. It further suggests that an effective way to study franchise nations is to conduct a comparative new media study consisting of policy examination, media analyses and interviews, using the case of the Indian and Chinese diasporas. New media is considered particularly appropriate as the space where franchise nations as well as the immigration and diaspora policies that structure them are discussed and enacted.

BIO
Susan is Lecturer at QUT (Queensland University of Technology). She teaches into the media studies programme at the undergraduate and postgraduate level there. Her recent publications include: Sacred Cows and Crashing Boards: Ethno-Religious Minorities and the Politics of Online Representation in Malaysia (2012) in Critical Asian Studies and; Franchise Nations: the Future of Nations? (2009) and No longer Singaporean (2011) in Continuum: Journal of Media & Cultural Studies. Susan’s research interests include the theorising and application of the notion of franchise nations in the study of the Chinese and Indian diasporas, (new) media and its relation to extra-national sovereignty, and ethnic minorities in Singapore, Malaysia and Australia and, the inclusion/exclusion of non-users of the internet in nations.
MAPPING CULTURAL DIVERSITY IN OFFLINE/ONLINE SPACES OF EDUCATION AND KNOWLEDGE

Dr Koen Leurs (Presenter)
Ryanne Turenhout

KEYWORDS: DIGITAL METHODS; CULTURAL DIVERSITY; EDUCATION AND KNOWLEDGE; DISCUSSION FORUMS; UNIVERSITY CURRICULA

This presentation focuses on knowledge and education of migration, gender and diversity across different spaces. More specifically, we compare formal institutions of knowledge production and semi-informal digital networks. Using digital methods including automatic content analysis, we have mapped the level of attention for these issues in Utrecht University course curricula, newspapers articles and Marokko.nl forum postings. The first is a formal, state operated institution which produces knowledge top-down. The second is a mainstream market-centred domain of knowledge production. Thirdly, we examine knowledge that is produced from the bottom-up, away from the mainstream on a discussion forum that is most popular among ethnic minority youths in the Netherlands. Prior studies revealed that university curricula pay little attention to issues of diversity, migration and multiculturalism (Wekker, 2004; Ingleby & Andriessen, 2000) and we explore whether online platforms provide an alternative source of knowledge on different forms of cultural diversity. Besides digital methods, the presentation also reports the perceptions of moderators, contributors and users of knowledge based on in-depth interviews. Koen Leurs and Ryanne Turenhout are members of the 7th European Framework Programme MIG@NET project, in this project they focus on education and knowledge in the context of transnational digital networks, migration and gender.

BIOS
Koen Leurs holds a PhD in Gender Studies from Utrecht University (UU), The Netherlands. For Wired Up, a UU-funded research project on “Digital media as innovative socialization practices for migrant youth,” he wrote his dissertation on the gendered and ethnic interfacing of digital technologies, migration, and global/local youth cultures. He also participates in the EU-funded MIG@NET project, exploring education and knowledge in the context of transnational digital networks, migration, and gender. Among his publications are “Communicative Spaces of Their Own: Migrant Girls Performing Selves Using Instant Messaging Software,” in Feminist Review, 99 (2011); “Mediated Crossroads: Youthful Digital Diasporas,” in M/C Journal, 14(2) (2011); and “Digital Multiculturalism in the Netherlands: Religious, Ethnic, and Gender Positioning by Moroccan-Dutch Youth” in Religion and Gender, 2(1), (2012). For more info see www.koenleurs.net.

Ryanne Turenhout is a New Media and Digital Culture Graduate student at Utrecht University, the Netherlands and currently writing her master thesis in which a critique on the utopian promises of a transparent government and society is formulated. This critique is supported with three extensive case-studies regarding the contextualization of the war logs and cables that have been published on Wikileaks. She works as a digital methods research assistant on the MigNet project and has worked extensively with digital methods for various research projects and papers (most recently a research project for Kunstfactor.nl and an internship in Paris as part of the CEDRES project).

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HER ZIMBABWE: EXPLORING THE HETEROGENEITY OF THE FEMALE ZIMBABWEAN EXPERIENCE THROUGH A WOMEN’S NEW MEDIA PLATFORM
Background In 2011, I undertook research which investigated whether and how meaningful exchange could be encouraged between Zimbabwean women in Zimbabwe and the diaspora. Due to the nation’s ongoing political and economic instability, it is believed that as much as a quarter (3-4 million) of Zimbabwe's population has migrated, creating diasporic communities globally. My research findings showed that with increasing political polarity within Zimbabwean women's organising, and entrenched state distrust of Zimbabwe's diaspora(s), little space has been created for Zimbabwean women, across multiple contexts, to articulate and celebrate the heterogeneity of female Zimbabwean identity and experience. Intervention In seeking to explore new media's potential to enhance and encourage transnational exchanges among Zimbabwe's women, a project titled herzimbabwe will launch and pilot between March and May 2012. herzimbabwe, as the name suggests, will be a website that will encourage women in Zimbabwe and Zimbabwe’s diasporas to claim their multiple versions of femaleness and ‘Zimbabweaness’ through gathering and featuring various Zimbabwean women’s views on pertinent gender and cultural issues, while also celebrating Zimbabwean women’s lives and achievements in the ‘home’, ‘host’ and ‘detterritorialised’ contexts. Method of analysis A baseline survey will be conducted to gauge various Zimbabwean women's perceptions on gender issues, and the feasibility/acceptability of new media as a mode of social exchange. At the end of the project, a post-intervention survey will be conducted gauging altered, or altering, perceptions. Evaluation will also be based on feedback and statistics gathered and analysed from the herzimbabwe website. Expected findings Findings are expected to relate to the relevance of such platforms in Zimbabwe, and Zimbabwe's diasporas, and whether they encourage horizontal exchange among Zimbabwean women or rather, (re)create hierarchical ordering based various geo-socio-political factors.

BIO

Fungai Machirori is a Zimbabwean gender, HIV and new media activist. She holds a BSc. (Hons) Journalism and Media Studies (Zimbabwe) and an MSc. Applied Development Studies from the UK (with a focus on gender and diaspora studies). Fungai is one of the few active female bloggers in Zimbabwe and has attended conferences in Asia, Africa and Europe to present on the potential of new media for dialogue on various developmental issues in Zimbabwe. Fungai has five years' professional work experience in gender, HIV and communication and sits on the board of the African Network for Strategic Communication in Health and Development (AfriComNet). She is also the editor of a young women's sexual and reproductive health magazine in southern Africa. Her passion for diaspora studies is ignited by her personal experiences of negotiating her Zimbabwean identity within various diasporic contexts, and returning home to re-evaluate this identity.

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[back to general program outline]
to connect with different sociocultural groups they belong to. Existing research has analyzed different cultural adaptation strategies that overseas Chinese use in their real life, yet their identity management and cultural adaptation in the virtual world, especially in social media, remains largely unexplored. This research will explore the following issues: 1. How do overseas Chinese use Facebook to manage their various social networks, for instance, their work network, their Western friends’ network, and their overseas Chinese friends’ network? 2. How do overseas Chinese manage their multiple cultural identities by sharing different types of information through different languages? 3. How do overseas Chinese feel the use of Facebook affect their interactions with the dominant Western culture and influence their cultural adaptation process? Qualitative in-depth interviews will be conducted to overseas Chinese who hold different social status and who use facebook at different active levels. Pfister and Soliz (2011) proposed that intercultural communication should be reconceptualised in a networked society. Digital media offers new and unique spaces and new scale (many to many) of intercultural communication, and new modes of representation, thusly can enable and potentially constrain intercultural communication through publicity. Facebook is a tool that involves both privacy and publicity, broadcasting and one-to-one messages, and can facilitate interpersonal and group communication. Through studying overseas Chinese’s use of facebook to integrate into Western culture, keep their Chinese cultural heritage, and manage their various social networks in different cultures, this research is one of the few empirical studies that can help building new theories and concepts in intercultural communication in the new media era.

BIOS
Yuping Mao (Ph.D., Ohio University) is Assistant Professor in the Department of Media and Communication at Erasmus University Rotterdam, the Netherlands. Yuping’s research interests include the intersections between interpersonal and organizational communication, and health communication. Prior to moving to Europe, Yuping had the opportunity to experience three unique social systems and cultures as a citizen of China, a permanent resident of Canada, and an international student in the U.S. With her multi-cultural background, she takes intercultural communication perspectives into some of her research. Yuping has published a few book chapters, and her work has also been published in peer reviewed journals such as, Communication Research, Canadian Journal of Communication, China Media Research, Howard Journal of Communications, Journal of Substance Use, and Italian Journal of Pediatrics.

Yuxia Qian is an assistant professor in the Department of Communication Studies at Albion College, Michigan. She teaches courses in small group and organizational communication, organizational culture, and intercultural communication, etc. She holds a doctorate in communication studies from Ohio University. Her primary research interest lies in the intersection of organizational communication and intercultural communication. Her previous work focused on employee cynicism and social information processing. She is currently exploring the work experiences and cultural adaptation of professionals living abroad. She has presented her research in both national and international communication conferences, and published her work in peer-reviewed journals and books.

Dr. Angela Denise Mensah, nee Prater, Ph.D. is a communication professor, a published author and has spoken at national and international conferences. Dr. Mensah is a feminist critical theorist who believes that oppression is oppression and no one group of people are affected by it more or less than another. Because oppression is a human experience, we all have be reminded when we are being oppressed or being the oppressor (all humans experience both roles whether we like to admit it or not). Body image is one of the ways in which we still experience overt oppression. Dr. Mensah holds a Bachelor of Science in Television Production from Ferris State University; a Masters of Arts in Communication from Western Michigan University and a Doctorate of Philosophy from Bowling Green State University 2008. She enjoys nature photography, contemporary Christian music and loves to cook!

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[back to general program outline]
The diffusion of social networks not only has changed the way we inform, but also the way in which we keep contacts with our home community when we leave it, and the way in which we build new contacts with host community. An important case study is the virtual community of Italians of London, the biggest Italian association in UK with more than 7000 followers and one of the biggest network dedicated to Italian migration. Founded several years ago, not only it handles the bulletin board (rents, jobs and so on) but it regularly organizes typical Italian parties in typical environments, so "translating" the virtual companionship in real friendship. Having lived in London and having noted that the registration at this site is a sort of "ritual" for Italians, I tried to understand why they decide to renew their sense of belonging in ad hoc places, where the "totem" is ethnic Italian food, the language spoken is Italian, and the chance to meet strangers very rare. I took part in Anglo-Italian celebrations, I interviewed members and the owners of the association, and as a result I was able to understand how the "old migrants" (arrived 10 or more years ago) have changed the way to keep in touch with their home community, and how the newcomers use technology (particularly social networks and Skype) to liaise with family and friends in Italy. Is this nostalgia? Or the will to experience the new reality without leaving the sense of security that comes from ethnicity? Maybe that technology can serve as an umbilical cord? And why this sense of belonging feel the need to go from virtual to real life encounters? What remains in those who participate? How change the relationship of migrants with new technologies before and after their departure?

BIO

Sara is completing a PhD in Communication Science at University of Urbino, Italy. This follows a BA degree in Sociology and a Master degree in Sociology of Multiculturalism. Her first thesis were specifically anthropological: during the BA she studied primitive body modifications, while during the master she studied the relationship between victims and persecutors, from primitive sacrifices to nuclear bomb, which became a book, L'ebbrezza del potere. Vittime e persecutori (Ombre Corte, 2009). In 2010, she took part at Easa Conference "Crisis and Imagination" (Maynooth, Ireland) with this paper: Man and technology. How technology affects socialization. Recently she began to study diasporic communities, with a focus on the Italian community migrated to London. She is currently teaching assistant in Sociology of Communication, and she recently published an article about McLuhan and the Missed Communication of Italian Unification (Journal of Communication Science, 41 - 42, Angeli, Milano).

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The videogame Banopticon (working title) is under development since January 2010, and will be completed by March 2013, into the frame context of the MIG@NET, a E.U's research project. The project, is coordinated by Panteion University of Social and Political Sciences (UPSPS), Centre for Gender Studies and includes partners from seven European countries as: University of Bologna, Department of Politics, Institutions and History, Symfiliosi (SYM), Cyprus, Fondation Maison des sciences de l'homme (FMSH), Paris, University of Hamburg, Institute for Sociology (UHH), Utrecht University, Department of Media and Culture Studies/Graduate Gender Programme (UU), The Peace Institute, Institute for Contemporary Social and Political Studies (PI), Ljubljana, University of Hull, Department of Humanities, UK. The MIG@NET project explores how immigrant individuals and communities participate in the production and transformation of transnational digital networks and the effect of transnational digital networks on migrant mobility and integration. The research field, includes seven thematic areas of investigation: Border Crossings, Communication and Information Flows, Education and Knowledge, Religious Practices, Sexualities, Social Movements, Intercultural
Conflict and Dialogue. The aim of the videogame Banopticon is to collect data from the research field, organize them as game elements, create different game spaces and finally disseminate them to the open public. The game is designed as an online 3D videogame and will include video, sound recordings, web pages, photographies and texts, in a playful form. Up to the moment, several levels regarding mostly the fields of Border Crossing, Social Movements and Sexualities have been designed and are presentable. The working team of Banopticon is the Personal Cinema collective (personalcinema.org) that includes: Daphne Dragaona, (New Media curator) Yannis Skoulidas (artist-programmer), Ilias Marmaras (media artist), Xenia Koliofoti (script co-writer and editor) and the collaborators, Dimitris Fotiou (sculptor-3D designer) and Alex Salapatas (programmer).

BIO
Ilias Marmaras is a media artist born in Athens in 1960. He studied plastic arts, Urbanism and philosophy at the university Paris VIII. He is a co-founder of the New Media Arts collective Personal Cinema. He writes articles regarding Media arts and activism for newspapers and magazines, and he directs projects mostly concerned with game art and political criticism like “The making of Balkan Wars: the game and Folded-in. He is working on the field of networking arts mostly focusing in the relations between artistic and creative practices and the possible act of resistance in the sphere of politics. He lives and works in Athens.

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OLDER MIGRANTS: FINDING STRATEGIES FOR SUSTAINING FAMILY RELATIONSHIPS

Judith McKeon

KEYWORDS: AGE; MIGRATION; POLAND; COSTS; FAMILIES

Issues specific to older migrants moving country are not yet fully understood as there are few studies on this age group. It is recognised that the motivation to migrate diminishes with age yet seven per cent of all Polish migrants to the UK are over the age of forty five. These migrants tend not to utilise the social networks available to younger migrants and are most likely to be caught between attending to the needs of their children or their elderly parents, both requiring support. This paper addresses the ways in which older migrants try to balance the emotional demands of their families. Over a period of two years thirty five older Polish migrants were interviewed and they told their stories of the migration experience. It was found that they had to make choices and were faced with quite difficult decisions on whether they were going to leave children or parents in Poland while they were forced into a position where they had to find work outside their own country due to age discrimination. Both men and women expressed feelings of guilt at leaving sick parents, and at not being able to afford to travel back to Poland more regularly to be with their families. There are long years before some families can be reunited, with one man waiting eight years until his daughter could join him in the UK, and another living alone in England for the past four years while his wife and children remain in Poland. Without cost effective or free digital technology these families would not be able to sustain communication channels and relationships would break down. Consequently both the economic and emotional costs to these families and the communities in which they live could be very high.

BIO
Judith is completing a PhD on Age and Migration at De Montfort University, researching older Polish migrants to the UK. This follows on from her MA in History by Independent Study, where she researched migrants from London to New Zealand in the 1870s. She also has an MBA from Liverpool University, which has helped her in running her own business, a training company delivering online courses and specialising in teacher training and languages. Judith’s first degree from Otago University in New Zealand was in foreign languages and she then trained as a language teacher. It was after teaching for a few years in New Zealand and then the UK, and while raising a young family, that Judith decided to open her own language centre. She believes in developing skills and knowledge and that one never stops learning.
ONLINE LEARNING, OFFLINE INEQUALITIES: THE OBSTACLES AND LESSONS OF TEACH DIGITAL ACTIVEISM WITH MIGRANTS IN LONDON

Nick Micinski

KEYWORDS: MIGRANTS; REFUGEES; LONDON; ACTIVISM; DIGITAL

This paper discusses the experiences and impact of the digital inclusion and activism course for leaders of migrant organisations in London. It proposes that while infrastructure and knowledge gaps remain barriers, disempowerment and disenfranchisement based in social inequality remain the main obstacles to greater inclusion of migrants online. This training project, based at the Migrant and Refugee Communities Forum, was developed in response to the digital divide where migrants were identified as being excluded from public services which are now being offered as 'digital by default'. The project experimented with different modes of teaching: informal independent learning, guided group instruction, intensive 7-week courses, and one-off workshops each with a mixture of results. The project learnt that migrants face the same barriers as elderly learners, such as fear of technology and lack of confidence, but also faced language barriers, access to trainings in culturally sensitive environment, and practical applications to their lives in the super-diversity of London. Once properly skilled-up, the remaining barrier was hostility towards migrants which made it risky to contribute in the public sphere. Some participants felt they had nothing to say, while others wondered who would be listening. Most paralysing was their fear that speaking out online was an invitation for further abuse. These fears existed in other social movements in history but were overcome. The current world affairs also stand testament: participants were learning and developing digital projects while they watched mass protests and regime changes in their home countries, largely cast as 'social media revolutions'. Why are migrant communities not using social media to organising in mass in London when their activist counterparts back home are leaders of revolutions? This paper suggests that the social inequalities of the offline world are at risk of being transferred and embedded in the digital sphere.

BIO
Nick Micinski is the coordinator of the Digital Inclusion and Activism Project based at the Migrant and Refugee Communities Forum in London. Previously he worked as a research coordinator for UnLtd - The Foundation for Social Entrepreneurs. He graduated from James Madison College, Michigan State University with a BA in International Relations and Political Theory and Constitutional Democracy with a specialization in Muslim Studies. In 2007, Nick was a research fellow with the Circumnavigators Club, conducting a comparative study of Muslim community organizations in Brazil, France, Norway, Russia, India, Singapore, and the United States. Nick's research interests include Muslim minority communities, young people, migrants, refugees, integration, social entrepreneurship, and human rights.

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Dr Eva Midden

KEYWORDS: RELIGION; NEW MEDIA; MUSLIM WOMEN; INTERSECTIONALITY; MEDIA ANALYSIS

The research project MIGNET (http://www.mignetproject.eu/) concentrates on transnational digital networks, migration and gender. Together with a team from Athens (Greece) and Hull (United Kingdom), we conduct a sub-research for MIGNET specifically focussing on religious practices (in connection, to gender, migration and new media). We are particularly interested in how different generations of Muslim women use new media to define and redefine their religious practices and connect them to their multiple belongings. An important starting point for the research is intersectional theory and hence the intersections between gender, religion, nationality, class and age. This paper presentation is based on the Dutch case study within this broader research project and will specifically focus on the intersection between religious and national affiliations. I will discuss what kinds of websites Muslim women in the Netherlands visit (e.g. websites that were developed in the Netherlands or in their country of origin) and how their online activities influence the connections between their (multiple) religious and national identities. By answering these questions I aim to contribute to the recent discussions on Islam and migrants and scrutinize how the Muslim women in my case studies define and redefine both their religious practices and their national identities (e.g by creating a 'Dutch Islam' or a 'Muslim Dutchness'). The sample for the case study consists of a number of Dutch websites (e.g. Marokko.nl, Wijblijvenhier.nl, Nieuwemoskee.nl and Moslimagids.nl) on which Muslim women are active and discussing various aspects of their lives, in connection to their religious affiliations. Besides the data from these websites, the analysis will also draw from a series of focus groups with Muslim women on their online activities. The methodology for the research is a combination of critical discourse analysis (based on the work of Norman Fairclough) and online and offline ethnography (Christine Hine).

BIO
Eva Midden is Assistant Professor in Gender Studies, at the Media and Culture Studies Department, at Utrecht University. She has a master’s degree in Political Science from the University of Leiden (Netherlands) and has written her PhD thesis ‘Feminism in Multicultural Societies. An Analysis of Dutch Multicultural and Postsecular Developments and their Implications for Feminist Debates’ at the University of Central Lancashire (United Kingdom). She is currently involved in the European Research Project ‘MIGNET’ for which she is conducting research on migration, gender and religious practices in new media. Her general research interests include feminists theory, postcolonial theory, intersectionality, (post)secular(ism), whiteness and media analysis. She is also assistant editor of the new online journal Religion and Gender.

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[back to general program outline]

102

YOUTUBE AND THE TOKENIZATION OF SOUTH ASIAN DIASPORIC EXPERIENCE

Dr Dhiraj Murthy (Presenter)  
Nyle Usmani

KEYWORDS: YOUTUBE; RACE; NETWORK ANALYSIS; DIGITAL RACISM; DIASPORIC MUSIC

"Das Racist" is a Hip-Hop group based in Brooklyn, New York. The trio is comprised of Cuban-Italian-American Victor Vazquez and Indian-Americans Himanshu Suri and Ashok Kondabolu. Though their corpus regularly reflects on race, xenophobia, and South Asian diasporic cultures, the group is most identified with their viral YouTube video "Combination Pizza Hut and Taco Bell". The song parodies American hyper consumerism through repeated mentions of visiting a fast food restaurant which had both a Pizza Hut and Taco Bell inside. Currently, the video has almost 1.5 million views on YouTube. In
this paper, I examine the racialized consumption of Das Racist’s various videos on YouTube. Through content analysis of the videos and selected comments on YouTube, I argue that the racialized positions of the artists in the group become exoticized by a primarily white consumer audience. Specifically, I argue that Das Racist’s portrayals of their South Asian diasporic experience (especially in regards to racism) become completely subsumed by the tokenization of the group itself. An interesting tension emerges in that Das Racist achieved mainstream recognition and success, but their growing audience had deaf ears to their subaltern diasporic critique, preferring to reductively consume the music as an ethnicized form of hip-hop. The paper uses Social Network Analysis to analyze thousands of comments from five of Das Racist’s YouTube videos in order to better understand discourse surrounding the videos. Empirical results from the study are presented.

BIOS
Dhiraj Murthy is an Assistant Professor of Sociology at Bowdoin College in the United States. His current research explores social networking cyberinfrastructure and virtual organizations. His work on social networking technologies in virtual breeding grounds is funded by the National Science Foundation, Office of CyberInfrastructure. Dhiraj also has a book on Twitter under contract with Polity Press. He has done virtual ethnographic work on diasporas and published articles both on his research findings as well as his innovative digital ethnographic research methods. Dhiraj founded and currently directs the Social Network Innovation Lab, an interdisciplinary research group investigating social networks and virtual organizations.

Nyle Usmani is an undergraduate student at Bowdoin College. He was a research assistant for the project as well as an embedded ‘participant observer’ following The Kominas, a Taqwacore band, during their Summer 2009 US tour.

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[back to general program outline]
**BIO**

Pedro J. Oiarzabal was born and raised in Bilbao and has spent much of his life between the Basque Country, Ireland and the United States. He holds a PhD in Basque Studies-Political Science from the University of Nevada, Reno, a MPhil in Economics and Social Sciences from Queen’s University of Belfast (N. Ireland), and BA in History from the University of Deusto (Bilbao). Currently, he is a Research Scholar on Migration Studies at the University of Deusto, Bilbao. His research examines diaspora communities interaction with information and communication technologies, with particular emphasis on the Basque case. Among his publications are “La Identidad Vasca en el Mundo” (2005), “A Candle in the Night: Basque Studies at the University of Nevada, 1967-2007” (2007), “Gardeners of Identity: Basques in the San Francisco Bay Area” (2009), “Diasporas in the New Media Age: Identity, Politics, and Community” (2010), and “Knowledge Communities” (2011).

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[back to general program outline]

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**THEY ARE FROM MUANG THAENG OR DIEN BIEN PHU? MEMORY OF MIGRATION HISTORY AND CROSS-BORDER IDENTITY THROUGH THE CASE OF THAI SONG DAM IN THAILAND**

Dr Masashi Okada

**KEYWORDS:** MIGRATION; ETHNIC MEMORY AND IDENTITY; INDOCHINA WARS; THAILAND; THAI SONG DAM

The first Indochina War, which ended in the Vietnamese victory against France at Dien Bien Phu in 1954, divided some ethnic groups in the borderland into two parts and led conflict between them about how they understand their past even after the end of war. Black Tai (Tai Dam) people is one of them. Black Tai refugees in France and U.S. claim that the battle of Dien Bien Phu caused losing of their territory, while Black Tai people in Vietnam recognize the battle as their ethnic liberation. This conflict also have had an influence on the memory about the past of Thai Song Dam people in remote Thailand. Thai Song Dam or Lao Song are peoples occupying main areas in central Thailand. Their ancestors are believed to be Black Tai families who have forcibly relocated to the present settlement from Muang Thaeng (a historical toponym for Dien Bien Phu), their homeland in eighteenth and nineteenth centuries. In fact, the memory of their migration history partly reflects the image of Black Tai refugees from the Indochina Wars through a variety of media like newspaper, popular song, and website afterwards. In this paper, I will examine how national / international factors (e.g., Thai government policy and Indochina Wars) and cross-border / global factors (e.g., the expansive flow of people and the development of cyberspace) have influenced understanding their history as well as the formation of their identity, based on evidence from both documentary research and fieldwork. At the same time, this point will lead to illustrate the role of some kinds of media (including SNS in the present) and its change.

**BIO**

Education: 2012 Ph.D, Osaka University (Asian History) 2005 Master of Letters, Osaka University (Asian History) 2000 Bachelor of Letters, Kyoto University (Asian History) Research Field: Societies of Northern part of Southeast Asian Massif in 18-19th century (especially Tai peoples in Upper Mekong basins) OKADA Masashi is a research fellow at Graduate School of Letters, Osaka University (from April 2012), where he has served as a senior staff of Research Group on History Education at Osaka University (Rekikyoken) from 2011. He studied Asian History at Kyoto University (Japan) and Southeast Asian History at Osaka University (Japan). He also had held research abroad for 2 years in Vietnam and for 3 years in Thailand. His research focused on the Societies of the Northern part of Southeast Asian Massif in 18-20th centuries (especially Tai peoples in Upper Mekong basins).

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[back to general program outline]
MEDIA LITERACY AND MIGRATION BEYOND THE 21ST CENTURY

Matthew Okeyim

KEYWORDS: MEDIA; LITERACY; MIGRATION; MOBILITY; SECURITY

This paper comprehensively discusses media literacy and migration beyond the 21st century. International mobility has become a socio-economic issue for industrialized as well as developed nations. The media should introduce a 21st century and beyond approach towards migration which will not favor crises and controversy in migration issues. The media in the 21st century beyond approach towards migration must use passion and emotion to transform public understanding of migration while still conveying government's authority to control migration. The aim of this paper is to examine why emigrants are perceived as security/economic threats by certain groups in Europe. The key question is how can the negative perception of migration be counterbalanced by the media in the 21st century and beyond approach considering the contributions of migrants to the economic, social cultural and political dynamics of our contemporary societies? The media literacy in the context above is to foster social inclusion and to welcome immigrants into a society based on knowledge and should (a) develop initiatives that will make migrants to be seen and heard (b) stimulate and guarantee a pluralism of points of view and opinion about migrants (c) ensure a real democratic debate over migration issues and their impacts. Results have shown that the media have generally treated migration themes in a sensationalist way and continues to think immigration is a problem. Theoretical framework is drawn from communication, and migration theories. The research design will include analysis of news from newspapers, radio houses and television houses. The method of analysis will be descriptive, with data collected from the primary/secondary sources. The paper concludes that media literacy will provide a framework to access, evaluate, and analyze migration issues.

BIO
Matthew is a Doctorate student in the University of Alicante department of sociology 11 San Vicente Spain in the final year of his European doctorate in social welfare and inequality jointly supervised by the University of Alicante and Queen Mary University of London. His thesis is on “The state and migration of Nigerians into the European union to live in Spain” His international conference papers include”: why Nigerians travel by road to enter Spain”. Married and living in Amsterdam.

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Dr Domitilla Olivieri

KEYWORDS: EXPERIMENTAL VIDEO; (DIGITAL) MATERIALITY; (IN)VISIBILITY; OTHERNESS AND PROXIMITY; POLITICS AND AESTHETICS

This paper explores the relation between digital video and the diasporic experience. Several scholars, in the last decade, have been interrogating the links between time and digital technology, and how digital media manage to manipulate and compress time and space. Through the analysis of Trinh Minh-ha’s film The Fourth Dimension (2001), I propose an understanding of experimental video practice as one that has the potential to represent, make visible or perform hybrid subjectivities and transnational
spaces. First, an elaboration of Trinh’s notions of the “inappropriate/d Other” and of the “interval” will be introduced: the former as a possible way to conceptualise migrant subjectivities, and the latter as a tool to focus the attention on some specific cinematic strategies. Next I will discuss how this film, because of its digital materiality, manages to make visible the invisible yet very embodied experience of geographical and emotional displacement. Time, the traversing of spaces, cultural otherness and proximity, curiosity and alterity are the key themes explored in The Fourth Dimension. Both at the level of its content matter and of how it is shot and edited, the film engages with the issue of travelling and with the paradoxes and possibilities opened by gaps and spaces in-between, by distances, speed and movement. Accordingly, by investigating how this film is constructed, I will show how its aesthetic strategies are deeply interconnected with its political dimension: performing and making sense of the affective reality of transnational movements and connections. In sum, this paper aims at showing that digital experimental video is to be considered an exemplary tool to represent, recognise, construct and share the stories and the experiences of diaspora and migration.

BIO
Domitilla received her doctoral degree at Utrecht University with a PhD dissertation entitled Haunted by Reality. Towards a feminist study of documentary film: indexicality, vision and the artificial. After graduating in Anthropology at Sapienza University of Rome, she has been awarded a Marie Curie Fellowship for Early Stage Training in Gender and Women’s Studies (EU Sixth Framework Programme) and started her PhD research at the History and Culture Institute (OGC) and the Graduate Gender Programme (GGeP) at Utrecht University. She is currently a lecturer at the department of Media and Culture Studies (MCW) at Utrecht University. Her primary areas of interest are at the crossroads between cultural studies, feminist theories, visual studies, semiotics, popular culture, documentary film and anthropology. Committed to bridging the distance between academic and non-academic milieus, she also collaborates with cultural institutes and spaces in the Netherlands and in Italy, and participates to international collaborative art projects.

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[back to general program outline]

117

SHIFTING FIELDS: EVANGELICAL BRAZILIAN MIGRANTS AND SOCIAL MEDIA

Dr Martijn Oosterbaan

KEYWORDS: SOCIAL MEDIA; MIGRATION; BRAZIL; EVANGELICAL CHRISTIANITY; ETHNOGRAPHY

According to Marianne Franklin (2007), the burgeoning of virtual fields of research whose realities intersect with classical fieldwork sites has reminded us that every ‘field’ is porous instead of hermetic. To understand the relations between them, she argues, we need to go beyond the virtual/real dichotomy and adopt a dialectal research praxis that allows us to see and discuss how different fields are related without reducing one to the other. This paper traces the virtual migrant communities on Orkut (Google) and Facebook to argue that migrants involved both produce and contest locality amidst and through the cultural flows. Brazilian migrants in Europe produce online and offline places for themselves and these places affect each other in multiple ways. In addition to a description of the patterns of deterritorialization and reterritorialization, this particular paper analyses Brazilian transnational evangelical networks and social media that - along with their localizing potential - present a platform for alternative spatial-political narratives that can strengthen a sense of belonging in Europe. The evangelical call to ‘preach the Gospel to all nations’ (Matthew 28: 19; Mark 16: 15) intersects with the mobility of evangelical Brazilian migrants and with the ideological notions about the capabilities of Internet (Oosterbaan 2011). More than any other medium, Internet provides the possibility to crosslink church-leaders and adherents to one another in a relatively flat network of communication while it also presents cyberspace a symbolic space in/on which to project a global Christian community. While such projections regularly bump into current European citizenship...
regimes that attempt to regulate and/or stop the flow of people, they nevertheless form important elements of their (shifting) productions of locality (Appadurai 1996).

BIO
Martijn Oosterbaan studied Cultural Anthropology at the University of Amsterdam. He acquired his PhD at the Amsterdam School of Social science Research, University of Amsterdam. While finishing his dissertation he obtained a Postdoc position at the Faculty of Philosophy, University of Groningen, as a researcher in the NWO research project New Media, Public Sphere and Urban Culture. In 2008 he became Assistant Professor at the Department of Cultural Anthropology at Utrecht University. Martijn Oosterbaan has published on Pentecostalism and mass media in Brazil and in Europe. At present his research focuses on religious-political transformations in Brazil as a result of the widespread use of mass media and on Brazilian migration to Europe in relation to questions concerning transnationalism, religion, diaspora and new media. Martijn Oosterbaan is cooperating partner of the international research program Global Prayers (http://globalprayers.info).

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[back to general program outline]

MASELTOV - MOBILE ASSISTANCE FOR SOCIAL INCLUSION AND EMPOWERMENT OF IMMIGRANTS WITH PERSUASIVE LEARNING TECHNOLOGIES AND SOCIAL NETWORK SERVICES

Dr Lucas Paletta (Presenter)
Dr Stefano Kluzer
Dr Adela Ros
Jan Bobeth
Prof Dr Agnes Kukulska-Hulme

KEYWORDS: IMMIGRANTS; MOBILE ASSISTANCE; DIGITAL GAMES; INFORMAL LEARNING; EMPLOYABILITY

Migration involves individuals in serious risks of social exclusion from the information society (Halfman 1998) and thus from social participation more broadly - specifically, within the first few months and years of arrival, language and socio-cultural contexts may fundamentally differ and cause extreme challenges for immigrants with low education and illiteracy. Everywhere/everytime assistance is crucial to immediately support immigrants in necessary information access, to cope with critical situations. Furthermore, immigrants require support for learning how to progress and to bridge knowledge gaps, to become a productive member of the information society. The EC funded project MASELTOV is developing a mobile service for continuous assistance and investigates the influence of persuasive computing on the individual’s motivation for learning. The paper presents MASELTOV’s concept of applying digital games, mobile context awareness, and social computing to motivate local community building, to connect immigrants with native citizens and vice versa, in order to foster communication and bridging of cultural differences. Communication at both personal and cultural level will be reinforced where it really matters - in everyday critical situations that profoundly determine the quality of life. Social interaction is particularly important in community building and will be supported by services such as geo-social radar functionality. In this way MASELTOV manages all the "approximation steps" that must be taken to achieve a personal goal and that can be supported by a wide range of people who have some understanding and experience of what needs to be done and how to do it. The services will support the development of communication skills, incidental learning of the target language and culture, and finally foster employability. The MASELTOV prototypical service implicitly has the potential to scale up to a very large number of end users - it will complement Europe’s largest online social network for language learning.
THE RISE AND FALL OF COMMUNICATION AND MEDIA DIVIDES BETWEEN AND WITHIN SEGMENTS OF OVERSEAS FILIPINO WORKERS

Dr Fernando Paragas

KEYWORDS: DIGITAL DIVIDE; COMMUNICATION TECHNOLOGY; SYSTEMS FRAMEWORK; PHILIPPINES; MIGRANT WORK

This paper examines the intersection between media and migration in the Philippines since the start of state-sponsored export of labour in 1974. Using a systems framework in which media, migrant workers, and organizations interact, the paper details how technological innovation has interplayed with the increasingly diverse profile of the migrant workforce, within a changing political, social, and...
technological milieu. In this framework, technological innovation is discussed in terms of the workers’ early dependence on highly asynchronous interpersonal media such as letters and cassette tapes, the shift towards landline and mobile telephony, and the recent export of Philippine media content. Meanwhile, the changing profile of the migrant workforce is discussed vis-à-vis the deployment of white collar workers alongside the original base of blue collar workers to a significantly expanded number of host countries. These two trajectories of media and migration are situated within the new rhetoric about Filipino migrant workers and a reconfiguration of the telecom industry in the Philippines and abroad. Through a meta-analysis of academic studies about media and migration, this paper finds that the introduction and appropriation of communication technologies have helped bridge and foment divides in communication and media use patterns within segments of migrant workers and their communication partners. At the same time, the increasing participation of professionals into the migrant labour pool is resulting in an emergent divide between segments of migrant workers. By analyzing the fluctuations in such divides, the paper informs the importance of highly calibrated and audience-segmented initiatives by government, profit and non-profit organisations which promote communication and media use between and within groups of migrant workers.

BIO
Fernando Paragas is an Assistant Professor at the Division of Public and Promotional Communication at the Wee Kim Wee School of Communication and Information at the Nanyang Technological University. He completed his PhD degree in Mass Communication at Ohio University (OU) as a Fulbright fellow. His dissertation on migrant workers is the 2006 nominee of the OU School of Telecommunications’ Distinguished Dissertation Award competition. Dr. Paragas earned his MA in Urban and Regional Planning, for which he received a Dean’s Medallion, and BA in Communication Research, where he received the 1996 Best Undergraduate Thesis Award, at the University of the Philippines Diliman. His papers have been presented in Asia, the United States, and Europe. He was also the recipient of the 1999 AdAsia Research Grant from the Asian Federation of Advertising Associations and Newsweek Magazine.

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CINEMA OF MIGRATION IN THE AGE OF THE DIGITAL

Prof Dr Anca Parvulescu

KEYWORDS: MIGRATION; EAST EUROPE; INDEX; REALISM; WOMEN'S WORK

This paper offers a close reading of an episode in Ulrich Seidl's film, Import / Export (2007). Through its narrative, stylistic choices and casting, the film is in search of a cinematic form that can capture the realities of East-West European migration (import / export). The foundation for its realism is the cinematic index. Seidl placed a casting call in search of an East European woman who would improvise when placed in a number of fictional situations. In interviews, Seidl expresses his Fassbinder-inspired hope that in this way the film can capture spontaneous reactions to the contemporary European culture of everyday fascism. He chose Ekaterina Rak, a Ukrainian woman, for the role. In having an indexical relation to the European culture of migration, Rak's unscripted facial expressions and bodily gestures gain collective and historical resonances. I am arguing that Import / Export claims renewed relevance for art cinema in the age of the digital. In Seidl's film, digital media is instrumental to the global cybersex industry into which the film’s protagonist is inducted. Art cinema, on the other hand, frames her oppression. My paper will argue that Seidl’s demonization of digital media is a function of his advocacy for the continued relevance of European art cinema in an age ready to proclaim the death of cinema. What is lost in the transition from analog to digital is the index; and with it, arguably, the kind of cinematic realism Seidl advocates.
BIO
Anca Parvulescu is Associate Professor at Washington University in St Louis, where she teaches in the Department of English and The Interdisciplinary Project in the Humanities. Her research is in twentieth century transatlantic literature, European cinema, gender and sexuality studies. She is the author of Laughter: Notes on a Passion (MIT Press, 2010). Her articles have been published in journals like Critical Inquiry, New Literary History, Diacritics, and Discourse. She is currently working on a book project titled We the Women of Europe? (under advance contract with University of Chicago). The book is a study of recent European art cinema that engages questions of European unification, East-West migration, gender and sexuality.

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[back to general program outline]
MUSLIM WOMEN BETWEEN THE TRANSNATIONAL UMMA AND THE ITALIAN PUBLIC SPHERE

Dr Renata Pepicelli

KEYWORDS: MUSLIM WOMEN; INTERNET; PUBLIC SPHERE; ITALY; YOUTH

In the Italian mainstream media a prevailing neo-orientalist gaze represents Muslim women as oppressed and silent. But it is enough to surf the net to see how this image is highly challenged by a significant active presence of female users. By developing websites, creating online forums, writing blogs, becoming e-journalists and e-activists, Muslim women, mostly young, make themselves heard. The aim of this paper is examining Muslim women’s online views on Islam, gender relationships, identity with particular regard to the intersection between religious and national affiliations. It focuses on the way in which Muslim women reconfigure in internet their multiple religious and national identities. On the basis of the analysis of a sample of websites as yallaitalia.it; giovanimusulmani.it; islam-online.it and a series of interviews with Muslim women on their online activities, this paper wants to analyze women’s contribution to the construction of the so-called "Italian Islam". By doing that the paper will try to answer the following questions: can internet facilitate women's participation into both the transnational Islamic umma and the Italian public sphere? Can and how internet facilitate women’s participation to interpretations of Islamic sources? What kind of self-representation come out from the analysis of internet-data? Can an analysis of such internet-data contribute to better understanding of Muslim women's identity and agency?

BIO
Renata Pepicelli holds a PhD in “Geopolitics and cultures of the Mediterranean” (Sum – Italian Institute of Human Sciences, University of Naples, 2008). She has a postdoctoral fellowship at the Department of Politics, Institutions and History of the University of Bologna. Her main topics of research are contemporary Islam, euromediterranean relations and gender. She is currently working in the European Research Project Mig@net on Migration, Gender and New Media. Previously she was part of the European Research Project GeMIC for which she had coordinated a research on migration, gender and religion. She is a member of the editorial board of the review Jura Gentium. She is author of 3 books: Il velo nell'Islam. Storia, politica, estetica [The veil and Islam. History, politics and esthetics] (Carocci, 2012); "Femminismo islamico. Corano, diritti, riforme" [Islamic feminism. Quran, rights, reforms] (Carocci, 2010); "2010, un nuovo ordine mediterraneo?" [2010, a new Mediterranean order?] (Mesogea, 2004).

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REFRESH: LOGGING IN TO THE EXPAT COMMUNITY IN SINGAPORE

Dr Erika Polson

KEYWORDS: EXPTS; MEETUPS; INTERNATIONAL COMMUNITY; SOCIAL NETWORKING; ONLINE-TO-OFFLINE GROUPS

In this paper, I discuss an emerging trend in how new media technologies are used to cope with the deterritorialization that pervades the mobile lifestyles of individual migrants. Despite a global economic recession and waves of corresponding layoffs in service sectors, the most flexible, ‘culturally fluent,’ ‘globally-minded’ individuals are sought after to staff transnational corporate operations at strategic nodes along global business circuits, particularly in thriving Asian hubs. While labor theories of the post-Fordist era situate migrating white-collar workers as precarious and immaterial laborers, there remains a dearth of empirical study of the lived experiences of these new professionals,
particularly in cities outside of the United States and Europe. This paper presents ethnographic work on how mobile professionals in Singapore use websites such as Meetup.com, Internations.org, and Facebook groups to create contact in physical, rather than virtual, space with a broad range of migrants mobilizing around the identification of ‘global,’ ‘international,’ or ‘expat’ rather than any particular nationality or ethnicity. Such sites are situated in social networking innovations that have responded to fears of social alienation in techno-culture with a range of new ways to “use the Internet to get off the Internet” (meetup.com). I take a critical look at how these new media tools are implicated in organizing new forms of community suited to a world of instability and fleeting ties. More than just an opportunity to meet people when first arriving in the new country, members see events as crucial sites for ‘refreshing’ their friendship circles in a city characterized by temporary migration, 24/7 global work-team communication schedules, and frequent business travel that coalesce to obstruct the development of commitments and create a need for drop-in communities.

BIO
Erika Polson is an assistant professor in the department of Media, Film & Journalism Studies at the University of Denver in the USA. Research interests lie at the intersection of media, migration, and new forms of belonging. Polson has conducted ethnographic research of online and offline digital media practices by expatriates in Paris, Madrid, and Singapore during the past four years. Her work on class and identity issues tied to these practices has been published in the ICA journal, Communication, Culture & Critique, and she is currently working on a book about a new class of professional migrants and the use of new media to create local territory in global cities.

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[back to general program outline]

15

HERE OR THERE? USE OF THE MEDIA IN TRANSNATIONAL PRACTICES OF FIRST AND SECOND GENERATION EGYPTIANS LIVING IN ITALY

Viviana Premazzi

KEYWORDS: MIGRATION; DIASPORA; MEDIA; TRANSNATIONALISM; SOCIAL MEDIA

Immigrants from North Africa are among the first and largest groups in Italy. Among them, Egyptians were and still are clearly predominant, and they have registered a higher growth rate over the last few years. Egyptians are also one of the oldest groups settled in the country: their arrival dates back to the late 1980s–early 1990s. This paper aims to explore the transnational behaviours of first and second generations of Egyptians, with special attention to the relationship among the diaspora, strengthened as a result of the increasing use of new technologies, and the current delicate and decisive political phase the country of origin is undergoing. The importance of social media in the recent popular protests that occurred in many North African countries, especially Egypt, has clearly pointed out the novelty of web technologies, which have burst onto the social and political scene. More generally, ICT are deeply transforming the attitudes and transnational relationships of migrant communities and of communities arising from migration. In the first part of the paper we will provide a quantitative picture of the Egyptian population in Italy and in Turin, presenting, in particular, socio-demographic features and characteristics of the socio-economic integration of this group on the territory. Afterwards, we will reflect on the main features of the Egyptian community, and on the way the feeling of belonging is being developed between first and second generations of migrants. We will then analyse the role of new technologies in keeping immigrants who live in Turin united and in building ties with the country of origin, with special attention to second generations. In the conclusions, we will provide some policy recommendations for the strengthening of social and cultural ties that have been created over the last few years especially with regard to the role of the web.
BIO

Viviana Premazzi is second year Phd student at the Graduate School in Social, Economic and Political Sciences of the University of Milan and Junior Researcher at FIERI (International and European Forum for Migration Research) (www.fieri.it). She is interested in migration and social media, particularly focusing on second generation’s youth practices and other intersections between technology and multicultural and multi-religious society. She did her Master’s Degree in Intercultural and Interreligious Conflict Management at the University of Pisa with a master's thesis on the role of women in the Afghan peacebuilding process. As an undergraduate, she studied Political Sciences at the University of Milan. Her undergrad thesis focused on feminist theology of liberation in Brazil.

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[back to general program outline]
FROM MIGRANT WOMEN FOR ALL: THE CONSTRUCTION OF THE “FEMALE MIGRANT” AS A POLITICAL IDENTITY IN MEDIA PRODUCED BY FEMALE MIGRANTS

Viktorija Ratkovic

KEYWORDS: MEDIA PRODUCED BY MIGRANTS; FEMALE MIGRANTS; MIGRAZONE; POLITICAL IDENTITIES; INTERSECTIONS

The analysis of media produced by migrants is today a nearly blind spot of research, especially in the German speaking countries, even though a long tradition of such media exists (in Germany and Austria starting with the “Guest Workers” in the 1960s). In Austria, a broad variety of media produced by migrants can be found. In this paper, one of these media is focused on: www.migrazine.at, a multilingual online magazine. Its slogan is “from migrant women for all” and it aims at providing space for critical migrant voices and at making a statement against the stereotypical portrayal of migrant women. The magazine’s editors define the term “female migrant” as a political identity and as a label for an oppositional standpoint in the sense of feminist and antiracist partisanship. In this paper results of a critical discourse analysis of two issues of migrazine are discussed. First of all, the analysis shows that a broad variety of the portrayal of female migrants is presented, thus challenging existing notions not only in public debates but also in research. Secondly it becomes clear that whereas migration does serve as an important point of reference in migrazine, categories such as class, gender, ethnicity and/or religion are not only taken into consideration but regarded as crucial to the understanding and to the construction of the “female migrant” as a political identity. At the same time dominant public discourses that define female migrants mainly as victims of their so-called “patrarchal cultures of origin” are questioned as discrimination that female migrants often face is regarded as a form of structural violence.

BIO
Viktorija Ratkovic is the managing director of the Center of Women’s and Gender Studies at the Alpen-Adria-Universität Klagenfurt/Austria. After graduating in Media and Communication Studies, she has coordinated the Interdisciplinary Research Network Culture & Conflict at Klagenfurt University and is the co-editor of the network’s first three publication in the book series Culture & Conflict of the Transcript Verlag/Germany. She is also the co-editor of the 2010 Yearbook of Peace Culture, “Culture of Peace. A Concept and A Campaign Revisited” (together with Werner Wintersteiner, Drava Verlag/Austria). Her current research activities include a research project on female “Guest Workers” in Austria (in the 1960s/70s) as well as her PhD Thesis on Media Produced by Migrants.

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CYBORGS FROM CENTRAL AMERICA UNITE!

Roxana Reyes-Rivas

KEYWORDS: CENTRAL AMERICAN CYBORG; COLONIALITY; CYBERFEMINISM; CYBERSPACE; WOMEN’S GROUPS IN CENTRAL AMERICA
Postcolonial studies have their origin in areas (Asia and Africa) where their history of independence from European colonial powers is relatively recent. The Americas have a much earlier history of colonial experience, and some of its countries have been formally independent for more than two centuries. Given that difference in background, scholarship in Latin America has been developed on the grounds of coloniality (colonialidad), a category coined by Aníbal Quijano. According to Quijano (1993 y 2000), coloniality is a set of features and remains of colonial power and domination still shown by societies that once were colonies. Nonetheless, this state of affairs finds its significance through the place it has within a world-system. Most recently, through the production of Information and Communication Technologies (ICTs), it can be seen how this pattern is being followed. Even though these technologies, in terms of production and culture, mark a great difference between the metropolitan areas (global North) and peripheral countries (global South), the use of such technologies is becoming very important for political resistance in Latin America. Cyberspace has become a resource of resistance for women who fight against political upheaval and inequality in Latin America. By combining the theoretical approaches of coloniality and cyberfeminism, I will discuss and analyze how women from Latin America build their own agency by creative ways of use and networking within cyberspace. I will pay special attention to two examples of Central American cyberbots, namely, the Feministas en Resistencia (Feminists in Resistance), a network of women throughout Latin America, that oppose the coup d'état in Honduras, and O.T.R.A.S. an organization of young women in engineering and computing who promote the access to free culture and software for women in Central America.

BIO
Roxana Reyes-Rivas is an Assistant Professor of philosophy and logic at the departments of Computer Engineering and of Social Sciences of the Costa Rica Institute of Technology. She has worked for the Joint Central American Masters Program of Women’s Studies and for the Joint Masters Program of Bioethics (University of Costa Rica-National University of Costa Rica). During 2000-2001, she was a Fulbright Scholar-in-Residence in Women’s Studies at Illinois College, Illinois, USA. Currently, she is pursuing her Ph.D. in Studies of Society and Culture at University of Costa Rica. Her dissertation subject is the information society in Costa Rica and coloniality, a feminist cyber-ethnography of women’s political use of ICTs. She holds a Master’s degree in Philosophy from Indiana University in Bloomington, USA, where she studied under a Fulbright. Her fields of interest are social studies of technoscience, science and gender, ethical issues in technoscience, coloniality studies, queer and feminist theory.

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[back to general program outline]
and change in the rapid development of ICTs since the 1980s–90s, and of how they have been appropriated by ethnic minorities. The paper is based on the European research project MINORITYMEDIA (6th PCRDT, excellence team, 2006-10) and hosted at MIGRINTER, University of Poitiers (France). One of the main results shows that he transition to digital technologies for a growing proportion of ethnic media, and the access to internet in a large number of homes in Western countries have vastly increased the scope of collective action and mobilisation. If immigrant associations still allow minority groups to defend their identity, the ethnic media play an increasingly important role both in production, transmission and perpetuation of a collective identity, as well as in the design and the achievement of collective action.

BIO
Isabelle Rigoni is a sociologist affiliated at MIGRINTER-CNRS (Poitiers) and MICA-CNRS (Bordeaux). From 2006 to 2010, she has been the team leader of the EU Marie Curie Excellence Team MINORITYMEDIA (6th PCRDT) on ethnic minority media in 8 European countries. She holds a PhD from the University Paris 8 (France, 2000), and was a post-doctoral fellow at the Centre for Research in Ethnic Relations (University of Warwick, 2001-2003) and at the Centre Marc Bloch (Berlin, 2004-2005). She has been teaching at the universities Paris 8, Evry, Bordeaux 3, Poitiers, and she is currently teaching at INSEEC. She is working on ethnic media, migrations, transnational mobilities and gender. http://irigoni.blogspot.com.

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[back to general program outline]

LINKS AS CROSSROADS IN ARCHIVES, MUSEUMS, LIBRARIES: REDEFINING DIASPORIC ONLINE IDENTITY THROUGH USER-GENERATED CONTEXTUAL INFORMATION

Amalia S. Levi

KEYWORDS: DIASPORAS; MEMORY INSTITUTIONS; IDENTITY; COLLABORATION; MEMORY

This paper examines how diasporic populations reify and recodify their identity in online archives, libraries, and museums, and in what ways do mainstream sites differ from grassroots, group or individual, initiatives. Globalization rests firmly on the myth of a borderless world, where technology supposedly has enabled seamless communication. But institutional borders still exist. Diasporic and minority populations have usually been the subjects of memory institutions (of LAMs: libraries, archives, museums). Their histories and collective memory have been part of grand metanarratives of nation states or of community elites and were either silenced or presented in an embellished way, and more than often dispersed among different countries, with differing, sometimes hostile, political, legal, socioeconomic systems. The Web has provided LAMs with new ways to expose their holdings online and promote communal identity through the use of intricate ethnosymbolism. New technologies afford people with the opportunity to affect the identity and memory construction process, promoting a new sense-making of the history of these communities. Technology today makes it possible to virtually connect dispersed, disparate material or material that up to now existed behind institutional walls. The challenge for new technologies is to bring LAM holdings to the users, and enable them to make connections among them, by providing contextual information. Social media have revolutionized the way people can be involved in the co-creation of knowledge: Increasingly, scholars and lay people alike have come to expect that they contribute to this process through crossroads (links) that connect dispersed and fragmented pieces of memory. The possibility of connecting dispersed objects (physical objects, but also documents, audiovisual material, images, oral histories etc) of diasporic communities and including them in the Semantic Web as Linked Open Data opens new, exciting opportunities for scholarship.
Amalia Skarlatou Levi is a Ph.D. student at the University of Maryland’s College of Information Studies, where she also completed the interdisciplinary History and Library Science program resulting in an MA in History and an MLS. She also holds a MA in Museum Studies. Originally from Greece, she has lived in Turkey, and now lives in the U.S. Amalia has worked in Jewish museums developing exhibits and managing collections. Her research is at the intersection of information studies and memory. She is interested in how memory and identity are articulated and reified online in museums, archives, and libraries, particularly in regards to minority populations. Her research focuses on diasporic populations, more particularly on the diaspora of Jewish communities of the Balkans. Amalia is particularly interested in Digital Humanities, especially in the way they affect pedagogy.

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SOCIAL MEDIA DIASPORAS: MIGRANTS’ TRANSTNATIONAL PRACTICES DURING THE ARGENTINE ELECTIONS 2011

Natalia Denise Senmartin

KEYWORDS: DIASTORA; SOCIAL MEDIA PRACTICES; TRANSTNATIONAL PARTICIPATION; SOCIAL CHANGE; ARGENTINA

The use of Social Media, the various forms of media content created by end users and publicly available (Kaplan and Haenlein, 2010), is becoming a common denominator in migrants’ transnational participatory practices. At the same time, migrant associations, as well as private and public institutions are also adopting social media. The ways in which migrants and origin country common interests and ideas are connected and intertwined are becoming visible in the digital sphere. We are to explain how social media participation is extending previous active participation experiences or opening new ones, both online and offline, and how is reshaping the formal and informal ways in which migrants relate, exchange information, and take part in the processes of social change and development of their origin country. This paper will focus on the case of Argentine migrants’ social media practices in the months running up to Argentina’s national elections of October 2011 and thereafter. It will define what their social media practices are, and how they take place, with a special attention to the information, connection, cooperation and collaboration in cross-border initiatives. Based on interviews and online and off-line participatory observation, mainly in Spain, of Argentine migrants that are active in social networking sites, the results will allow us to give an account of the relationships between migrants online and offline social media political transnational practices in an electoral context. Moreover, the results are to give indications of the basis upon which to develop a framework to explain, understand and address the role and effect of social media use in migrants’ transnational participation in the network society era.

BIO

N. Denise Senmartin is a PhD Candidate in the Migration and Network Society Programme at the Internet Interdisciplinary Institute (IN3), Open University of Catalonia. She studied International Affairs at the School of Advanced International Studies (SAIS) at Johns Hopkins University and Social Work at the Universidad Nacional de Córdoba, Argentina. Previous experience includes working at the International Institute for Communications and Development in The Hague and the Development Gateway Foundation in Washington, DC, focusing on information and communication technologies for development programmes, developing cross-country networks and monitoring and evaluation studies. Active in migrant associations’ volunteer work, was the President of the Center of Argentine Students and Alumni in the US and Vocal at the Argentine-Dutch Solidarity Foundation. She was selected by Argentine NGOs and the Government as Argentine Social Ambassador 2005. Her PhD thesis focuses on migrants’ transnational social media practices for social change.

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RETHINKING TWITTER IDENTITIES – RACIAL MEMES AND CONTAGION

Dr Sanjay Sharma

KEYWORDS: SOCIAL MEDIA; RACE; MEMES; IDENTITY; TWITTER

The many ways in which ethno-racial identities exist in online environments has become a growing area of Internet research. Much of this valuable work is concerned with user behaviour, the emergence of virtual groups and social networks, modes of online diasporic communication and representations of identity. This paper contends that we need to also take into account how technocultural assemblages are themselves constitutive of online identities. Instead of being principally concerned with what identities are in terms of racial or ethnic representation and signification, we can explore how they are materialized via the technologies of online platforms. Conceptualizing race as a ‘machinic assemblage’ rather than only in terms of its identitarian representations offers an alternative approach. It enables the formation of ethno-racial identity to be considered in terms of networked connections, interactions, information flows and affects. The paper will focus on a case study, through the phenomenon that has been dubbed as ‘blacktags’ (black Twitter hashtags). These apparent internet memes, often in the form of ambiguous racialized humour, circulate on the social micro-blogging network of Twitter. Their existence has been ostensibly explained by identifying a relatively significant proportion of African-American users re-tweeting particular hashtags until they ‘trend’ on Twitter (which can be both national and global). However, to only understand viral ‘blacktags’ in terms of the identity of users is limited. The circulation of these ‘racial memes’ can be also analyzed as the transmission of contagious meanings and affects (such as anti/racist humour, sentiment, news and commentary). Racial memes as contagious digital objects play a role in constituting the identities they articulate and interact with. Thus, ethno-racial identities on the Twitter social media platform can be fruitfully grasped as affinity networks and affective contagious social relations.

BIO
Sanjay Sharma is a Senior Lecturer in Sociology/Communications, School of Social Sciences, Brunel University, UK. He has published widely in the areas of race, subjectivity and media culture. This work has interrogated the contested representations of race and the possibility of developing alternative critical multicultural pedagogies. Currently, his key interests are concerned with the changing configurations of race and racism, and particularly in relation to technology and new media. Sanjay is working on exploring how race is materialized online. He has authored the monograph, Multicultural Encounters (Palgrave, 2006), and is a founding editor of the online, open access darkmatter Journal (http://www.darkmatter101.org).

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[back to general program outline]
question on who we are, it sounds as a clear and conscious statement that can have a real weight in a real virtual space. Hyphenated identities is the common expression to refer to individuals having at least a double origin. A large number of children born from families who experienced immigration or who emigrated themselves to reach a member of the family have to walk - in their everyday life - from one side to another of that imaginary hyphen. This continuous flowing leads to a question well expressed by Bhabha (2008, 32) when saying: have those children the right to have rights?. This proposal will focus on the web site "secondegenerazioni.it", created in 2006 as platform of differentiated exchanges among youn members of the second generation who live in Italy. The work will focus on the empirical analysis of the blog and a selected number of interviews to members of the G2 Network and founders of the website itself. The purpose of this work will be to understand how thick or thin can be the border between virtual and real space, and if the creation of such a virtual world empowered the real network or vice versa in the specific case of young people close to migration experience. Of central importance will be the study of the perception and effective consequence of the Italian law on citizenship that is now being asked for a change from the still present Ius Sanguinis to the Ius Soli.

BIOS
Virginia Signorini finished in 2004 her M.A. in Public Relations at the University of Udine with a thesis on “Immigration and integration in Germany: a study on Thuringia and the city of Erfurt”. From 2004 till 2010 she worked as social worker for the “System of Protection for Asylum seekers and Refugees” of Prato (It). In 2006 she did an internship at the European Migration Centre in Berlin within the Master-Programm in “Gender, citizenship and cultural pluralism: processes of exclusion and inclusion for migrants and refugees” at the University of Florence. She works as intercultural operator, since 2008, with minors. In 2011 she got a three years scholarship for the Ph.D. in “Transborder policies for daily life” at the International University Institute for European Studies of Gorizia (It) and Trieste University. She focuses her research on migration studies, refugee studies, border studies.

Francesca Scarselli studied cultural anthropology at the University of Florence, Italy (supervisor Prof. Pietro Clemente). She graduated with research about sikh diaspora in Italy and she wrote a thesis entitled "Sangat Sabha. Tales and trails of the Sikh diaspora in Valdarno Superiore ". Currently enrolled in the third year of doctoral research in "Migrations and intercultural processes” at the University of Genoa (Italy), with a research on the plight of Somali refugees in Florence (supervisor Prof. Luca Queirolo Palmas). Her fields of study are diasporas, migration studies, memory and storytelling. She’s interested in visual anthropology and medical anthropology. She cooperates with the Chair of Cultural Anthropology at University of Florence and with the NGO MEDU - Physicians for Human Rights Italy.

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[back to general program outline]
diasporic identity. This paper comes out of a much larger body of research and is part of a chapter in a book that investigates the relationship between cinema and the Italian Diaspora in the UK.

**BIO**

Dr Margherita Sprio studied Fine Art at Goldsmiths (University of London) and The Slade School of Art (University College London) and then worked for a time showing her work internationally before going on to gain her PhD at Goldsmiths. She moved from making photographic and film works to writing and teaching about film and visual culture. She joined University of Westminster (UK) in 2011 and works on film practice and theory as well as the relationship of film theory to photography, contemporary art and philosophy. Her particular research interests relate to the politics of cinema and art, globalisation and diaspora, cultural/sexual difference and transnationalism. Her current book project, Cinema and Cultural Memory Britain and the Post War Italian Diaspora, focuses on the relationship between film, cultural memory, and migrant audience consumption. She has also written about Iranian cinema, realism, performance, and film history.

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**26**

**MIGRANT DOMESTIC WORKERS IN SINGAPORE; NEGOTIATING SPACE AND SOCIAL NETWORKS**

Ranjini Mei Hua Sri (Presenter)
Dr. Arul Chib

**KEYWORDS:** MIGRATION; SOCIAL NETWORKS; TRANSNATIONAL SPACE; DOMESTIC WORK; COMMUNICATION TECHNOLOGIES

Research on transnationalism gained momentum in the 1990s, first in the US, and later in Europe. However, it is important to note that the idea of transnational space varies across time, space, socio-economic and demographic characteristics, thus this paper serves to highlight the unique migration situations of female domestic workers in Singapore. Over the last few decades, women migrants have grown significantly and they now comprise approximately half of the total number of migrants in the world (United Nations, 2008). Women are migrating as often as men— for employment overseas, education, to pursue a “better life” (Zlotnik, 2003) or to escape poverty and stress (Lan, 2006). While remittances used to be the exemplary form of migrant transnationalism (Vertovec, 2000), the demands of women migrants are often more complex, involving the preservation of social roles and the continued development of emotional ties especially among kin. With the proliferation of communication technologies and services that provide migrant communities with affordable options for both international and local connectivity, this opens up a myriad of possibilities competing for their time and emotional investment. Whilst the transnational approach points to the ‘simultaneous embeddedness in more than one society’ (Glick Schiller, Basch and Blanc-Szanton, 1999: 73), this paper argues that migrant domestic workers prefer to manage the relationships in their home and host countries separately, asynchronously and sometimes even impassively. In maintaining diffuse social networks, women migrants develop a greater sense of control and independence in a “third space” a liminal space, on the borderline between the place of origin and the host society (Bhaba, 1994). While the mediated mobility of communications presents opportunities for the integration of different social spaces, it is ultimately the safeguarding of this inimitable “third space” which determines how migrant domestic workers interact with intimate social ties (kinship and friendship).

**BIOS**

Sri Ranjini Mei Hua is Research Associate at the Institute of Southeast Asian Studies, Singapore. Her research interests include migration and transnational social spaces, the use of ICTs in social networks, and the identity dimensions and acculturation strategies among immigrant groups. She regularly contributes op-ed pieces to The Jakarta Post, South China Morning Post and the Bangkok Post on issues related to Southeast Asia. Ranjini graduated from the London School of Economics and Political Science, MSc in Sociology (Research). She presented her paper, "Reconceptualising Transnational Social Spaces of Migrant Domestic Workers in the Contemporary Urban Sphere" at the Royal Geographical Society Annual International Conference 2011. She was Programme Officer in the Singapore Internet Research Centre for a project on "Strengthening ICTD Research
TO WHAT EXTENT ICTS HAVE TRANSFORMED THE CONCEPT OF BELONGING AND FAMILY RELATIONSHIPS

Tania Tonhati

KEYWORDS: ICTS; FAMILY RELATIONSHIP; MIGRATION; BRAZILIANS; LONDON

This presentation aims to reflect about to what extend ICTs (Informational Communication Technologies) have challenged the notion of belonging to a specific place and family relationships. Based on a literature review (Brightwell, 2010; Dias, 2010) which shows how migratory groups tend to create familiar places in multicultural host societies, in order to offer a sense of belonging while they are abroad, this paper goes beyond it and insert the idea of interconnection and co-presence introduced by the use of ICTs in the migration’s process. According to Castells (1999), nowadays it is widely acknowledged that people are more in movement, consequently, it has increased the number of family separation, however according to scholars (Castells, 1999, Diminisceu, 2008), immigration is no longer a brutal rupture with the origin society and relatives. They affirm that the use of ICTs by migrants has transformed their perception of belonging and also the relationship among immigrants and their loved-ones, which it has been reconfigured through the idea of co-presence, to be here and there (Madianou, M., Miller, D. 2011). Nevertheless, it is necessary to emphasize that the use of ICTs in the migration process and the idea of being connection cannot be simplified as a positive effect on family relationships. The communication technologies can provoke conflicts and emotional disorders, adding more complexity to the migrants locate themselves and create a emotional order of their self when they are abroad (Turkle, 2011). Therefore, based on my PhD’s research on the role ICTs played among Brazilian immigrants in London and their families back home, this presentation will discuss to what extend online and offline everyday activities of these migrants affect their perception of belonging and family relationship. In order to achieve these information, the main methodology technique used till this point of my research is in-depth interviews.

BIO
Tânia Tonhati is a PhD student in Goldsmiths College, University of London. She graduated in Social Sciences in Brazil at the São Paulo State University (UNESP) and did her MA in Social Science at the Federal University of São Carlos (UFSCar). She is currently working as a research assistant on project (THEMIS) relating to Brazilian and migration, at the International Migration Institute, Oxford Department of International Development (ODID), University of Oxford. She has also been a member and a blog manager of GEB, Brazilian Research Group in the UK, since 2009. Tânia’s research interests are in the fields of ICTs, digital diaspora, transnational family, Brazilian identity and belonging.

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NEW LABOUR AND CULTURAL MARKET SPACES: ROMANIAN DIASPORIC WEBSITES BASED IN ITALY, IRELAND, THE UNITED STATES AND CANADA

Dr Ruxandra Trandafoiu

KEYWORDS: ROMANIAN; DIASPORA; EASTERN EUROPE; LABOUR NETWORKS; IDENTITY

Romanians are among the most mobile populations in Eastern Europe. Worldwide, the Romanian diaspora now amounts to ten million, which means that a whopping third of all Romanians live and work outside their nation-state, challenging the nationalizing tendencies of their mother country and building new diasporic identities, largely supported by their online diasporic participation. This paper aims to provide an understanding of the way Romanian migrant workers use online diasporic websites and forums to shape their migratory and diasporic experiences but also erect labour networks and identity associations in the process. Moreover, the paper aims to show how despite the centrality of labour needs, migration cannot be viewed in simplistic cost-benefit terms or push-pull factors. Online interactions prove that labour migration also provides the conduit for elaborating new communitarian and political claims and establishing new diasporic cultures, separate from the nation-state, which ceases to be seen as the "natural" home. The paper thus looks into how online communities combine the "physical" aspects of migration (numbers, jobs, remittances), with the "mental" aspects of migration (lived experience, psychological phenomena, symbolic capital), thus taking elements of established bodies of theory forward, in an attempt to elaborate a more specific framing of the role of the Internet in the emergence of Eastern European work migration networks.

BIO
Dr Ruxandra Trandafoiu is Senior Lecturer in Communication at Edge Hill University, UK. She has previously researched and taught at the University of Edinburgh and Westminster University. Her research interests include: diasporic communication, online social networks, human rights, EU immigration policy, European identity, art migration and cultural translation, globalisation culture and identity, the post-communist transition, social memory. She is the author of Diaspora Online: Identity Politics on Romanian Migrants, published by Berghan Books Oxford in 2012. This project was carried out with the help of a research grant from the British Academy. She is currently co-editing The Globalization of Musics in Transit: Musical Migration and Tourism (Routledge, 2013).

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NAIMA EL BEZAZ ON FACEBOOK. A CASE STUDY

Dr Martina Vitackova

KEYWORDS: POSTCOLONIAL; IDENTITY; DUTCH-MOROCCAN; FACEBOOK; BELONGING

The writer Naima el Bezaz is the first woman of Dutch-Moroccan origin to be published in the Netherlands. From the publication of her first novel onwards, her work and the way she expresses herself in the public have caused a lot of controversy. The writer self works actively with the attention she gets in the media, among other in her Spits column and also on Facebook where she challenges Dutch society and at the same time promotes her person and her work. Among her "friends" on the social network different sorts of people can be observed; the most active however can be placed in three groups: liberal Dutch-Moroccans, conservative Dutch-Moroccans and liberal (autochtonous) Dutch. Naima el Bezaz posts on Facebook approximately once a day and gets tens of comments on each, mainly from the same followers. The most frequent topics are Dutch politics and society and the
writer’s personal life, she often comments on racist prejudices in the Netherlands and her personal experiences with them. Based on Bezaz’ published posts in a period of time, as well as the reactions on these, the paper analyzes the mechanisms of identity forming on Facebook. On the concrete example of Naima el Bezaz’ Facebook followers from different groups I will show how both the liberal as well as conservative Dutch-Moroccans establish their identity as members of one or another group and how important role this medium plays in the process of acquiring the sense of belonging.

BIO
Martina Vitackova (born 1982) is researcher at the Dutch department of Philosophical Faculty at Palacky University Olomouc, Czech Republic. She was awarded a PhD. degree for her thesis ‘Back to the Roots? Forming New Concepts of Women’s Identity in Contemporary Postcolonial Literature Written by Women in Dutch and Afrikaans’, in which she analyzed notions of female subjectivity and motherhood in a number of contemporary novels in Dutch and Afrikaans. The adapted version of her dissertation came out as a book at the end of 2011 under the same title. She publishes on the topics of postcolonial theory, feminist literary theory, Dutch and Flemish society and Dutch and Afrikaans literature. At the moment she is responsible for the modern and postmodern part in the History of Dutch and Afrikaans Literature in Czech language that should come out in 2013.

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[back to general program outline]

NEW MEDIA PRACTICES AND COMMUNICATIVE MOBILITY OF FORCED MIGRANTS: EMPIRICAL OBSERVATIONS FROM URBAN AND SEMI-RURAL SPACES IN GERMANY

Dr Saskia Witteborn

KEYWORDS: FORCED MIGRANT; NEW MEDIA; COMMUNICATIVE MOBILITY; COMMUNICATIVE PRACTICE; LOCAL

Mobility and flexible adaptation to changing circumstances have become mantras of globalization and neoliberalism. However, there are people who are not addressed by those mantras as they are arrested by law, international treaties, and in space. Those people are asylum seekers. Currently, there are more than 33 million forced migrants of concern to UNCHR, including asylum seekers and refugees. But asylum seekers are not only victims of war, poverty, and persecution. New communication technologies provide them with the opportunity to cross borders virtually, map urban space, and create a sense of place. The paper applies Hepp’s concept of communicative mobility, and related situative and biographical local mobility, and compares and contrasts the usage of new media practices by asylum seekers in urban and semi-rural spaces in Germany. The paper then discusses the intersections between the uses and meanings of those practices in different locations, their relation to communicative mobility, local mobility (situative and biographical), and the creation of a sense of place by people who are dis-placed. The paper is based on personal interviews with asylum seekers from 26 nations and territories in 21 urban (Berlin and Munich) and (so far) six semi-rural shared asylum seeker accommodations in Germany (data collection ongoing). The data illustrate that asylum seekers use a variety of new media practices to position themselves legally, culturally, transculturally, and in imagined social spaces while coping with uncertainty, poverty, psychological problems, and physical arrest. There are gender differences in relation to communicative mobility, with younger females struggling to enter male-inscribed communication domains. Overall, the paper shows how new media practices (and related communicative mobility) can increase the restricted situative local mobility of asylum seekers and construct, confirm, and expand their sense of biographical mobility and being in time and space.

BIO
Saskia Witteborn is Associate Professor in the School of Journalism and Communication at The Chinese University of Hong Kong where she also coordinates the M.A in Global Communication. She studies culture, communication, and transnational migration
and how communication practices constitute, transform, and reify what is commonly called “culture.” Currently, she focuses on (forced) migration and new media with the help of a grant from Hong Kong (RGC Ref. No.: CUHK456010). Her work has been published in the Journal of Communication, Research on Language and Social Interaction, Cultural Studies, and the Journal of International and Intercultural Communication. She has also contributed to transnational media and gender studies ((R. S. Hegde, (Ed.), 2011, NYU Press)) and to the Handbook of Global Media Research, edited by Ingrid Vollmer. She is Past-Chair of the Communication as Social Construction Division at NCA and Associate Editor of the Journal of International and Intercultural Communication.

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PERFORMING ETHNICITY: SUDANESE WEDDING VIDEOS AND MORALITY IN THE DIASPORA

Esayas Wureta (Presenter)
Anita Fábos

KEYWORDS: MORALITY; ISLAM; MUSIC; SUDANESE DIASPORA; SOCIAL MEDIA

Muslim Arab Sudanese migrants and refugees regularly share and comment upon YouTube videos of Sudanese musical performances at weddings held in Egypt, Arab gulf countries, Canada, the United States, and other locations in the diaspora. Well-known singers are in demand as performers in weddings and other Sudanese festivities that are seen to maintain Sudanese cultural traditions and norms. While practices that contribute to cultural preservation for migrants are not new, the emergence of a public discourse in the diaspora around singers’ performances, their representation of ‘authentic’ Sudanese traditions, and gendered morality indicates the growing importance of social media in negotiating Sudanese diasporic identity. Our paper presents the results of a research collaboration that explores the participation of Muslim Arab Sudanese in this transnational discourse, both as video posters and as commentators. What are the gender and generational characteristics of participants? How are Sudanese ideas of gendered space, musical performance, and the public/private divide framed in the age of the YouTube video? What are the geographical patterns and range of performers and performances, and what might this tell us about diasporic ethnicity production? Is there a relationship between wedding performances and the Sudanese diaspora discourse that calls into question the morality of traditional wedding practices in light of ‘authentic’ Islam? Drawing upon a qualitative analysis of Sudanese wedding performances on videos posted on-line, viewer commentary, and a spatial analysis of nodes of cultural production in the Sudanese diaspora, our paper contributes to ongoing discussions about the transformation of diasporic experiences through digital technology.

BIOS

Esayas Wureta, IDSC (Eritrean-American born in Sudan) received his B.A. in International studies with a concentration in globalization and culture, and minor in Business Administration from Frostburg State University in 2006. Shortly after graduation, Wureta studied Arabic in Egypt. Upon his return, he worked with the Choice Program as an Americorps fellow, working as a caseworker for juveniles involved in the probation system in Montgomery County, Maryland. In addition, he served as a Peace Corps community and youth development volunteer in Mongolia from 2008-2010. He worked with schools; implementing UNICEF’s convention for the rights of children, developed a children-friendly education system, training school social workers, and implementing various other community initiated programs. He currently works as a Youth Programming Director at the Worcester Youth Center.

Anita Fábos is an anthropologist who has conducted research on issues of ethnicity and race, gender, refugees in urban settings, immigration policy, Arab nationalism, and Islam. Formerly the Director of the Program in Forced Migration and Refugee Studies and assistant professor of Anthropology at the American University in Cairo, Fábos lived and worked in Cairo for ten years, researching issues of gender, displacement, citizenship and identity. She has conducted ethnographic research among Muslim Arab Sudanese forced migrants in Egypt, analyzing their gendered discourse of propriety and morality as expressed in ethnic terms. Fábos has also conducted research on Middle Eastern immigration and refugee policies; livelihoods of urban refugees in Cairo, and discourses of ‘race’ and racism as these pertain to refugees in Egypt and the U.K. Her current ethnographic research investigates the transnational strategies of women and men in the Sudanese diaspora, particularly in the context of global Islam.

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[back to general program outline]