

*Diaspora Migration and the Media section*

*International and Intercultural Communication section*

## Transnational families and media practices: methods, ethics and critical approaches

*Venue: Central Rotterdam Library, Netherlands, Hoogstraat 110*

*3011 PV Rotterdam*

<https://shorturl.at/wFO89>

**Please note:** The conference will only be accessible via the entrance of the library at the Hoogstraat – not via the main entrance of the library.

Day 1

7.12.2023

10-10:20: coffee/on-site registration

10:30-11:45: **Parallel sessions 1**

Session title: Youth, migration, and media practices. Room: Theatre

Chair: *Cigdem Bozdog (University of Groningen)*

- 1) **Negotiating digital media use within transnational families with migration background.** *Cigdem Bozdog (University of Bremen and University of Groningen)*
- 2) **My screen or yours? Re-thinking participation and reciprocal consent with transnationally mobile migrant youth in the age of smartphones.** *Laura Ogden (Maastricht University)*
- 3) **The Language of Representation: Language as a tool for diversifying representation in multicultural cinema.** *Cara Spall (Erasmus University Rotterdam)*

Session title: Platforms, digital storytelling, and news circulation. Room: Anna Blamanzaal

Chair: *Felipe Bonow Soares (London College of Communication)*

- 1) **Mapping transnational solidarity on Facebook: The news-sharing network about**

- Ukrainian refugees.** *Felipe Bonow Soares (London College of Communication)*
- 2) **Transnational Ties and Digital Bonds: Social Media's Role in the Diaspora Experience of Ukrainian Refugee Women.** *Noemi Mena Montes (Radboud University)*
  - 3) **The Good, the Bad and the Ugly of Migrant TikTok: An Exploratory Study of the Latest Storytelling Platform for Migration.** *Yvonne Su & Tegan Hadisi (York University)*
  - 4) **Diasporic Youth as “digital brokers” in sustaining and maintaining transnational family and community.** *Amelia Johns (University of Technology Sydney)*

Session title: Affectivity in transnational families and among migrants. Room: Leopoldzaal

Chair: *Mirjam Twigt (University of Leiden)*

- 1) **Transnational families, prolonged separation and experiences of loss: developing research on mourning and unequal mobility.** *Mirjam Twigt (University of Leiden)*
- 2) **Home beyond digital reach: how digital divide and repression shape family relations between Eritrea and diaspora.** *Wegahta B. Sereke and Jolanta A. Drzewiecka (Università della Svizzera italiana)*
- 3) **Home museums on the move: shuffling memories, decluttering nostalgias.** *Maria Sokolova (University of Ljubljana)*
- 4) **‘Zoomed In On Love’: State Adjudications of Love and Digital Media Transgressions Through Intercultural Emotional Streaming.** *Rebecca Chiyoko King-O’Riain (Maynooth University)*

11:45-13.05: Lunch break

13.15-14:45: **Parallel sessions 2**

Session title: Rethinking motherhood and digital gender practices. Room: Library Theatre

Chair: *Silvia Almenara-Niebla (Vrije Universiteit Brussel)*

- 1) **Mothering and media strategies: Ethnographic perspectives on the role of the media in the network support and identity formation of Vietnamese women in the UK.** *Yiting Chen (Loughborough University)*
- 2) **Motherhood, class, and diaspora. Digital media practices of Turkish women living in the Netherlands.** *Laura Candidatu (Utrecht University)*
- 3) **“What will people say?” -- Practices of gendered lateral surveillance in the transnational familial context of women of the Moroccan diaspora.** *Hind Serkouh*

(Erasmus University Rotterdam)

- 4) **Against bordering practices: rethinking motherhood in Ceuta and Melilla.** *Silvia Almenara-Niebla (Vrije Universiteit Brussel)*

Session title: Media coverage and international representations of migration. Room: Anna Blamanzaal

Chair: *Valériane Mistiaen (Vrije Universiteit Brussel)*

- 1) **How does the media speak about family on the move?** *Valériane Mistiaen (Vrije Universiteit Brussel)*
- 2) **Conceptualizing diaspora's relevance of Cross-border journalism. A Critical Study.** *Hanan Badr (Paris Lodron University of Salzburg)*
- 3) **Represented actors and themes. A longitudinal quantitative content analysis of international refugee organizations' public communication strategies.** *David Ongenaert (Erasmus University Rotterdam)*
- 4) **Journalists as transnational actors in post-migrant societies.** *Anna Mavrikou (Paris Lodron University of Salzburg)*

Session title: Digital mediations and disruptions. Room: Leopoldzaal

Chair: *Philipp Seufferling (The London School of Economics and Political Science)*

- 1) **Does transnationalism break down in detention? Effects and practices of migrants detained in Sweden during the earthquake in Turkey.** *Miriana Cascone (Södertörn University)*
- 2) **"Sample in, identity out": paternity testing at the border as an archival technique of knowledge production.** *Philipp Seufferling (The London School of Economics and Political Science)*
- 3) **One way ticket to the sun? Considering climate change and weather events in future migration decision-making of migrants in the Lowlands.** *Lore Van Praag (Erasmus University Rotterdam)*

14:45-15:00 Coffee break

15.00 - 15.15 **Welcome words.** Room: Theatre

15:15-16:15 Keynote session with **Amanda Paz Alencar** (Erasmus University of Rotterdam)  
**Working with transnational families and communities: potential, challenges and future directions of digital participatory research.** Room: Theatre

16:15-16.30: Coffee break

16.30-18.00: Artistic session with Film screening and roundtable: ***Exploring migration through participatory methods and social engagement***. Room: Theatre

Kevin Smets (Vrije Universiteit Brussel), Irene Gutiérrez (Vrije Universiteit Brussel), Ivanna Kniazevych (Stichting Mano) and Anna Strolenberg (VluchtelingenWerk Nederland).

19:00-22:00 **Conference dinner at Leaf Vegetarian restaurant**, Oostmolenwerf 19, 3011 TL Rotterdam. The restaurant is 7-10 minutes from Blaak central by public transport and about 12 minutes on foot. <https://shorturl.at/sES06>

Day 2

8.12.2023

10:00-10:15: coffee/on-site registration

10:15 - 11:45: **Parallel session 3**

Panel: Researching race and whiteness in Europe: Drawing theoretical connections and addressing methodological implications. Room: Theatre.

Chair: *Mélodine Sommier (University of Jyväskylä)*

- 1) **Racialized women's experiences of race and racism in Bordeaux (France)**. *Mélodine Sommier (University of Jyväskylä)*
- 2) **Spanish sports journalists making sense of race and diversity**. *Carmen Longas Luque (Erasmus University Rotterdam)*
- 3) **Ideologies of Whiteness and masculinity in Polish football media context**. *Arne van Lienden (Erasmus University Rotterdam)*
- 4) **Whiteness and meaning making processes in football media production, the English and Dutch contexts**. *Jacco van Sterkenburg (Erasmus University Rotterdam)*

Panel: On self-reflexivity, care and affect: methods and ethics of researching. Room: Anna Blamanzaal.

Chair: *Berfin Emre Cetin (London College of Communication)*

- 1) **The challenges of self-reflexivity when investigating female migrants' re-enactment of family rituals at a distance: questions from the field.** *Sara Marino (London College of Communication)*
- 2) **Methodological Challenges of Tracing Political Patience in Digital Diasporic Public Spaces.** *Maitrayee Basu (University of Leeds)*
- 3) **Refle Empathic Narratives: Taking accountability of the researcher's narrative.** *Nathasha Fernando (University of Westminster)*
- 4) **Reflecting on ethical challenges and contested identities in researching digital practices of single mothers.** *Irida Ntalla (London College of Communication)*

Panel: Family language policies in/through media practices: negotiating transitions. Room: Leopoldzaal.

Chair: *Judith Purkarthofer (University Duisburg-Essen)*

- 1) **Media Practices and Multiliteracies in Chinese-German Multilingual Families during the Transition to School.** *Yin Yu (University of Göttingen)*
- 2) **Multilingual families learning languages with digital media.** *Maria Obojska (University of Luxembourg)*
- 3) **Talking apart together? Multilingual foster care as a chronotope of absence(s).** *Judith Purkarthofer (University Duisburg-Essen)*
- 4) **Family substitutes and (non)modern selves: How the digital enables migrants to reimagine and renegotiate their post-migration identities.** *Agnieszka Lyons (Queen Mary University of London)*
- 5) **Multilingual and multiliteracy learning through media practices in transnational families: negotiating digital resources.** *Nanfei Wang (National Center for Scientific Research CNRS)*

11:45-12:50: Lunch

13:00-14:30: **Parallel session 4**

Session title: Migrant visual cultures. Room: Theatre.

Chair: *Koen Leurs (Utrecht University)*

- 1) **"I am Seeking Home in Turkish Films": Diasporic Families and cinema cultures in Belgium.** *Zühre Canay Güven Philippe Meers Gertjan Willems (Necmettin Erbakan University and University of Antwerp)*
- 2) **The Diasporic Optic, State Support, and Public Funding: The Case of Kadir Ferati Balci.** *Alexander De Man (Ghent University)*

- 3) **Transnational Media, Turkish TV, and Turkish Immigrants in the US.** *Ugur Baloglu and Lee Artz (Purdue University)*
- 4) **The media operations of postcolonial mobility regimes: The cases of Filmstichting West Indië and Vereniging Ons Suriname in 1940s and 1950s Netherlands.** *Koen Leurs & Philipp Seufferling (Utrecht University and London School of Economics)*

Session title: Labour, gender, and migration. Room: Anna Blamanzaal

Chair: *Claudia Minchilli (Groningen University)*

- 1) **Digital platforms for domestic work: opportunity or disadvantage for whom? Migrant employers and domestic worker employees in Amsterdam.** *Colleen Boland (Radboud University)*
- 2) **Creating spaces for inclusion and rebirth: how foreign survivors of domestic violence sustain each other in the Netherlands through social media.** *Ana C. Uribe Sandoval (Erasmus University Rotterdam)*
- 3) **Here we speak: Challenging racist and sexist structures in and through the Instagram space.** *Julia Herkommer (Erasmus University Rotterdam)*
- 4) **Localizing transnational family relations: digital media practices of Somali refugee women in Rome.** *Claudia Minchilli (Groningen University)*

Session title: Linguistic and communicative practices in migrant and refugee family contexts.

Room: Leopoldzaal.

Chair: *Anastassia Zabrodskaja (Tallinn University)*

- 1) **Digital Technology and Family Language Policy among Transnational Spanish-speaking Families in Australia.** *Ana Sofía Bruzon (Macquarie University)*
- 2) **The Language Policies of Multilingual Families during the COVID-19 Pandemic in Cyprus, Estonia, Germany, Israel, and Sweden.** *Anastassia Zabrodskaja, Natalia Meir, Sviatlana Karpava, Natalia Ringblom, Anna Ritter (Tallinn University, Bar-Ilan University, University of Cyprus, Umeå University and University of Regensburg)*
- 3) **Still connected. The communicative integration of Arabic speaking refugee families in Germany.** *Liane Rothenberger and Jeffrey Wimmer (Catholic University of Eichstätt-Ingolstadt and Augsburg University)*
- 4) **My School Days - A Historical View on Australian-Croatian Transnational Families and Their Differing Views of Female Education.** *Marica Marinović Golubić (University of Zagreb)*

14:30-14:45: Coffee Break

14:45-16:00: **Parallel sessions 5**

Session title: Transnational Families and digital connectivity. Room: Theatre

Chair: *Tanja Ahlin (University of Amsterdam)*

- 1) **The intimate politics of diasporic citizenship: Transnational families, electoral politics, and digital mediation amongst Brazilians abroad.** *Carolina M. Frossard (University of Amsterdam)*
- 2) **Mediatised culturalisation: some reflections on second-generation migrants' media engagement.** *Kumru Berfin Emre (University of the Arts London)*
- 3) **Transnational Families and Social Media: Exploring the Role of Technology in Cross-Border Relationships.** *Adriana Calvo (University of Deusto)*
- 4) **Frequent callers: Digital Technologies Shaping Care in Indian transnational families.** *Tanja Ahlin (University of Amsterdam)*

16:00-17:15: Keynote session **Myria Georgiou** (The London School of Economics and Political Science). Title: ***Challenging digital universalism and migrant particularism: Transnational lives through the interrelational glass.*** Room: Theatre

17:15-17:30: Paper award ceremony and closing words. Room: Theatre

17:30-18:30: Drinks and reception

Day 3

9.12.2023

**Program guided tour and lunch at Verhalenhuis Belvedere**

Verhalenhuis Belvédère, Rechthuislaan 1, 3072 LB Rotterdam

<https://shorturl.at/cCIPV>

The venue is about 30 mins from Blaak station by public transport

10.30 am: Walk-in guests, reception with coffee, tea and cookies.

11.00 am: Start tour in 2 groups across Katendrecht

12.30 pm: Lunch at Verhalenhuis Belvedere, including a talk of Ms. Nicole Katenkari (Education officer at Fenix Migration Museum)

2:00 pm: End of event.

## Abstracts

### Parallel session 1

Session title: Youth, migration, and media practices.

**1) Negotiating digital media use within transnational families with migration background.** *Cigdem Bozdog*

Digital media is today deeply integrated into the family life and exists alongside many family activities (Livingstone et al., 2018). In families with migration background, digital media play an even more significant role because they are used to maintain transnational family networks. Especially within socioeconomically disadvantaged families, where parents lack the knowledge and the skills about digital media, children play a key role for establishing these transnational family networks playing the role of the digital mediator (Correa et al., 2019). This paper focuses on the complex family dynamics around digital media in migrant families in first and second generations. The paper is based on a participatory action research in the school context including participatory observations, teacher interviews and focus-groups with young children at the age of 13-15. Looking at the context of young children in a socioeconomically disadvantaged and highly diverse neighborhood of Bremen, Germany, this paper will discuss the strategies of young people in these families as they are becoming autonomous digital media users and learning digital skills. The interviewed children in this neighborhood rarely mentioned their parents' supporting or guiding them in digital media environments. But they themselves often play a mediating role teaching their parents about digital media or establishing their transnational digital networks. The paper shows that this lack of parental boundaries and support in digital environments is partly compensated through the siblings and extended family members such as cousins, aunts or uncles, whom young children consult when they face problems with digital media. Most research on family dynamics and digital media focus on Western, well-educated nuclear families and therefore overemphasize the role of parents for the development of digital skills. Looking at families with migration background and lower socioeconomic status living in Bremen, this paper will conclude that more attention needs to be paid to the role of siblings and extended family members.

**2) My screen or yours? Re-thinking participation and reciprocal consent with transnationally mobile migrant youth in the age of smartphones.** *Laura Ogden*

Transnational families literature has documented the dynamic and increasingly digital strategies for 'doing family' across borders (Madianou/Miller 2011), with a focus on how adult migrants care for 'left-behind' children (Dreby 2007; Baldassar 2016), who are – like migrant youth in countries of residence – often depicted as sedentary. Inspired by mobilities studies (Sheller/Urry 2006), youth mobility scholarship investigates the diverse and complex mobilities of youth with migration backgrounds, including how the digital shapes transnational relationships and experiences of being on the move (Anschütz 2022; Ogden/Mazzucato 2022). Yet while mobile, multi-sited and youth-centric methods are central to such explorations, audiovisual approaches, especially participatory ones, are rare. This paper grapples with questions raised at the intersections of audiovisual research and participants' digital practices. It analyses audiovisual experiments embedded in my 14-month ethnography with transnationally mobile migrant youth (Ghana-Germany). My plan to collaboratively film youth's trips to Ghana 'failed': participants – uninterested in sharing my professional-grade video-



camera – were instead busy broadcasting their mobility to transnational networks via smartphone (cf. Gutiérrez Torres/Almenara-Niebla 2023). This experience raised two conundrums that I unpack in this paper. (1) Methodologically, participants’ digital practices challenged my conception of ‘participatory’ audiovisual research but generated new possibilities for multi-screen, multi-modal, and multi-vocal collaboration. (2) Ethically, based on my experience being featured in participants’ social-media posts of their mobility, I introduce the concept of ‘reciprocal consent’ to think through how digital and audiovisual media are reshaping uneven topographies of consent and power in research relationships. The paper thus aims to engage with emerging methodological and ethical concerns in research on transnational families, mobility, and digital media.

### **3) The Language of Representation: Language as a tool for diversifying representation in multicultural cinema. *Cara Spall***

Globalisation has resulted in the increase of multiculturalism and cultural diversity in global industries (Sagatova, 2020), including the film industries. As a result, film production has become an increasingly cross-cultural and transnational process (Shaw & De La Garza, 2010), and this has led to the emergence of ‘polyglot films’ (De Higes-Andino et al., 2013); films in which multiple languages are spoken. Considering theories of sociolinguistics, as the study of language in relation to speaker identity and social context (Mesthrie, 2008), this paper examines the potential for language use in films as a tool for diversifying representation. Five films are analysed in relation to the theories of globalisation, culture, and sociolinguistics. These films are chosen based on a sampling procedure and involving sampling criteria that the films are multilingual (more than one language spoken in the film), and not older than five years. These films are *The Farewell* (2019, directed by Lulu Wang), *Minari* (2020, directed by Lee Isaac Chung), *Encanto* (2021, directed by Byron Howard and Jared Bush), *Shang-Chi and the Legend of the Ten Rings* (2021, directed by Destin Daniel Cretton), and *West Side Story* (2021, directed by Steven Spielberg). The films themselves are analysed using qualitative content analysis (QCA). Further, the research examines external data with regards to the films, including news articles, blogs, and reviews, in order to investigate audience and critics’ responses and perspectives on these films and their use of language, and this is done using thematic analysis. Based on the research, three key themes are identified with regards to language and representation in the films, namely Language and Culture, Authenticity, and Foreignness. The themes are analysed and interpreted according to the literature, with the groundwork of theories into globalisation, the globalised film industries, sociolinguistics and language use in globalisation, language and identity, identity and representation, language, representation and identity in film. Overall, this paper seeks to understand how language-use is a symbol for cultural identity and how this is represented in multicultural and global cinema.

Session title: Platforms, digital storytelling, and news circulation.

### **1) Mapping transnational solidarity on Facebook: The news-sharing network about Ukrainian refugees. *Felipe Bonow Soares***

Following Russia’s full invasion of Ukraine on 24th February 2022, many Ukrainians left their country to become war refugees. This research focuses on this context to map the news-sharing network about Ukrainian refugees on Facebook, with a particular focus on the transnational dynamics of news-sharing on social media. This research was conducted based on a dataset of 205,243 Facebook posts that included URLs about Ukrainian refugees. To collect the data, I used CrowdTangle, a Meta-owned public insight tool that tracks data from over 7 million Facebook public groups, pages and verified profiles. For this study, I focused only on public pages because CrowdTangle provides information about the country of the page’s administrations, differently from groups and profiles. The search-

query used to collect the posts included a combination of “Ukraine” or “Ukrainian” and “refugee” in eight different languages (English, Russian, Ukrainian, French, Spanish, Portuguese, Italian, and German). To capture a broad view of the news-sharing dynamics on Facebook, I collected all posts from 24th February 2022 to 23rd February 2023. To analyse this data, I relied on Social Network Analysis (SNA), a method that allowed me to map what URLs were being shared by different pages on Facebook. Based on SNA, a bipartite network was created, including Facebook pages and URLs. When a Facebook page shared a specific URL, a connection between them was created. I used SNA metrics to identify the most shared URLs (indegree), the most active Facebook pages (outdegree) and the communities of Facebook pages sharing the same or similar URLs (modularity). Findings show a concentration of news in English, mostly being shared by pages based in the United States, the United Kingdom and Canada. The central community also included highly active pages from other countries, such as Poland and Israel. Peripheral communities included Facebook pages from other countries, such as France, Italy, and Germany, and news shared in their local languages. These findings allowed me to map a transnational network of Facebook pages engaged in news-sharing about Ukrainian refugees. Advantages of the method, such as the possibility to map URLs shared by different Facebook pages, and limitations, such as the lack of tools to study different narratives from the cultural lens of race, ethnicity and religion, are also discussed.

## **2) Transnational Ties and Digital Bonds: Social Media's Role in the Diaspora**

### **Experience of Ukrainian Refugee Women. *Noemi Mena Montes***

In recent years, worldwide refugee migration has become a focal point of discussion, sparking debates on how digital platforms assist the integration process. Ukrainian refugees, who have sought refuge in the Netherlands, face the challenge of adapting to a digitally-driven environment. With Ukrainian refugee women as a case study, this study explores the complex interplay between social capital and social media. The EU Temporary Protection Directive offers Ukrainian refugees in the Netherlands temporary shelter, as well as opportunities for employment and education. Consequently, it is very relevant to observe the role of social media in facilitating their job-seeking, a privilege distinct from that of other refugee groups who are only permitted to work upon obtaining legal status. Recognizing the fundamental role of social connections in the adaptation process (Ager & Strang, 2004), this research examines how social media acts as a catalyst for the adaptation of Ukrainian refugee women to Dutch society while simultaneously fostering enduring bonds with both fellow Ukrainians. In this context, social capital, defined as the resources acquired through social interactions and networks (Lin, 2001), serves as a gateway to otherwise inaccessible information (Tsagkroni, 2019), illustrating the vital connection between social connections and the resources they provide for successful adaptation. At the same time, social media substantially supports refugees in various integration aspects, including language learning, accessing information, maintaining social ties, and building networks (Alencar, 2018). The methodology of this study involves conducting twenty semi-structured interviews with Ukrainian refugee women residing in the Netherlands. The interviews explore how social media platforms are used for information-seeking, community-building, and cultural preservation. It also examines the challenges and opportunities presented by these digital spaces from the standpoint of integration.

## **3) The Good, the Bad and the Ugly of Migrant TikTok: An Exploratory Study of the**

### **Latest Storytelling Platform for Migration. *Yvonne Su & Tegan Hadisi***

Digital technologies present an opportunity for migrants and asylum seekers to share their stories. With over 103 million forcibly displaced people worldwide, the rapidly growing and ever-changing world of social media, such as TikTok, allows new, often untold stories to emerge in ways that can create understanding, build empathy, and provoke critical thinking. TikTok, or Migrant TikTok, presents a unique opportunity for storytelling that has a greater capacity to reach broad audiences.

Indeed, this less curated space is being leveraged by young migrants and asylum seekers in the Global South in ways that can actively disrupt colonial, ethnocentric and right-wing representations of migration common in the Global North. This project will seek out Migrant TikTok content creators in search of: themes in content, motivations behind the content, potential impacts on both the creators and audiences and a relationship between these stories and shifting perspectives of people on the move. Through semi-structured interviews with migrant content creators, we'll develop an in-depth case study that will explore the limits and opportunities that TikTok presents to migrant youth from the Global South. The scholarship of Dr. Su, alongside work by Dr. Jay Marlowe, Dr. Daniela Jaramillo-Dent, Dr. Amanda Alencar and others exploring social media in the context of migration will support the theoretical contextualization and framework.

#### **4) Diasporic Youth as “digital brokers” in sustaining and maintaining transnational family and community. *Amelia Johns***

This paper draws on a mixed methods project examining the digital media practices of diasporic youth in Australia, and how these practices underpin expressions of transnational family, community, and civic culture. Digital media platforms and apps have provided young people with historically unprecedented opportunities to access, remediate and share information, media and culture from around the world, while also building and sustaining social, cultural and emotional connections that traverse borders. This has drawn the attention of media and migration scholars (Georgiou 2014; Worrell, 2021). This paper will contribute to this scholarship by presenting findings which show how young people from diasporic backgrounds, during the global COVID-19 pandemic, used platform-specific, and culturally specific popular digital media forms (Tik Tok videos, memes, jokes, stickers) to connect with family living overseas and foster a sense of intimacy and togetherness -- often across language barriers, and in contexts where older family members lacked digital literacy. We draw upon Worrell's concept of “digital brokering” (Worrell, 2021) to argue that diasporic youth played a key role as digital brokers in sustaining and maintaining transnational family connections. Secondly, the paper will offer insights into how these brokering activities were accompanied by what was felt to be “a generational responsibility” to raise awareness about social and global issues of concern to their communities (the Afghanistan war, racism and hate speech, COVID-19 safety protocols) through their online networks. This covered a range of practices of building and participating in transnational networks and movements, e.g. to address COVID-19 misinformation and to educate community about COVID-19 safety in cross-border digital campaigns. Finally, we reflect on a methodological innovation necessitated by conducting this research in the context of the pandemic and social distancing measures. The research team used Indeemo mobile ethnography software to engage in ethnographic activities with 21 diasporic youth aged 13-17, over several months across 2020-2021. The tool lessened the burden and impact of young people's participation, allowing them to share photos, videos, and screen-recordings of their digital media use and to reflect on these practices, in their own time. The paper provides insight into the opportunities and ethical challenges raised by this method.

Session title: Affectivity in transnational families and among migrants.

#### **1) Transnational families, prolonged separation and experiences of loss: developing research on mourning and unequal mobility. *Mirjam Twigt***

I discuss a research project in progress: a study on the interactions between digital connectivity and the reality of border policies in bereavement among transnational families. Many meaningful studies on the lived realities of transnational families have shown the central role of digital connectivity for sustaining and navigating relationships across borders. A study on loss and digital connectivity is a

logical extension: what are the potentials and challenges of digital connectivity for sustaining transnational relations after a person's transition from life to death. Worldwide, many persons are residing in prolonged legal precarity. Prolonged legal and social uncertainty often reinforces onward, often dangerous, routes (in the hope) to obtain more legal and/or financial certainties. This then results in further dispersal of friends and families over the globe. As life goes on, people and their kin are not spared from disease, accidents, ageing and death. On the contrary, mundane practices easily become dangerous, if a person's stay, work or movement is illegalized. The same legal barriers that hinder onward movement also impede physical presence to mourn together. And legislation and institutionalized procedures to govern death and dying are still largely designed with sedentary citizens in mind (Grant, 2016). I am developing a participatory media ethnography approach to study grief at a distance – the process of losing a loved one when legal barriers make physical proximity and tangible practices impossible. On the one hand I consider the roles of digital connectivity for navigating bureaucratic procedures, and on the other I study online alternatives for affective practices around mourning. My geographical focus is on persons residing in prolonged legal precarity in Jordan and The Netherlands. This allows me to draw on long-established relations and allows for a comparative yet connected approach. This study on the difficult parts of the human experience has much potential for falling into the traps of 'anthropological consumption' (Walia, 2022, p. 2). To mitigate this, its foundation is in a relational ethics of care. Time and space are foregrounded for matters to unravel (or not) and for fostering dignified ways of working together with people with different forms of expertise and in different positions. And it is why I am presenting this study on grief among transnational families in its begin stage to peers at ECREA to potentially discuss ethical and methodological challenges ahead.

## **2) Home beyond digital reach: how digital divide and repression shape family relations between Eritrea and diaspora. *Wegahta B. Sereke and Jolanta A.***

*Drzewiecka*

Digital media facilitate transnational emotional family ties by affording a sense of connectedness, performance of care, and sharing of emotions, but they have also created emotional challenges (Alinejad & Ponzanesi, 2020; Döveling et al., 2018; Robertson et al., 2016; Wilding et al., 2020). For many families in Eritrea maintaining connections with family members in the diaspora is difficult due to a digital divide. The repressive regime tightly controls access to information and lacks a national digital policy, resulting in a low internet penetration rate of 1.3%, primarily concentrated in the capital city (Bernal, 2006; Ghebrejorgis & Mhreteab, 2018). Family relations are further complicated by the disastrous effects of extensive militarisation that produced various "social anomies" in family structures (Hirt & Mohammad, 2013). The paper explores the affective-discursive practices of diasporic Eritreans in their communication with family members in Eritrea as they navigate limited access to digital media and government surveillance. To this end, we analyse interviews with people from Eritrea living in Switzerland about their digital practices. When communicating with families in Eritrea, Eritreans in the diaspora resort to coded messages over digital media that afford some protection against government surveillance but also pose problems. Most people in Eritrea do not have physical access to personal computers, IT skills, private Wi-Fi, and diversity of usage applications (Dijk, 2017). As a result, they are compelled to depend on internet cafes in order to maintain contact with family abroad. However, the reliance on internet cafes presents several challenges. The public cafes lack privacy since the available applications are limited to Yahoo Messenger, IMO, and Facebook which are controlled by cafe owners. Further, slow internet speed only supports text messages and often results in freezing. All this elicits discomfort and fear leaving families feeling frustrated and disconnected. Further, political repressions, prolonged military service and economic difficulties prompt most people in Eritrea to use digital media primarily to seek financial support to escape the country. This puts additional burdens on family relations already strained by 'social anomies' produced by the repressive system. Demands for financial resources and a lack of understanding that those are

not plentiful but place considerable burdens on relations in the diaspora evoke a range of complex emotions including anxiety, guilt, obligation, and distress. We discuss implications of these practices for transnational familial ties.

### 3) **Home museums on the move: shuffling memories, decluttering nostalgias.** *Maria Sokolova*

My research examines the phenomenon of private memory-making practices that result in sets of memory objects that many people keep and display at home for sentimental reasons. One of the objectives of this research is to unpack the mechanisms of such practices and to compare them to those performed by professional museum curators. Currently my focus lies on post-socialist Europe. While my research does not specifically focus on transnational families, they are a big part of the story. My own family is transnational and my child is consistently hearing at least 4 languages on daily basis. When I started working on private memory making, intuitively I thought that the experience of migration might intensify the relationship both with objects and memory. While migration does not define one's collecting habits and for many home is a "plurilocal concept" (Morley, 2008), home making can be understood as a process upon arrival; settling at a new space often requires placing of familiar objects at sight to create warm and intimate atmosphere. A new home – at least in the beginning – is not a real home, but – in Ilya Kabakov's terms – a "total installation" of the previous home. Objects in such collections evoke intimate personal memories that represent multidirectional, "travelling", transcultural memories (Erl, 2011). I propose to conceptualize sets of memory objects displayed and archived by private people as home museums. Although the owners of such collections often do not consider them as museums, their functions speak for themselves: preserving, exhibiting, voicing and celebrating (hi)stories. Most data that I use comes from explorative interviews and media discourse analysis. I examine normative discourses around private memory making and observe how they affect memory-making routines of my interlocutors. Contemporary media shows that popular discourses around memory making encourage keeping "good" memories. The market offers products for preserving memories and creating emotions. Bad memories are on the contrary to be avoided. How does this correlate with the narratives that forced migrants construct about their lives? Here is what one of my interlocutors suggested: "There are things that bring pleasant memories, and things that bring painful memories – I think those painful things we should maybe not throw away, but hide – yes, put them in the closet and try to think you don't have them. Why not throw away? You cannot just throw away your past."

### 4) **'Zoomed In On Love': State Adjudications of Love and Digital Media Transgressions Through Intercultural Emotional Streaming.** *Rebecca Chiyoko King-O'Riain*

Is Globalization making the world a smaller, more intimate, place or is it taking us away from those we love? Globalization and the rapid evolution of digital communication technology (during/post Covid) has changed both what we mean by love and how we love (Beck and Beck-Gernsheim 2014; Elliot and Urry 2010) - as emotions change upon intimate contact with those from different cultures, as digital technology maintains a more mobile and sometimes distant social populace, and as states struggle to maintain control as global mobilities challenge their ability to determine who can love whom (King-O'Riain 2018). By analyzing love practices in mixed global couples and their families, this paper challenges theories of globalization to take better account not just of political and economic dynamics within global processes, but to also take account of the role of emotions, how those change upon intimate contact with 'others' from across the globe (interculturality) and how those are created and maintained in cross boarder couples/families over vast distances and time differences through digital technology use. The paper is based on participant-observations of mixed couples/families and their digital media use to connect with their loved ones and ethnographic narrative interviews with mixed couples about this media use. The paper attempts to build a new conceptual framework defining three

linked sets of practices that together constitute a digital globalization of love. This begins with translation practices - how conceptions of love are learned, perceived, shaped and changed within mixed transnational couples/families. These are then linked to transconnective practices - how these conceptions of love are mediated through use of digital technology such as Skype/Zoom; and finally, transportability practices - how nation states attempt regulate the portability of international love networks in deciding who can love whom via marriage/civil partnership, immigration and citizenship laws. In conclusion, it gives a methodological note about the power of transnational digital media use to undermine state control of mixed couples and how in person and digital ethnography with mixed couples can differ in terms of 'obligation' while in the field.

## Parallel Sessions 2

Session title: Rethinking motherhood and digital gender practices.

1) **Mothering and media strategies: Ethnographic perspectives on the role of the media in the network support and identity formation of Vietnamese women in the UK.** *Yiting Chen*

The research focuses on the mothering practice within families and media strategies to understand community support and identities of diasporic Vietnamese women in the UK by combination of offline ethnography and digital ethnography. Diasporic women face multiple challenges on social support and unfamiliar practices of mothering culturally and instrumentally during both the migrant process and transition to marriage and motherhood, while digital media gives them more opportunities to seek for support as well as expanding their family and community connection (Madianou, 2012; Veazey, 2016). This research tries to explore how Vietnamese women in the UK perform motherhood in their nuclear family locally with multiple media strategies in or out of diasporic communities, where their identities of ethnicity and gender are generated and entangled. Through digital fieldwork mainly based on Facebook (the most widely used social networking platform among Vietnamese women in the UK) and the offline fieldwork in Midlands, this paper explores how individual mothering practices and identities are negotiated digitally and offline, and also how community networks and identities of Vietnamese women are disrupted and changed in this process. Preliminary insights suggest that Vietnamese women in the UK rely to varying degrees on the support of digital communities (both diasporic and non-diasporic) for their mothering practice, including seeking parenting information, exchanging child or educational supplies, making friends with mothers in the same area, and networking for part-time or professional work. However, their media strategies in mothering practices are highly differentiated by their family type, class, education, language ability and local diasporic community size. Digital disconnection, as a special strategy of mothering practice, is closely related to mothers' education experience and social class, which also profoundly changes Vietnamese mothers' media use habits as well as social network. In this kind of mothering practice, support and discipline from the family and diasporic community have led to a critical shift in Vietnamese women's individual identities with respect to transcultural motherhood and new locality.

2) **Motherhood, class, and diaspora. Digital media practices of Turkish women living in the Netherlands.** *Laura Candidatu*

This paper addresses processes of diaspora formation and digital mediation in the Turkish diaspora from the Netherlands. Based on a four-month long ethnographic fieldwork conducted in 2018, the paper shows how two distinct groups of Turkish mothers – 1) the communities built in the aftermath

of state agreements for receiving temporary workers from Turkey in the Netherlands, and 2) the more recently formed groups of highly skilled and higher educated Turkish migrants – create and maintain transnational ties with loved ones while, at the same time, building local diasporic spaces of belonging. Furthermore, I show how diasporic community building is also marked by class and religious differences that ultimately inform respondents' affinities toward certain social media platforms and the affordances therein. The paper builds on media anthropology (Madianou and Miller 2012; Madianou 2016; Miller et al. 2016; Costa 2016) and the anthropology of globalization (Appadurai, 1996; Mazzarella, 2004) scholarship that shows that not only media but also various other elements of transnational social life (such as motherhood, class and politics) influence diasporic communication practices. As such, I conclude that different identity positions shape the digitally mediated diasporic formation of Turkish mothers in the Netherlands. In the case of the former guest worker communities, alongside motherhood specific histories of migration and national belonging contribute to the preference for platforms that afford local and private connections (i.e. WhatsApp). For the recent, highly skilled migrants, mothering together with class shape the formation of new Facebook-mediated diaspora spaces. Classed positionings contribute thus to the separation between the two groups as the highly skilled and higher educated diasporic group of mothers is formed through a process of disidentification from the historical Turkish community in the Netherlands.

### **3) “What will people say?” -- Practices of gendered lateral surveillance in the transnational familial context of women of the Moroccan diaspora. *Hind Serkouh***

Many Moroccan women of the diaspora experience forms of family surveillance; family members keep track of their activities and associations. This study aims to analyze the intersection between gender and surveillance in an intimate context where cultural precepts and Islam play a central role. To do so, this thesis employs Constructivist Grounded Theory analysis of interviews with Moroccan women of the diaspora to shed light on an existing phenomenon and expand on its contextual nuances rather than creating a new framework. The researcher being a Moroccan woman of the diaspora herself allowed her to establish an unparalleled level of trust and honesty with the interviewees about their shared experiences. While the opportunity to intimately engage with the respondents' experiences was worthwhile, ethical challenges arose around navigating personal trauma as well as the respondents' concern of their families discovering their strategies to resist family surveillance. To navigate these implications, common strategies such as pseudonymization were used; additionally, the participants had the opportunity to read their interview transcript and redact details they did not feel comfortable with sharing. Despite contextual distinctions and different family compositions, preliminary findings delineate a certain universality of experiences. All participants acknowledged their gender to be an essential parameter in the monitoring they were subjected to by their families; monitoring was accompanied by specific expectations and rules that were often implicit or difficult to negotiate -- such as those concerning their bodies, their sexuality, freedom of movement, and external perception. Participants who indicated receiving a Moroccan-culture-centered parenting tend to develop 'double lives' in order to circumvent said monitoring and internalize self-surveillance practices to avoid conflict and emotional disappointment. Those who instead received Islamic parenting have noticed lesser scrutiny and greater opportunities for communication and discussion of dynamics of surveillance. All participants identified love and care as the driving sentiment behind the monitoring; similarly, they acknowledged the struggle of the diasporic experience and the challenges of reconciling cultures with somehow clashing values. Ultimately, most participants confirm that they comply with cultural and religious rules to show respect to their families although they may not agree with them. This study introduces a perspective of family surveillance in the context of the Moroccan diaspora in Europe, a topic mostly studied in the context of Western realities. The research offers novel insights into how young women experience interculturality and religious culture while negotiating digital connectivity and online and offline monitoring in transnational family life.

### **4) Against bordering practices: rethinking motherhood in Ceuta and Melilla. *Silvia***

### *Almenara-Niebla*

Scholars have traditionally defined transnational families as those that sustain a sense of collective well-being and unity across distance (Bryceson and Vuorela, 2002; Fesemyer, 2014) through a variety of kinship combinations. However, in a context of immobility, this definition is redefined through everyday practices of care and solidarity. This article focuses on the intertwining of motherhood and pro-migration activism through the experience of local activists who have reframed their own family context to support homeless children. Ceuta and Melilla have been held up as exemplary models of border spectacle (De Genova, 2011). Through a strong visual component, the fences of these cities consolidate the idea of Fortress Europe (Carr, 2016; Engelbert, Awad and van Sterkenburg, 2019). However, these cities are also places where everyday life is influenced both by bordering processes and their contestation. These cities have become a limbo-scape (Ferrer-Gallardo and Albet Mas, 2016) for those waiting to cross into mainland Spain for months and years, generating street situations for many minors who cross the border hiding in cars or swimming. In this scenario, local activists, and especially women, have played a relevant role in the custody of minors and in the reformulation of the normative structures of the family in an extreme border context. Through a two-month short-term ethnography carried out in both cities and in-depth interviews with women activists, this research reformulates the concept of transnational family from the perspective of fostering and intimate emotions such as compassion, empathy, and care. Drawing on the narratives developed from below, this article will explore the intersection between emotions, activism, and motherhood to navigate bordering practices.

Session title: Media coverage and international representations of migration.

#### **1) How does the media speak about family on the move? *Valérie Mistiaen***

In previous research about denominations used to name people on the move in Belgian French and Dutch-language media discourse, it was attested that words of kinship such as “child”, “parent”, “mother”, “father”, “sister” or “brother” are extensively used to name people on the move (Author, 2023: 190-191). These terms not only express the relationship between the protagonists but also convey an emotional dimension (Kerbat-Orecchioni, 1980: 54-55) that fosters a humanitarian vision (Author, 2023). If this assertion is true for the 2015-2017 migratory crisis, this has never been studied in the recent media production following the arrival of Ukrainians. However, it has been attested that interdiscourse on the Second World War carrying an emotional dimension was strongly embedded in this media production (Balty et al., 2023). Therefore, this communication aims at investigating the presence and meaning of words of kinship in media discourse dealing with Ukrainian refugees in Belgium, France and The Netherlands (corpus of 6,464 articles and 5,061,026 words) and to compare their usages to the ones made during the 2015-2017 migratory crisis. Language is seen as a form of “social practice” (Fairclough, 2001) and as naming social phenomena depends on the point of view adopted by the speaker (Siblot, 2001: 195), this research argues that denominations carry ideology and, by extension, exercise power (Foucault, 1969). Therefore, studying denominations through a Discourse Analysis coupled with Corpus Linguistics (Baker et al., 2008) allows comparing how the protagonists of the 2015-2017 migratory crisis and the ones of the Ukrainian crisis are perceived and how the family dimension is related in media discourse.

#### **2) Conceptualizing diaspora’s relevance of Cross-border journalism. A Critical Study.**

*Hanan Badr*

Amid intensive transformation processes in European societies and demographics, this paper critically investigates how the Arab diasporic audience in Germany perceives and relates itself to to cross-



border journalism from their countries of origin while living in the new country of residence. This paper innovatively bridges research on transnational audience studies and cross-border journalism. It reflects three of the conference's themes: a) decolonial approaches, b) diverse cities and c) transnational families as actors of interculturality. In Germany, migrants make up almost a third of the population below 40 years. The numbers of first-generation migrants of Arab origin in Europe has risen radically over the past 30 years due to regional destabilization, and stable life conditions on the northern side of the Mediterranean. But Arabs in Germany are not homogenous; diverse political realities, economic systems, local languages and dialects, and diverse and rich cultures (Richter and Kozman, 2020). Expectedly, Arab diaspora is a fragmented transnational audience along lines of political, religious, socio-economic categories, also lifestyles and worldviews, and reasons and types of migration. It's impossible to construct one single "Arab Berlin diaspora" (Badr and Samour, 2023). While diasporic audience studies have received more attention in the past decade, it is still an underresearched terrain (Smets, 2013). Even fewer studies connect transnational communities and families as audiences on the one hand, and cross-border journalism on the other. Bringing research on cross-border journalism and diaspora together responds to the fast-paced and increasing hybridity in technology and identity amid a rise of cosmopolitan cities, increasing migration and global networks. The transnationalization of communication rests on the technology shaping innovative ways to use media in new ways. The paper develops the theoretical concepts out of place (Edward Said), in-betweenness and transnational subjectivity to reconstruct the epistemic position of Arab diasporic audiences in Germany. Methodologically, the exploratory study uses 12 qualitative interviews conducted in the timeframe 2019 to 2021 with members of first-generation Arab families in Berlin. The findings offer insights to develop decolonial theoretical connections on diaspora's relevance for cross-border journalism. Findings reveal a discrepancy between a highly mobile, hybrid and dynamic diasporic audience with nuanced transnational subjectivities, whose lived experiences and needs are not met by a still nationally oriented cross-border journalism from the Arab countries. The diaspora's use of cross-border journalism shows an active agency and their needs for belonging. They critique it and try to create new media practices in their new homes.

### **3) Represented actors and themes. A longitudinal quantitative content analysis of international refugee organizations' public communication strategies.** *David Ongenaert*

Although transnational forced migration has always occurred throughout history (Betts & Loescher, 2011), in recent years it has increased significantly. Since 2015, the theme has dominated often polarizing, interwoven public, media and political agendas and debates (Hellman & Lerkkanen, 2019). Therefore, this study investigates three major international refugee organizations' public communication strategies towards the Syrian and Central African crises (2015-2018). Through a comparative, longitudinal, intersectional quantitative content analysis of the press releases and news stories (N=1244) of the Office of the United Nations High Commissioner for Refugees (UNHCR), Norwegian Refugee Council (NRC), and the European Council on Refugees and Exiles (ECRE), we scrutinized 'who' (voiced and represented actors) and 'what' (key characteristics and themes) are (not) represented, and secondarily why (production and societal context). We observe a mixed picture of 'what' and 'who' are (not) represented, involving interorganizational commonalities and differences. Both can be explained by various organizational, institutional and societal factors. First, regarding 'what', the organizations predominantly communicated in 2015 and 2016 about forcibly displaced people involved in the Syrian crisis, largely because of intertwined mainstream media logics, organizational, societal and/or financial reasons. Following news coverage (Hawkins, 2011), humanitarian communication also mainly covers 'high-profile' conflicts. Second, regarding 'who', we observed that mainly forcibly displaced people and refugee organizations obtain voices about the investigated forcibly displaced people, refining earlier studies (e.g., Author, 2019b; Chouliaraki, 2012). Shaped by production and societal contexts, the organizations represent the individualized forcibly

displaced people, to varying degrees, in sociodemographically unbalanced ways, including with a focus on (transnational) families. Summarized, connecting ‘what’ and ‘who’, this study finds that, besides foreign news reporting (Author, 2010), humanitarian communication likewise reproduces and reflects quantitative mediated hierarchies of suffering, both between and within crises. Finally, we argue that well-balanced humanitarian communication is essential for societal and strategic reasons.

#### 4) **Journalists as transnational actors in post-migrant societies.** *Anna Mavrikou and Hanan Badr*

Recent journalism research increasingly investigates the role of epistemic diversity (Ekström & Westlund, 2019) and journalism at the margins (Schapals et al., 2019). In Germany and Austria journalistic communities with so-called migration backgrounds are still marginal in the newsrooms (Kaltenbrunner & Lugschnitz, 2021; Pöttker, 2017). We argue that post-migrant journalists are members of transnational communities since they are usually descendants of migrants and offer insights into their personal and professional lives. They are perceived or feel differently and face experiences of othering and/or racialization. We build on “post-migration” a rising concept that emerged in German humanities in the past decade. It critiques imbalanced migration research that reproduces exclusion, essentialism, and othering (Foroutan, 2019). In post-migrant media cultures, journalists provide counter-representations and enhance their careers as professionals (Malmberg & Pantti, 2020) through participation in public conversations in non-journalistic formats, like podcasts and social media, to push towards new transnational perspectives. Research question: How do post-migrant journalists re-negotiate their personal and professional identity through social media? This paper seeks to contribute to the epistemic transformation in our field towards dewesternization and cosmopolitanism (Waisbord & Mellado, 2014). It is based on two theoretical approaches: a) Bourdieu’s field theory which positions post-migrant journalists at the margins of the field due to their non-mainstream socialization and habitus, shaping their symbolic and social capital. b) Symbolic borders as exclusion mechanisms in terms of voice and recognition in media (Chouliaraki, 2017; Georgiou, 2018). The paper analyzes two datasets: a) semi-structured interviews with 8 second-generation professional journalists from Arab and/or Muslim-majority countries in Germany & Austria, selected for their social media presence, and engagement with transnational issues. b) Journalists’ social media posts (Twitter) discussing and commenting two major mediated events that generated active public contestations (FIFA World Cup in Qatar & Iran protests).

#### 5) **Represented actors and themes. A longitudinal quantitative content analysis of international refugee organizations’ public communication strategies.** *David Ongenaert*

Although transnational forced migration has always occurred throughout history (Betts & Loescher, 2011), in recent years it has increased significantly. Since 2015, the theme has dominated often polarizing, interwoven public, media and political agendas and debates (Hellman & Lerkkanen, 2019). Therefore, this study investigates three major international refugee organizations’ public communication strategies towards the Syrian and Central African crises (2015-2018). Through a comparative, longitudinal, intersectional quantitative content analysis of the press releases and news stories (N=1244) of the Office of the United Nations High Commissioner for Refugees (UNHCR), Norwegian Refugee Council (NRC), and the European Council on Refugees and Exiles (ECRE), we scrutinized ‘who’ (voiced and represented actors) and ‘what’ (key characteristics and themes) are (not) represented, and secondarily why (production and societal context). We observe a mixed picture of ‘what’ and ‘who’ are (not) represented, involving interorganizational commonalities and differences. Both can be explained by various organizational, institutional and societal factors. First, regarding ‘what’, the organizations predominantly communicated in 2015 and 2016 about forcibly displaced people involved in the Syrian crisis, largely because of intertwined mainstream media logics,

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Session title: Digital mediations and disruptions.

**1) Does transnationalism break down in detention? Effects and practices of migrants detained in Sweden during the earthquake in Turkey. *Miriana Cascone***

This article examines the effects of the Swedish detention architecture on the transnationalism of detained migrants. Detention excludes them from the host country, but at the same time, limits the possibilities to participate in their own country. In line with previous research on maintaining transnational relations in a mediated world, I discuss how the sudden lack of access to media infrastructure causes a rift between detained migrants and the reality experienced by their loved ones and homeland. The article is based on semi-structured in-depth interviews conducted face-to-face with Turkish migrants in detention centres in Sweden between February and April 2023, regarding the 6 February earthquake in Turkey. I explore specific situations in which the restrictive use of media denied them the opportunity to remain 'connected' with their families at a time of heightened apprehension. In parallel, I reflect on the ethical challenges and emotional labour involved in addressing such issues with particularly vulnerable individuals. Detained migrants live in a temporally delayed dimension in relation to the outside world, unable to receive information in real time or to demonstrate and experience their virtual presence. Hence, I adopt a more critical lens to the concept of transnational beings. However, this study also highlights some tactics implemented to circumvent this forced stop to their transnationalism and, in this regard, I discuss concepts such as solidarity and cooperation.

**2) “Sample in, identity out”: paternity testing at the border as an archival technique of knowledge production. *Philipp Seufferling***

At the technologically mediated border, the mobility of one depends on informational correlation to others. Paternity testing is one very direct enactment of biopolitics, where mobilities are co-dependent. Today, diverse technologies determine paternal relations between border-crossing subjects, e.g. for family reunification, suspected human trafficking, or missing documents. Recently, authorities at the US-Mexican border introduced portable “rapid DNA” machines, that assess genetic relations of cheek swab samples within 90 minutes. Through automated, AI-driven analysis, information about kinship is extracted from the migrants’ bodies, enabling quick decisions about mobility – or, as advertised by producer ThermoFisher: “Sample in, identity out”. This digitalization of forensic DNA-analysis for paternity testing stands in a longer history of situating social relations within the migrant body, and extracting it for the border regime’s needs. The first application of “DNA-fingerprinting” in the 1980s was for a border decision in the UK, when 13-year-old Ghanaian Andrew Gyimah was doubted to be his mother’s child. Before DNA, blood-type tests could exclude paternity, used e.g. on Chinese immigrants to the US during the 1950s, suspected of trafficking communists through derivative citizenship claims. Before blood-type testing, phenotype comparisons, so-called

“bald eagle evidence”, was used. Through historical and contemporary case studies, this paper traces the mediation of paternity testing, exploring the historical construction of a technique of knowledge production, where evidence on a social relation is attempted to be extracted from biological relation. Evolving border regimes and their socio-cultural horizons (e.g. what counts as familial relationship) render the migrant body into a repository of extractable information, inferring social relations from genetic relations. Arguably, this history of border paternity testing exposes a longstanding obsession with finding evidence of traceable origin. The body is made into an archive: a database to extract information, storing the most original archetypes of identity. Deconstructing this feverish obsession with archetypical truth, following Derrida (1995), exposes how genetic information is not inherently meaningful in the body, yet produced as information in interaction with border authorities. Hence, archiv-ing is an active technique of knowledge production, constructing genes, blood, or phenotypes as meaning-carriers – as media – of social relations. This technique is enabled by media technologies, e.g. blood tests, gene de-coding, digital databases, or AI. Unsettling the ability of such media to communicate social relations to the border, this paper critically discusses the consequences of technological change in border paternity testing.

### 3) **One way ticket to the sun? Considering climate change and weather events in future migration decision-making of migrants in the Lowlands.** *Lore Van Praag.*

Most research on climate-induced migration has focused on people being mobile or immobile when being confronted with climate events, changes in weather events and other environmental changes in their immediate living environment (McLeman & Gemenne, 2018). Nevertheless, less research has been done on how migrants consider climate and weather events when making future migration decisions. When reflecting on migrants’ decision-making, most research in the past has focused on return migration. However, more insight is needed in how the changing climate and weather events impact these migration decision-making, and how transnational ties are considered in this process as well. In this study, 36 interviews with migrants living in Rotterdam (the Netherlands) and Antwerp (Belgium) were conducted. Building further on the framework of Findlay (2011), participants preferred to stay, even though climatic factors inspired migration decisions and local weather conditions did not appeal. In case of intended migration, this was preferred in a later life stage, where dependence on the weather and climate events was to a lesser extent relevant for their employment (i.e., after retirement). Most of this migration is temporal, especially given the distinct welfare systems and larger dependence on these systems in these later life phases. Finally, in a small but significant group of participants, climate risks and climate-related stress, as well as emotions related to changes to the natural environment (‘solastalgia’), were mentioned, which especially occurred in younger participants’ narratives. Insights of this paper can be revealing for (health) policy makers, focusing on ageing, migrant integration and climate communication.

## Parallel session 3

Panel: Researching race and whiteness in Europe: Drawing theoretical connections and addressing methodological implications.

### 1) **Racialized women’s experiences of race and racism in Bordeaux (France).** *Mélodine Sommier*

This interdisciplinary study focuses on racial landscapes (James et al., 2015) to address the way race and racism are perceived to materialize in everyday surroundings by racialized women living in

Bordeaux (France). Focusing on race and space captures the contradictions of discourses of race and racism in Europe: erased from public spaces, dominated by whiteness, connected to a post-racial narrative (Salem & Thompson, 2016), and yet deeply embedded in “the archite(x)ture of European space” (Goldberg, 2006: 340). The findings derive from 14 individual interviews conducted with participants living in Bordeaux and who identified as racialized women. Interviews were analyzed using the main tenets of qualitative textual analysis such as thematic analysis (Braun & Clarke, 2006; Tracy, 2010). The interviewees revealed various forms racial representations and racism can take through their everyday urban experiences (e.g. covert, blatant, cultural) that echo discourses of race and racism in Europe while also incorporating national discursive aspects. The participants also brought in various identification strategies (e.g. local of Bordeaux, French, Afropean, Métisse), and addressed intersections between race, gender and social class.

## **2) Spanish sports journalists making sense of race and diversity.** *Carmen Longas Luque*

Football commentary has been suggested as a key site for the construction of meanings about race and ethnicity, for example, by using racial stereotypes about athletic ability (Billings, 2004; Campbell & Bebb, 2020). With sports newsrooms being mainly White spaces, sports media becomes then a relevant context to research race and whiteness. Seventeen interviews with sports journalists specialized in football and working on television were held during the summer of 2022 and analyzed using thematic analysis and insights from Grounded Theory (Boeije, 2010). Findings show that journalists reproduce racially informed discourses about athletic ability, while at the same time acknowledge the existence of racial biases in football commentary, suggesting a lack of reflection on their own beliefs and biases. Results also provide insights into how whiteness operates within a mainly white environment, for example, by minimizing the importance of addressing biases in football commentary and the lack of diversity in newsrooms. Journalists also tend to conflate race with other markers of difference such as nationality or foreignness. All in all, when discussing race, journalists’ discourses are characterized by contradictions and colorblind discourses that are reflective of a lack of a societal dialogue on issues of race, which contributes to maintaining existing racial hierarchies. Researcher’s positionalities and its impact in shaping this research will also be discussed.

## **3) Ideologies of Whiteness and masculinity in Polish football media context.** *Arne van Lienden*

A wide body of previous works in various national contexts has explored representations of race/ethnicity – and intersections with nationality and gender, among other social identity dimensions - in mediated sport content. Many of these works found that (overwhelmingly White and male) sport journalists and commentators often rely on reductionist and occasionally stereotypical discourses when giving meaning to the capabilities and qualities of minoritized athletes. The majority of these previous studies have been textual analyses, but much less remains known about how sport media industries ‘make’ race (Saha, 2018). In this presentation I aim to address this gap by focusing on a recent production study I have conducted in the little researched context of Poland. In my presentation I will highlight the organizational processes, hegemonic work routines and professional self-understandings of football media professionals and how these relate to the representations of race/ethnicity in mediated sport. Particular attention will be paid to how ideologies of Whiteness and masculinity permeate these organizational processes. I will contextualize these findings within the wider context of Poland’s ambiguous role in global racial formations and hierarchies of Whiteness and Europeanness (Lewicki, 2023).

## **4) Whiteness and meaning making processes in football media production, the English.** *Jacco van Sterkenburg*

Existing research shows how European sports media discourses tend draw on widely circulating racial

and ethnic stereotypes in their representations of athletes. Most notably, journalists tend to draw on a so-called Black Brawn-White Brain discourse which associates Black athletes with characteristics like strength and speed, while connecting White players to thinking skills and portraying them more often as leaders on the pitch. This sports related discourse ties in with and contributes to wider racial discourses in society that sustain racialized hierarchies. And even though there are exceptions to this pattern, and despite well-intended programs around inclusion and diversity within media, the problem seems persistent. One of the reasons for this may be that many sport media professionals (many of whom are White men) do not seem to feel part of the problem and/or tend to avoid any conversation on race. In this presentation, I will synthesize main results from a five-year study funded by the Dutch Research Council NWO into meanings given to race and ethnicity in televised football in four European countries: England, Poland, Spain and The Netherlands (2018-2023). Results show how both football journalists and audiences tend to draw on (and occasionally challenge) racialized discourses in their interpretations of football players and generally reinforce hegemonic discourses of whiteness in doing so. Preliminary findings also indicate that while many sport media professionals are, to some extent at least, aware of issues around racial diversity and inclusion in their profession, they tend to discuss these in rather narrow terms (mainly in terms of recruitment). Findings will be placed in a wider societal perspective and I will reflect on some avenues for future research addressing the concept of white fragility.

Panel: On self-reflexivity, care and affect: methods and ethics of researching.

**1) The challenges of self-reflexivity when investigating female migrants' re-enactment of family rituals at a distance: questions from the field. Sara Marino**

In this presentation I critically examine the methodological challenges I have faced in studying video-based platforms as drivers of trans-connective spaces for transnational families to do familyhood. Early work (Marino, 2019) looked at how Italian female migrants living in London used Skype to re-stage family rituals at a distance, with the purpose of contributing new insights into the material and affective affordances of media technologies in relation to family work. More recent developments have not only expanded the concept of polymedia environments to include other media platforms, but also reflected more critically on the benefits and challenges posed by self-reflexivity when interviewing female migrants as a female researcher and a migrant myself. Berger (2015: 220) defines reflexivity as 'the process of a continual internal dialogue and critical self-evaluation of the researcher's positionality as well as active acknowledgment and explicit recognition that this position may affect the research process and outcome'. However, while recognising that my own identity as a female migrant seemed to facilitate access to and interaction with my sample, I want to question the implications of shared femininity for the establishment of trust between researchers and research subjects. I contend that self-reflexivity represents a journey of introspection where different experiences and materialities intersect to create a fascinating portrait of diasporic life, but what challenges still remain?

**2) Methodological Challenges of Tracing Political Patency in Digital Diasporic Public Spaces. Maitrayee Basu**

Identification and formation of diasporic political selves relies on precarious 'generous public spaces' (Hartman, 2019) that are opened up by the intimate, relational and emotional labour of diasporic actors (especially women). In this paper I reflect on my methodology of tracing these spaces mediated by digital technologies which are characterised by patency – practices of listening, support, shielding and seeing. These practices are not oriented towards public visibility although at points visibility might

be what some of the actors within these spaces seek for specific purposes (Sobande, and Basu forthcoming). The main ways in which these relationships are forged and maintained is through sharing of diasporic joy, nostalgia, shared pains and indignities as well as crafting a shared aesthetic. However, by focusing on the concept of *patiency* my paper is interested as much about the persistent feeling of not fitting in and 'feeling left out' as about the joy of finding such spaces of belonging. Drawing on digital participatory observation as well as interviews with Indian diasporic women on Twitter and Instagram, my paper looks at, as well as beyond, feeling empowered on these digital platforms that some diasporic women report as feeling. Bringing together these affects of diasporic women on digital platforms I aim to highlight both their continual and critical movement to be excessive, fugitive and rebellious, as well as reflect on the methodological and ethical difficulties in studying this affective excess.

### **3) Refle Empathic Narratives: Taking accountability of the researcher's narrative.**

*Nathasha Fernando*

The role of the researcher during fieldwork has always been questioned. When the context of research coincides with that from which the researcher comes from, when the 'interesting subjects' to analyse have similar transnational backgrounds and experiences, the fine lines between so-called research objectivity and subjectivity are ever the more blurred. This paper will discuss the methodological underpinnings of a research conducted by a 'second generation' Italian migrant in Milan's diverse areas of 'Zona 2' and 'Zona 9' in 2016. The study aimed to determine whether growing discrimination had produced communal solidarity or purposeful disengagement in the affected *immigrati* communities. Through participant observation conducted in various transnational families/households in Milan, the study denounced the sense of 'Otherness' and marginalisation that migrant transnational families experience in Italy, the forms of oppression, voicelessness and epistemic violence that silence them. Yet simultaneously, I, a researcher with transnational background originally from Milan, questioned the level of 'Otherness' and 'exoticism' that I assigned to respondents when initially embarking on the fieldwork process. This paper will also explore the main issues that rose while conducting such fieldwork in an urban context, such as the intrusion that I the researcher posed in their transnational livelihoods by accessing the confined spaces of their houses, the interruption of their daily routines and the difficulty to adjust to their work schedule. Lastly, it will also question the notion of family/family units in urban settings and transnational contexts.

### **4) Reflecting on ethical challenges and contested identities in researching digital practices of single mothers. Irida Ntalla**

This paper reflects upon the development of my ongoing research project and the methodological approaches that examine the digital practices of single mothers in mediated environments as spaces of sociality, care, labour, sharing, support and intimacy. Single mothers are a diverse group, even if mainstream media and policymakers have predominantly linked the category of 'single' or 'lone' mothers to those that raise the children alone without a partner or other support, maintaining a stigmatisation of single mothers that intersects with class, race and age-based partialities. The project uses mixed methods to understand how single mothers use digital spaces and negotiate norms of parenting, gender and sexuality across public and private relations and interactions. The methods employed include a pilot survey study, digital ethnography and currently developing a collaboration with a national charity to work together with the communities in understanding practices of single mothers in the 'mamasphere' (Wilson and Yochim 2018), their investment to and expectations from the digital lives. One of the main obstacles for this project has been and is the contested term of the 'single mother' itself. Who is the single mother and who deserves to call themselves a single mother? As a researcher who also initiated this project from personal experience, how do I navigate these

spaces to engage with the diversity of experiences of single mothers that move beyond narrow understandings of the term in line with ethics of care? The presentation aims to discuss the challenges of this process and to explore the ethical considerations surrounding the methods used.

Panel: Family language policies in/through media practices: negotiating transitions.

1) **Media Media Practices and Multiliteracies in Chinese-German Multilingual Families during the Transition to School.** *Yin Yu*

Digital technologies provide language education in both the school and the family contexts with more opportunities and resources. Multilingual families draw on diverse digital media for their daily communication and language learning activities. Multilingual children's transition into primary school greatly impacts their language practices at home. Drawing on the results of a qualitative longitudinal study with 5 Chinese- German multilingual families living in Germany, this paper investigates family multiliteracy practices involving digital media during a period of one year. The participants of the present study are families with children in the first grade. In order to access the media practices and family members' lived experiences, the researcher gathered data through ethnographical observation, self-documentation by parents, and interviews with parents and children. Particular attention was paid to the role digital media plays in family literacy practices and in transnational family life. The results show that digital media contributes to the learning activities in the school and the heritage languages, it also helps to maintain transnational family ties. Children are involved in various types of formal and informal learning activities including listening to stories in different languages with audio-players, using apps and tablets to learn German letters and Chinese characters, and participating in online heritage language courses. In other cases, children take a more agentive role in the use of digital media. For example, children send messages and emojis in online communications with their parents and share their everyday experiences with family members in other countries through posts on Chinese social media.

2) **Multilingual families learning languages with digital media).** *Maria Obojska*

Recent sociolinguistic research shows that transnational families offer their members unique safe spaces for language and literacy learning. With the growing availability and accessibility of digital technologies, many of these families draw on digital media in their language learning endeavours. The recent COVID-19 pandemic intensified these practices, as virtually all learning moved to the online infrastructures. Yet, as of today, there is little systematic knowledge on how digital media are used by transnational families to facilitate language and literacy learning. Focusing on the context of multilingual Luxembourg, this paper addresses this knowledge gap by first discussing results of a large scale survey conducted among parents of multilingual families on the topic of learning languages with digital media and then focusing on a case study of one particular family. Our survey data suggest that digital media are used for language learning in all the studied families. While the type of activities performed, languages learnt and frequency of use vary across generations, virtually all family members draw on digital technologies for their language learning endeavours. The qualitative data from one of the participating families, illustrate in more detail what the daily language learning practices of the family members may look like. The interviews, screenshots and recordings of learning practices of one mother and a son show that the language learning practices with digital media are complex and involve both formal and informal types of learning (e.g. German lessons via Skype vs. watching movies in French).

3) **Talking apart together? Multilingual foster care as a chronotope of absence(s).**  
*Judith Purkarthofer*



This contribution sets out to map the conditions of language and media practices of children placed outside their family in Norway, Germany and Austria. In particular in the case of young children, placement outside the family might result in forced language shift and discontinuation of the family language. Families are not given, natural units but are discursively and legally shaped entities (Banda & Ekelaar 2018), at times disputed and constantly negotiated (Brenn et al. 2020). Foster care is often regarded as breaching the norms of 'typical' families: biological parents and their children are (temporarily) not living together anymore, their opportunities for interaction might be frequent but heavily regulated and monitored (e.g. in Germany and Austria) or rare and often almost absent (e.g. in Norway). Still, some forms of contact exist, between children and parents but also between siblings who might be placed in different families – and frequent contacts are initiated with social workers and welfare services. The distribution of tasks between children, biological parents and foster parents calls for attention, in particular for transnational families, and the special role of media practices is to date under-researched. Legal documents, statistical data and interviews with social workers are used to understand the legal and societal construction of private experiences, child responsibility, parenting tasks and public interventions as they influence language and media practices. In light of this, my aim is to understand multilingual foster care as it brings together speaker repertoires and language policies at a certain place and time and as it can be interpreted as a continued negotiation of absence(s).

**4) Family Family substitutes and (non)modern selves: How the digital enables migrants to reimagine and renegotiate their post-migration identities. *Agnieszka Lyons***

Migration is often seen as crossing both space and time, from the traditional past to the modern present, and is associated with migrants' openness to a previously unknown world. Migrants' selves are seen as abstracted from material and social entanglements (Berman 1982; Taylor 1989), leaving individuals free to form judgements about their past and present realities and renegotiate their relationships to their families of origin, deep-seated values, and ways of being. Home-countries are associated with the traditional – unchangeable, restricted, and inherently linked to a particular place. Migration, on the other hand, is associated with openness of perspective and the priority of reason over prejudice (Morley 2000). This binary view is, however, misleading, and does not take into account the polycentric reality in which people establish their modernist identities. Based on WeChat and WhatsApp data from Polish migrants in London and Chinese migrants in Birmingham which were collected as part of a large linguistic ethnographic project Translation and Translanguaging (TLANG), I explore the ways in which migrants negotiate their relationships with family members they left behind and with traditions associated with their countries of origin. I also point to the role of post-migration social networks in mediating family separation and tradition-related alienation, proposing that family substitute may be engaged to facilitate migrants' construction of their post-migration chronotopic identities (Dick, 2010; Blommaert and de Fina 2017). In the process, I bring together chronotopic understandings of the transnational and translocal migrant experience and the notion of constructed (non)modernity (Lyons et al., 2019).

**5) Speaker Multilingual and multiliteracy learning through media practices in transnational families: negotiating digital resources. *Nanfei Wang***

Digital communication and online resources have become an indispensable part of contemporary family language policy, shaping multilingual and multiliteracy practices and experiences in transnational families. While mobile app-mediated family communication offers language input for children in multilingual families (Palviainen & Raisa, 2023; Vold Lexander, 2021; Vold Lexander & Androutsopoulos, 2021), the use of digital resources to develop children's language and

literacy skills is becoming increasingly common among families in the new media age (Marsh et al., 2017; McDougall et al., 2018) . This contribution aims to explore how multilingual families mobilize media and digital resources and how families negotiate the functions of media and digital practices and resources in language learning and daily activities. Through ethnographic studies of two transnational families in France with Chinese as one of the family languages, we gathered a series of data such as interviews with parents, screenshots of online learning, and video recordings of children's online courses. Upon qualitative analysis of the data, we found that media practices have become an integral part of these families' multilingual and multiliteracy daily practices. Parents in these families consider digital resources and practices as vital tools to complement school language learning in both French and English. Heritage language formal learning in these families relies heavily on online courses due to pragmatic, didactic, and social reasons. The most influential factors in parents' decision to choose online courses are the possibility of avoiding transportation, better pedagogical resources compared to local associations, and avoiding the pressure of comparisons with other families and children.

#### **Parallel Session 4**

Session title: Migrant visual cultures.

1) **"I am Seeking Home in Turkish Films": Diasporic Families and cinema cultures in Belgium.** *Zühre Canay Güven Philippe Meers Gertjan Willems*

Literature on diasporic audiences in Belgium, living outside the homeland while engaging with national productions, pays particular attention to different perceptions among Turkish and other diasporic groups (Smets et al., 2011; Smets et al., 2016). Although transnationalism and diaspora provide a rich research area, Turkish diasporic families in Belgium have not been investigated comprehensively within the scope of film studies. This study aims to contribute to the growing area of research by exploring the film and cinema culture of Turkish diaspora in Belgium through a media ethnographic study conducted in family environments by a Turkish researcher. A qualitative research design was adopted to provide a greater level of understanding of Turkish diaspora's film viewing practices within Turkish family structures. Data were collected from seven focus group interviews with family members (N=16), and participant observations. Most of the parents who migrated to Belgium have a tendency to identify themselves as Turks. On the other hand, Belgium-born children preferred the Belgian-Turkish identity. The former group was found to maintain links with their homelands. Such an orientation was distinctive in their film culture as they associated films with nostalgic feelings. While the young generation born in Belgium had limited interest in Turkish productions, their parents evaluated these productions within the frame of traditional family values. In this context, parents stated that Turkish productions have a significant role in cherishing Turkish culture and national values while some young people participated in viewing Turkish films just as part of family gatherings. As for media-platform preferences (subscription-based streaming services and traditional movie halls), younger generation preferred watching films alone on subscription-based streaming platforms while the older participants found watching film in movie theatres more safe. On these bases, we conclude that the sense of belonging and identification varies according to the age and education status of family members. Key words: film culture, diaspora, media-ethnography, Turkish diasporic audience.

2) ***The Diasporic Optic, State Support, and Public Funding: The Case of Kadir Ferati Balci.*** *Alexander De Man.*

In 2009, Kadir Balci, a Flemish filmmaker of Turkish and Albanian descent, released the semi-autobiographical film 'Turquaze'. The film revolves around a cross-cultural relationship and stars the

director's brother, Burak Balci, as Timur (a young, second-generation migrant from Turkey) and Charlotte Vandermeersch as Sarah. Contemplating themes of displacement, identity, interstitiality, and belonging, Balci's film offers culturally hybrid frameworks of identification for diasporic communities in the region of Flanders. Drawing on Moorti's (2003) concept of 'a diasporic optic', we argue that Balci intervened in the symbolic domain of Flemish cinema by disrupting its traditionally white and culturally homogeneous construct of 'Flemishness'. As the first professional film by and about migrants, it received support from the VAF. Moreover, with the support of the Flemish Minister of Youth, Education, and Equal Opportunities, Pascal Smet (sp.a) and the Union of Turkish Associations, the film's release was promoted with extra screenings targeted directly at Turkish diasporic audiences. The latter resulted in a polemical public debate, often imbued with racist prejudices, in which (mostly) Flemish-nationalist politicians questioned whether the government ought to financially support 'segregated film screenings' for ethnic and/or gender minorities. This paper draws on a textual analysis of the film itself, an extensive analysis of the (often antithetical) discourses surrounding the production and reception of *Turquaze* within the political realm, and semi-structured expert interviews with the filmmakers, producers, and policymakers. It unravels how diasporic filmmakers and policymakers engage with debates of identity politics and aims to shed light on the ways in which political state support, funding mechanisms, and industry norms (e.g. white normativity, difference-blind universalism) directly or indirectly shape the production and/or reception of diasporic communities in film.

### **3) Transnational Media, Turkish TV, and Turkish Immigrants in the US. Ugur Baloglu and Lee Artz**

This immigrant audience paper aims to determine the situation of between the media consumption and social integration of Turkish immigrant in the US, to understand the social adaptation process of immigrants and to contribute literature within the framework of cultural harmonization by expanding priority areas- such as education and employment. It is crucial to address social and/or cultural integration in a broad perspective in this framework. Integration policies are the most important issue for the receiving country. The growing importance of communication tools in social life has led scholars working in cultural studies, communication studies and/or media to seek answers to the question of how this process affects culture. TV series/dramas, featuring social life and new lifestyles, are among the highest share in the media market. The increasing spectators of the TV series, galvanized by digital platforms, is one of the key points of cultural interaction. This research focuses on migration, which is a social phenomenon, and viewing practices in immigrant integration processes, and tries to measure it within the framework of living standards and socio-economic status. The research aims to analyze the positive/negative effects of international mobility on immigrant lifestyle change and immigrants' viewing practices on the integration process by approaching the following questions from a sociological perspective by conducting in-depth interviews: In the global environment where immigration is a normal phenomenon, do cultural products prevent immigrants from integrating into the new cultural environment? Or, in contrast to this, does it facilitate the integration of immigrants? Do the cultural codes of the host country become to daily life practices through information and communication technologies? A transcultural perspective can be enhanced and cultural fundamentalism can be prevented by observing the relationship between the cultural values of the immigrant country and the host country via the immigrant audience ethnography. The research aims to conduct a discussion on the expansion or re-limitation of transnational identities by examining cultural symbols, communication patterns, leisure activities and perceptions of mediated media texts. In this context, the data collected from the in-depth interview in the US is analyzed. The aim of the study is to try to reveal the relationship between the participation and integration of immigrants into social life -- and consumption of media content in the US.

### **4) The media operations of postcolonial mobility regimes: The cases of *Filmstichting***

## **West Indië and Vereniging Ons Suriname in 1940s and 1950s Netherlands. Koen**

*Leurs & Philipp Seufferling*

This article analyses the communication activities of Filmstichting West Indië, which in the late 1940s and early 1950s produced 12 documentary propaganda films about Dutch colonial Suriname, and the resistance against these reductive representations in zines of the Surinamese migrant organization Vereniging Ons Suriname. We draw on hence unstudied archival material to dissect the role of media operations, as persuasive, strategic media productions, in constructing and challenging differential relations between colonizers and colonial subjects, and symbolically negotiating how different territories and bodies relate to each other. A visual and textual analysis of the cases unpacks historical struggles over the regimes of (post)colonial (im)mobilities, as they are produced and articulated within regimes of representation. We ultimately argue that, in order to understand the historical constitution of mobility regimes (and, in order to be able to critique them), we need to study the co-production of mobility regimes within regimes of mediated representation.

Session title: Labour, gender, and migration.

### **1) Digital platforms for domestic work: opportunity or disadvantage for whom?**

**Migrant employers and domestic worker employees in Amsterdam. Colleen Boland**

The domestic-work sector and the feminized, transnational global care chains that have emerged in Europe and globally over past decades have been extensively addressed (Gil Araujo and González-Fernández, 2014; Sassen, 2008). Such work has been characterized as societally undervalued in a space of intimacy that generates dependent and vulnerable positionality, as well as invisibility and isolation (Peterson, 2007). These observations raise questions as to whether emerging digitalized practices reconfigure or perpetuate these systems. Bridging from this context, a few studies have examined the lives of so-called “expatriates” or the “middle-class transnational” and how they may use social network sites and smartphones for online support while in Amsterdam or Netherlands (Hofhuis et al., 2019; Patterson and Koen Leurs 2020). However, literature on digitally-mediated domestic work remains underdeveloped, particularly regarding the employer, or more specifically migrant employer perspective (Lundström, 2013; Sibiya and du Toit, 2022; Van Doorn and Vijay, 2021). Through a gender and intersectional lens, this study examines Facebook group communities and “expatriate” employers of domestic workers in Amsterdam via data collection on digital platforms mediating domestic work, as well as semi-structured interviews of migrant employers. It inquires as to the capacity of digital platforms mediating domestic work to support or alleviate the conditions of migrants and their families, or exacerbate them. It questions how literature and discourse labels the “migrant,” pointing to current consciousness regarding private, third-party actors operating with impunity on a global scale.

### **2) Creating spaces for inclusion and rebirth: how foreign survivors of domestic**

**violence sustain each other in the Netherlands through social media. Ana C. Uribe**

*Sandoval*

In a context of powerlessness, hundreds of women that migrate to the Netherlands in love marriages find themselves gasping for inclusion and understanding in the case of domestic violence. Some of them, that have managed survive domestic violence, thrive subverting the politic as defined by

feminism theory in the words of Kate Millet (1970): they change those power structured relationships by giving other women information and empowerment to allow them to break free from the control exercised by them by both their violent partners and also a state that is incapable of meeting them at their moment of need. From powerless migrants with no access to information and a certain colonial load that impedes them from questioning the violent actions of their partners, latin women that come as so called “love migrants” to the Netherlands build through social networking groups spaces of kinship and development to help others survive and thrive. This paper is an initial exploration, with feminist theory as a background, on how marginalized communities build up systems of information and support that are both more effective and tailored for them than the institutional responses. In a context where most of the non-european migrants that come to the Netherlands in a situation of non urgency (i.e. non refugees) they do so following a romantic, it is interesting to see where do they get community support where the relationships don’t go as expected. Many of them, burdened by the desire to stay and the lack of understanding of the forms that domestic violence take, turn to informal groups to first define and diagnose their relationship as violent, look for support and guidance, and search for means to thrive. I will present some results of a content analysis in a couple of such Facebook groups, as well as the experiences collected via interviews with some women that have both created and used this platforms. The objective would also be to evaluate the impact that taking into account grassroots initiatives can have inn designing better and more suited policy for at-risk groups that are not always fully understood by the policy makers.

### **3) Here we speak: Challenging racist and sexist structures in and through the Instagram space. *Julia Herkommer***

Various scholars have studied the advantages and disadvantages of using social media platforms such as Instagram for digital anti-racist and anti-sexist activism efforts. Overall, they concluded that while Instagram can be a productive tool to raise awareness, mobilize people, and forward structural change, the platform is simultaneously governed by these structures. As such, it is crucial to understand how the individuals engaging in such digital activism efforts invade, perceive, and navigate the Instagram space to then comprehend how this type of activism contributes to (offline) structural change. Therefore, this thesis answers the research question of how Black female microcelebrities navigate the Instagram space to challenge racist and gender-oppressive structures in Austria. A digital ethnography via the walkthrough method, qualitative content analysis, and semi-structured interviews, was used. Using the walkthrough method, the compositions of the Instagram profiles of five microcelebrities were analyzed, followed by a more in-depth qualitative content analysis of the practices of these women via an analysis of 106 posts and story highlights. Finally, three women were interviewed to understand how they perceive the socio-technical structures of the Instagram space and how that correlates with their content creation and sharing practices. As a result of the data collection and analysis process, Black microcelebrities were found to use Instagram to educate others and themselves by raising awareness, providing historical contexts and explanations, and thereby challenging the status quo of knowledge and ‘common sense’ in Austria. Similarly, they shift between offline and online spaces as well as between personal and structural instances of oppression to transform these spaces into networks governed by the ideas of Critical Race Black Feminism, digital activism, and spaces where notions of social justice exist. When doing so, however, the women in this study experienced severe impacts on their mental health and well-being, restricting their potential to speak up freely, become visible, and thereby contribute to structural change. Consequently, they were found to use the notions of the (in)visibility paradox to strategically employ their visibility to raise awareness for oppressive structures and their invisibility to shield themselves from potential repercussions of their actions.

### **4) Localizing transnational family relations: digital media practices of Somali refugee**

### **women in Rome. *Claudia Minchilli***

According to some recent literature on the impact of digital media on migratory experiences (Leung, 2018; Dekker et al., 2014), the existence of online networks among migrants and refugees seems to have disrupted the need for 'offline' social networks founded on 'strong ties', such as relationships based on kinship, friendship or belonging to the same community or clan. Dekker et al. (2014) argue that nowadays building diasporic networks based on 'weak ties' through the use of digital tools has become crucial for refugees in mitigating or overcoming problems encountered in their journey. Digital media are often considered in overoptimistic terms in migration and diaspora studies, as a cheap and immediate social capital 'multiplier'. Yet, during one year long fieldwork in Rome with the Somali community, refugee women's digital practices seemed heavily intended to maintain transnational ties with their family and friends left behind, with little interest in creating new social networks of 'weak' ties through digital means. This paper will present the findings of such a research, intervening in the field of digital diaspora studies, hence inquiring on the emergence of specific forms of digital diasporic networking through an approach that draws on feminist and postcolonial epistemologies and methodologies. The case of Somali refugee women living in Rome and their transnational digital practices will be explored through a context-dependent, intersectional analysis which is sensitive to power relations acting at a local level. The aim of this paper is to show how transnational digital media practices that privilege strong ties maintenance are strongly linked to the experience of locality, often characterized by discrimination, lack of cultural and economic resources and social precarity.

Session title: Linguistic and communicative practices in migrant and refugee family contexts.

### **4) Digital Technology and Family Language Policy among Transnational Spanish-speaking Families in Australia. *Ana Sofía Bruzon***

How do transnational Spanish-speaking families in Sydney use digital technologies to support their children's bilingualism? The use of technology is widely recognised as central in modern parenting, and in bilingual childrearing, technology has no lesser position. Minority languages with a less historical presence in Australia, such as Spanish, are understudied and provide an excellent opportunity to learn about the diverse practices of migrant groups. The present study focuses on this lacuna by studying the linguistic choices of Spanish-speaking families in Australia, an emerging linguistic demographic that has been steadily growing in recent years. The project is significant because it focuses on families' experiences while spatially separated and during children's critical years for language acquisition, namely, the start of primary schooling. This study draws on the concepts of digitalised migration and digital connectedness (Demirsu, 2022) to explore family language policies (FLPs) in the digital era. The project deploys a qualitative methodological approach by investigating the practices of Spanish-speaking families through semi-structured open-ended interviews. Participant families are bilingual or multilingual and have at least one child in the first years of primary education. The interview data were transcribed and coded with an inductive approach. The coding focused on technology use and the ideologies influencing FLP, such as bilingualism as double monolingualism and the enduring deficit view on children's bilingual practices. The study finds that there is a tension between the desire to minimise screen time for developmental reasons and a desire to maximise it for Spanish language development. This is critical in the digital age, where the misuse of digital technology remains worrisome to caregivers. Notably, the study also finds innovative uses of digital technology for home language maintenance, such as deploying multiple modalities, such as text messaging and voice recording, in intergenerational digital-mediated communication. Also, the findings indicate that parents perceive the passive or active use of technology for language development differently. The research will add to our knowledge of language practices and beliefs in

the family in two ways: by contributing to the literature on FLP in transnational multilingual families and by investigating the usage of digital technologies for home language maintenance. This will help parents, schools, and practitioners better understand how novel and safe ways of using technology can aid in home language maintenance while fostering intergenerational ties in transnational contexts.

**5) The Language Policies of Multilingual Families during the COVID-19 Pandemic in Cyprus, Estonia, Germany, Israel, and Sweden.** *Anastassia Zabrodskaia, Natalia Meir, Sviatlana Karpava, Natalia Ringblom, Anna Ritter*

Family Language Policy research is interdisciplinary, and it takes into consideration both internal and external factors (Spolsky 2019; Hollebeke et al. 2020). Little is still known to what extent the pandemic triggered changes in micro-factors such as parents' views on multilingualism, language choice and use, everyday interaction practices in the family, as well as macro-factors, such as societal structure, language policies in the country, and the value assigned to multilingualism by the host community (Curdt-Christiansen and La Morgia 2018; Spolsky 2012). The current study aimed to fill this gap.

This study explored language and literacy practices of multilingual families in Cyprus, Estonia, Germany, Israel, and Sweden during the COVID-19 pandemic, and the different roles of family members in language transmission, in order to understand whether these practices might have been influenced by the COVID-19 pandemic. We aimed to answer two key research questions: RQ1: whether and how the pandemic conditions affected the Heritage Language, Societal Language acquisition and literacy learning environments; and RQ2: what is the nature of child and parental agency in facilitation of the possible changes? Fifty semi-structured interviews (ten in each country) were conducted. The data highlighted the factors that triggered changes in Family Language Policy during the pandemic and the role of the child's agency, parents, extended family and social network during this period. Based on our findings, we argue that the pandemic conditions gave the children new opportunities for agency when it comes to language and literacy choice, and communication with extended family members. This even facilitated new sources of input and suggested the active role of a child as an agent in shaping Family Language Policy in the family. The research also examined the role of digital technologies and new learning opportunities.

**6) Still connected. The communicative integration of Arabic speaking refugee families in Germany.** *Liane Rothenberger and Jeffrey Wimmer*

Globalisation has resulted in the increase of multiculturalism and cultural diversity in global industries (Sagatova, 2020), including the film industries. As a result, film production has become an increasingly cross-cultural and transnational process (Shaw & De La Garza, 2010), and this has led to the emergence of 'polyglot films' (De Higes-Andino et al., 2013); films in which multiple languages are spoken. Considering theories of sociolinguistics, as the study of language in relation to speaker identity and social context (Mesthrie, 2008), this paper examines the potential for language use in films as a tool for diversifying representation. Five films are analysed in relation to the theories of globalisation, culture, and sociolinguistics. These films are chosen based on a sampling procedure and involving sampling criteria that the films are multilingual (more than one language spoken in the film), and not older than five years. These films are *The Farewell* (2019, directed by Lulu Wang), *Minari* (2020, directed by Lee Isaac Chung), *Encanto* (2021, directed by Byron Howard and Jared Bush), *Shang-Chi and the Legend of the Ten Rings* (2021, directed by Destin Daniel Cretton), and *West Side Story* (2021, directed by Steven Spielberg). The films themselves are analysed using qualitative content analysis (QCA). Further, the research examines external data with regards to the films, including news articles, blogs, and reviews, in order to investigate audience and critics' responses and perspectives on these films and their use of language, and this is done using thematic analysis. Based on the research, three key themes are identified with regards to language and representation in the films, namely Language and Culture, Authenticity, and Foreignness. The themes are analysed and interpreted according to the

literature, with the groundwork of theories into globalisation, the globalised film industries, sociolinguistics and language use in globalisation, language and identity, identity and representation, language, representation and identity in film. Overall, this paper seeks to understand how language-use is a symbol for cultural identity and how this is represented in multicultural and global cinema.

**1) My School Days - A Historical View on Australian-Croatian Transnational Families and Their Differing Views of Female Education. *Marica Marinović Golubić***

In this presentation, based on the life stories of women members of the Croatian diaspora in Australia born in the post-World War II period (1950s) we show their experiences and choices related to school. We also trace the families' attitudes towards their daughters' schooling. Different strategies related to education become visible - from strongly encouraging daughters to aim for a high school or university degree to indifference or even rejection. For each family strategy, an explanation is given in the context of the families' ideal expectations of their daughters (Colic-Peisker, 2008; Holmes, Thomson, 2017.; Skrbis, 1999.)

### **Parallel Session 5**

Session title: Transnational Families and digital connectivity.

**1) The intimate politics of diasporic citizenship: Transnational families, electoral politics, and digital mediation amongst Brazilians abroad. *Carolina M. Frossard***

Stemming from an exploration of how digital platforms and practices shaped Brazilian emigrants' engagement with the 2022 elections, this paper discusses the importance of intimate digital spaces for contemporary experiences of diasporic belonging and mobilization. Interdisciplinary debates on the lived dimension of transnational citizenship have for long centred the everyday practices, spaces, and imaginaries that build and sustain political communities across long distances. Meanwhile, a largely separate debate has focused on the intimate strategies deployed by transnational families as their members continue to perform care towards one another from different locations. By centring the digital practices and spaces that have become inextricable to the making and maintenance of long-distance political allegiances and familial ties, the paper at hand aims to bridge these two bodies of literature. More specifically, drawing on in-depth interviews with Brazilian citizens living abroad during the 2022 presidential elections, it argues that digital spaces shared by transnational family members have become key sites for how emigrants experience and negotiate their political commitments towards their home countries. Relatedly, it also suggests that the digital manifestations of members' political positions pose new challenges to the maintenance of familial bonds, producing ruptures, but also strategies for conflict avoidance and mitigation. As findings reveal, in addition to digitally consuming, sharing, and producing electoral content, practices of lurking, avoiding, (self-)silencing, and splintering also emerge as prominent tactics for navigating the digital spaces where the familial and the political converge. Though empirically grounded in the narratives of Brazilian interlocutors, I suggest that centring intimate familial and digital spaces may deepen our analyses of everyday transnational citizenship elsewhere.

**1) Mediatised culturalisation: some reflections on second-generation migrants' media engagement. *Kumru Berfin Emre***

Using the concept of mediatised culturalisation, the aim of this paper is to examine the implications of second-generation migrants' media engagement upon their perceptions of 'home country'. The concept critically engages with studies which presume ethnic identity as a key marker of defining who



the migrants are and suggests a nuanced understanding of second-generations' engagement with their parents' home country media. Drawing on seventeen in-depth interviews that I conducted with the second-generation members of the Kurdish Alevi community in London and the thematic analysis of the interviews (Emre Cetin, 2020), I explore the ways in which the second-generation migrants engage with Turkish media for making sense of 'Turkish culture' and politics. The paper examines mediated culturalisation through the themes of language, gender and life-styles, and news and politics. The contribution of this paper is two-fold: firstly, it questions 'methodological nationalism' (Wimmer and Schiller, 2003) that underpins studies of media and migration through uses of umbrella categories such as 'Turkish migrant' or 'Kurdish migrant'. Secondly, the paper demonstrates why we need a nuanced approach in examining media engagement of second-generation migrants who have limited transnational engagement with their parents' home country beyond media.

## **2) Transnational Families and Social Media: Exploring the Role of Technology in Cross-Border Relationships.** *Adriana Calvo*

Since 2015, when European migration crisis was at its peak and social media platforms became more prevalent, a scholarly debate about the role of digital communication practices in supporting transnational families has been held. Distance often hinders face-to-face communication between migrants and their families due to the cost of transportation and long hours required to travel. However, digital technologies can alleviate the loneliness of migrants after relocating thousand of kilometres away from their homes of origin (Komito, 2011). Digital platforms have facilitated the maintenance of strong and transnational links between families, creating a greater sense of intimacy and proximity between the migrant and his or her family remaining in the country of origin (Dekker & Engbersen, 2014). Studies (Alencar, 2017; Barón & Gómez, 2017; Komito, 2011) have found that emotional support among transnational families through online communication reduces migration stressors such as depression, anxiety, loneliness, or isolation, while providing valuable information for the migrant. The goal of this paper is to analyse how virtual communication between transnational families serves as a migratory strategy to cope with the need of emotional support during the migration process, specifically when irregular migrant women are settled at the destination country. To do so, this research involved 17 in-depth interviews with migrant women, participant observations, and qualitative content analysis. The initial findings suggest that social media can help migrant women not only to overcome feelings of isolation and anxiety by connecting them with families remaining in the home country, but also to be informed about family issues and news of the country of origin. Concretely, for irregular migrant women who cannot return to their countries of origin, being constantly connected with transnational families reduce homesickness and isolation.

## **3) Frequent callers: Digital Technologies Shaping Care in Indian transnational families.**

*Tanja Ahlin*

Digital technologies are a crucial element in sustaining transnational family relations. How do they not only support, but also shape family care at a distance? Drawing on the theoretical framework of material semiotics from science and technology studies, I propose the concept of "transnational care collectives" to describe how aging parents, their migrating adult children abroad and digital technologies collaborate to enact care at a distance. This notion arises from long-term ethnographic fieldwork among transnational families of migrating nurses from Kerala, South India. In India, good elder care is associated with practices that demand physical proximity, such as intergenerational co-residence and food sharing. Such understanding of care has given rise to a popular discourse which sees migrating children as abandoning their aging parents. However, my fieldwork in Kerala and Oman (a major destination country for Indian nurses) and through "field events" (Ahlin and Li 2019) created with digital technologies with nurses living in other countries, has shown that within transnational care collectives, migration becomes re-conceptualized from an act of abandonment to an act of elder care.

I argue that migrating children do not care less because they are physically far away from their parents, but that the meanings and practices of good elder care become transformed in the context of transnational life. In this way, frequent calling transpires as a key practice of family care, not only to alleviate loneliness, but also to manage health conditions at a distance. Transnational care collectives have different dynamics based on who becomes involved, how their participation may change over time, and how different technologies shape the ways in which people relate to each other. For example, while a phone affords family members to “share everydayness” by speaking about the most mundane details of their everyday life, the webcam makes it possible for them to “spend time together” across geographic distance. However, regular – even though infrequent – visiting remains an important part of maintaining transnational family care. Rather than completely replacing physical co-presence, transnational care collectives support family relations when living together is not the most feasible option for all concerned.