



Media.Bridge.Cultures

Proceedings of the Conference in Istanbul

10. – 11. December, 2015

PREFACE

Dear conference participants,

Welcome to the *Media.Bridge.Cultures* conference in Istanbul! The thematic focus of this conference will be on the transnational bridging functions of the media as connecting agents between cultures and countries. A special emphasis will be placed on mediated bridges between Germany and Turkey.

Scholars widely agree that mass and digital media do not only portray cultures and cultural identities, but also construct them. Users, on the other hand, select media offerings to gratify their needs, among them to build and negotiate identities, and to fulfill their need to belong. The latter is facilitated especially (but not exclusively) by social media, enabling individuals to effortlessly network across territorial borders and thereby, perhaps, contributing to social cohesion.

The conference aims to bring together state-of-the-art research on these and related topics. It takes place in the framework of the German-Turkish Year of Science and is supported by the German Ministry of Education and Research. It thus aims to not only address academics but also journalists and other practitioners interested in the topic. There will be two keynote speakers and a round table discussion including Turkish and German media correspondents and producers of diasporic media.

In this book of abstracts you will find the conference program, the abstracts of the keynote speeches, all conference contributions listed according to panel sessions, and a contact list of all conference contributors.

We wish you an inspiring conference in Istanbul,

Çiğdem Bozdağ* and Özen Odağ**

on behalf of all conference-organizers

In cooperation with

*Kadir Has Üniversitesi, Istanbul, Turkey

**Bremen International Graduate School of Social Sciences, Germany

Zentrum für Medien-, Kommunikations- und Informationsforschung (Center for Media, Communication and Information Research), Bremen, Germany

Bundesministerium für Bildung und Forschung (Federal Ministry of Education and Research), Germany

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PROGRAM

Thursday, December 10

09:00 – 10:00 Registration

10:00 – 10:30 Opening & welcome address

10:30 – 11:30 Keynote 1: Prof. Dr. Andreas Hepp - *Transcultural communication in a mediatized world*

11:30 – 12:00 Coffee Break

12:00 – 13:30 **Panel 1:** The role of social media in shaping communities, identities and integration (Chair: Çiğdem Bozdağ)

1.1 'Blurring the lines' and breaking down boundaries in social media – Muslims creating connections and community in Tumblr. *Rosemary Pennington*

1.2 Digital ethnicities? How new media (re-)construct collective identities today. *Slavka Karakusheva*

1.3 Social media use and the social integration of young adults with a Turkish migration background in Germany – An interdisciplinary approach. *Alexandra Mittelstädt*

1.4 Media in the daily lives of Turkish immigrants in the USA. *Ilke Şanlıer Yüksel*

Lunch Break 13:30 – 14:30

14:30 – 16:00 **Panel 2:** Cultural encounters in mediatized spaces (Chair: Kevin Smets)

2.1 Conflict and negotiation of cultural-political identities over media production processes. *Irem İnCEOđlu*

2.2 Documentary filmmaking as public making: Cultural disclosure during production and circulation. *Suncem Kocer*

2.3 Online school networks as a contact space for youth. *Çiğdem Bozdağ*

2.4 Experiences from *Children Have A Say*: Children's media as a bond? *Melda Akbaş*

16:00 – 16:30 Coffee Break

16:30 – 17:00 Media art performance by Aidan Boyle and Veneta Gerganova

17:00 – 18:30 **Panel 3:** Media in the context of conflicts, protests, and politics (Chair: Özen Odağ)

3.1 Ethnicity without ethnic media: Diasporic cosmopolitanism, distant conflict, and young Kurds and Turks. *Kevin Smets*

3.2 Constructing (trans-)national identities as social protestors – The role of social media in Turkey and Brazil. *Thomas Kühn & Özden Melis Uluğ*

3.3 Political extremism and the Internet: Social media's role in radicalizing youth. *Anne Leiser, Özen Odağ & Klaus Boehnke*

3.4 Performance art as a measure of conflict transformation. *Eser Selen*

Dinner at Hamdi 19:15 – 22:00

Friday, December 11

10:15 – 11:30 Keynote 2: Prof. Dr. Christine Ogan - *The Turkish diaspora in Northern Europe – The method and the meaning of connections made with Turkey over the decades*

11:30 – 12:00 Coffee Break

12:00 – 13:30 **Panel 4:** Identity and representation in German-Turkish films and series (Chair: Levent Soysal)

4.1 Turkish German filmmakers and their representation of the Turkish diaspora in Germany. *Deniz Güneş Yardımcı*

4.2 The case of Turkish-German cinema: Transcultural bridging or national integration. *Ömer Alkın*

4.3 Türkisch für Anfänger: A TV series about "Turkish migrants, Germany and integration for beginners". *Elif Posos Devrani*

4.4 Culture and TV uses and gratifications – Watching TV programs for cultural identity". *Özen Odağ & David Schiefer*

Lunch Break 13:30 – 14:30

14:30 – 16:00 **Round Table:** Media correspondents in the context of German-Turkish relations (Chair: Ebru Turhan, Turkish-German University & Istanbul Policy Center)

- Susanne Güsten – weltreporter.net
- Thomas Borman – ARD-Hörfunkstudio Istanbul | Alman Radyosu
- Jürgen Gottschlich – Die Tageszeitung (TAZ)
- Eylem Yanardağoğlu – Kadir Has University

16:00 – 16:30 Coffee Break

16:30 – 18:00 Wrap-up and open discussion

Dinner at Cibalikapı Restaurant 18:15

KEYNOTE SPEECHES

Transcultural communication in a mediatized world

Andreas Hepp

University of Bremen, ZeMKI, Germany

Transcultural communication typically takes place through media. Examples are our day-to-day involvement with the Internet, reading online newspapers from other parts of the world (insofar as one understands the language), or downloading images and music from different cultural contexts. We cannot approach this subject by comparing different national cultural patterns of communication, as is possible with intercultural or international communication. Transcultural communication, by contrast, while also dealing with national communication patterns, involves patterns that transcend various traditional cultures. For example, formats such as “Who Wants to be a Millionaire?” can be found in different national media cultures while being defined as the same broadcast across them. And our everyday media practices refer to various kinds of cultural backgrounds. Therefore, understanding transcultural communication involves the specification of particular national cultures, but also examines how these particularities are taken up into communication processes that transcend cultures, without at the same time assuming that in this process we are dealing with the development of a standardized and uniform global culture.

The Turkish diaspora in Northern Europe – The method and the meaning of connections made with Turkey over the decades

Christine Ogan

Indiana University, Bloomington, USA

When the Turkish workers first made their way to Europe, communication with their families back in Turkey was difficult, given the state of the media, and the underdeveloped telecommunications. At the same time forging new connections with Europeans was equally difficult without language courses or dictionaries and for many, the absence of literacy in the European languages. But over time for subsequent generations of new European-Turks born and raised in Europe, the nature of those connections changed. In this talk I will address those changes and bring us up to the current time when it is possible for a new Turkish resident in Europe to use Facetime or Skype to connect with their parents back in Turkey to get the recipe for a favorite family dish while allowing the opportunity for her children to see their grandparents and be able to show and tell them what happened in school that day in Amsterdam or Cologne. I will tell this story from the perspective of research I have done in the Netherlands, Belgium, Germany and Turkey beginning in the 1990s with first, second and third generation European Turks.

ABSTRACTS

Panel1: The role of social media in shaping communities, identities and integration

‘Blurring the lines’ and breaking down boundaries in social media – Muslims creating connections and community in Tumblr

Rosemary Pennington

Miami University, USA

The concept of community is a difficult one for many groups to navigate – it implies the creation and maintenance of borders, a policing of who is in and who is out. In what has historically been labeled ‘the West’ those most often left standing outside community boundaries are Muslim (Eco 2012; Said 1978; Saunders 2012). That experience of social exclusion (Centre for Analysis of Social Exclusion 2002; Popay et al. 2008) can sometimes leave Muslims feeling as though their religious identity is seen as suspect or incompatible with mainstream society. This research examines how a transnational group of Muslims use social blogging platform Tumblr to create communities. The bloggers come from western countries, are often the children or grandchildren of immigrants, and all say they sometimes feel unwanted by the countries in which they live. This research shows that as Muslim Tumblr bloggers work to create a ‘third space’ in Tumblr that reflects their felt identity, one both Muslim and Western, they also must navigate the community boundaries created by their particular ethnic, racial, or sectarian heritage. It shows that while social media can aid in the creation of community, the bridging of particular affiliations remains fraught and complicated.

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Digital ethnicities? How new media (re-)construct collective identities today

Slavka Karakusheva
Sofia University, Bulgaria

As a result of very complex politics of the Bulgarian national state towards its Turkish minority a huge number of the latter moved to Turkey in different migration waves in the 20th century, the biggest of which ensued in the summer of 1989. Many of the migrants remained in active communication and established various connections over the borders, and the development of social media has even strengthened these relations. The paper focuses on the role social media plays in the processes of constructing collective ethnic identities today. It offers a comparative multi-sited study of the Turkish community in/from Bulgaria, settled in two different national contexts (in Turkey and Bulgaria), the ways they establish transnational connections and networks. People participate in various Facebook groups and pages where they share content (memories, news, and events) related to both locations and build a public space of a community which is neither imagined nor virtual any more. The study challenges the existing theoretical approaches to national and ethnic identity construction with respect to inherent top-down centralized nation building claims and focusses on the active role of the individuals in constructing bridges and negotiating identities “from below”.

Social media use and the social integration of young adults a with Turkish migration background in Germany

Alexandra Mittelstädt
Bremen International School of Social Sciences, Germany

Germany's society is growing more ethnically and culturally diverse as a result of increased migration. Today, approximately 3.5% of the German population has a so-called Turkish migration background, making them the largest minority group in Germany. With technological advances in transportation and communication, the process of migration has been significantly accelerated and transformed, thereby posing new challenges to society in terms of integration. Previous studies have shown that mass media can play a crucial role in the integration process. Above all, social media have started to play an important role in the social lives of the younger generation, as they have transformed communication behaviors and the nature of social relations. This is not only affecting the social life online but also the social life offline. Therefore, the focus of this paper is on the role social media use plays in the social integration of young adults with a Turkish migration background. Empirically, an online survey was conducted, using scales from psychological and sociological research, measuring the relationship between social media use and social integration, both in the offline and online context.

Media in the daily lives of Turkish immigrants in the USA

Ilke Şanlıer Yüksel

Koç University, Turkey

This paper focuses on Turkish immigrants' daily use of the media in the USA. Immigrants from Turkey living in the USA can be characterized as a "transnational community". As such, they construct a diasporic space in which they live with an imagined belonging, which is particularly advocated by media messages. At the same time, dynamics and networks of this cultural space are considerably different from the ones in Turkey. Therefore, looking at different forms of media use and cultural practices provides a useful method for analyzing the changing dynamics of identity formation within the transnational Turkish community. My research is based on the premise that changes in both traditional and new media use since the late 1990s have constituted one of the most important factors in the transformation of the cultural space of Turkish immigrants in the diaspora. Then I look at the implications of these new developments in media use for Turkish audiences in the USA. Based on in-depth interviews within the framework of an ethnographic study conducted in New York and New Jersey, I discuss how media consumption patterns and production activities (trans-)form Turkish immigrants' cultural space in the diaspora. My findings reveal that the immigrants negotiate their hybrid identities in line with their cosmopolitan lives.

Panel 2: Cultural encounters in mediatized spaces

Conflict and negotiation of cultural-political identities over media production processes

Irem İnceoğlu

Kadir Has University, Turkey

This presentation will share some of the research findings of an on-going project and it aims to provoke a debate and ask questions rather than providing answers or a closed down argument. The research is based on a civic initiative project named BAK coordinated by Anadolu Kultur in Turkey. BAK I involved 24 young adults from 4 cities of Turkey, 2 from the East and 2 from the West and run through 2013. The project theme included cities, memory and narratives, and it was designed to engage youth from different cultural backgrounds to collaborate on artistic production using audio/visual material. BAK II has started in July 2014 and will end in June 2016 and involves young adults from 10 different cities of Turkey, 5 from the East and 5 From the West. Based on my participation to both project processes as the consultant and the rapporteur, the data is derived from critical ethnography as well as focus group discussions, in-depth interviews and surveys conducted throughout the project. In this

paper, I would like to share some of the highlights of research and discuss the concepts of 'cultural encounters', 'bridging gaps', negotiating cultural/political identities over production process.

Documentary filmmaking as public making: Cultural disclosure during production and circulation

Suncem Kocer

Kadir Has University, Turkey

Film production and circulation offer platforms for cultural dialogue in many ways. As a genre that assumes somewhat transparent relationship with social reality, documentary film entails unique opportunities to bridge cultures, identities, and history and memory. Focusing on examples from Turkey, this presentation explores these mediatized spaces of dialogue. One of the cases is *My Child* directed by Can Candan. The production process of *My Child* embodied David Whiteman's coalition model of media and grassroots movements. Through different stages of production from fundraising to public relations, this documentary constituted a platform of dialogue bringing together diverse groups of society who are varyingly familiar with the LGBTI issues in Turkey. Other examples to be discussed are *Garod* by Onur Günay and Burcu Yıldız and *The Last Season Shawaks* by Kazım Öz. These documentaries focus on the circulation of peoples – and as the documentaries themselves circulate, they open up windows for cultural discourse between diverse audiences.

Online school networks as a contact space for youth

Çiğdem Bozdağ

Kadir Has University, Turkey

Digital media technologies and the internet offer new possibilities for connected learning in schools around the world. Different international online exchange projects were developed to use these potentials of digital communication for bringing pupils and teachers from different cultures and countries together. This paper analyzes the European eTwinning network as an example for such mediatized and connected learning spaces. eTwinning was initiated by the EU as a network between European schools, through which they can develop joint international projects. The paper will discuss the potentials of using the internet in schools for creating cultural encounters between teachers and pupils and increasing their understanding towards each other on the basis of a comparative qualitative case study in Germany and Turkey, which includes interviews with program coordinators, teachers and pupils.

Experiences from *Children Have A Say*: Children's media as a bond?

Melda Akbaş

Bilgi University, Turkey

Article 12 of the UN Convention on the rights of the child points to the right of each child to participate. The media constitute a significant space for children to express their views freely in all matters affecting the child. In particular, children's media constitute tools for the right to participate, extending children's voices to their peers, families and the public in the broader sense. The Istanbul Bilgi University Child Studies Unit focuses on the subject of children and media, empowering them to create their own media. The *Children Have a Say* radio program broadcasted between 2008-2015 in a local radio, and the *Children Have a Say* children's media program carried out in three different institutions since September 2015, constitute two significant cases in this context – cases that can guide scholars and practitioners with respect to key elements and concepts of working with children from different backgrounds, and provide us with hints about the potential of common overlapping issues such as education, discrimination, and being a child etc. in bringing children together and bonding them to each other. In addition, the cases provide clues about the ways in which scholars and practitioners can cope with problems that segregate children from different backgrounds. Throughout the presentation, the importance of child participation, of volunteer participation of each child, of empowerment and of “process” will be discussed against the background of experiences we made in the context of *Children Have A Say*.

Panel 3: Media in the context of conflicts, protests, and politics

Ethnicity without ethnic media: Diasporic cosmopolitanism, distant conflict, and young Kurds and Turks

Kevin Smets

Free University of Brussels and University of Antwerp, Belgium

Media are fundamental to the way in which communities make sense of conflicts. This also holds true for diaspora communities, who are increasingly involved in and affected by ‘distant’ or ‘homeland’ conflicts. Adopting an audience perspective, this paper addresses the role media use plays in making sense of distant conflicts among young Kurds in London's Turkish-speaking community. Key data consist of 6 focus groups with 28 youth, participant observations in community events, and ethnographic conversations. While media are generally perceived as the central forces through which diaspora youth experience and engage with the Kurdish conflict in Turkey, ethnic media in particular Kurdish broadcasting, play a very limited role. The distance vis-a-vis ethnic media is analyzed and explained through respondents' discourses on

diasporic cosmopolitanism. Perhaps paradoxically, the results show that their shift away from ethnic media facilitates more solid ethnic identities and more enhanced engagements with the Kurdish conflict.

Constructing (trans-)national identities as social protestors – The role of social media in Turkey and Brazil

Thomas Kühn¹ & Özden Melis Uluğ²

¹University of Bremen, Germany

²Jacobs University Bremen, Germany

On the one hand social movements that occurred within the last years in several countries are linked to nation states. On the other hand they can be understood as a transnational phenomenon. Social networks, e.g. Facebook, play a crucial role for the dynamics of social movements, creating new public spheres for the articulation and development of collective identities. We will discuss the role of social media in the construction of a *protester identity*. Special attention will be paid to whether or not new forms of communication foster the development of transnational identities, exemplified by being part of a transnational social movement in a search for alternative roads for contemporary societies. Based on an exploratory comparison of the movements that occurred at the same time in 2013 in two countries, Turkey and Brazil, we argue that perceived injustice and group efficacy are crucial for the construction and maintenance of protester's social identities. At the same time, these identities have to be understood as an interplay of national identities with shared values surrounding the protester identity. For our talk, we will relate to qualitative interviews that we collected with protesters and analyze social media content that has been influential within the movements.

Political extremism and the Internet: A review of the role of social media in radicalizing youth

Anne Leiser¹, Özen Odağ^{1,2} & Klaus Boehnke^{1,2}

¹ Bremen International Graduate School of Social Sciences, Germany

² Jacobs University Bremen, Germany

While the Internet allows every person to have a voice, it also offers avenues for radical ideologies, hate speech, and propaganda – and many radicalization processes begin in the digital sphere. It seems that individuals constitute an easy target for extremist groups (such as the Islamic State or Neo-Nazis) especially during *adolescence*, a peak period of identity negotiation and the search for belonging. This contribution is based on a thorough review of the existing literature about online radicalization published since 2005. It focuses on the role that social media play in attracting particularly the young to radical ideologies, and aims to understand some of the basic methods

exploited by the recruiters of extremist networks. This review shows, at the same time, that surprisingly little is known about the complex interplay between social media with extremist content on the one hand and young users on the other. As a corollary, it calls for further empirical studies, and points to findings from related areas of research that could be highly fruitful for such follow-up research – especially findings from the abundant media-psychological research on *violence and the media*.

Contemporary art as a medium of conflict transformation

Eser Selen

Kadir Has University, Turkey

This presentation aims to critically analyze the transformative potential of works of contemporary art in the context of the longstanding conflict between Israel and Palestine. The research is drawn from my fieldwork in Palestine (Jenin, Ramallah and East Jerusalem) and Israel (Tel Aviv and West Jerusalem) where I have been researching Palestinian and Israeli artists' works to detect alternative forms of resistance and conflict transformation in their everyday life and productions. The works of four artists – namely, Khaled Jarrar's; "Jashua Neustein's "Israel 1994" and "Marionette Map" 2005 from his well-known map series; Basma Alsharif's transformative uses of narrative in her videos "Farther than the eye can see" and "Home Movies Gaza" 2013; Ohad Meromi's multimedia works "Who Owns the World" and "Communal Sleeping" 2008 – will be examined, in an attempt to demonstrate how the occupation and its totalizing boundaries (both actual and conceptual) are evoked and potentially erased by contemporary visual art as a form of resistance. My objective is to contribute to discourses of conflict transformation by exploring the artists' stories and productions in an attempt to display their lives and works as forms of alternative resistance to the occupation.

Panel 4: Identity and representation in (German-Turkish) films and series

Turkish-German filmmakers and their representation of the Turkish diaspora in Germany

Deniz Güneş Yardımcı

University of London, Great Britain

The late 1990s saw the making of numerous films by second and third generation migrants of Turkish descent in Germany. This new movement marked the end of the so-called guest worker cinema of the 1970s and 1980s characterized by the depiction of poor working and living conditions of guest workers who were caught in between national cultures, searching for a way out of their inner conflict between the two

cultures. Over three generations, since the beginning of the labor migration in Germany in the 1960s, the Gastarbeiter Kino has developed into a textually and aesthetically hybrid cinema, which has been widely discussed in international scholarship on transnational cinema (Göktürk 2001, Burns 2006). Today, Turkish-German cinema questions the model of the challenging life 'between cultures'. The films raise possibilities of identity formation that go beyond dichotomized and hierarchically organized cultural characterizations and show cultural hybridity. The term hybridity in its socio-scientific relevance can be traced back to Homi K. Bhaba (1994), who turns away from a homogenized conception of culture. As a creative force hybridity deconstructs homogeneous as well as predominant cultural formations. Bhabha lets new cultural intersections develop, although the self-attribution and attribution by others from 'falling between two stools' deviate from the idea of a 'third space'.

The case of Turkish-German cinema: Transcultural bridging or national integration

Ömer Alkın,

Heinrich-Heine-Universität Düsseldorf, Germany

This contribution discusses the history of Turkish-German cinema since its beginning in Turkey from the 1960s in Yeşilçam cinema until Germany's topical Turkish-German ethno comedy from the perspective of its bridging functions. Such perspective on Turkish-German cinema sheds light on the one-sidedness of existing work on the history of Turkish-German cinema in academic scholarship, depicting history as a two-stage process of emancipation from a victimizing "cinema of the affected" (Burns 2013) towards a cinema of "pleasures with hybridity" (Hake and Mennel 2012), constituting a more playful handling of issues of cultural and ethnic identity. This view of Turkish-German cinema, considering cultural hybridity as a high point – as can be seen in the euphoric discussions surrounding Fatih Akın's cinema – is a perspective that still focusses on the integrative function of cinema, undermining cinema's *transcultural* bridging potentials. Scholars such as Kien Nghi Ha consider the existing uncritical celebration of cultural hybridity as a postcolonial strategy which eurocentrically undermines the potential of cultural otherness (Ha 2005). The presentation closes with a brief discussion of the concept of "polycentrism" (Stam and Shohat 2002), a concept related to a more non-Eurocentric handling of issues of transnationalism in cinema, constituting, perhaps, a more appropriate future strategy.

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Türkisch für Anfänger: A TV series about “Turkish migrants, Germany and integration for beginners”

Elif Posos Devrani

Turkish-German University, Turkey

One important issue in the field of intercultural communication, nourished by various disciplines at the same time, is migration and immigrants which have been looked at and interpreted from different perspectives. In this context, integration theories can be divided into two categories: assimilation versus multiculturalism. In studies of integration focusing on assimilation, the media are depicted as facilitators of the introduction of a dominant culture to immigrants and their adoption of it; in studies of multicultural integration, by contrast, media constitute significant means in terms of the representation and acceptance of minorities and immigrants in the dominant culture. After determining both the dynamics of the media and the existing academic studies concerning particularly immigration and immigrant politics of Germany, the TV series “Türkisch für Anfänger” will be discussed. Within a content analytical framework, representations of the Turkish immigrant family and its members are determined. Based on these representations, the study discusses the extent with which the series overlaps with the integration policy of the German government.

Culture and TV uses and gratifications – Watching TV programs for cultural identity

Özen Odağ¹ & David Schiefer²

¹Jacobs University Bremen and Bremen International Graduate School of Social Sciences, Germany

²Sachverständigenrat für Integration und Migration, Germany

Starting point for the current survey study is the general neglect of the construct of *culture* in media psychology. Culture has so far only been examined in a special sub-area of media psychology, i.e. uses and gratifications research, and only a handful of studies exist that have conceptualized cultural identity as a gratification potentially sought during media and TV consumption. Against this background, the present survey has two goals: 1) to differentiate between cultural identity gratifications and other types of TV gratifications by means of a confirmatory factor analysis and 2) to test a correlational model of the relationship between cultural background/trait variables on the one hand (i.e. collectivistic/individualistic backgrounds, national identity and

interdependent/dependent self-construals) and the said cultural identity gratifications on the other. The study was conducted with (inter-)national students (N = 206) from 15 different countries (studying in Bremen or Istanbul at the time of data collection). Data analysis by means of structural equation modeling revealed that TV is in fact watched for cultural identification purposes, and that these gratifications are empirically distinct from other gratifications that are more common in the uses and gratifications literature. In addition, however, results demonstrated that particularly consumers from collectivistic societal contexts with a strong interdependent self-construal and national identity tend to use the TV for the said cultural identity gratifications.

Round Table: Media correspondents in the context of German-Turkish relations

Covering Turkey: The dilemmas of foreign correspondents between the desk and the field

Eylem Yanardağoğlu,
Kadir Has University, Turkey

In the last decade, Turkey's appeal for international news organizations has risen dramatically. In 1991, there were 85 accredited foreign reporters based in Turkey, the number was recorded as 145 in 2000, 200 in 2005. At the end of 2013, there were 317 accredited members of the foreign media, working for 284 different media organizations. This study accounts for the noticeable increase in the number of foreign correspondents in Turkey. By analyzing data collected via 20 in-depth interviews and online questionnaires, it offers insight into the personal and professional characteristics and practices of foreign journalists covering Turkey. The findings suggest that correspondents "feel responsible" for explaining the complexities of Turkey to their audiences, highlighting dilemmas between the "desk" and the "field". They also indicate that Istanbul as an emerging global city does in its own right attract new media connections.

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