

Ingegerd Rydin & Ulrika Sjöberg (Eds.):
*Mediated Crossroads: Identity, Youth Culture and Ethnicity:
Theoretical and Methodological Challenges.*
Göteborg: Nordicom 2008

This edited anthology presents recent and ongoing research on media use and reception amongst children and teenagers with an ethnic minority background. All of the contributions have a transnational perspective. In their everyday negotiations of identity, migrant children and teenagers typically draw on media from their immigrant country, from their country of origin, as well as on globalized media productions. Some of the contributions include the media use of the parents, which makes interesting intergenerational comparisons possible. As stated in the introductory chapter by Ingegerd Rydin and Ulrika Sjöberg, this book effectively challenges the media ghetto thesis that assume that ethnic minority groups primarily use media from their 'home country' to preserve ethnic/national identity and keep a distance to their country of residence.

Mediated Crossroads consists of an introductory chapter and 10 chapters that each report on individual research projects. The book includes research from a broad variety of ethnic groups living in different, mainly European, countries. The contributions generally succeed in delivering inspiring discussions of methodological problems, while still accounting for interesting empirical results. Some of the contributions, moreover, give a short introduction to the migration history of the ethnic group(s) in question and to the migration policies of the host country. The contributions singled out below have been chosen to give an impression of the variety of research settings, migrant groups and methodological discussions contained in the anthology.

In 'Migration – Transnational Media and Diasporic Life in Switzerland', Heinz Mozer and Thomas Hermann examine media use in Turkish and Turkish-Kurdish families in Switzerland. They present results from a qualitative study which combined interviews with the families and visual data in the form of photographs. Especially inspiring are the authors' analyses of photographic self-documentaries made by the young participants, who were asked to document a week in their lives and then tell about their chosen motives, which also included a large number of media. The visual material is, in conjunction with the interviews, used to discuss the identity-formation processes of the young participants.

In 'Research Methods Used in Studying Media Consumption and Children in a Diaspora', Kaoruko Kondo studies media use and broader consumption patterns in expatriate families that have been sent abroad by Japanese companies and are staying temporarily in London. Kondo focused on families with children between 5 and 8 years of age. The families attempted to recreate the same media consumption pattern they used to have in Japan in order to reproduce the traditional middle-class Japanese ideal. However, Kondo shows how gender roles were challenged by the British context, and how mothers encouraged their daughters to develop more 'hybrid' gender identities. Methodologically, Kondo's contribution is interesting because she reflects on her difficulties in getting access to the group. She also raises an important ethical discussion concern-

ing research with young children, who often develop a sense of friendship with the researcher and consequently get hurt when the researcher withdraws.

Ethical concerns are also raised in Kaarina Nikunen's 'Emerging Transnational Sensibility among Migrant Teenagers'. During research in a multiethnic classroom in Finland, she experienced difficulties in ensuring that migrant students did not feel forced to participate because their school served as a research site. Furthermore, Nikunen's multi-method setup included media lectures, and she draws attention to how class discussions of media representations (i.e. in television fiction with ethnic minority characters) can be experienced as an Othering process by the young research participants. However, she shows that such media classes can also result in emancipatory moments for the students. The teenagers in Nikunen's study were less interested in satellite television than their parents. Instead the internet was their main channel of transnational media experience. They would chat with multiethnic friendship groups from their everyday Finnish context, but would also visit sites that were specific to their particular diasporic or religious community. The use of internet in diasporic communities is a recurrent theme in the book. It is extensively discussed in contributions on teenagers immigrated to Israel from the Former Soviet Union (by Nelly Elias and Dafna Lemish) and on a variety of diaspora families in Sweden (by Ingegerd Rydin and Ulrika Sjöberg).

The contributions in the collection primarily discuss qualitative methods, but a few include quantitative methods as well. In 'The Multiple Methodological Challenges of Ethnic-cultural Constructs', Leen d'Haenens, Hasibe Gezduci and Joyce Koeman give an account of their studies of Moroccan and Turkish youngsters and adults in the Netherlands and Flanders. They discuss the difficulties in operationalizing cultural constructs as ethnic-cultural position, integration and religiousness in order to use these in quantitative reception research. Moreover this chapter raises an important discussion of how the political and social climates in host countries have made research increasingly difficult, especially amongst Muslim minority groups.

The subtitle of the volume is *Theoretical and methodological challenges*, and as exemplified above, the volume covers a broad spectre of methodological discussions. However, theoretical aspects get less attention. The most elaborate discussions of theoretical issues are to be found in Olga Guides Bailey's contribution on 'latinas' in Britain, and in Magnus Anderson's interesting discussion of transnational media in everyday life. Unfortunately, the overall impression of the book remains that theoretical concepts are rather casually introduced and are often not thoroughly discussed. A more profound discussion of central theoretical concepts would have been beneficial. This is especially the case with the recurrent term *diasporic community*. An obvious strength of the book is that it covers a broad variety of ethnic groups with very different migration histories (refugees, work migrants, permanently settled groups and temporary expatriates), and this could have served as a strong basis for a concluding, theoretical rethinking of the concept *diaspora*.

Nevertheless, *Mediated Crossroads* is well worth reading. The book offers interesting new insights for readers interested in migration and media, and the methodological discussions can surely inspire future research in the field.

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