

Continuous Connection: New Media and the Antillean Student Migrant



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Preface

“The computer [and newer forms of media providing instant access to digital content at any place and time] represent a new resource...that previously did not exist among migrants” (Hiller, Franz 2004: 731), changing their experience as a result of these advancements in technology, providing resources that were previously unavailable (Hiller, Franz 2004: 737). Ties to the countries of origin, formations and maintenance of relationships within a Diaspora have never been easier. The opportunity to develop new ties, nourish old ties, and rediscover lost ties has never presented itself to the migrant experience of the past (Hiller, Franz 2004: 731). Present migrants are no longer isolated and lonely, but in a position of connectivity, shifting migration trends to something global, producing diasporic groups connected by “culture, ethnicity, language, and religion” (Tsagarousianou 2004: 60). This topic of research is about the use of these technological advancements, specifically forms of new media, in reproducing, transforming, and maintaining a cultural identity within the Antillean Diaspora in the Netherlands and keeping in touch with persons from and developments in their countries of origin, islands of the Netherlands Antilles. The idea of this research came about as a result of my personal experience as an international student and temporary member of the Antillean Diaspora in the Netherlands. Since leaving my home in Aruba to continue undergraduate studies in Canada and now graduate studies in the Netherlands, I found myself using forms of new media more frequently to not only keep in touch with my parents and friends, cultural events and practices, but also to stay informed about developments on the island. I would stream local television shows, listen to online radio stations, and visit online newspaper websites. I felt an “extra” need to know what was going on for I did not want to miss out. I wondered if this experience was the same for migrants within their respective diasporic groups in host countries. What effect did new media have on their relationships with people and the familiarity that they left behind? Was there a way to theorise such migrant behaviours? A study of this nature examines the understanding of the media as a means of “maintaining relations within the respective groups of ethnic minorities” (Peeters, d’Haenens 2005: 209).

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Introduction

“The computer [and newer forms of media] represent a new resource...that previously did not exist among migrants” (Hiller, Franz 2004: 731), changing their experience as a result of these advancements in technology, and providing resources that were previously unavailable (Hiller, Franz 2004: 737). The use of such media by migrants and its ability to compress time and distance has garnered the attention of many scholars from different disciplines (Alonso, Oiarzabal 2010: ix). Ties to the countries of origin, formations and maintenance of relationships within a Diaspora have never been easier. The opportunity to develop new ties, nourish old ties, and rediscover lost ties has never presented itself to the migrant experience of the past (Hiller, Franz 2004: 731). Communication and factual information are exchanged despite different time zones and geographical distance (Alonso, Oiarzabal 2010: 9). Present migrants are no longer isolated and lonely, but in a position of connectivity, shifting migration trends to something global, producing diasporic groups connected by “culture, ethnicity, language, and religion” (Tsagarousianou 2004: 60). Media within the Diaspora has allowed for “diverse array of practices and settings where diasporic narratives are constructed” (Tsagarousianou 2004: 61). A study on the relationships between media and migration by Liza Hopkins suggests that advancements in technology have made communication across the globe that much easier. Also, Hopkins' study explores what these technological advancements mean for diasporic groups in host countries by ways of instant accessible content, differing broadcast delivery platforms and the like (Hopkins 2009: 37). It is here that I formulate my main research question that is “How does the Antillean Diaspora in the Netherlands use new media to not only keep in touch with their country of origin, but also maintain a cultural identity?” From this research question, I theorise that use and/or consumption of forms of new media is of importance among Antillean migrants in the Netherlands as a means of preserving a cultural identity and maintaining links to the home country with traditional forms of Antillean media, newspapers, magazines, etcetera being unavailable or of a limited amount. This topic of research is about the use of these technological advancements, specifically forms of new media, in reproducing, transforming, and maintaining a cultural identity within the Antillean Diaspora in the Netherlands and keeping in touch with persons from and developments in their countries of origin, islands of the Netherlands Antilles. The use of new media among the Antillean Diaspora is a way of preserving ties with the country of origin and preserving a cultural identity. I am classifying the Antillean as a person or persons originating from the former group of six islands known

as the territory of the ‘Netherlands Antilles and Aruba’ in the Caribbean forming part of the Kingdom of the Netherlands: Aruba, Bonaire, Curacao, Saba, Saint Eustatius and the southern half of Sint Maarten. For the remainder of this paper, the term Antillean Diaspora connotes the aforementioned classification. For this research, I focus on immigrants originating from the islands of Aruba and Curacao as “they constitute the majority [of Antillean immigrants in the Netherlands] both in absolute and in relative terms far above and beyond the other islands” (Vermeulen, Penninx 2000: 94). The idea of this research came about as a result of my personal experience as an international student and temporary member of the Antillean Diaspora in the Netherlands. Seeing as I was born on the southern half of Sint Maarten and raised in Aruba, I fall under my own classification becoming both a subject and object of this study. In thinking about my personal experiences, having first studied in Canada and now in the Netherlands, that then lead me to be more intrigued of how *student* migrants use new media as a way of maintaining contact with their respective countries of origin and also to maintain their cultural identity. Though a significant global phenomenon with a documented 1.6 million student migrants (King, Ruiz-Gelices: 2003), and an existing considerable amount of academic discourse on migration as a whole, and recent published material on the history and theory of migration by the research of Cohen and Papastergiadis, little or no attention has been paid to the subject of students as migrants (King, Ruiz-Gelices: 2003). In recent years there has been a considerable growth of international student migration as these students are making use of the opportunities to pursue post-secondary education abroad (Salt 2005: 31). Host countries are making these opportunities even easier as they seek foreign students in “‘education for trade’ rather than ‘education for aid’” (Salt 2005: 31); these travel opportunities are sold as an “enriching and rewarding experience” (King, Ruiz-Gelices: 2003). As John Salt stated in his work, “the internationalization of education systems has resulted in more complex and varied degree and other programs and a much more cosmopolitan student population” (Salt 2005: 31).

This in turn narrowed my focus to the youth educated Antillean student migrants within the wider general scope of the Antillean Diaspora in the Netherlands; thereupon narrowing the scope of my research question to “How does the Antillean student migrant within the general Antillean Diaspora in the Netherlands use new media to not only keep in touch with their country of origin, but also maintain a cultural identity?” As previously mentioned, I theorise that use and/or consumption of forms of new media is of importance among Antillean student migrants in the Netherlands as a means of preserving a cultural

identity and maintaining links to the home country with traditional forms of Antillean media, newspapers, magazines, and the like being of limited amount or simply unavailable.

Rather than researching the phenomenon of Diaspora with reference to Antilleans as that of displacement and/or disconnect, I am approaching this topic as researching the means of connectivity and sustainable linkages among the Diaspora and ‘home country’, and relations with the ‘host country’. In other words, the use of traditional and new media among the Antillean student migrants within the Diaspora in the Netherlands as a way of preserving ties with the ‘home country’ and creating a transnational diasporic community and, what these media provide and how they make possible and sustain these ties. Within this research, specific use and consumption of traditional and new media by Antilleans in the process of identity formation and maintenance will be investigated.

It is here that I demonstrate another reason behind my chosen topic of research. While research on media usage within a Diaspora has been analyzed before, for example, the study of the Australian Diaspora and the role of the media and platform convergence in refining cultural and social identities along with communication flows between Australian migrants and their family and friends in Australia (Hopkins 2009), an analysis of the Antillean student migrants in the Diaspora in the Netherlands (given their strong, historical, migrant connections) within these terms would be of interest along with its shift in focus as most Antillean topics of discourse reference Antillean unemployment, deviant behaviour, criminality, unfulfilled education, a migrant community as a marginalized community, and a continuing construction of crisis (Vermeulen, Penninx 2000: 93), as opposed to the successful student migrants within the Diaspora. Furthermore, in another study carried out by Peeters and d’Haenens on media use among ethnic minorities in the Netherlands (Antilleans included) and its use for either ‘bonding’ with the country of origin or ‘bridging’ themselves with Dutch society, the statement was made that more research into distinguishing the use of the “ethnic minorities’ own media...against Dutch-language media types” from “the fourth largest ethnic group in the Netherlands, the Netherlands Antilles and Aruba...was badly needed” (Peeters, d’Haenens 2005: 209). A study of this nature examines the understanding of the media as a means of “maintaining relations within the respective groups of ethnic minorities” (Peeters, d’Haenens 2005: 209). But what more about a study of this nature? A study like this with its incorporation of new media, allows for an attempt to theorise student migrant behaviours (and in this case Antillean student migrant behaviours) in terms of social processes (King, Ruiz-Gelices: 2003) and how new media help support these processes;

processes such as maintaining contact and retaining a cultural identity while in a host country. Alonso and Oiarzabal are quoted at length illustrating that,

“The widespread use of computer-based technologies, such as the Internet...the Web [and its different platforms], constitutes a new dimension in the study of emigrant and diasporic identities and cultures within the context of the current processes of globalization...A full integration of the media paradigm in migration needs to be studied” (Alonso, Oiarzabal 2010: ix, 22).

Research like this one proposes a theoretical dialogue in understanding the “Diaspora phenomenon” and their consumption and use of different forms of new media, a dialogue in analysis of this relationship; (in this specific case) how they have the ability to maintain on-demand contact to their home countries and how specifically this is done, how cultural identities are virtually recreated in a new space and also retained while being in a host country, and how these attitudes differ among migrants, adding to the already active academic conversation of new media and its impact on diasporic communities. Migration on its own implies simultaneous relationships between homeland and host country as migrants continuously compress and decompress time and distance. How are these relationships produced on a daily basis and by what means? How is this impacting the social processes and organizations of the student migrant experience? In order to understand the ever growing “Diaspora phenomenon” in terms of migrants, student migrants and new media in this rapid age of globalisation, one must understand the relationship and attitudes. Migrants, and also student migrants, are now a “dynamic human link between cultures (Alonso, Oiarzabal 2010: 19), and new media allows for this dynamic link.

Throughout the chapters, the use and consumption of popular forms of traditional and new media among the Antillean student migrants within the Diaspora will be analyzed with particular attention to the role of the media in maintaining a cultural identity and sustaining links to the country of origin. The first chapter explores the history of the Netherlands Antilles from slavery, colonialism, post-colonialism to the recent breakup of the Netherlands Antilles in 2010. This is important in contextualizing the reason behind the high immigrant rate of Antilleans to the Netherlands, which, ultimately began with the elite class of student migration, though these students were children of the white colonizers. A discussion of theory and previous research into the concepts of migration, the media and migration, Diaspora, Diaspora and the media, home and belonging, and transnationalism follows with a discussion of internet and media consumption among the researched Diaspora and the

relationship that arises between the media and each concept. The remaining chapters detail my methodology, principal findings, and conclusion.

Chapter One

Colonial History

In The Netherlands colonial history is often presented heroically: the adventurous and valiant Dutch sailors conquered the seas of the world, discovered exotic lands and obtained valuable goods. Four hundred years ago, these Dutch sailors left the deltas of the Low Lands on their voyage to the Caribbean with high expectations to find Paradise Overseas. Centuries later, the search for paradise has been reversed, as the Dutch Caribbean Diaspora moved towards the metropolis, in hopes to find a better life (Bakker 2006: 242).

Struggling with the correct words to begin this chapter, I thought the above quoted introduction by Femke Bakker in her review of Gert Oostindie's *Paradise Overseas: The Dutch Caribbean, Colonialism and its Transatlantic Legacies* would be best. The history of Dutch colonialism in the Caribbean, presented as "tragic, shameful, and unsuccessful" (Bakker 2006: 242), has forever created a link between the Caribbean islands once colonized by the Dutch and the Netherlands that remains at this present time. I also quote the words of Karim:

"European space was extended to cover the planet: the sway of Spanish, Portuguese, British, French, German, Italian, Dutch and Russian expansion was imprinted on the world not only through territorial appropriation but, more significantly, through the symbolic renaming of places with nomenclature drawn from the coloniser's culture" (Karim 2003: 7).

Discovered first by the Spaniard Alonso de Ojeda, then passed around from one colonial power to the other, and then conquered in the 17th century by the Dutch West India Company, a joint-stock corporation managed by individual shareholders and private merchants (Goslinga 1979: 21), the group of islands Aruba, Curacao, Bonaire, Saint Eustatius, Saba, and the southern half of Sint Maarten became a Dutch colony in 1634 and were used for slave trade and military outposts with these groups of islands (Sharpe 2005: 297). Lacking resources useful to colonists, such as gold, the Dutch secured the natural harbour of Curacao's capital, Willemstad, as the center of the Atlantic Slave Trade, the island's main economic activity at the time, making the Dutch responsible for roughly five percent of the Atlantic slave trade (Sharpe 2005: 297). With the abolition of slavery in 1863, a result of change in the economy as the trading of slaves were decreasing in demand making these islands insignificant to their colonizers, and not necessarily as a result of moral conscience, came economic hardships for Curacao and the neighbouring island Aruba. Economic

prosperity for both islands was restored by the discovery of oil fields in the South American country of Venezuela in the early 20th century. Because Aruba and Curacao were home to deep harbours, oil refineries were constructed on both islands to service these newly discovered oil fields, also creating immense job opportunities for locals and immigrants from the other Caribbean islands, especially Windward Islanders, tripling the population (Vermeulen, Penninx 2000: 99). Lago Oil and Transport Company (Esso/Exxon), a subsidiary of the New Jersey Standard Oil Company and Isla Oil Company (Royal Dutch Shell C-group) respectively, began refining oil and shipping it from Aruba and Curacao to other markets around the world in 1929 and 1916 respectively (Sharpe 2005: 298), regaining its importance to the Dutch.

The Netherlands Antilles were still managed and organized as a Dutch colony up until the end of World War Two. Promises of autonomy, separate status with a separate government and parliament except the elements of defence and foreign affairs, were made consequently begetting the 1954 charter for the Kingdom of the Netherlands, “the highest statutory regulation in the Kingdom” where stipulations of territorial relationships are made (Vermeulen, Penninx 2000: 121) . After its approval and acceptance, the territory of these six islands was renamed “Netherlands Antilles” and became a part of the Kingdom of the Netherlands with Curacao becoming the administrative capital of the Netherlands Antilles and the other islands its dependencies (Sharpe 2005: 297). It was not until January of 1986 and after numerous campaigns to separate itself from the Netherlands Antilles and “Curacao’s administrative centralism” (Sharpe 2005: 300) that Aruba separated from the Netherlands Antilles, *status aparte*, becoming an autonomous country on its own within the Kingdom becoming The Netherlands Antilles and Aruba. The Dutch Kingdom was then considered as follows, the Netherlands, the Netherlands Antilles, and Aruba. The people of the Netherlands Antilles and Aruba hold Dutch nationality and citizenship with “full mobility to the Netherlands” (Sharpe 2005: 293). The official language of Aruba, Bonaire, and Curacao is Dutch with Papiamentu being spoken widely among the people. Saint Eustatius, Saba, and Sint Maarten have English as their official language. After colonialism ended, the Netherlands Antilles and Aruba were left with societies that are multicultural and multiracial with historical influences from native peoples; Africa, Europe, Latin America, Indonesia, South Asia, and China (Sharpe 2005: 293). Vermeulen and Penninx are quoted at length by describing the structure of this “cultural mosaic” that is the Netherlands Antilles as:

“Socio-racially segmented societies; descendants of European immigrants, of African slaves, and of female slaves and their masters; indigenous peoples, blacks, whites, mulattos and the economic, social and cultural balances of power between them; diverse religions and sects; Sephardim and Ashkenazim; plantations; two multinationals; two vernaculars and one colonial mother tongue; waltz, mazurka, merengue, tambu, calypso and the accompanying acculturation of African, Dutch, Latin and British influences...” (Vermeulen, Penninx 2000: 93).

In October of 2010, the Netherlands Antilles were dissolved with Bonaire, Saint Eustatius, and Saba becoming Special Municipalities of the Netherlands and Curacao and Sint Maarten becoming Constituent Countries within the Kingdom of Netherlands.

After the 1954 Charter for the Kingdom of the Netherlands marked the end of “colonial relations” between the Netherlands and its overseas countries in the Caribbean, contact and relations between Dutch citizens in the Caribbean and the Netherlands itself was scarce until the 1970s (Sharpe 2005: 291). Antillean migration to the Netherlands was generated in stages. The mass migration of Antilleans to the Netherlands began in the 1960s with a tiny number of elite student migration to lower class citizens “recruited by Dutch business from the Dutch Caribbean” (Sharpe 2005: 291). These elite student migrants were known as the *bursalen*, the children of the white colonists moving to the Netherlands to receive higher levels of education at various Universities and/or be “trained for higher level professions” (Vermeulen, Penninx 2000: 99). (The term *bursalen* is actually still used today to describe the groups of high school graduates (all ethnicities) from the Netherlands Antilles that travel together, migrating to the Netherlands in pursuit of higher education at different colleges and Universities.) When the possibility of autonomy became known along with the need for Antillean staff, non-white *bursalen* were also called upon as they also had a fluent command of the Dutch language and were familiar with Dutch culture (Vermeulen, Penninx 2000: 99). The second wave of migration came after World War Two. As stated earlier, after the discovery of oil fields in Venezuela, Aruba and Curacao became home to the largest oil refineries at the time, Lago and Isla respectively. In 1985, both refineries closed down due to economic difficulties at the time and a global over supply of oil (oil refining resumed in 1991), and the separation of Aruba from the Netherlands Antilles a year later triggered the mass migration of working class/poor citizens of the Antilles and Aruba to the Netherlands. Dutch companies continued recruiting Antillean immigrants offering them opportunities to

become skilled in the Netherlands (Vermeulen, Penninx 2000: 99). Reasons for immigration to the Netherlands then started to be for economic, political, and social reasons (Haagendoorn et al 2003: 202). The labor immigrants however were less skilled with a command of the Dutch language and were not as familiar with Dutch culture as the *bursalen*. Around this time, the Antillean and Aruban presence in the Netherlands began to grow exponentially. Though Antillean migration tended to be of a temporary action at the time, with some migrants returning to their respective country of origin (Haagendoorn et al 2003: 202), most have migrated permanently. Antilleans and Arubans make up one of the most prominent ethnic minority groups living in the Netherlands amongst the Surinamese, Turks, and Moroccans (Sharpe 2005: 294). Due to its historical ties with the Netherlands, Antilleans and Arubans are the only immigrants who have unhindered entrance into the Netherlands, continually refreshing the influx (Vermeulen, Penninx 2000: 105), especially “new” students that arrive every year to continue their studies and then, those that choose to, remain in the Netherlands permanently. An average of 307 students arrive every year from Aruba to continue their College or University level of studies in the Netherlands, and currently there are approximately 1,472 Aruban students registered with *Arubahuis* (official representation of the Aruban government in the Netherlands) (S. Dumfries, personal communication, November 9, 2011). On the contrary, this unhindered entrance and continued immigration has been met with negative reactions and intolerance by much of the host population (Hagendoorn et al 2003: 41). By 1992, the Antillean population in the Netherlands grew from 34,000 to over 90,000, including Arubans at 11,000 and by the end of 1999 the population grew to 106,000 (Vermeulen, Penninx 2000: 100). In the year 2000 it was recorded that 117,090 first generations Antilleans and Arubans, along with their second generation descendents were living in the Netherlands (Sharpe 2005: 294).

Chapter Two
Theory and Previous Research
Migration

*Wat a joyful news, miss Mattie,
 I feel like me heart gwine burs
 Jamaica people colonizin
 Englan in Reverse*

*By de hundred, by de tousan
 From country and from town,
 By de ship-load, by de plane load
 Jamica is Englan boun.*

*Dem a pour out a Jamaica,
 Everybody future plan
 Is fe get a big-time job
 An settle in de mother lan.*

*What an islan! What a people!
 Man an woman, old an young
 Jus a pack dem bag an baggage
 An turn history upside dung!*

*Some people doan like travel,
 But fe show dem loyalty
 Dem all a open up cheap-fare-
 To-England agency.*

*An week by week dem shippin off
 Dem countryman like fire,
 Fe immigrate an populate
 De seat a de Empire.*

*Oonoo see how life is funny,
 Oonoo see da turnabout?
 Jamaica live fe box bread
 Out a English people mout'.*

*For wen dem ketch a Englan,
 An start play dem different role,
 Some will settle down to work
 An some will settle fe de dole.*

*Jane says de dole is not too bad
 Because dey payin she
 Two pounds a week fe seek a job
 dat suit her dignity.*

*me say Jane will never fine work
 At de rate how she dah look,
 For all day she stay popn Aunt Fan couch
 An read love-story book.*

*Wat a devilment a Englan!
 Dem face war an brave de worse,
 But me wonderin how dem gwine stan
 Colonizin in reverse.*

The poem above was written by Jamaican folklorist, writer, poet, and educator, Louise Bennett, or most commonly known as Miss Lou. Written and performed in the Jamaican dialect, Miss Lou's inspiration for this poem was the heightened outpouring of Jamaican nationals immigrating to the United Kingdom during the post-colonial time. Through her use of irony and satire, Miss Lou also wrote this poem as a way of expressing and providing the historical context of Jamaican and other minorities living in the United Kingdom at that time. Whereas the colonizer and colonized subjects in this poem are not the ones specific to this research, I do see a general resemblance in the context of the satirical ironic tone that the poem undertakes. More specifically, the migration pattern. History shows

us that during the immediate post-colonial days of the Netherlands Antilles in 1954, when the growth of the oil sector had ceased and brought with it unemployment, the immigration wave of labor migrants to the Netherlands began as a result of recruitment campaigns (Vermeulen, Penninx 2000: 99). These campaigns were halted in 1971 yet active emigration policies magnified spontaneous immigration to the Netherlands until 1978 (Vermeulen, Penninx 2000: 99).

Wat a devilment a [Hallan!]

Dem face war an brave de worse,

But me wonderin how dem gwine stan

Colonizin in reverse.

Migration is a never ending process, surrounding and pervading “almost all aspects of contemporary society” (Papastergiadis 2000: 1) and this never ending process of migration flows has changed immensely since earlier forms of mass migration. Though the reason behind movement from one country to the other is varied, migration involves the experience of separation. The migrant leaves behind a home, family, friends, surroundings, routines and any form of familiarity; a “splitting of home as place of origin and home as the sensory world of everyday experience” (Karim 2003: 90). It is also a process of transition and estrangement, “spatial dislocation” and “temporal dislocation” from the country of origin (Karim 2003: 90). This theme of distance and separation is to be considered given its effects on a migrant/Diasporic identity. How is this separation dealt with?

Media and Migration

The experience of migrants today than that of those in former years have differed immensely because of advancements in technology. Whereas earlier forms of cultural distancing were linked with physical distance, making the sharing of cultural similarities and shared experiences, difficult, or at times simply impossible, new media technology has enabled innovative ways of harmony within that migrant community and shared cultural and ethnic experiences. Migration during those former years meant that physical break from the country of origin to the new destination (Hiller, Franz 2004: 734). The lack of rapid communication forms during that time meant a stagnant, cumbersome, and expensive attempt to sustain cultural ties and make contact with family and friends left behind. In comparison to the way current migrants keep in touch with their cultural familiarities, families, and friends, migrants before the revolution in communication relied on written letters, shipping printed publications (for example, mailing a local newspaper to the migrant), newsletters and costly

phone calls as ways of overcoming barriers of “temporal, spatial, and psychological distance” (Alonso, Oiarzabal 2010: 9).

However, in more recent studies, Hopkins clarifies that the entire series of action that constitutes physically moving from one country to the next automatically spawns a dependence on mediated forms of communication with family, friends, and loved ones. Not only that but it also spawns a dependence on mediated communication for information on the latest news and happenings of interest in the native country of origin. Hopkins states that current advancements in technology of communication have “opened up transnational communication channels of a speed, scale and level of accessibility never seen before” (Hopkins 2009: 35). Levels of mobility and modernity have also opened up, increasing and allowing for multidirectional channels of travel to the country of origin and back. New demands of today’s migrant are also altering patterns of distribution and consumption of media content and media that the migrant is being exposed to, what Hopkins calls ‘migrant media’. The point that the aforementioned arguments make is that these changes and demands call for a look into the types of media evident in and by the migrant mediascape, for “the migration process itself generates a reliance on mediated forms of communication” (Hopkins 2009: 35). The mediated forms of communication make keeping in touch with family and friends left behind easier. Hopkins divides this media into four types; minority-language media, homeland media, diasporic media, and mainstream media (Hopkins 2009: 37). Minority-language media, bluntly explained as satellite television by Hopkins, is in actuality, mainstream media in the home country. Diasporic media however, consists of different types. Hamid Naficy, cited in Karim, 2003, breaks down these different types and names these: ethnic television/media, transnational television/media, and Diaspora television/media (Karim 2003: 11). A more detailed explanation of diasporic media will be explained later on.

Aside from the fact that these media aid in compressing time and space, they also offer “new possibilities of being in two places at once”, implying the place where they receive the broadcast, and the place where an event ‘actually’ takes place” (Tsagarousianou 2004: 62), maintaining a “continuous contact with home by virtual visits” (Hiller, Franz, 2004: 735). In this respect one notes that the media offers opportunities of production of new spaces where localities and their experiences become integrated with distant experiences, making it possible for the study of how the processes of this type of integration can help one make sense of the practices, patterns, and types of media consumption that take place during

the aforementioned media and/or new media usage by Diasporic communities (Tsagarousianou 2004: 62). Concepts of migration and its interconnected processes of globalisation have a profound impact “on the established notions of belonging...and questions the dominant forms of citizenship and cultural identity...by exploring the emergent forms of diasporic and hybrid identities” (Papastergiadis 2000: 2). The experiences of the production and reproduction of a self through these historical transformations and modern differences of diasporic identities include concepts of hybridity (Hall 1993: 235). When talking about cultural identities, one must keep in mind that identity is not fixed but is rather a production that is continuously in process (Hall 1993: 222), especially in terms of the diasporic experience and its “narratives of displacement” (Hall 1993: 223). It is a development shaped by one’s behaviour in public and private spaces, our relations to particular circumstances, and how one views another in contrast.

Stuart Hall views cultural identity as two streams of thought. The first is that cultural identity is a collective shared culture which people “with a shared history and ancestry” have in common (Hall 1993: 223). Given this stream of thought, Hall sums up the notion of a cultural identity being a reflection of:

“the common historical experiences and shared cultural codes which provide us, as ‘one people’, with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of our actual history” (Hall 1993: 223).

Hall’s second view of cultural identity focuses on the “process side” of an identity, “becoming as well as being”, circumstances that intervene making one what one has become, especially in the case of an Afro-Caribbean identity. Cultural identities have a back story. They come from somewhere and through shifting in place, time, history, and cultures, are under continual transformation (Hall 1993: 225). Identities are also spoken of from a position. A position that was made stemming from respective histories and cultures and characterised accordingly. It is for this reason, when explaining or even defining an Afro-Caribbean cultural identity one must view it as a framed definition by two simultaneously operative axes; “the vector of similarity and continuity” and “the vector of difference and rupture” (Hall 1993: 226). Hall continues by revealing that the former is a stable reminder and positioning with the past while the latter is a reminder of the discontinuity of an identity that is shared, read transportation, slavery, colonisation, post-colonisation and then migration.

Diaspora

Origins and Definitions

The word ‘Diaspora’ has its roots traced back to the Greek word *diaspeirein*, suggesting the dispersal of seeds (Karim 2003: 1). Cohen analyses the root word further by explaining that the Greek verb *speiro* means ‘to sow’ and that the preposition *dia* means ‘over’ (Cohen 1997: ix). The basic concept and definition of Diaspora connotes an original community that dispersed/migrated from their originating countries to another or other countries, linked by a geographical location “by a common vision, memory or myth about their homelands” (Tsagarousianou 2004: 54). A Diaspora also came to mean “a collective trauma of a forcible dispersion [and] banishment into exile” where the home was dreamed of while living in exile. The idea of Diaspora implying forcible dispersion goes back to the Biblical days of the Old Testament’s Deuteronomy (28: 58-68). As illustrated by Cohen:

“If you do not observe and fulfil all the law...the Lord will scatter you among all peoples from one end of the earth to the other...Among these nations you will find no peace, no rest for the sole of your foot. Then the Lord will give you an unquiet mind, dim eyes and a failing appetite. Your life will hang continually in suspense, fear will beset you night and day, and you will find no security all your life long” (Cohen 1997: 1).

This initial concept of Diaspora is also evident in the Biblical retelling of the Jew’s banishment to Babylon: “By the waters of Babylon we sat down and wept, when we remembered thee, O Sion” (Cohen 1997: 1). In order to fully come to grips with the notions of Diaspora, one must understand the main features of the Jewish experience in terms of their banishment to Babylon and the Diaspora tradition of “enslavement, exile and displacement” (Cohen 1997: 3). The historical event of the demolition of Jerusalem and its Temple walls in 586 BC, marked the beginning of the notion of a Diaspora being the result of a traumatic dispersion and exiled banishment (Cohen 1997: 3). Cohen recounts the event as Jewish leader Zedekiah staging a rebellion against the Mesopotamian empire of which Babylonian king, Nebuchadnezzar showed no compassion. Forced to witness the execution of his sons, Zedekiah was then blinded, chained and transported to Babylon. Though key members of his “workforce” travelled with him to his captivity in Babylon, the remaining Jewish population were forced to abandon the land promised to them by God to Moses, and since have become and remain dispersed. What this experience shows is that there is an emphasis on the notion that diasporic communities feel, maintain, and revive a nostalgic connection to the country of

origin (as did the Jews for Zion- the term referring to Jerusalem- during their time in Babylon), “alienation in the host country, desire for eventual return [be it] eschatological or utopian, ongoing support of the country of origin, and a collective identity defined [by these relationships]” (Shuval 2000: 41). Scholars of Diaspora recognize that the Jewish tradition is at the heart of any definition of the concept (Cohen 1997: 21), however given the age of globalisation and accelerated migration, the definition of Diaspora has shifted. As stated in Roza Tsagarousianou’s article:

“over the past decade or so, the number of articles and monographs focusing on the concept of ‘Diaspora’, or premised on the study of the ‘diasporic condition’ has increased dramatically, indicating not only a widespread and growing interest in phenomena associated with it, but also the realization of the potential of the concept to serve as a theoretical tool for the advancement of [a] qualitatively different perspective [meaning, a behavioural perspective] and outlooks in the study of human migration” (Tsagarousianou 2004: 53).

The concept of Diaspora is now coming to mean descriptions and categories of different people like racial minorities, ethnic minorities, alien residents, political refugees, immigrants, expatriates, and those expelled from their “homeland” (Cohen 1997: 21).

But before that, one must consider the positioning of these Diasporas and the system or systems of power that differentiate one group from another in order to understand how they are placed and represented in relation to one another in a given context, and to ask one’s self if the specific cultural experiences or journeys of a “diasporic community” warrant, perhaps, a mere description. Simply put, how certain groups come to be labelled as a Diaspora and the system of systems of power that make this distinction. Avtar Brah in his *Cartographies of Diaspora*, emphasises that to effectively study a Diaspora or the concept of Diaspora, one must begin at the:

“regimes of power...that represent these groups as similar or different; to include or exclude them from constructions of the ‘nation’ and the body politic; and which inscribe them as juridical, political, and psychic subjects. It is axiomatic that each empirical Diaspora must be analysed in its historical specificity” (Brah 1996: 183).

In addition, Brah continues to explain that studying a Diaspora is not based solely on the historicising of a diasporic experience or providing the historical, economical, social, political, and in this particular case, colonial context to ‘set the scene’, but rather the

relationships of these diasporic formations. By relationships Brah means the relations of power that demarcate and similarise changing diasporic groups differentiating them internally as well as situating them in relation to other Diasporas (Brah 1996: 183). Before its settling comes a journey.

An image that is synonymous and central to Diaspora is that of a journey. Since the definition describes “a dispersion from”, Diaspora’s understanding then calls for an image of a center or home location from which the dispersion occurred, hence a journey to “elsewhere”. Analyzing and understanding the circumstances and conditions of a Diaspora’s journey aids one in distinguishing one Diaspora’s formation from and relation to the other. For instance, a Diaspora could have been formed by reason of conquest, colonisation and then post-colonial flows of labor, which is evident throughout several European Diasporas, capture and removal pertaining to systems of slavery and indentured labor with regards to the formation of African and Asian Diasporas, or expulsion and persecution of various religious groups during history (Brah 1996: 182). Moreover, these journeys may have been undergone by way of fleeing in the aftermath of political strife resulting in contemporary groups of refugees (Brah mentions Sri Lankans, Somalis and Bosnian Muslims as specific examples), or by way of escaping conflict and war (Brah 1996: 182). Since the historical experiences and journeys of a Diaspora are distinctive in their histories and particularities, and, in this day and age of globalisation, consist of “an interweaving of multiple travelling” (Brah 1996: 183).

Over time the static definition of diasporic peoples being ones that were forcibly uprooted from their country of origin to another country has since changed. Cohen demonstrates that this change occurred when the original Greek word meaning settler colonization and expansion was “hijacked” to depict a forced dispersal of a people into exile, but since the term has come to be used to describe different types of migrants, “a more relaxed definition seems appropriate” (Cohen 1997: 26). The once fixed definition of diasporic peoples “...now encompasses a motley array of groups such as political refugees, alien residents, guest workers, immigrants, expellees, ethnic and racial minorities, and overseas communities” (Shuval 2000: 41). The most simple and contemporary of definitions is the attempt made by William Safran as cited in Tambiah’s *Transnational Movements, Diaspora and Multiple Modernities*:

“...expatriate minority communities, dispersed from an original “center” to at least two “peripheral” places. They maintain a memory or myth about their original homeland; they believe they are not, and perhaps cannot, be fully

accepted by their host country; and they see the ancestral home as a place of eventual return and a place to maintain or restore. The collective identities of these Diaspora communities are defined by this continuing relationship with the homeland” (Tambiah 2000: 169).

The word has now also come to mean a “metaphoric designation” describing different categories of people living in various countries. For example Mexicans in the US, Blacks in North America, and as described, Antilleans in the Netherlands. Keeping with this theme of diasporic group differentiations, Robin Cohen, in his *Global Diasporas* also illustrates the various *types* of diasporic migration as a result of these changes and designations: victim/refugee, imperial/colonial, labour/service, trade/business/professional, and cultural/hybrid/postmodern (Cohen 1997: 178). A simple definition has been provided by Shuval defining a modern Diaspora as “ethnic minority groups of migrant origins residing and acting in host countries but maintaining strong sentimental and material links with their countries of origin- their homelands” (Shuval 2000: 43). On the other hand, equating a Diaspora with casual momentary travel, is not the object of this argument or end result. What is being argued is that, in a contemporary context, one must take into account that Diasporas are now materializing out of what Brah describes as international and continental “migrations of collectivities”, whether travel is done individually, as a household, or different combinations. They are now sites of long-term or permanent community formations far from their natal countries, sites where culture and collective memories collide. This change has also signified a change in the outlook of diasporic communities from that of negative to positive. In his book, Cohen explains that the term now implies that migrants experience an ongoing and positive relationship with other migrants, their countries of origin, and their places of settlement and work. It is a result of these viewed upon and shared migrant experiences that other peoples abroad who are also maintaining strong collective identities are defining themselves as a Diaspora even though they were not helpless victims of persecution or active agents of colonization (Cohen 1997: ix). In light of these “revelations”, Brah questions if one can solely speak of a particular Diaspora other than a narrative of an assemblage of different migrations. So, what can be said about the Caribbean Diaspora given the fact that, historically, the Caribbean peoples of today are not indigenous to the islands (as the indigenous Arawaks and Caribs were killed off by colonists, overwork and disease) but instead branches of the original African Diaspora displaced from Africa by way of capture

and shipment across the Atlantic ocean into systems of slavery? In other words, can the term and concept of Diaspora be applied to “migrants of African descent from the Caribbean” (Cohen 1992: 159) and in turn be applied to an Antillean Diaspora falling under the bigger umbrella of a Caribbean Diaspora? To put it simply, are Caribbean migrants a Diaspora?

Diaspora and the Caribbean

The argument of Caribbean peoples deserving the term of Diaspora being applied to them stems from the historical definition and concept of a Diaspora. Cohen explains that there stands the contradiction of the Caribbean Diaspora being described between a settler society having points of arrival and not departure like that of the original characteristic of a Diaspora, and, between having renewed collectivity and not a traumatic separation (Cohen 1992: 160). Also, a common longing or nostalgia for home seems to be absent among Caribbean peoples of African descent in returning to Africa. Contrary to academic and historical arguments, not all Diasporas have the myth of a country of origin as a centralizing focus on their consciousness (Karim 2003: 2). Though, the fact remains that the people of African descent in the Caribbean (who henceforth will be referred to as Afro-Caribbean), do fit, if at least, the minimum criteria of what it is to be part of a Diaspora traditionally. The experience of a forcible dispersion and the horrific consequences thereof is still shared by all the people of African descent today despite liberation and regardless of current citizenships and locations. This conclusion is illustrated in finding that unlike the Diasporas of, for example, the Jews, skin color remains a mark of distinction for generations and generations albeit exogamy or inter-racial relationships (Cohen 1992: 161) for those of African descent. It is this phenotypical mark of distinction that will forever link Afro-Caribbeans to the original African Diaspora. Conversely, this is not enough to carry the label of Diaspora in the contemporary and sociological sense. Cohen puts it best by stating,

“...forms of cultural retention or representative statements of affirmation of and identification with Africa or an African identity are also intrinsic to the definition of an African Diaspora and, by extension, to a Caribbean Diaspora” (Cohen 1992: 162).

Africa is at the center of the cultural identity of Afro-Caribbeans as its history of transportation and slavery is integral to the Afro-Caribbean experience (Hall 1993: 225). It’s a common history that has been “profoundly formative” (Hall 1993: 228). In focusing on an analysis specific to that of Afro-Caribbean peoples that inhabit the Netherlands Antilles, namely, for this illustration, the Afro-Caribbean people of Curacao, examples of a return to “Africanness” are evident in the form of various cultural and social practices, those of which

Cohen deems are essential to the consciousness of a Diaspora. Here I turn to the drum, music genre, and dance that is Tambu. Brought over mostly from Congo and Ghana, the captured Africans who were then turned into slaves during the 17th and 18th centuries carried and then re-created “their secular music, dance, and rituals”, sometimes combining song, dance and music with other present African cultures on colonial Curacao, maintaining their culture along with establishing new forms of existence (Rosalia 2002). The Tambu of Curacao is a representation of this cultural maintenance and continuity (Rosalia 2002). It is a slave performance, a performance executed by slaves in adapting to their new surroundings and conditions of livelihood to retain their African traditions (Hill 1992: 216). Similar to the songs of calypso, songs of tambu serve as social conscience using satire, metaphor, and puns, revealing society’s scandals, celebrating triumphs, and commentary on events that transpired over the past year (Romer 1977: 85). Tambu gatherings consisting of song, music, and dance are still held and celebrated today at specific times during the year. Tambu gatherings are held and celebrated beginning at Christmas and ending after Three Kings Day (Romer 1977: 85). What the former exhibits is the “cultural retention” and affirmations and identifications with Africa and an African identity that Cohen so strongly speaks of. Functioning as a medium that personifies indigenous memory, resulting in cultural continuities throughout current and future Curacao generations, the practice of Tambu serves as that collective memory shared within and throughout a Diaspora, again, a characteristic that falls under the original definition and concept of a Diaspora, not forgetting that a clear understanding of its present implications, a necessary re-visit to the original meaning of the term is warranted.

Given the previous revelations and research into one cultural practice of a specific Afro-Caribbean people, can one truly conclude that Caribbean migrants are in fact a Diaspora? Their migrations to North America and Europe were a result of poverty, unemployment, and the search for better opportunities elsewhere. These movements, according to Cohen, do not comprise a Diaspora, yet the collective trauma of slavery passed down from the African Diaspora in addition to colonialism and then post-colonial struggles, remain a powerful aspect of the grouped consciousness of Afro-Caribbean people, reinforced by their phenotypical mark of distinction making them a minority amongst a white majority in the host countries, being the cause of racism and discrimination in those countries to which they have migrated. As one description of the experience of those Caribbean peoples who migrated to the United Kingdom, England, to be more specific, who colonized numerous Caribbean islands in the first place, were that of “an unwelcome problem rather than as

valued citizens of the Empire and Commonwealth” (Cohen 1992: 165) and, given the historical colonial ties of the Netherlands to the Caribbean as well, the word “Kingdom” can be added. The experiences of Caribbean migrants in Europe have been that of continued and general disadvantage by way of discrimination in employment opportunities and housing (Brock 1986: 10). From the moment that immigrants arrive to the ‘host country’ they are placed in the category of ‘ethnic minority’ and then defined as “those who originally come from other countries with other cultures, and who on average have a disadvantaged socio-economic position” (Hagendoorn et al 2003: 8). Additionally, there are solid indications of a memory that identifies with the natal country by means of social and cultural practices that have connections to Africa (Cohen 1992: 168). For this reason, one can classify Caribbean migrants as a Diaspora though in a unique sense given the aforementioned researched results.

Diaspora and Media

Considering the process of migration, migrant groups who since their settlement have been labelled Diasporic groups have been using intercontinental modes of communication through different media forms like telephone, e-mail, fax, and the Internet as a way of maintaining home ties for quite some time now, and even more so as advancements in technology continue to develop. Even though forms of traditional media like television, print, and radio are being used among Diasporas, newer media, especially those encompassing characteristics of user participation are becoming of more use among Diasporas, as a study by Hopkins on Australian migrants shows. Seeing as the word ‘Diaspora’ has been defined as a form of contextualization for this research, the second important element to this research also warrants a detailed classification. The word ‘media’, itself the plural form of the word ‘medium’, defined by the Oxford English Dictionary, is “the main means of mass communication, especially newspapers, radio, and television, regarded collectively”. As previously discussed, traditional forms of the media include print, newspapers, magazines, radio, and television. Newer forms of media, ‘new media’, take a more participatory approach with its mode of communications comprising of online/digital forms of the traditional media such as online forms of radio, television, and traditional print. New media offers on-demand access to content regardless of time and/or location on any digital device allowing for interactivity among users (commenting, feedback), community formation and creative participation with the media content, “democratizing” the content through self creation, publication, distribution, and consumption. What I am referring to here is technological or platform convergence, the meeting point of old media and new media. Henry

Jenkins defines it more clearly as “the flow of content across multiple media platforms, the cooperation between multiple media industries, and the migratory behaviour of media audiences” (Jenkins 2006: 2). First, the distinguishing factor between the dissemination of traditional media and new media is the digitization of bits in ‘real time’. What is different about new media is that not only does it consist of “information and communication technologies” and its advances, but it is its social context that it incorporates that makes it “new” (Lievrouw, Livingstone 2006: 23). Lievrouw and Livingstone arrange these incorporations of social contexts with three characteristics:

- “the artefacts or devices that enable and extend our abilities to communicate;
- the communication activities or practices we engage in to develop and use these devices;
- the social arrangements or organizations that form around the devices and practices” (Lievrouw, Livingstone 2006: 23)

New media’s added value is that it has become the tool and result of social shaping and social consequences, they form and are also formed by their economic, social, and cultural contexts (Lievrouw, Livingstone 2006: 23). It is the social and cultural contexts of the student migrant’s experience of new media use that is also of interest to my research. More specifically, what media platforms are used, the contexts in which they are used (for example, seeking information, maintaining contact), and their social consequences.

More detailed examples of online forms of traditional media include live stream radio from different websites, live stream television online, electronic newspapers and electronic magazines (e-zines). The participatory nature of new media is evident in types of media like social networking websites (Facebook, Hi5, LinkedIn, Hyves etcetera), online chat and video chat (MSN Messenger, Skype respectively), audio sharing and video sharing (YouTube). Participatory characteristics are not the only positive form of technological convergence but also that it allows scattered communities to access “telephony, newspapers, magazines, radio broadcasts, television content”, news, information and other entertainment content online (Hopkins 2009: 46). The popularity of social networking websites, blogs, online interactive content, and file sharing allows friends and families to keep in touch in a number of ways, so much so that there is no excuse not to keep in contact. It is this phenomenon that lead me to

my research question. In Hopkins' study, she learned that second-generation migrant Australians keep in touch with their families and friends still living in Australia via MySpace and Facebook. One must also keep in mind that generation forecasts media use. Being frequent users of online media, these migrant Australians access newspapers from their native country online; turning to other media to get the news that they want, download videos, and stream radio (Hopkins 2009: 46). Studies by Karim have shown that these practices, namely, accessing online versions of newspapers from the country of origin, enhances intercontinental connections (Karim 2003: 14). Karim argues the importance of how Diasporas re-create home in the spaces that they occupy. With reference to new media, Karim is quoted best at length by stating:

“Their electronic media reterritorialise the Diaspora through the resonance of electromagnetic frequencies. However, the milieu that Diasporas seek to create are not bounded by the borders of nation states- their rhythms resonate transnationally to mark out non-terrestrial spaces that stretch out intercontinentally” (Karim 2003: 10).

Further, In the beginning of the migrant influx, with reference to language, unlike Turk diasporic groups and Moroccan diasporic groups in the Netherlands, there was a lack of institutions that supplied the Antillean consumers with information and products in their native language of Papiamentu (Vermeulen, Penninx 2000: 111). However now, with media convergence and new media, a plethora of products like online Antillean newspapers and television programmers targeted at the Antillean audience are available to Antillean consumers in their native language of Papiamentu as well. It is the use of these new availabilities for Antilleans along with these new developments in media, with reference to first-generation Antillean migrants and their patterns of new media consumption to maintain ties, that I hope to learn about throughout my research.

One cannot deny the impact that new media has had on levels of communication at a global level. A study by Peeters and d'Haenens shows that the mass media has the ability to resolve cultural differences, preserve, and support cultural identities of specific cultural and ethnic groups (Peeters, d'Haenens 2005: 202). What Peeters and d'Haenens studied was the ability of media use among migrant ethnic minorities in the Netherlands (Turks, Moroccans, Surinamese, and Antilleans) to either bridge ties (familiarize oneself with Dutch society and to actively participate in its social and cultural activities and practices) or bond ties (slant towards maintaining ties with the native country), as groups and individuals “find shared

identities online” (Karim 2003: 155). Measurements of participation of these immigrants were related to four kinds of media: radio, television, print, and the internet (Peeters, d’Haenens 2005: 201). Though they measured forms of traditional media and new media, their results on Internet use are of interest to my research because Antillean content in traditional forms of media is either scarce or simply non-existent/ non-available in the Netherlands, while online content has become more available for consumption. For this reason, I infer that frequent use of the Internet in terms of access to online Antillean content like newspapers, magazines, radio, and forms of new media are high in frequency among the Antillean student migrants within the Diaspora as a way of accessing Antillean content that is available to them in this form. In Peeters and d’Haenens research, their results, concluded from an index that measured the degree of online communication inclined at the country of origin, showed that most Antilleans spend most of their time surfing the web, be it chatting, e-mailing or retrieving information, making contact in their country of origin and within their own community in the Netherlands (Peeters, d’Haenens 2005: 218, 222). These findings were based on a level of integration of Antilleans with the local Dutch community. The lower the integration, the higher the Internet traffic. In other words, the less migrant groups integrate with the local community in the host country, the greater the use and consumption of Internet traffic geared towards their “own media”. However, my research aims to show a balance, an omnivorous approach to the use of “own media” and Dutch media, regardless of levels of integration, and not complete opposites. I hope to explore the aforementioned findings in relation to my research. What is also intriguing about the study done by Peeters and d’Haenens is that they also focused on the frequency use of the minorities’ “own media” (local media from the minorities’ own countries), a term described by the migrant groups they questioned. What was found was that all groups listened to mainstream Dutch radio. In terms of television, the Antillean migrants watched more mainstream Dutch television as well, however the data collected was before the rise of A-TiVi, an “Antillean-Aruban channel” (Peeters, d’Haenens 2005: 221) set up in 2003 but is no longer available as Sun RTV has been developed, broadcasting television programs in the native Papiamentu. The same is also true for newspaper and magazine consumption among the Antillean migrants.

This level of communication that new media allows for has become a mechanism for the organization and construction of identities in modern communities (Appadurai: 2001, Georgiou: 2006 cited in Cho 2009: 19). Georgiou states that “communication at local and global levels through electronic media such as radio, television, and the Internet, has played

an important role in reminding diasporic people of their sense of belonging and has helped to form their varied identities” (Georgiou 2006 cited in Cho 2009:19). In another study concerning internal migrants in Canada, more specifically, Newfoundland natives migrating to different Canadian provinces, Hiller and Franz argue that the computer has become a resource in developing social capital among migrants which previously did not exist (Hiller, Franz: 2004: 731). Hopkins argues that the Internet is being used among diasporas for bonding forms of social capital instead of bridging forms (Hopkins 2009: 45). In his book *Internet Politics: States, Citizens, and New Communication Technologies*, Chadwick (whose focus is mainly that of new media’s effect on politics) defines social capital as “the features of social organization such as networks, norms, and trust that facilitate co-ordination and co-operation for mutual benefit” (Chadwick 2006: 87). In a study by Kang, where she studied how the Chinese Diaspora in London, England use the Internet to reproduce their home territories, Kang shows that the growing popularity of these digital technologies, especially the Internet, makes the border crossing transmission of voices, cultures and images easier, separating cultural experiences from the rooted geographical play where they originated from (Kang 2009: 327). Migrants are connected transnationally and are not limited by geographical borders. Because of the Internet, migrants reproduce the geographical settings of their native countries of origin into their personal living spaces in the host country, and as a result is found to be important for diasporic experiences (Kang 2009: 327). Temporal differences and time zones no longer hinder cultural participation of any kind of migrants away from their native country. Using the Internet and the platform for technological convergence that it provides, it helps create a locality for diasporic peoples in places that are “most personal and intimate to the migrants”, altering these places into locations where identities are performed (Kang 2009: 334). This is also apparent in the use of migrants’ online consumption of radio, video, and television where linguistic practices become superior, also performing identities (Kang 2009: 335).

It is because new media provides people, and in this case, migrants forming a Diaspora, with opportunities to access information about their native land (and maybe generally) through the means of surfing the Internet, watching online television, listening to online radio and participating on social networking websites, that social capital can be attained. What this social capital allows for is developing new ties, nourishing old ties, and rediscovering lost ties (Hiller, Franz 2004: 731) via these different forms of media consumption among migrants within respective Diasporas.

As discussed earlier, in exploring the different media of Diasporas, a distinction between four types of media was made; minority-language media, homeland media, diasporic media, and mainstream media by Hopkins. A more detailed look into the specifics of diasporic media reveals three dissimilar types of media posed by Naficy; ethnic television, transnational media, and Diaspora programs. According to a study on transnational communications on the Turkish Diaspora in Europe, Aksoy and Robins cited in *The Media of Diaspora* by Karim Karim, diasporic media provide new ways of promoting transnational bonding, maintaining ethnic identities and cultures “at-a-distance” (Karim 2003: 93). In spite of the rise in online activity and content, television is still the main source of media consumption in diasporic households (Hopkins 2009: 47). Ethnic television consists of television programs that are produced in the host country by indigenous minorities who have been established in the host country for an extended period of time. Naficy mentions BET (Black Entertainment Television), an American television channel whose programs focus mostly on the experiences and lives of African-Americans in the United States (Karim 2003: 51) as an example. Patterns of such programming are not new in that diasporic communities have a history of creating for, about, and by themselves as a way to establish a voice in the mainstream media unique to the host country (Hopkins 2009: 44). Transnational television consists of programs imported into the host country or of programs produced by the host country along with “multinational or transnational media concerns” (Karim 2003: 52). Examples of transnational television in Holland include the television programming of SUN RTV, a television programmer established in July of 2010 and based in the Netherlands. With their motto of “Back to your roots for your guarantee”, SUN RTV provides television programs from the top local television stations in Aruba, Bonaire, Curacao, and Suriname. The programs are imported from these islands and are broadcasted in their local languages, Papiamentu and Dutch. Lastly, Diaspora television “is made in the host country by liminars and exiles as a response to and in tandem with their own transnational and/or provisional status” (Karim 2003: 52). With this definition Karim further explains that while Diaspora television programs are often produced by independent or individual producers, media conglomerates of the host or home countries are not involved in the production process (Karim 2003: 52). What is unique about transnational television and Diaspora television is that unlike ethnic television, the programs are aired in foreign languages thereby limiting audience reach at a considerable rate. (Karim 2003: 53).

Consuming media from the home country is not uncommon among diasporic groups as they feel compelled to maintain their identities while living in a country other than that of their place of birth or upbringing (cited in Cho 2009: 19). However, the fear of such consumption leading to a lesser degree and want for integration into the host country is a common concern from the mainstream host country media. Though this fear turned premature conclusion is a “nationalist paradigm” (Hopkins 2009: 42), the reason diasporic communities tune in to media from their home country more so than the media provided by the host country is varied. Reasons behind media consumption choice can be seen as wanting to “feel at home” in the host country, wanting to maintain a cultural identity, or, a preference as to the type of media members of these diasporic communities would rather consume. Theories of user gratification explain that the choice of media consumption is a result of the user actively seeking out certain media to gratify a need, users are driven by motivations (Shao 2009: 9). In a study done by Guosong Shao, user gratifications stemming from interactions online to share interests and an identity are popular (Shao 2009: 18). These reasons, among others, are what I hope to explore and determine in my research.

Home and Belonging

Further theoretical approaches include that of the ideas of home, belonging, and the *Heimat*. David Morley, who is known mostly for his work on spaces of belonging, home, and identity, defines the *Heimat* as a construction of an imagined or symbolic homeland catering to the nostalgic feelings of community, identity, and belonging. Concepts of the home and identity are linked in that “the [home] represents a metaphorical embodiment of memory and thus of identity, and is the veritable principle of psychological integration” (Morley 2000: 19). “The concept of home often remains as the uninterrogated anchor or alter ego of all this hyper-mobility”, hyper-mobility meaning a variety of movements like exile, migration, displacement, and connectedness being experienced during the age of globalisation (Morley 2000: 3). More specifically, the theoretical approach that I would like to focus on here is what the role of media and/or new media play in the idea of ‘home’ or a ‘homeland’ and also what this means for the idea of ‘home’ or a ‘homeland’. The Oxford English Dictionary defines home as a set location of “a place, region or state to which one properly belongs, on which one’s affection center, or where one finds refuge, rest or satisfaction” (Morley 2000: 16). However anthropologists, namely Mary Douglas, argue that though the home has a geographical location, it is not fixed to this location. The idea of home begins with bringing the space that one is in under control (Morley 2000: 16), not letting it be regulated by others

(Morley 2000: 52). This space “involves regular patterns of activity and structures in time” (Morley 2000: 16). In other words, a person can take control of a space making it a home, not necessarily or exclusively one physical place. But how are we “to understand the transformations of the idea of ‘home’ brought about by widespread changes in patterns of communication” (Morley 2001: 425), including all sorts of electronic media? One must examine patterns of media consumption and media-related practices that is constitutive of the meaning of ‘home’; for instance, examining how Antilleans in the Netherlands use and consume media/new media within the researched topic of ‘home’ and a ‘homeland’. It is these practices and consumption patterns that connect to the material geographies in which communities live out their lives. A sort virtual circulation of ‘home’ territories, scenic landscapes and cultural practices in mediated form (Morley 2001: 426). An example could be watching a cultural event via a live stream on the Internet. These media also allow for a virtual space, a virtual home or space where “a person is at ease with the rhetoric of those with whom they share a life” (Morley 2001: 425). Theorists have brought attention to the fact that the media now facilitates relationships between differing localities and the new spaces that the media can produce within a diasporic community. Furthermore, new media technologies are “crucial factors in the reproduction and transformation of diasporic identities, and of Diasporas in general” (Tsagarousianou 2004: 61). In other words, attention has been brought to what the media provides for these communities and what it allows its audience to do, how they make use of the media and how they interpret the media.

Transnationalism

Transnationalism and Diaspora, the former a process and the latter a term, that involve “similar categories of persons involving forms of forced [or] voluntary migrations”, have become concepts through which to analyse and view “the aftermath of...migration” (Bauböck, Faist 2010: 9). Bauböck and Faist define transnationalism as being used to refer to migrants and their lasting ties across different countries, their engagement in different activities with and in their country “of emigration and immigration” (Bauböck, Faist 2010: 9, 11) “through the creation of cross-border and intercontinental networks” (Alonso, Oiarzabal 2010: 166). Transnationalism, or simply going beyond national boundaries and borders, serves as another important theoretical concept and approach as this concept mainly deals with the transnational movement of a people. The theory of transnationalism is important in this study in that transnationalism refers to the flow of peoples to more than one nation. I apply the concept of transnationalism to my research as one can label Antilleans as a

transnational group (for example, them being migrants and maintaining ties across different countries). All across different geographical spaces, members of Diasporic groups are able to take advantage of transnational communications and media services accessible to them, for example satellite television or channels available on a cable network, from their native country (Karim 2003: 89). These communities rely on transnational modes of communication in order to sustain a sense of identity (Hopkins 2009: 40). It is these theoretical concepts and previous research findings that are the basis for this study.

Chapter Three

Methodology

I will be conducting my research in forms of in depth, semi-structured, personal interviews, one of the dominant modes of data collection in qualitative research (Ritchie, Lewis 2003: 138). Though semi-structured, questions have been fully prepared in advance in order to group topics and questions together. Basically, what this method allows for is having set, but not constrained, topics and questions that will result in the freedom to tailor follow-up questions given a respondent's answer as well. Depending on the responses given by the participants, some questions may be omitted or new ones asked in order to tailor the interview to the given responses. Simply put, my prepared questions serve as a guide. Semi-structured interviews allow for theory testing and theory verification (Wengraf 2001: 4). Because I want to research patterns of media consumption, attitudes and behaviours among Antillean student migrants in nourishing ties with their country of origin and maintaining a cultural identity, a semi-structured interview presents opportunities for the person being interviewed to answer open-ended questions and follow-up questions encouraging full answers as to 'how' and 'why'. These tactics present the interviewer with detailed knowledge about the subject under research (Wengraf 2001: 6). I aim to find out patterns and understandings of diasporic behaviours and patterns of media consumption and the reasons that rule these behaviours and media consumption patterns. That is, how the Antillean student migrant in the Netherlands make use of traditional and new media to maintain or perhaps redevelop a cultural identity and ties with the 'home land'.

Participants

With reference to units of analysis, I will be interviewing first generation student migrants that are members of the Antillean Diaspora living in the Netherlands (my respondents). By Antillean I mean all persons born on the former groups of islands classified as the Netherlands Antilles and Aruba in the Caribbean forming part of the Kingdom of the Netherlands: Aruba, Bonaire, Curacao, Saba, Saint Eustatius and the southern half of Sint Maarten, who have then migrated from their respective islands of origin to the Netherlands, (though my results will show a response of students mostly from Aruba and/or Curacao). The criteria for respondents are that of first generation migrants only, (Antilleans that have migrated to the Netherlands, not persons born in the Netherlands to one or both Antillean parents). First generation meaning persons born and/or raised on any of the islands that make up the Netherlands Antilles and Aruba. Respondents also would have had to have migrated to

the Netherlands after completing a secondary education as respondents would have grown up in a completely different culture and then migrated as opposed to being somewhat familiar with the host country. I have chosen to focus on first generation student migrants with these criteria as my units of analysis because they have indeed uprooted and left their home country and family behind to migrate to another country, thereby acknowledging a connection to a country of origin while simultaneously living in one not of their birth. Interviews will be conducted with Antillean persons residing in the most prominent cities in the Netherlands, of which said Diaspora have settled in to, which include but are not limited to Amsterdam, Rotterdam and Den Haag. I gathered my participants by way of the snowball sampling method. I sought for an equal sample in terms of gender so as to get equal amounts of points of view. Using the status feature on social networking websites like Facebook, I sought out immediate Antillean immigrants known to me who then gathered their personal acquaintances and so on. Via this method I secured 15 participants. Of the 15 participants, eleven are female and four are male. Eight were born in Aruba, five in Curacao and two in Sint Maarten. The majority of my participants are College/University students while some also work part-time or have migrated to the Netherlands solely for better employment opportunities.

Design

Within each interview, I aim to find out the various patterns of traditional and new media consumption and use among the participants and what these patterns of behaviour mean for the construction of a cultural identity and ties to the native country. As stated before, the study by Hopkins, 2009, has shown that Australian migrants keep in touch with their families in Australia through different online platforms. Consumption of Australian media online among migrants has also shown to be popular. Other previous studies have also shown that the mass media has the ability to resolve cultural differences, preserve, and support cultural identities of specific cultural and ethnic groups (Peeters, d'Haenens 2005: 202). To clarify, the aforementioned abilities rely on a two-way communication within a specific cultural group (Peeters, d'Haenens 2005: 202). Peeters and d'Haenens also explain that the mass media is in a position to provide the specific cultural group with information from the home country and in the home country's native language aiding group members to "establish and maintain relations within the group itself", a process of "bonding social capital" (Peeters, d'Haenens 2005: 202). The abilities of new media have become

mechanisms of emphasizing identities of diasporic peoples and their sense of belonging by way of its (new media) availability (personal computer, smart phone, laptop etc.), interactivity and usefulness. As Bauböck and Faist reiterate, “online activities serve to enhance...Diaspora identity” (Bauböck, Faist 2010: 257). It is these findings that I wish to test and explore in the process of my interviews.

Operationalization

The interviews consist of six topics with a total of thirty-five questions. These topics are: migration, home, media use/consumption, Antillean media consumption, Dutch media and consumption, and media and identity. These topics were chosen on the basis of the different terms and theoretical concepts explored during my previous research. With these interviews I test traditional media, and, more so, use and/or consumption of various forms of new media being of prime importance among the Antillean student migrants within the wider Diaspora for the maintenance of a cultural identity and sustaining linkages to the country of origin as access to traditional forms of Antillean media like newspapers and/or magazines are limited or nonexistent. Each topic consists of a series of questions that will allow me to test these theoretical concepts and previous research findings. Questions are open-ended and require a detailed response from the participants. These detailed responses will aid me in answering my main research question of “How does the Antillean student migrant within the general Antillean Diaspora in the Netherlands use new media to not only keep in touch with their country of origin, but also maintain a cultural identity?” As a result, I have found that forms of new media have become extremely popular, taking the place of certain traditional forms of media. I hope to also use these interviews as a way of determining if the media provides the Antillean Diaspora, just like other Diasporas that have been studied, a platform for migrants in general in order to maintain a link with a native country and a cultural identity. The interviews will be audio recorded and then transcribed by me. These one-on-one personal interviews will be conducted in either the homes of the interviewees or at central meeting points like a University campus, more specifically, the Erasmus University Rotterdam campus. With each interviewee’s unique availability and location, a place and time were set up where both I and the interviewee felt most comfortable. Interviews that took place on the Erasmus campus were with participants who were also students at Erasmus University. I met with these participants outside the M-Building from where a more specific location within the same building was agreed upon. These locations included areas on the second and third floor of the M-Building equipped with tables and chairs for student use. At

the chosen times, student traffic was not great therefore the atmosphere was calm and quiet enough to conduct an interview with unnecessary background discord. Before the interviews began I introduced my topic of research once more and then engaged in “small talk” with the participant to establish a comfortable relationship and relaxed atmosphere. Other participants were interviewed in their own homes. The interviews took place in areas like the living room and open plan areas deemed a “study space”. With these participants as well I re-introduced my research and engaged in “small talk” to establish a relaxed atmosphere. Common topics of these “small talk” conversations included student life, study loads, and summer plans if any. Participants seemed enthusiastic and eager to answer the questions pertaining to this research. The interviews took 45 minutes to an hour or just a little over an hour depending on how talkative the interviewee was. Despite being able to interview some participants at different locations in person, some participants, who already agreed to be interviewed, were not available to meet in person as time schedules frequently conflicted or participants were out of the country on vacation. Due to these circumstances, interviews were then conducted through MSN messenger or Skype.

- 1) *Introduction*. Participants are given an explanation of my research and what I am to conclude through my research. Participants are also told that their answers are confidential, will remain anonymous and will only be used for the purpose of this study.
- 2) *Migration*. Participants are asked to give a detailed description of their migration which included their reasons for migrating to the Netherlands, how long they have been living in the Netherlands as well and if they intend on remaining permanently in the Netherlands. Participants are also asked questions about their relationship with their birth country and country of upbringing and if any form of media plays an important role in this relationship, as, according to Morley, media practices and consumption patterns have the ability to connect one with a static geographical location.
- 3) *Media use/consumption*. The longest and most important topic, participants are asked to detail their consumption of regular media use and Antillean media consumption. Details of personal experiences and motivation, attitudes towards such media, and personal satisfaction are also asked of participants. Questions will cover consumption and usage of traditional media (print, newspapers, magazines, radio and television), and new media (online radio, online television, social networking websites, video and

audio sharing websites, blogs, electronic magazines etc) which will then be analyzed by way of noting frequency of consumption, patterns of usage, reasons for usage, attitudes. It is in this section of the interview that I test the use and/or consumption of forms of new media being essential for maintaining a cultural identity and linkages to the country of origin. Again, testing the theory that the Internet is central in the lives of Antillean student migrants and that it creates a space for the reproduction of cultural practices (Kang 2009: 328).

- 4) *Homeland media consumption (Antillean)*. Seeing as there is not much choice for Antillean media, namely newspapers and/or magazines in Papiamentu (native language), local Antillean television shows and news broadcasts (also in Papiamentu) and the like, that is Netherlands based, I saw this as an important topic. Participants were made aware of new television programming provided by SUN RTV and their thoughts and consumption patterns, if any, of SUN RTV (television programming based in the Netherlands providing local Antillean television shows and programs for an extra cost). Participants' attitudes towards this attempt of providing Antillean media directly from the country of origin are also asked about. SUN RTV falls under the category of transnational media, a form of diasporic media posed by Naficy as discussed earlier in my theory and previous research. Taking Naficy's theory into account and applying it, Sun RTV provides innovative ways of encouraging transnational bonding between migrants and their country of birth. Transnational bonding meaning sustaining cultural identities from a distance. By inquiring about participants' consumption of SUN RTV, I will be able to conclude as to whether members of the Diaspora view their consumption of this form of diasporic media as a way of transnational bonding, or bonding of any kind, or if the motivation behind participant consumption of SUN RTV mirrors that of transnational bonding.
- 5) *Mainstream media consumption (Dutch)*. Participants are asked to evaluate their amount of Dutch media consumption (local Dutch newspapers and/or magazines, television shows and news broadcasts) in comparison to Antillean media consumption in order to distinguish a preference among Antillean migrants, if any.
- 6) *Media and cultural identity*. In this final topic, participants are asked to discuss their personal thoughts and definitions of an identity, what the participant feels is an identity and how the participant identifies with her or his definition. In other words, how they would define their identity given their characteristics of what constitutes

one's identity. A definition of identity from the respondent's point of view is asked for as studies by Stuart Hall show that identities/cultural identities are the names that one gives to the various ways in which one is positioned by and within narratives of the past (Hall 1993: 225). Participants are also asked to discuss their personal thoughts on the media's role in emphasizing and maintaining such identity. Participants are also asked to evaluate their media consumption and its relation to their culture (music, language) and sense of belonging while living in the host country.

The data analysis strategy follows that posed by Miles and Huberman in their 1994 *Qualitative Data Analysis*. All interviews are interpreted through data reduction and conclusion drawing and verification. Through selection and sorting of interview texts (answers given in the interview), noting patterns, reoccurring attitudes, motivation, and user gratifications, I will organize the data in order to arrive at a conclusion of certain patterns of consumption and attitudes, keeping in mind to not strip the data from its original context (Miles, Huberman 1994: 11).

The guided list of interview questions are as follows:

-Migration

- 1) How long have you been living in Holland?
- 2) What was your reason for coming to Holland?
- 3) Are you planning on remaining in Holland?
- 4) When was the last time you went home?
- 5) How often do you keep in touch with family back home?
- 6) What media do you use most to keep in touch with your family and friends? Why?

-Antillean media Consumption

- 7) Do you have access to a computer with internet access?
- 8) What types of media do you use or consume most (computer, television etc)? Why?
- 9) Do you consume traditional forms of Antillean media (Antillean newspapers, magazines, television shows etc)? How often?
- 10) What is your motivation behind your consumption of Antillean media?
- 11) Personally, what would you consider new media to be?
- 12) How often do you use these and for what purpose?
- 13) In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?
- 14) Is it important for you to stay up to date with local news/events on [island]?
- 15) How important is this and why?
- 16) What media do you use to stay up to date with local news from [island]? For example a specific website?
- 17) How do you access these media forms (using your computer, Smartphone etc)?

- 18) How often do you access these media to stay up to date? (For example, internet radio or live TV streams online)
- 19) What about music; keeping up with music from [island]? How do you do this and what media do you use?
- 20) Are you a member of any social networking sites like Facebook, Twitter, LinkedIn, clubs, e-mail list serves, etc?
- 21) Are you a member of any culture specific group within these sites?
- 22) Do you visit websites aimed at immigrant surfers? If so, which ones?
- 23) Do you use these sites to keep in touch with family back home and share news about [island]?
- 24) Are you aware of Sun RTV and the programs that it offers?
- 25) What are your thoughts on Sun RTV?
- 26) If yes, do you watch Sun RTV? If no, if you could, would you watch it? Why or why not?
- 27) Do you read any Antillean newspapers or magazines distributed in Holland? (For example, *Pleasure*?)

-Dutch media Consumption

- 26) Are you interested in the Dutch media like Dutch news websites, radio or TV streaming? Why or why not?
- 27) Do you consume Dutch media of any kind? If so, which ones?
- 28) Would you say that you consume more Dutch media than [island] media or vice versa? Why?

-Media and Identity

- 29) How would you define the terms ‘culture’ and ‘identity’?
- 30) How would you describe your personal culture and identity?
- 31) Is it important for you to maintain a cultural identity, especially away from home? Why or why not?
- 32) Do you think media (the Internet, Skype, YouTube, etc) helps you do this? How?
- 33) Do you personally feel the *need* to stay up to date with news from [island] as a way of strengthening your own identity/ “keeping in touch with your roots”?
- 34) The media that you use to maintain contact and also participate in your native cultural practices (for example, watching Carnival parades online), would you say you use them to actively think about your identity/ies? If so, how? In other words, are you actively engaged (commenting, sending messages, sharing or is it a passive experience (for example, used as background noise)?
- 35) Would you say that these types of media and these practices “take you home”? Does Sun RTV “take you home”?

Chapter Four

Results

Respondents

All respondents are first generation Antillean student migrants and therefore members of the wider Antillean Diaspora present in the Netherlands. As I wanted to focus attention on migrants from specific islands within the Netherlands Antilles and Aruba, namely Aruba and Curacao, respondents were either born and raised on these islands respectively, or born on a different Antillean island but ultimately raised on either Aruba or Curacao. The average age of respondents was 24 with the youngest being 18 and the oldest being 35. Of the 15 respondents eleven are female and four are male. Eight respondents were born and raised in Aruba, five were born and raised in Curacao and two were born in Sint Maarten and raised in Aruba. Respondents are full-time College/University students with three working part-time, with the exception of one respondent who is not a College or University student, but works full time. Language wise, all respondents speak a minimum of three languages, with Dutch being their second or third.

Migration

In the following, a detailed description of the respondent's migration to the Netherlands in terms of reason for migration, their current length of stay and if the respondent plans on living permanently in the Netherlands and their reason as to why and/or why not was examined.

With the exception of two respondents, all respondents stated that their primary reason for migrating to the Netherlands was to pursue post-secondary education at various colleges and universities in the Netherlands. The majority reasoning behind migration being that of post-secondary studies draws from the fact that majority of respondents are college and/or university aged students. Most are undergraduate students in pursuit of a Bachelor's degree, with one graduate student pursuing a Master's degree. For one of the respondents, the primary reason for migrating to the Netherlands concerned economic purposes, in other words, to seek employment and complete a level of study already started in the Netherlands Antilles in the Netherlands. The other respondent expressed alternate career choice opportunities as a primary reason for migration. The average length of stay among these diasporic members is three years; seven months being the shortest length, and a period of seven years being the longest. An overwhelming response to permanent migration to the

Netherlands is based solely on employment opportunities after completion of the respective degrees, while a minority have expressed plans to either return to their home country or migrate elsewhere, as one of the respondents concluded, “I am not yet certain whether I shall remain in the Netherlands after my study, but I suppose it depends on if I am to be offered a great job putting my knowledge into practise” (Interviewee 9).

Home

In the analysis of this topic, respondent’s relationship with their respective countries of birth and upbringing along with family and friends that remain in these countries was examined. Frequencies of media practices and consumption patterns aiding in the respondent’s relationship were also researched.

Researched were the relationships between migrants and Morley’s notion of home as this anchor in the midst of various movements including migration, and how the media plays a role in the connection of the migrant to this static anchor in this age of globalisation. With regards to the theoretical approach to migration being an experience of separation from the home that Karim describes as a physical split from an everyday experience of family, surroundings, friends, and familiarity, the immediate and automatic dependence on mediated forms of communication, a characteristic of migrant behaviour clarified by Hopkins, was noted among respondents. Among the respondents, contact with family and friends in their countries of birth or upbringing remains on a daily basis to a minimum contact of once a week by way of usage of the computer, Internet access, and the many applications and platforms that the Internet has to offer. Popular modes of contact included online chatting with programs such as MSN Messenger, online voice and video call with software applications like Skype and use of social networking websites, more specifically, Facebook. Access to these programs, websites, and software was mainly through use of the computer with a Smartphone being used on a rare occasion. One participant noted, “A couple of times a week I talk to them [my family]...I use Skype a lot ‘cause it’s free. Also I’ll go on Facebook...I use my laptop a lot” (Interviewee 3). Contact with immediate family is stronger and more frequent than contact with friends as the majority of respondents have left parents behind. There was an overwhelming response of Skype use among the students in keeping in contact with family in their countries of origin as Skype offers a free online service and webcam features, whereas Facebook was used solely for quick messaging friends in and outside the Netherlands and with friends inside and outside the Antillean Diaspora in the Netherlands. A 21-year-old female student from Aruba summed up her media

use patterns of keeping in touch with her family and friends back home as “Skype and Facebook”. “I like Skype because it’s cheap, and you could do that with everything, but I like the whole webcam thingy, you can see each other and Facebook you can keep in touch with what everybody is doing with pictures and videos... Depending the mood, if I have something like really important I’ll call, but if it’s just “hi”, “bye”, I’d just rather type it” (Interviewee 6). On the other hand, e-mail, landline telephones, cellular phones and Smartphones like the Blackberry play a minimal role in these relationships. This implies that media plays an important role in the relationship between these students and their respective countries of origin, enabling a constant connection with the static geographical location.

Media use/consumption

In this particular section I examined the frequency and consumption pattern of regular media use and Antillean media consumption. Personal experiences, motivation attitudes, and personal satisfaction of the aforementioned consumption pattern and frequencies were asked of the respondents. How exactly is the media used among student migrants? I have organized the ‘media use/consumption’ results in a manner where findings of the general use of traditional and new media are discussed first, followed by the distinctive homeland media and mainstream media. Within the separated homeland media and mainstream media, findings of both traditional and new media uses within these topics are also analyzed. The distinction was made between the two media types, traditional media (print, newspapers, radio and television, and magazines) and new media (online television, online radio, social networking websites, video and audio sharing websites, electronic magazines, blogs etc). Returning to Hopkin’s research on the advancement of technology and its effect on the migrant experience and the effects migrants now have on the media in terms of changing what media content is consumed and distributed, and the choice media that the migrant is being exposed to, participants were also asked of their consumption patterns of homeland media in contrast to and with mainstream media as the difference was made aware of between the two types; homeland media being that of Antillean media and mainstream media being that of Dutch media. I wanted to research and compare the motivational reasons and attitudes of their choice of consuming homeland media and/or mainstream media, in their migration process and/or since settling in the Netherlands. What media is more evident among these Antillean student migrants?

Traditional media

Use of traditional forms of media is least popular or at times not popular at all amongst respondents. Traditional forms of media are not sought out but only consumed if a respondent is presented with these media in public areas such as, public transportation and/or the various Caribbean *Tokos* (small shop that provides Antillean and Surinamese food products) in different neighbourhoods. When describing consumption attitudes and patterns of, for example, traditional mainstream media, one respondent noted, “Uhm I would tell you that I see the, I see like newspapers and stuff like that because when you go with the *openbaar vervoer* (public transportation) you found like the *Metro* and *Spits*, you know, laying there, I just read it because it’s there, but not that I like go to like, the newsstand to get the newspaper you know what I’m saying?” (Interviewee 8). Attitudes like these became apparent with regards to mainstream traditional media and more apparent with Antillean traditional media consumption as well, “*Pleasure*, I do read *Pleasure* but when I go to like the *Surinaamse Tokos* and stuff like that then they have like one laying there, then I get it and I read it... if I bump into one I take it and read it...” (Interviewee 8). Again, regardless of the type of traditional media (mainstream or Antillean), there is no evidence of an active need to consume such media. Of the respondents who owned at least one television in the household (20 percent of respondents), consumption was regular and was mainly for tuning in to local Dutch news, popular Dutch television shows like *Goede Tijden, Slechte Tijden*, and more popular, imported television shows from the United States. Respondents cited wanting to be regularly informed of news surrounding the country that they are currently living in (the Netherlands) as motivation for consuming mainstream television. In addition to that, reasons also cited were wanting to perfect and/or strengthen skill in the Dutch language. With regards to the consumption of imported television shows from the United States, more specifically, what was being described were the American television shows (broadcasted in English) that are in syndication on MTV Holland like *The Hills*, *The City* and *Disaster Date*. Radio is not consumed at all, though one respondent mentioned consumption of the radio if in a vehicle with another passenger and consumption was for entertainment purposes only such as music.

New media

All respondents have their own personal computer with Internet access. All interviewed members of the Diaspora spend a considerable amount of their time on the computer and online and the Internet was also favourably accessed by a personal computer or laptop. In this research I concluded that new media, in keeping with its definition of the on demand access to content on any sort digital device, was *the* popular form of media

consumption. Respondents who in their personal definition considered new media to include some form of Internet platform and/or software, confirmed to consuming such forms on a daily basis and being “online” continuously, “If I’m not in school I’m on pretty much the whole day, if I’m home I’m on Skype or on Facebook, even when I’m sleeping I’m on” (Interviewee 6). Online activities included sending and receiving e-mail, chatting, video chatting, browsing on social networking websites, school work, research, entertainment purposes and seeking information, as previous findings in a study done by Peeters and d’Haenens showed that not only do Antilleans spend most of their time online but most online activity is geared towards making contact in/to their country of origin and within their own community in the Netherlands. In comparison to consumption of traditional media, respondents tended to consume the online version of traditional media forms, namely newspapers available online. This activity too seemed to be slanted towards homeland Antillean media, specifically Antillean newspapers like *Diario* (Aruba) and *Extra* (Curacao), both whose content are available online. Though not as popular, online radio consumption of Antillean content (Antillean news, Antillean music) is a medium consumed on occasion as well as online radio content based in the Netherlands, for example FunX, an online radio station that features different genres of music and local Dutch news broadcasted every hour, on the hour. Respondents who considered new media to include technological advances on devices such as the cellular phone, iPads and other electronic devices stated to not use them as frequently or at all in terms of using these electronic and mobile devices for accessing online Internet content. Most of their new media consumption habits leaned towards the computer and content available online.

Homeland media consumption (Antillean)

In this following section, the extent of the use and consumption habits of the Diaspora’s “own media” (Peeters, d’Haenens 2005: 219) both new and traditional, homeland media, as well as frequency and media types were discussed. As previously examined in theory, diasporic groups, only being labelled that after migrating and settling into the host country, have always been consuming different media forms as a way of maintaining ties with the home country. Keeping in mind that availability of traditional Antillean media like newspapers and/or magazines and television shows in the native language of Papiamentu are either non-available or scarcely available in the Netherlands, this automatically implies uses of new media and online communication activities leaning towards the Diaspora’s homeland media as a way of consuming a media that is already familiar to them or more desired to

consume to maintain ties with the country of origin. Conversely, results would show that online consumption of homeland media is based on personal attitudes of the individual within the wider spectrum of an Antillean Diaspora present in the Netherlands. Respondents were also introduced to Sun RTV, a television programmer based in the Netherlands providing local television shows from Aruba, Bonaire and Curacao, broadcasted in the native Papiamentu, and also local television shows from Suriname, broadcasted in Dutch (at an extra cost). Finally, a look into the attitudes of the respondents on such a media being available to the Antillean Diaspora in general is explored.

Contrary to the assumption that homeland media consumption would be of great frequency among the Antillean student migrants in the Netherlands and also consumption patterns met with positive attitudes, responses show that homeland media consumption and attitudes, be they positive and/or negative, differ from each individual. What I found is that all respondents do consume homeland media which consist mostly of content available online like newspapers, again, *Diario* (Aruba) and *Extra* (Curacao), and the occasional listen to online radio stations made available for the purposes of seeking information about current news on the respective islands and listening to music by local artists. Findings like these were also noted in the study by Peeters and d'Haenens when they measured the degree of online activity and communication by Antilleans in the Netherlands directed towards the country of origin. In comparison to the study done by Liza Hopkins on second-generation migrant Australians, she discovered that these migrant Australians actively seek out online versions of newspapers from their native country to consume the news and entertainment that they want not provided to them by the host country (Hopkins 2009: 46). This behaviour was also noted by these migrant Antilleans as, again, Antillean content is more readily available in online forms than in traditional forms in the Netherlands. One respondent noted that he frequented the online version of *Diario*, Aruba's largest newspaper, and listened to online Aruban radio to remain informed on what is going on on the island, "...I check out *Diario* online to read the latest. That's the only thing I do really, or if someone on Facebook posts something. Oh, yeah, but sometimes I'll listen to Aruban radio like Cool FM or Top95... I just want to know what's going on" (Interviewee 7). It is practises like these that diasporic groups engage in that Karim stresses is a way of enhancing intercontinental connections (Karim 2003: 14), re-creating 'home' in their present spaces. Other respondents who also exhibited positive attitudes towards consuming homeland media stressed that their motivation was not only to seek what was not provided to them but to also remain informed for their personal benefit and

to remain informed for the benefit of family that they have left behind. In addition to that, these respondents stressed the importance of keeping up to date with news from the homeland as a way of maintaining a sort “involvement” in the culture and way of life that they too left behind. A respondent explains, “...it’s important to me because I just feel like I’m still, it’s still my community, I still want to be involved and I still want to know what’s going on there, plus my parents live there so I want to know what’s happening there because they’re there. I want to know what’s going on there for their safety, so I just, I feel like I just want to be involved still, I just want to know what’s happening there, it’s what I feel” (Interviewee 8). For these respondents, a connection still remains with the homeland, one that they intend to preserve, as Interviewee 15 noted, “It’s important because I want to know what’s going on on the island that I came from. Just because I’m in Holland doesn’t mean that Curacao doesn’t exist anymore”; a behavioural trait that Peeters and d’Haenens witnessed in their study of the ability of the mass media to support and preserve a cultural identity, that is, bond ties with the respective native countries through the use of the media.

Websites aimed at Antillean migrants are rarely visited and if visited are out of curiosity or to seek information about upcoming parties and/or events in the local Dutch community. My eighth interviewee explained, “...you have another site that’s called *Wak Mi*, I go there every now and then to see what parties are going on or sometimes pictures, but mostly to see parties that are going on in Holland” (Interviewee 8). Consumption for entertainment purposes, for instance, watching a favourite television show or tuning into a favourite radio program is rarely done, if at all. Respondents who did share that consumption of homeland media was at times for entertainment purposes, shared that motivation was out of curiosity as to what new forms of entertainment and new music were being distributed and consumed on the respective islands, not specifically a need or a necessity; “I don’t keep up with it [Aruban entertainment] but if there is something new that seems interesting or, yeah interesting on the level of “let me see what nonsense they doing now” that’s what I mean with interesting, yeah, then I would go out of my way to look at it and then repost it on Facebook but I wouldn’t go out of my way to try to yeah...” (Interviewee 5). In terms of Antillean radio stations made available online, specific names of radio stations were not made aware of, however, the website *basilachill.com* was mentioned and provides its visitors with all of the radio stations located in Curacao. A majority of attitudes towards homeland media consumption were either apathetic and/or negative. Distance from the country of origin, time spent away from the country of origin and current locations were popular reasons for the

aforementioned attitudes. Respondents felt disinterested because they no longer reside in that physical, geographical location that is their respective countries of origin and therefore local happenings and events do not affect them directly; “I’m just not interested. I’m not currently living there so it’s not interesting to me, maybe if I was living there right now I would be, so, but I’m here, I don’t really care” (Interviewee 6). Another participant responded, “It really isn’t that important for me. I’m not that attached to the island anymore” (Interviewee 10). Some respondents even found the nature of homeland media, in their case, local news and entertainment purposes, to be trivial and of little to no importance. To illustrate, “...most of the time I find it trivial like, the car that run off the road, the donkey that might have gotten hit, or who has died, like, yeah I don’t live in that environment so I don’t really need to, I don’t feel like I need to be informed about it, it doesn’t affect me directly” (Interviewee 5). Though consumption of homeland news for these respondents were sporadic in nature, motivation stemmed from the fact that family members still reside in the home country and for that reason, being informed once in a while was deemed essential. Despite these findings, positive attitudes were shared on the consumption of homeland media. Few respondents consumed homeland media on an average daily basis with motivation being a genuine want to be regularly aware of local news and events happening on the respective countries of origin, also for the fact that family members still reside in the home countries that they have migrated from and it is only natural that they too are aware of developments in their countries of origin. Respondents feel that it is a natural practice to be aware of what is going on around one and in one’s country regardless of one’s current location. Their attitudes were mainly positive. Other reasons included a sense of a connection to the home country and its community that was established there and wants/needs to be maintained while living abroad in the Netherlands.

Consumption of homeland media in the form of newspapers and magazines warrant different perspectives and attitudes among the Diaspora. Of those distributed in the Netherlands, specifically *Pleasure*, an Antillean and Surinamese entertainment magazine, this form of media is not actively sought after but is rather consumed if the opportunity presents itself. For example, if presented with the magazine, in a *Toko* (small shop that provides Antillean and Surinamese food products) or on public transportation, respondents will read the magazine. In addition, consumption of such media is for browsing and personal consumption, namely seeking information about upcoming parties, happenings, or events sponsored by members of the Antillean community (Antillean Diaspora) present in the

Netherlands; "...well, I keep up with *Pleasure* like, if I see it I'll pick it up to see what's going on, if there's any concerts I want to go to" (Interviewee 6). This activity was also common in consumption of specific websites like *wakmi.com* which also provides the latest information on events occurring in the Netherlands sponsored by Antillean community members. Lastly, respondents were introduced to Sun RTV, a Dutch television programmer providing local television shows from different islands in the Netherlands Antilles. Sun RTV serves as the example of transnational media/television, a type of diasporic media that comprises of programs imported and offered for viewing in the host country. All but two respondents had never heard of Sun RTV and those that did, knew roughly about its intentions or knew the programmer under a previous name. After becoming acquainted with the services that Sun RTV has to offer, respondents showed positive attitudes towards its existence. Though of the respondents who do own a television or have access to one do not use the services provided by Sun RTV. They and the remaining respondents felt that Sun RTV brings more and easier opportunities for members of the Antillean Diaspora that do not have access to the Internet and whose interests lean more towards local programming they were accustomed to watching before migrating to the Netherlands. Moreover, positive attitudes towards the fact that these programs are broadcasted in the native language Papiamentu, especially for Antillean migrants from Aruba, Bonaire, and Curacao, Sun RTV provides a cultural link to the country of origin by way of language. The opportunity to maintain a native tongue through the consumption of this specific media was positively looked upon. Upon learning about Sun RTV, responses like that of Interviewee number five, a graduate student from Aruba, were common among other respondents, "I think that's [Sun RTV] wonderful. Sometimes there's actually something that you would like to see and it's not online or it won't be posted or it's not recorded and it might be educational for somebody. Yeah, so, I think that's good... I would watch it in order to keep my language skills like on the level that they are right now so I don't lose my ability to speak my native tongue..." (Interviewee 5). In contrast, I also found that attitudes towards the consumption of Sun RTV differed. Most participants would, if given the chance, take the opportunity to consume television programs on Sun RTV out of sheer curiosity, not necessarily an internal need or want to consume these local television shows from their home country. Other respondents saw Sun RTV as an opportunity to be in touch with cultural events that are not celebrated in the Netherlands, local practices and things of that nature and therefore "home" can be experienced visually, one can feel "as if you're there" (Interviewee 8). As Kang explains theoretically, migrants are connected

transnationally now because of these diasporic media. With transnational media like Sun RTV and other new media available on demand, consuming these media, Kang clarifies, creates a space, within their private home, for diasporic peoples where their localities and identities can be performed by way of linguistic practices, musical practices and musical performances. Respondents who showed attitudes of disinterest towards the consumption of Sun RTV claimed the absence of a television or insufficient time as reasons.

Mainstream media consumption (Dutch)

Under this heading, the amount of Dutch media consumption, both traditional media and new media, including local Dutch magazines and/or newspapers, television shows, news channels and so on, was discussed in comparison to homeland/Antillean media consumption. My aim was to find out if there was a preference among Antillean migrants for their media consumption (homeland media “versus” mainstream media) or if it was balanced. Moreover, in Kang’s study on diasporic groups and the media, it was shown that a lack of language skills and other social issues lead to diasporic groups being less interested in the host country’s mainstream media and as a result turn to media that they are more familiar with causing the Internet to be the center of a diasporic lifestyle (Kang 2009: 327). My findings dispute this. In terms of language, my respondents do not have difficulties with the Dutch language coming from the Dutch speaking islands of the Netherlands Antilles, and for this reason would not be disinterested in mainstream media due to a language barrier.

Again, what I found was that consumption attitudes were in accordance with personal attitudes of the individual. Majority of respondents saw their consumption habits between homeland media and mainstream media as balanced, meaning that respondents saw their consumption of these two media as equally divided. In other words, there was consumption of both media by way of newspaper, radio and/or television consumption be it online or traditional forms. The remaining viewed their consumption habits as leaning more towards mainstream media. For example, in their research, Peeters and d’Haenens, in looking at the ratio between mainstream Dutch media use and homeland media use, distinguished users into three groups; homelanders, omnivores, and adapters (Peeters, d’Haenens 2005: 225). These student migrants turned out to be omnivores, using their ‘own’ media (homeland media) “more or less just as much as the Dutch (mainstream) media” (Peeters, d’Haenens 2005: 225). No consumption habits leaned slightly or even completely towards homeland media. There were differing attitudes towards mainstream media between the respondents who viewed their consumption habits as balanced. Interested respondents who regularly consume

mainstream media like news broadcasts, newspapers and entertainment programs, were motivated mostly by wanting to improve their Dutch language skills and have a better command of the Dutch language through watching Dutch news broadcasts and Dutch entertainment programs. Other respondents expressed the interest in Dutch news broadcasts as the need to be kept aware of one's current surroundings, "I keep up to date...you have to know what's happening..." (Interviewee 4). To put it simply, respondents felt that while living in the Netherlands it made sense to be kept informed on happenings in the local Dutch community, even though some found it boring. More so, access to mainstream media is easier and more readily available and accessible for some respondents. Consumption of traditional forms of mainstream media like Dutch newspapers and magazines were not as frequent, though the odd consumption of traditional mainstream media like Dutch newspapers or magazines, were also discussed as being the cause of wanting to sharpen and perfect personal skills in the Dutch language, "I'll read the VU's [Vrije Universiteit] newspapers...just to improve my Dutch" (Interviewee 2). Other motivations behind the consumption of these specific forms of media were seeking information about developments in their field of study at their respective Universities. As stated earlier, only when presented with a newspaper will it be consumed and this includes either in the presence of others or in areas of public transportation, it is not actively sought out. Consumption patterns of magazines mostly consist of various University magazines like *Vrije Universiteit* and *Erasmus Universiteit* magazines.

Of the same group of respondents who viewed their consumption habits of homeland media and mainstream media as balanced, they, however, displayed apathetic or disinterested attitudes towards mainstream media consumption. Most expressed feelings of boredom, disinterest in Dutch popular culture, and lack of time as reasons for these attitudes despite the fact that the sporadic moment of mainstream media occurs, "...it's [Dutch media] kind of boring, but once in a blue moon I would pick up a paper or turn on a Dutch news program and watch, I don't know the name though" (Interviewee 1). In light of this discovery I would also like to point out that these same respondents had the same attitudes towards homeland media, apathy and disinterest. In terms of attitudes towards homeland media consumption among the respondents who viewed their homeland media and mainstream media consumption habits as balanced, respondents showed genuine interest in keeping updated with local events and news on their country of origin. Personal interest in being aware of developments, specific events and/or occurrences by way of maintaining ties with their

family and culture were also shared. Respondents felt that both can be done, both meaning consuming homeland media and mainstream media. Respondents disclosed that they still felt a connection with the community that they were raised in and felt that migration to the Netherlands does not automatically break that connection or mean that they do not care about news developments and/or other developments that occur on their respective island as previous quotations have shown.

Media and Identity

Discussions concerning personal definitions and thoughts of an identity in addition to new media's affect on such things were the main focus of this following section. Respondents shared what they felt was their personal identity and culture and what unique characteristics are involved. In addition, respondents shared attitudes in maintaining a cultural identity while living in the Netherlands and general attitudes about culture. In doing so, respondents expressed what role, if any, the media plays in maintaining such an identity or culture.

Overall, respondents defined culture as being a shared way of life, practice, music, literature, beliefs, values, social surroundings and upbringing amongst a community of people. Identity was defined as a unique sense of self within the broader culture and as a personal feeling as to what or whom one identifies one's self with be it a specific island or specific persons within a larger culture, as respondents saw these concepts as linked and not to be considered as two separate things with no impact on the other. Interviewee five states, "I think that culture is something that we build and through the way in which we build our culture we form our identity, so it's linked, the growth of identity, the formation of identity is equal to the formulation of culture and identity, or culture and behaviour actually 'cause behaviour has to do with your culture as well" (Interviewee five). Some respondents specifically named distinguishing cultural practices and island names as part of their unique identity. For example, statements made by interviewee number one specifically, "I'm just Aruban" (Interviewee 1), whereas other respondents stressed that identity is not tied to a specific, static, geographical location. Majority of respondents defined their personal culture as a sort "series" of personal beliefs and values learned from the culture that they identified as growing up with and/or being raised in, "My personal culture is the one I was raised in, the Caribbean culture. My identity reflects that in the way I express myself" (Interviewee 14). Attitudes towards maintaining a unique cultural identity, especially while living abroad, differed among respondents. Majority of respondents (53.3 percent) deemed it essential, 33.3 percent viewed it as a balanced practice, while the remaining respondents were apathetic

towards it. Those that deemed it essential expressed feelings of a connection to their country of origin, a feeling of not forgetting where one comes from, the shared values, beliefs and history that makes up one's identity, not forgetting one's place of birth and the community in which one was raised in. As interviewee six commented, a university student from Curacao, "...it's important to be you and have your own culture, your culture is what made you who you are, it's a big part of your upbringing...they taught me a lot of values and norms that I, I think comes within the culture that I think is important for me so I'm not going to lose that... I don't want to change who I am. I think it's important to stay who you are even though you are away from home or in another land" (Interviewee 8). A constant connection to one's country of origin by way of eating typical foods, speaking the language, listening to typical music and knowing the history is important. There is an expressed need to keeping cultural ties. Leaving does not necessarily equate forgetting. Respondents that viewed the maintenance of a cultural identity as a balanced practice took integrating or becoming aware of the "new" culture and way of life that they have migrated in to, into consideration. Both feelings were positive in nature. For instance, respondents felt that wanting to maintain a cultural identity or to not "forget where you came from" are understandable and important feelings of one who has migrated to another country, however with that decision, one must also try to adapt to one's new surroundings, yet, not forgetting one's primary culture. Interviewee twelve, a working single mother from Aruba explains, "It's good to represent who you are and where you come from of course, but when you decide to come into another man's country I think you should adapt to their system and get use to it while you're there, not forgetting where you're from" (Interviewee 12). Apathetic feelings were also expressed through respondents having a balanced view of maintaining a cultural identity away from the country of origin. They expressed that if maintaining a cultural identity is not personally important to an individual then it simply is not an issue. One has to see its importance to actively maintain a cultural identity or completely adapt to other cultures, "I think your culture and identity is where your comfort zone is, so if it makes you happy to listen to music from your culture or to remember things, so it's important to keep up with it but if you're like "I don't care" then you adopt other cultures" (Interviewee 4). Respondents who shared these thoughts viewed their identity as something unique, referring back to an identity as being a product of an entire island culture like "Aruban", "*yiù Korsou* (child of Curacao)" and "Caribbean chick".

All respondents agreed that new media plays an important role in maintaining a cultural identity and, aids in them maintaining their own cultural identity as well, if they so choose. The consensus is that the Internet and its various applications, software and platforms, allows for one to be constantly connected, especially with the forms of new media (online newspapers, television streaming, YouTube, Skype, and social networking websites like Facebook), "...I mean, no matter what you use, you're always connected anyway, you can't cut yourself off from stuff back home, unless you want to I mean. If you want to find out something it's so easy, it's right there to access, same thing if you want to see something or hear something, like on the radio and stuff" (Interviewee 9). With these being readily available and quickly accessible, one can always remain connected. If one wants "a piece of home" or wants to engage in cultural practices that are broadcasted, like watching carnival parades online or listening to a musical contest on online radio, in order to be reminded of home or perform a cultural identity, the possibility is available and at no cost. At length, one of my respondents explains, "...you see the news so you know what's going on in carnival, you can see the Tumbas online, so you can feel like, it's as if you're there, you can see the *marchas* online on the Sun TV so you can feel like you're there, you can feel like, like you're not missing out on anything" (Interviewee 8). Respondents also show active interest while carrying out these practices by way of commenting, sharing, and responding to the respective content. Keeping in touch with family and friends in the country of origin is also easier and more practical because of new media as all respondents use Skype as a way of maintaining those ties with their family and friends. New media plays a vital role in sustaining continuity between Antillean student migrants in the Netherlands and the family and friends that they had to leave behind in the Netherlands Antilles. Again, it is the most important instrument and is used primarily by all respondents.

Chapter Five

Conclusion

“Of course. Internet and YouTube alone can like put you in contact with people...everything keeps you connected to that specific culture” (Interviewee 5).

“...the media is so easy, so accessible, it’s so easy to put online that, uhm, it’s easy to keep your cultural identity ‘cause you have a felling you never left, ‘cause you’re always in touch with everything, with music, the ontwikkelingen (developments)... I think it’s partly thanks to new media, and that’s if you wanted to because if you don’t want to you cannot be in touch and not go to the sites and not listen to the music and whatever, but if you want to be in touch with your culture, you have the methods to it now...” (Interviewee 8).

Both quotations taken from sections of interviews five and eight, the fifth interview being from a graduate student of Musicology originally from Aruba and the eighth interview being from a Law student originally from Curacao, inferring from my data, though my collected data cannot represent an entire student body, as only 15 of the known registered 1,472 students were interviewed (counting for about one percent), the general statement can be made that access to and use of new media and its digital Internet platforms is broadly available and plays a significant role in the daily lives of these Antillean educated youth student migrants within the larger Antillean Diaspora here in the Netherlands. It is influential in their daily lives and their living spaces as certain homeland and family experiences are reproduced within these online environments. What I mean by the homeland and family experiences being reproduced are familiar practices, cultural or personal, that respondents were used to engaging in before migrating, practices that are less likely to have a physical place to be enjoyed in the host country. Consumption of these media, especially the Internet with the different convergent platforms that it offers (online television, online radio, online newspapers and the like) is of the utmost importance among student migrants as it is the most popular way in which continuity is maintained between members of the Diaspora and their past lives and ways in the country of their origin. New media among Antillean student migrants is used in unique ways (in terms of maintenance of a cultural identity and continuity between two different countries) depending on how the individual sees themselves living in the host country and how they feel about their cultural identity and what is important to them in terms of their identity and personal feelings towards the country that they left behind in migration. This research shows that maintaining contact is of key importance.

The purpose of this research was to study and examine the way in which Antillean student migrants who form part of the Antillean Diaspora present in the Netherlands use new media to keep in touch with family and friends that they have left behind in their respective countries of origin, and, how their usage and consumption of new media aids in maintaining a cultural identity while in the host country. The purpose of this research was also to understand this “Diaspora phenomenon” by way of analyzing the relationship that student migrants have with new media and the different platforms that new media offers and how this relationship serves as links between cultures. As mentioned, the process of migration and the migrant and its settlement process (Sinclair, Cunningham 2000: 14) have changed due to the current advances in technology. Migrants, for different reasons, are leaving their homeland and settling elsewhere, but are still able to sustain ties with the people and culture that they have left behind, a privilege that not so long ago was at all possible at the speed and “on-demand-access” that new media allows for. The point of interest is how Diasporas make use of the advantages of new media to deal with these migrant processes. However, this research showed that new media consumption within diasporic groups varies by the individual’s relation with, and attitude towards their birth country that they have since left behind, and their personal migrant experiences. Maintaining contact with family and friends left behind has always and will always be of importance among diasporic groups in a host country. It is the choice of keeping up with the culture and a cultural identity of the country of origin that depends on the preference of the individual. When I write culture, I include a way of life, customs, beliefs, ideas, music and performances, and general homeland media which includes the news and things of that nature. It is no surprise that users of new media actively seek out their own media preferences and media contents that best suit their individual needs.

In brief, going through each aspect of my research, what my results have been able to show is that, in terms of a relationship with the home, that being the country of origin and family and friends left behind, contact remains steadfast with most importantly, immediate family members that have been left behind, and then, friends as well. Because of this physical separation, there is a natural and instantaneous need for mediated modes of communication. When determining the general use of traditional media and new media, the interviews show that when it comes to traditional media, be it homeland or mainstream traditional media, consumption is not favoured. The need to consume traditional media of both kinds (homeland and mainstream) is not warranted, although if presented with a form of traditional media, for example, a newspaper or magazine, in a public or private location, this type of media is

consumed. With regards to visual and audio forms of traditional media like television and radio, those who do own a television, consume mainstream television to improve their Dutch or tune in to the occasional news broadcast. Radio is not consumed although cited by one respondent as consuming radio on a rare, random occasion. Forms of new media (on demand access to content on a digital device) were most popular among the students. Though the assumption can be made that this is due to the fact that these respondents are young University and College students, and rightly so, the eldest respondent at 35 also cited new media as the most popular form of media consumption. Daily and constant consumption of the Internet through access of a personal computer was a favourable consumption method. Online activities varied from school work, seeking information, visiting social networking websites and so on. Of these various activities, a lot of online activity included consuming different online forms of traditional media like newspapers (*diario.aw*, *extra.an*) and radio, and using social networking websites, for messaging and posting on, namely, Facebook, to make contact with and keep informed of developments in their respective countries of origin. Homeland media consumption, be it traditional or new, is based on individual points of view and personal selection of each respondent. Consumption of such media is viewed as an option and not essential. Like the attitudes towards homeland media consumption, mainstream media consumption is also viewed as a personal attitude and/or choice, though again, mainstream media, if and when consumed, was to better the individual's competency in the Dutch language and to tune in to Dutch news. With these interviews, it was demonstrated how media plays an important role in the lives of Antillean student migrants in the Antillean Diaspora in the Netherlands as it allows one to be continuously connected to all aspects of home (country of origin), family, friends, culture, and an identity. It is difficult to not be connected at all times unless the individual purposefully does not want to remain in touch or maintain a cultural identity.

The main findings of this research show that student migrants within the Antillean Diaspora in the Netherlands use convergent forms of new media to maintain contact with their family and friends who have remained in their respective countries of origin, maintain an identity, and keep up with the island's media for the latest information if they so choose. The most popular program for sustaining relationships with family and friends left behind is Skype given its free service and on demand, portable access. Social networking websites, mainly Facebook, is used to keep in touch as well, but for quick, non-detailed messages. Online forms of newspapers and radios are also popularly consumed among the students in

terms of homeland media and maintaining some sort of tie with their country of birth. Access to these online media forms are done via a personal computer or laptop.

New media is used in preserving a cultural identity through active engagement with content on social networking sites, again, Facebook, and video sharing sites like YouTube. Active engagement encompasses sharing content, posting content, and commenting on content. Consumption of homeland media by way of listening to local music and local news and tuning in to cultural events that are covered by the media are ways in which a cultural identity is maintained by members of the Diaspora; it is through these actions that the cultural identity is performed. This is done by accessing websites online that are aimed at Antillean consumers like *Diario.aw*, *Extra.an*, *Basilachill.com* and the like. This is done on occasion or on a weekly basis. Members of the Diaspora view maintaining a cultural identity and maintaining contact with the country of origin as a personal choice and given the accessibility of new media, it is up to the individual to make use of it or not. New media and its on demand accessibility and constant connection allows for one to remain connected to a specific culture.

Morley explains that regardless of being in this age of mobility and a sort dissolution of geographical borders, many still regard culture as being grounded or fixed to a geographical location with the same people doing the same things at the same time on and in specific days and places (Morley 2000: 212). Hong Qui is quoted in Karim's *The Media of Diaspora* stating that culture is displayed in various ways, but the easiest way of encouraging culture is to "promote its tangible components" like history, music, and language (Karim 2003: 156). It is forms such as these that make a specific culture distinct in a foreign environment, for example, a Diaspora living in the host country. History, music, and language provide a people who have been raised within a particular culture with a sense of belonging, something of which they can identify themselves with and be proud of. These feelings help reconstruct and maintain an identity, as some respondents shared that new media allows for these visible and audible cultural promotions in the form of (as this research showed) online radio stations that respondents listen to, diasporic media and its transnational television and the like. Respondent number eight is quoted at length by saying:

"When I'm looking at the carnival or the Tumba I'm actively listening, I'm participating, I'm screaming, I'm dancing too, whatever you know, that's really nice when I'm listening to online radio that's Antillean radio I'm participating too because

again I dance, I sing along, I'm actively like, into it, I would say yes, *vooral* (especially) if I'm looking at something cultural like the carnival or whatever, the Simadanza stuff, I feel like 'aw I want to be there', I feel like it's my thing, I should be there with my people enjoying the carnival whatever, so it does give me a feeling that I want to be in my culture doing that thing right now, I want to be there, I want to be active there on the streets dancing..." (Interviewee 8).

As quotations like the above show, one can note that new media and its complementary Internet platforms recreates "the visual, audio, physical, and social contexts of [the country of origin]" in the personal spaces of the respondents, this noted in Kang's article on the country of origin being re-territorialized, again, senses of belonging and identity are performed (Kang 2009: 339). Additionally, Alonso and Oiarzabal state that "the feeling of proximity is even greater when image is incorporated into communication" (Alonso, Oiarzabal 2010: 27). It is also during this re-creation Morley describes as a person bringing the personal space under control with "patterns of activity" (Morley 2000: 16), reconstructing home. The language, the music, the culture, all is transmitted into these spaces by way of their computers that access the online radio stations, the video sharing websites, and television streaming, again, if they so choose to, allowing for a "temporal experience", a sort "keeping in touch visually" (Interviewee 8), paralleling the culture they were raised in and complementing the identity that they identify with and of which they deem most important to them.

What my research and findings show is that, again, new media and the various Internet platforms that it offers, are a central part in the daily lives of student migrants living in a host country where they are a cultural minority; this finding adding to the academic conversation concerning new media and its effect on the lives of migrants in terms of their relationship with the countries and people that they have left behind and the host country that they are currently living in. Common assumptions are made that migrants generally consume their "own" media more than the mainstream host country media. As mentioned, use of the Internet and its different platforms have been researched and found to be of a central importance to the lives of migrants because of its ability and efficient ways to transmit "cultural experiences" from the originating countries of the migrants to their host countries (Kang 2009: 327), thereby having the migrants lean more towards consumption of their "own" media. It is seen as a guaranteed and a cheap, convenient way to access the cultures that they are more familiar with, bringing the culture of their homeland, virtually, into their daily lives (Kang 2009: 327). It is this assumption that I speak of with regards to migrant

media consumption habits in a host country, yet my findings dispute that. I found that there is a balance of both homeland and mainstream consumption with an appreciation for both. Whether this revelation is unique to Antillean student migrants in the Netherlands given its history with the Netherlands compared to other diasporic communities in the Netherlands and/or in other host countries, is another study that needs to be undertaken. Migration and the separation of all things familiar automatically generates a need for mediated forms of communication in order to remain in contact. For these Antillean participants, keeping that contact with family and maintaining some form of identity as a means of not forgetting that which made and continues to make them who they are, is the most important thing for them, keeping that contact with the homeland in terms of developments and news is more of an option geared towards the individual's preference.

On the whole, one can note the common patterns of new media use by these respondents being that of developing, re-creating, maintaining the transnational link between two cultures (Alonso, Oiarzabal 2010: ix), mapping identities that occupy different geographical locations, "speaking different languages and dialects" (Alonso, Oiarzabal 2010: 9), and maintaining connections with those left behind. Respondents adapt new media technologies and platforms to their personal interests and needs as a result of their migrant experiences. The capacity that new media offers to overcome both time and space is one that these student migrants utilize and is part of the student migration process in this age of globalisation. It is here that one understands the Diaspora phenomenon in terms of the relationship between new media and migrants, altogether, using forms of new media to maintain any kind of continuity with familiarity left behind and maintain and recreate/perform their cultural identities.

Even though you're here, you're here, you're away from home, really away, I've been here for seven years but every time I go back I feel like I never left, I don't feel like I missed on anything, I just felt like I went on a small vacation for like one month and I'm returning because everything for me is the same because I know what's going on, I know what changed, I know what didn't change, and I think it's partly thanks to new media... you have the methods to it now, not like 10 years ago, you didn't have the means to, definitely (Interviewee 8).

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 Interviewee ten, June 13th, 2011- Skype
 Interviewee eleven, June 13th, 2011- Rotterdam, Netherlands
 Interviewee twelve, June 14th, 2011- Rotterdam, Netherlands
 Interviewee thirteen, June 16th, 2011- Den Haag, Netherlands
 Interviewee fourteen, June 17th, 2011- Leiden, Netherlands
 Interviewee fifteen, June 19th, 2011- Rotterdam, Netherlands

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Appendix

Interviewee 1: May 25th, 2011 – Den Haag, Netherlands

Gender: Female

Age: 24

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

Well, I am very laidback, fun, easy going. I love to browse the web, and yeah I don't know.

Describe your average weekday.

Well since I'm supposed to be on internship now, but I am starting till after summer, right now I am just trying to study for resits, so my days aren't as exciting as they used to be.

Basically I started running in the mornings, and then in the day study or watch some shows.

What did you watch last night?

Hell's Kitchen

How long have you been living in Holland?

About 6 years

What was your reason for coming to Holland?

Continue my study

Are you planning on remaining in Holland?

I don't know if I'm planning on remaining here, it all depends if I get a good job then yeah sure why not.

When was the last time you went home?

August 2007

Do you have access to a computer with internet access?

Yes

How often do you keep in touch with family back home?

As much as I can, at least once a week

What media do you use most to keep in touch with your family and friends?

Skype

Why Skype?

Uhm because it's free. Oh and WhatsApp, because it is also free.

What types of media do you use or consume most, like computer or television?

Computer

Why?

I'm around it all the time.

Do you consume traditional forms of media like newspapers, magazines or television shows?

Not really, only when I am in the train I'd like read a newspaper.

Personally, what would you consider new media to be?

Technology like Smartphones, net books, iPads, anything with internet to me is new media.

How often do you use these and for what purpose?

At least once a day, to Facebook, check emails, browse the web.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

Back home? I use Skype, I socialize on Facebook.

Is it important for you to stay up to date with local news or events on Aruba?

Yes

How important is this and why?

Because it's still my country and I would still want to know what's going on there.

What media do you use to stay up to date with local news from Aruba? A specific website maybe?

Internet, www.diario.aw or www.coolaruba.com

How do you access these media forms? Are you using your computer or Smartphone?

With a laptop

How often do you access these media to stay up to date? For example, internet radio or live TV streams online?

Maybe like once a month

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

Don't really bother with that

Are you a member of any other social networking sites besides Facebook or a member of any clubs, e-mail list serves and stuff like that?

Yes, Twitter.

Are you a member of any culture specific group within these sites?

No

Do you visit websites aimed at immigrant surfers? If so, which ones?

Not really

Are you aware of Sun RTV and the programs that it offers?

Never heard of them

Well, it's a television programmer here in the Netherlands that offers TV programs from local TV stations in Aruba, Bonaire, Curacao and Suriname.

Oh cool.

So, what are your thoughts on Sun RTV now that you know what it offers?

I think it's good that they offer programs for the people living in the Netherlands that come from the islands

So, if you could, would you watch it? Why or why not?

No, because I would have no time for it.

Do you read any Antillean newspapers or magazines distributed in Holland? Like *Pleasure* maybe?

No

Are you interested in the Dutch media like Dutch news websites, radio, or TV streaming? Why or why not?

No, because it's kind of boring, but once in a blue moon I would pick up a paper or turn on a Dutch news program and watch, I don't know the name though.

Would you say that you consume more Dutch media than Aruban media or vice versa and why?

Yes, but that's only because I live here so I have no choice but to consume more.

How would you define the terms 'culture' and 'identity'?

Culture is like I don't know how to explain it, like when a society for example has a traditional kind of music or dance, something like that, I don't know. Identity is knowing who you are I guess.

How would you describe your personal culture and identity?

Uhm good question. I would say that I'm just Aruban.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes, because then you don't forget where you come from, but when you're entering a new cultural experience you also have to get used to that.

Do you think media (the Internet, Skype, YouTube, etc) helps you do this? How?

Yeah 'cause when you see things, like places where you come from, it reminds you of home.

Do you personally feel the *need* to keep in touch with your friends and family back home, and also stay up to date with news from Aruba as a way of strengthening your own identity or "keeping in touch with your roots"?

No

The media that you use to maintain contact and also participate in your native cultural practices, for example, watching Carnival parades online, would you say you use them to actively think about your identity or identities? If so, how? In other words, are you actively engaged like commenting, sending messages, sharing or is it a passive experience, like it's used as background noise?

No

Would you say that these types of media and these practices "take you home"?

When I happen to see them then yeah I do think on home.

Interviewee 2: May 29th, 2011 – Amsterdam, Netherlands

Gender: Female

Age: 24

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

I'm a student. I've recently discovered I really like yoga. I live in Amsterdam and hate the weather in Holland!

Describe your average weekday.

If it's a school day then school from nine to three or five and then afterwards waste time on the internet for a bit, study, cook, eat, sleep basically. If it's not a school day then probably way more wasting time on internet and studying. Weekends are when I usually go out.

What did you watch last night?

Biggest Loser Families Australia on YouTube.

How long have you been living in Holland?

Nearly 9 months

What was your reason for coming to Holland?

My work permit in the US expired so I could not stay there. I was also unhappy with my career choice and found that coming to Holland would give me another chance at pursuing something else, seeing as tuition is much cheaper here and government aid is available to all Dutch citizens.

Are you planning on remaining in Holland?

At least for my bachelor's degree, so the next three years. I'm already planning on applying to graduate schools elsewhere but also in Holland. Where I end up going depends on the schools I get into.

When was the last time you went home?

August 2010 in Aruba, but I went to Bolivia in December 2010, which I guess is home too...

Do you have access to a computer with internet access?

Yes

How often do you keep in touch with family back home?

Fairly often thanks to Facebook and e-mail.

What media do you use most to keep in touch with your family and friends and why?

Facebook because sometimes you just want to say something short or comment on something and not write an entire e-mail. I think comments and wall posts occur more often than e-mails.

What types of media do you use or consume most, your computer or television and why?

Computer pretty much exclusively because anything that is on the television or in the newspapers you can find online. Waiting for a particular program to come on the television is a waste of time in my opinion. If it were up to me I wouldn't even own a television.

Sometimes I pick up a school newspaper to practice reading Dutch.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines or television shows?

Nope. Maybe when I am in Aruba I'll read whatever newspaper my Mom buys or watch TeleAruba, but if I'm not in Aruba I'm not reading, watching, or listening to media from Aruba.

Personally, what would you consider new media to be?

Interactive media like the internet I suppose.

How often do you use these and for what purpose?

Every day. I use the internet for school, for personal study, for entertainment, TV shows, Facebook, blogs, forums, and for keeping in touch with friends.

In what specific ways do you use these “new media” to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

Facebook posts or Skype and MSN chat.

Is it important for you to stay up to date with local news or events on Aruba?

Not really.

It's not really important. Why is that?

It's important if something important is happening. For instance, I don't personally go looking for news about Bolivia but I do hear from my parents about the new restrictions being made by the government and the only reason I care is because my parents are there. If something crazy was happening in Aruba, then I'd be paying attention, but for the most part I hear about these things through word of mouth. I'm not going to go on the *Diario* website to read about

how yet another ex-classmate of mine has been arrested. I'll hear about it on Facebook or something.

What media do you use to stay up to date with local news from Aruba?

For example a specific website? None. Word of mouth.

What about music? Keeping up with music from Aruba? How do you do this and what media do you use?

I don't actually listen to much Aruban music. I'll listen to it if I'm at home and my mom is playing it.

Are you a member of any social networking sites besides Facebook or a member of any clubs, e-mail list serves...?

No

Are you a member of any culture specific group within these sites?

I don't think so

Do you visit websites aimed at immigrant surfers? If so, which ones?

I did when I first moved to Holland. Expatriates.com I believe it was called.

Why expatriates.com?

I was just looking at other people's experiences coming to Holland.

Are you aware of Sun RTV and the programs that it offers?

No, I think it's that channel that plays Antillean programs?

Yeah, it's a TV programmer here in Holland that offers TV shows from local television stations in Aruba, Bonaire, Curacao, and Suriname.

That's great.

Now that you know about it, would you watch it? Why or why not?

I don't watch it, and I wouldn't watch it because I don't watch TV.

Do you read any Antillean newspapers or magazines distributed in Holland like *Pleasure*?

No.

Are you interested in the Dutch media like Dutch news websites, radio, or TV streaming? Why or why not?

Yes, but only because I want to improve my Dutch.

Do you consume Dutch media of any kind? If so, which ones?

Online I'll watch *De Wereld Draait Door* sometimes. I'll read the VU's [Vrije Universiteit] newspapers. Sometimes I watch *Goede Tijden, Slechte Tijden*, again, just to improve my Dutch. But this doesn't happen as often as it should.

Would you say that you consume more Dutch media than Aruban media or vice versa and why?

Yes, because I'm trying to make an effort to learn the language. In reality, I probably consume American media more than all the rest.

How would you define the terms 'culture' and 'identity'?

Culture identifies a group of people I think. It is made up of the sharing of common traditions, language, art, and ways of life. Identity to me is who you think you are. Where do you feel the most at home and with whom?

How would you describe your personal culture and identity?

Atypical. Grew up in two different countries while attending American schools. I pretty much grew up Americanized despite not being American at all. I don't feel like I fit in with Arubans most of the time. Could be the language, could be the circumstances under which I grew up. I just feel different. I don't feel like I fully identify with any culture really, although if there was a scale, America would be at the top. I didn't choose this. It's just the way it is. If I minded, I'd probably be making more of an effort to change it.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

No. Maybe because I don't really have a cultural identity? I just don't care. I'm not really patriotic. I'll feel defensive if people insult Aruba or America, not so much Bolivia, but I try to learn and fit into the ways of wherever I happen to be. Although it is quite hard.

Do you personally feel the *need* to stay up to date with news from Aruba as a way of strengthening your own identity or "keeping in touch with your roots"?

No.

Why is that?

Whatever is going on in Aruba I don't really seek out. I just happen to hear about it. If I'm in Aruba I'm more involved with Aruban media but when I'm not in Aruba then I'm not.

The media that you use to maintain contact and also participate in your native cultural practices like watching Carnival parades online or something else, would you say you use them to actively think about your identity? If so, how? So like, are you actively

engaged like commenting, sending messages or sharing or is it a passive experience like background noise?

No.

Would you say that these types of media and these practices “take you home”?

No. Being home with my family takes me home... if that makes any sense.

Interviewee 3: May 30th, 2011 – Rotterdam, Netherlands

Gender: Male

Age: 23

Occupation: Student

Ethnicity: Curacao

Interview [unedited]

Tell me something about yourself.

Well, uhm, I'm a pretty easy-going person, I like to go out and hang out with my friends, I like sports and I play the guitar once in a while.

Describe your average weekday.

I have class everyday and afterwards I go to the library to study, so I'm at school all day.

What did you watch last night?

I watched the UEFA cup final online because I missed it Saturday night.

How long have you been living in Holland?

About four years now

What was your reason for coming to Holland?

I came to go to University and get my Bachelor's degree.

Are you planning on remaining in Holland?

It depends on if I can get a good job here or not.

When was the last time you went home?

December last year

Do you have access to a computer with internet access?

Yes I do, I have my laptop.

How often do you keep in touch with family back home?

A couple of times a week I talk to them.

What media do you use most to keep in touch with your family and friends and why?

Well I use Skype a lot 'cause it's free. Also I'll go on Facebook or PIN on my Blackberry.

What types of media do you use or consume most? Your laptop, television, your phone and why?

I use my laptop a lot because I don't have a TV. I also use my phone a lot to PIN.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines or television shows?

Not really. Maybe once in a while.

Personally, what would you consider new media to be?

To me, new media is like all the new stuff you can do online like watch TV or video call for free or all the new stuff you can do on your phone with all the apps and stuff.

How often do you use these and for what purpose?

I use them everyday then. I watch shows or go online.

In what specific ways do you use these “new media” to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

Well for Curacao, I use like MSN video chat or Skype to keep in touch, sometimes I'll PIN, but it's mostly video calls. For here I just use Facebook or PIN. It's easier.

Is it important for you to stay up to date with local news and events in Curacao?

Yeah, it's nice to know what's going on.

How important is this and why?

It's important, but I don't look for the news every day.

What media do you use to stay up to date with local news from Curacao? For example a specific website?

Uhm, probably like one of the Curacao newspapers online.

How do you access these media forms? Do you go on your laptop or...?

I use my laptop mostly.

How often do you access these media to stay up to date like internet radio or live TV streams online?

To specifically stay up to date, maybe like once in a while.

What about music, keeping up with music from Curacao? How do you do this and what media do you use?

I have music by Curacao artists on my iPod so, I just listen to that.

Are you a member of any social networking sites besides Facebook and Twitter, any clubs or e-mail list serves maybe?

No just Facebook and Twitter. That's about it.

Are you a member of any culture specific group within these sites?

No, not really.

Do you visit websites aimed at immigrant surfers?

No I don't.

Are you aware of Sun RTV and the programs that it offers?

Yeah, I hear they have shows from the Antilles.

What are your thoughts on Sun RTV?

I think it's cool.

Would you watch it if you had the chance?

If I had a TV yeah I would, just to see what it's like and what shows they would show.

Do you read any Antillean newspapers or magazines distributed in Holland? For example, *Pleasure*?

No

Are you interested in the Dutch media like Dutch news websites, radio or TV streaming? Why or why not?

Yeah I'm interested, I live here so...

Do you consume Dutch media of any kind? If so, which ones?

Yeah, sometimes I'll go on NOS.nl or listen to FunX. Every hour they have Dutch news.

Would you say that you consume more Dutch media than Curacao media or vice versa?

No, I think it's the same.

How would you define the terms 'culture' and 'identity'?

To me culture is a way of life for a people and identity is what makes you, you.

How would you describe your personal culture and identity?

My culture is basically that of a *yiu Korsou* you know? The food, the music and stuff like that. The identity too.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yeah I think so. You can't just forget where you came from.

Do you think media (the Internet, Skype, YouTube, helps you do this? How?

I think it does 'cause you can always go to it, like, if you want a piece of home you can just go to your computer or something.

Do you personally feel the *need* to stay up to date with news from Curacao as a way of strengthening your own identity or "keeping in touch with your roots"?

Sometimes yeah, but sometimes I don't have the time. I'm really busy with school.

The media that you use to maintain contact and also participate in your native cultural practices like watching Carnival parades online, would you say you use them to actively think about your identity? If so, how? So like are you actively engaged like commenting, sending messages or sharing or is it a passive experience like background noise?

I think I use them to just remind me of home. Sometimes I'll share a clip on Facebook but that's it.

Would you say that these types of media and these practices "take you home"?

Take me home? I don't know if "take me home" is the right thing. Maybe just remind me of home and how it is and what it's like.

Interviewee 4: June 1st, 2011 – Rotterdam, Netherlands

Gender: Male

Age: 21

Occupation: Student

Ethnicity: Curacao

Interview [unedited]

Tell me something about yourself.

I'm a young, 21 year old student from Curacao and trying to make something good and different out of life that lasts long.

Describe your average weekday.

Wake up, like it depends, like say eight, just eat and go to class at nine get out at 11, stay at university till three then study a little bit in the library, then gym in the afternoon, cook, eat watch a movie, and uh yeah, homework then go to sleep.

What did you watch last night?

I watched National Geographic, Animal Planet, and some news, and a movie.

When did you arrive in Holland?

3 years ago, 29 July 2009

What was your reason for coming to Holland?

Mainly to explore and *ontwikkelen* [develop] and build a good future for myself. It isn't only to study but study is a medium to get there.

Are you planning on remaining in Holland?

I'm planning to live in Holland for a while but not permanently. I wouldn't say temporary, like four years, but maybe more, but it depends on where I'm heading like that. I plan on going back to Curacao.

When was the last time you went home?

December 2010

Do you have access to a computer with internet access?

Yes

How often do you keep in touch with family back home?

Mother, twice a week. It depends.

What media do you use most to keep in touch with your family and friends and why?

Telephone and e-mail and a little bit of Facebook. Oh Skype, telephone and Skype because I actually like more active conversation. It's more fun to hear your voice and watch you, and e-mail or SMS to say quick things or something important. Facebook is just for fun and networking.

What types of media do you use or consume most? Your laptop, television, your phone and why?

Laptop because you can do everything with it.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines or television shows?

Yeah sure. Sometimes I watch *Extra* (newspaper) on the Internet, I listen to Antillean radio once a week. Sometimes I listen to it on Sundays or something but, uh, yeah. I can watch news on the Internet but I don't do that. Just news, listen to radio and, uh, *Extra*.

Personally, what would you consider new media to be?

Like social pages where you can get applications or Facebook or something. A system to find everything out about themselves, keeping people up to date with their own health prospective.

You mentioned social pages and Facebook. How often do you go on these social pages and Facebook and for what purpose?

Not a lot, maybe like five minutes 'cause on Facebook you just surf and watch people's photos. I don't think of it as active, it's just amusing.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

I go on Skype to video call, a video conference, you watch the person and I talk. Besides MSN I use Skype with friends mostly. My mother doesn't use Skype so I only call her and mail to tell her things, and ask for things, and she also sends me e-mails and... Yeah, Facebook, well they put photos but I don't put a lot photos. I watch photos or, say, if some friends have to say something with a group, so they send it on Facebook, also tease each other with my friends.

Is it important for you to stay up to date with local news and events in Curacao?

How important is this and why?

It's important to stay up to date if you want to go back or to know what's happening on a national level 'cause if there's a hurricane you want to call your family to get them aware. It's

also important 'cause you come from there and if someone wants to know something about your land you have to know what's happening now and not 500 years ago, that's why I think it's important, but on a regular level I don't, maybe once or twice a week but it's important.

What media do you use to stay up to date with local news from Curacao? For example a specific website?

Online radio and online newspaper, and you have family to keep you up to date so it's not like you don't know anything.

How do you access these media forms? Do you go on your laptop or...?

Laptop

How often do you access these media to stay up to date like internet radio or live TV streams online?

Once or twice a week.

What about music, keeping up with music from Curacao? How do you do this and what media do you use?

Friends here and there and if you listen to the radio you eventually get the newest tunes so... and YouTube.

Are you a member of any social networking sites besides Facebook?

Just Facebook,

Are you a member of any culture specific group within these sites?

No

Do you visit websites aimed at immigrant surfers?

Sure there's wakmi.com but it's just party photos from Antillean parties...

Are you aware of Sun RTV and the programs that it offers?

No

It's a television programmer here in Netherlands that offers television shows from local TV station in Aruba, Bonaire, Curacao, and Suriname. So you can get Tele Aruba and Tele Curacao and stuff like that...

Okay

So now that you know about it what are your thoughts on Sun RTV?

I'm good with the radio

Would you watch it if you had the chance?

Sure. Maybe it's something interesting that they improved in the Tele Curacao programs. If they get something new then okay cool let me watch.

Do you read any Antillean newspapers or magazines distributed in Holland?

No 'cause they're translated in Dutch. There's *Pleasure* but *Pleasure* is in Dutch.

Are you interested in the Dutch media like Dutch news websites, radio or TV streaming? Why or why not?

I keep up to date a little bit, you have to know what's happening, and things related to my studies. Music I listen to FunX, watch YouTube videos. From Dutch people I usually don't read Dutch papers but Metro if I get one in the tram ill read it, and EUR (Erasmus Universiteit Rotterdam) magazine.

Would you say that you consume more Dutch media than Curacao media or vice versa?

It's a balance.

How would you define the terms 'culture' and 'identity'?

I would say your culture is what defines your origin, in which group you belong. You don't get to choose it, you're just born in it. You can change it but like, it's something you grew up with it. It's also your traditions, the way you dress, maybe food, what you eat sometimes. The music you listen, but it's more like you got it from being interactive with people. And your identity, there's a connection with your culture and identity but because it's like what defines you externally, like it's what you do. Like Dutch people eat potatoes and you want to eat *yambo* 'cause that's what gives you the strength. Also, your identity is who you really are as a person so it's different for everybody and you can express your identity through your culture so your identity is what you don't get from social, but you get from knowing yourself.

How would you describe your personal culture and identity?

My personal culture is don't be stressed out in life, chill, relax, work hard to get where you want to go, nothing comes easy, that's what I learned from my people, and dance. For identity, never settle, just keep working hard and do you.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

I think your culture and identity is where your comfort zone is, so if it makes you happy to listen to music from your culture or to remember things, so it's important to keep up with it but if you're like "I don't care" then you adopt other cultures.

The media that you use to maintain contact and also participate in your native cultural practices like watching Carnival parades online, would you say you use them to actively think about your identity? If so, how? So like are you actively engaged like commenting, sending messages or sharing or is it a passive experience like background noise?

It depends 'cause sometimes you just want to listen to carnival music 'cause you feel like listening to some cultural music like Tambu or Seu, when I watch it it's for fun and amusement and also to "oh yeah it's a great carnival, great song!", so it's a balance.

Would you say that these types of media and these practices "take you home"?

Yes

Interviewee 5: June 2nd, 2011 – Den Haag, Netherlands

Gender: Female

Age: 26

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

I'm a musician and a student.

Describe your average weekday.

Wake up in the morning, 7:30, head to Amsterdam, sit in the library from 9:30 till round two, take the train back home, eat, sleep, more reading, shower, sleep. No seriously that's my day.

What did you watch last night?

What did I watch? A Bob Marley interview actually.

How long have you been living in Holland?

2009, August 2009 till now, June 2011.

What was your reason for coming to Holland?

To study, study, study, in pursuit of my Master's on Musicology.

Are you planning on remaining in Holland?

Not for long, no. Probably just, let's say another year.

When was the last time you went home?

Last December. December 2010.

Do you have access to a computer with internet access?

Yes

How often do you keep in touch with family back home?

Everyday

What media do you use most to keep in touch with your family and friends and why?

Internet because it's cheaper, and for emergency or excitement telephone because it's faster. It's like you have something urgent to say, you just use your telephone, you don't wait to get on Skype or something.

What types of media do you use or consume most? Your laptop, television or your phone and why?

Laptop

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines or television shows?

Well if someone posts something I'll look at it, but I'm not going to go on my own to find it.

Personally, what would you consider new media to be?

Fast, viral. New media is, it's scary because it's so fast and yeah the way technology is working with like Blackberry and Smartphone, it's like *bam*, you're always connected and always in the know so...

How often do you use these and for what purpose? Like the Internet and media you consider viral?

I use the Internet a lot, I would say like 19 hours of the day I'm basically connected but I don't have a Smartphone.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

I go on Facebook to see what people are up to, uhm, a lot of these times, these days Facebook is really actually getting news and like, you're *op het hoogte*, how do you say that? You're informed about, yeah, daily stuff that's going on or new documentaries that are coming out or projects and events that are going around, so yeah I'm basically kind of always on Facebook. Basically I use Facebook to know what's going on and keep in touch with people, keep in contact.

Is it important for you to stay up to date with local news and events in Aruba?

How important is this and why?

No, because most of the time I find it trivial like, the car that run off the road, the donkey that might have gotten hit, or who has died, like, yeah I don't live in that environment so I don't really need to, I don't feel like I need to be informed about it, it doesn't affect me directly.

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

YouTube. I don't keep up with it but if there is something new that seems interesting or, yeah interesting on the level of "let me see what nonsense they doing now" that's what I mean with interesting, yeah, then I would go out of my way to look at it and then repost it on Facebook but I wouldn't go out of my way to try to yeah ...but is there new music coming out of Aruba besides the yearly roll it roll it, sak abou? So no, I guess no, but if you're talking

about like, the (English speaking) Caribbean then maybe then yes I keep up with (English speaking) Caribbean music as a whole, but I wouldn't say Aruban music specifically that I'll go out of my way to go and look for it.

Are you a member of any other social networking sites besides Facebook?

Just Facebook.

Are you a member of any culture specific group within these sites?

No, well, *Hell's Gate* (Antiguan steel band). I'm a member of the group because I keep getting notifications.

Do you visit websites aimed at immigrant surfers?

No

Are you aware of Sun RTV and the programs that it offers?

No

It's a television programmer here in Netherlands that offers television shows from local TV station in Aruba, Bonaire, Curacao, and Suriname. So you can get Tele Aruba and Tele Curacao and stuff like that...

So what are your thoughts on Sun RTV?

I think that's wonderful. Sometimes there's actually something that you would like to see and it's not online or it won't be posted or it's not recorded and it might be educational for somebody. Yeah, so, I think that's good.

Would you watch it if you had the chance?

I mean, ok, so let's say, I would watch it in order to keep my language skills like on the level that they are right now so I don't lose my ability to speak my native tongue but I wouldn't immerse myself in it.

Do you read any Antillean newspapers or magazines distributed in Holland? For example, *Pleasure*?

No

Are you interested in the Dutch media like Dutch news websites, radio or TV streaming? Why or why not?

No, I don't know because, actually I don't really have the time and I'm not interested in Dutch popular culture.

Would you say that you consume more Dutch media than Aruban media or vice versa?

It's balanced.

How would you define the terms 'culture' and 'identity'?

I think that culture is something that we build and through the way in which we build our culture we form our identity, so it's linked, the growth of identity, the formation of identity is equal to the formulation of culture and identity, or culture and behaviour actually 'cause behaviour has to do with your culture as well.

So going by your definition, how would you describe your personal culture and identity?

My personal culture and identity, well first of all I would have to say that my personal identity is not tied to a specific place. I don't see myself as an Aruban but I don't see myself as an African either even though I'm Black, and I'm not a Westerner so it's like yeah, that's kind of messed up, but I think I would identify more with being a Caribbean person, a person from the Caribbean Diaspora.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes, I mean look at the instrument that I play (*steel pan*) and the research that I do, it's just all tied in to the Caribbean so yeah, I do need to keep cultural ties with that specific place and this is within listening to music, eating the food, speaking the languages, knowing the history for sure, and yeah, Sociology, and stuff like that, so I think it is important for me to keep in touch with my primary culture.

Do you think media as in Internet, Skype, YouTube, do you think that those media helps you maintain this cultural identity?

Of course. Internet and YouTube alone can like put you in contact with people and yeah, file sharing, video uploads, yeah everything keeps you connected to that specific culture.

The media that you use to maintain contact and also participate in your native cultural practices like watching Carnival parades online, would you say you use them to actively think about your identity? If so, how? So like are you actively engaged like commenting, sending messages or sharing or is it a passive experience like background noise?

No I'm actually engaged with it, I don't feel nationalistic towards it though, but the cultural aspect of it yeah I'm very much interested in it and I'm very much proud of the Caribbean heritage and the fact that we were able to create our own identity in that Diaspora even though we were under hegemonic pressure and colonialism, survivors...

Interviewee 6: June 2nd, 2011 – Den Haag, Netherlands

Gender: Female

Age: 21

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

Uhm I like to sleep. I'm taking school very seriously right now, I really want to get over this little hump and see what I'm going to do after this. I like to hang out, I just like to chill with my friends and, taking it one day at a time, and that's about it.

Describe your average weekday.

Stage (internship), home, home, school, home, eat.

What did you watch last night?

I didn't watch nothing actually. Normally, I just went straight to bed, normally I watch something before, like, while I'm falling asleep I put on something on YouTube, but I just fell asleep.

How long have you been living in Holland?

Making two years in uhm, on the 18th of June I'll be making two years.

What was your reason for coming to Holland?

To further my studies and get my diploma.

Are you planning on remaining in Holland?

No, no, no. I just want to get my diploma and then get out.

When was the last time you went home?

December for Christmas 2010, 2011.

Do you have access to a computer with internet access?

Yes

How often do you keep in touch with family and friends back home?

You could say every day. Mama every day, Papa *zo en zo*.

What media do you use most to keep in touch with your family and friends and why?

Skype and Facebook. I like Skype because it's cheap, and you could do that with everything, but I like the whole webcam thingy, you can see each other and Facebook you can keep in touch with what everybody is doing with pictures and videos. So Skype and Facebook.

What types of media do you use or consume most? Your laptop, television, your phone and why?

My laptop because I never have money on my phone.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines or television shows?

No I'm just not interested. I'm not currently living there so it's not interesting to me, maybe if I was living there right now I would be, so, but I'm here, I don't really care.

Personally, what would you consider new media to be?

I don't really know about all that stuff.

Well new media is considered as anything with on-demand access, anything digital online, convergence, user interactivity on the Internet. However you did say that you use Skype and Facebook a lot, how often are you on Skype and Facebook?

If I'm not in school I'm on pretty much the whole day, if I'm home I'm on Skype or on Facebook, even when I'm sleeping I'm on.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

Depending the mood, if I have something like really important I'll call, but if it's just "hi", "bye", I'd just rather type it.

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

No it's ok I'll pass, because it's just not something that I'm interested in it. All of Aruba music to me, it all sounds the same, it makes no sense, they normally just ramble on and talk about [...], it's still kind of strange 'cause I listen to dancehall and they talk nonsense in their songs but I'll still listen to dancehall better than Aruba music. I guess it's the rhythm or the beat, it just doesn't pull me.

Are you a member of any culture specific group on Facebook?

No

Do you visit websites aimed at immigrant surfers?

No

Are you aware of Sun RTV and the programs that it offers?

No I'm not aware.

It's a television programmer in the Netherlands that offers television shows from the local television stations in Aruba, Bonaire, Curacao, and Suriname. Now that you know what they offer, what are your thoughts on Sun RTV?

I think it's nice for those that are interested in it so that they can keep in touch with whatever is going on in their hometown.

Would you watch it if you had the chance?

No

Do you read any Antillean newspapers or magazines distributed in Holland? For example, *Pleasure*?

Nope, well, I keep up with *Pleasure* like, if I see it I'll pick it up to see what's going on, if there's any concerts I want to go to.

Are you interested in the Dutch media at all like Dutch news websites, radio or TV streaming? Why or why not?

No, I just have other things to do, I don't have a TV so it's kind of hard to keep up with news or whatever without a TV and in the morning I like quiet time, I don't want to be reading news, if people talking about it I'll listen, but it's not important to me.

Would you say that you consume more Dutch media than Aruban media or vice versa?

Balanced

How would you define the terms 'culture' and 'identity'?

Culture is how you were raised, *je opvoeding*. Identity, most people think that identity is something that they created but I think it's just the opposite 'cause, uhm, if I see, let's say if I see somebody with a nice sneaker, I'm going to be like "wait, I want to get those sneakers", and I don't find like that's my identity because I see it on you first, so it's like I'm trying to, I don't know, not copy you, but, it's strange.

How would you describe your personal culture and identity?

I'd like, uh, I'm not sure I have my own identity because I would say some of the things I do is probably because I saw it or pick it up from somebody, so I wouldn't say I have my identity which is very strange but yet, I still do what I want and culture, the majority of us are friendly people, I don't know.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

In a way it is important but in another way it's not because if you're living here you have to catch on to certain things that you weren't doing when you were back home. Like, for example, yesterday we were in town and I see a lady of color, smack her child in front of everybody, now, back where we come from, it's normal, but when she lick down the boy, all the white people just stood there and watched her like "are you serious", like, "why you just do that", like, "don't hit the boy", that was like, big taboo, so I believe that in some situations, I mean, you could stick to what you were brought up with, but then you have to, *hou rekening* (be aware) with where you are right now.

All the media that you consume, how do you feel it helps you maintain the identity that you have?

Things I do, the things I say, the way I dress, has everything to do with the things I see on the internet.

The media that you use to maintain contact and also participate in your native cultural practices like watching Carnival parades online, would you say you use them to actively think about your identity? If so, how? So like are you actively engaged like commenting, sending messages or sharing or is it a passive experience like background noise?

No that's what I normally think, that "yeah this is me", "I could say this, I could do this, I could dress that way", so I can identify with what I'm seeing and what I'm hearing.

Interviewee 7: June 6th, 2011 – Den Haag, Netherlands

Gender: Female

Age: 25

Occupation: Student

Ethnicity: St. Maarten/ Aruba

Interview [unedited]

Tell me something about yourself.

I'm a college student that left the small life on the islands of the Caribbean to further my studies in Europe, striving to become a successful independent career woman and to enjoy great experiences while doing it.

Describe your average weekday.

My average weekday is currently mainly consumed by school and internship.

What did you watch last night?

Last night I had a movie night with friends, movies such as X-men, The Priest, and Hannah.

How long have you been living in Holland?

It's been about four years now since I've been living in the Netherlands. I came to the Netherlands in the summer of 2007.

What was your reason for coming to Holland?

The main reason was to further my study but also to broaden my knowledge of the world outside the Caribbean life style.

Are you planning on remaining in Holland?

I am not yet certain whether I shall remain in the Netherlands after my study, but I suppose it depends on if I am to be offered a great job putting my knowledge into practise.

When was the last time you went home?

The last time I went home I believe was the summer of 2008.

Do you have access to a computer with internet access?

Yes, I sure do, at home, work, and school.

How often do you keep in touch with family and friends back home?

I try to keep in touch as frequent as possible. The minimum would be at the least once a week.

What media do you use most to keep in touch with your family and friends and why?

My family and I Skype a whole lot, mainly because it is cheaper and more fun since we can make use of the web cam. Calling is mostly for emergencies or something that just can't wait.

What types of media do you use or consume most? Your computer, or television and why?

The media I use most, I must say is the computer. It is cheaper and I can multitask every media simultaneously, whether it's watching a TV show online, having a phone call on Skype, shopping, and socializing with friends, all at the same time.

Do you consume traditional forms of Antillean media (Antillean newspapers, magazines, television shows and if so, how often?)

Once a week I would check out the national Aruban newspaper online and every couple of months I receive a magazine (Aruba Dushi Tera) in the mail giving updates on the latest happenings on the island.

Personally, what would you consider new media to be?

The newest I suppose is the continuously updates of mobile media, such as mobile phones and such as the iPad.

How often do you use these and for what purpose?

I do not make use of these, I still remain faithful to my PC.

Is it important for you to stay up to date with local news and events on Aruba or St. Maarten?

When I first moved to the Netherlands I did feel like it was essential to keep up to date. But as the time passes, I don't see the need.

When you do decide to check up on news back home, what media do you use? Do you go to a specific website?

www.diario.aw and www.thedailyherald.com, these sites contain most up to date news on local island news

How do you access these media forms? Your computer or..?

Using my computer.

How often do you access these sites to stay up to date?

I access the sites every now and then, probably every two weeks, or if there's word on a specific incident that I become curious for more details.

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

Lately while I am at work during my internship on a daily, I tune into a popular radio station where listening online is available. Here I can keep up to date on what everyone is listening to at the moment.

Are you a member of any social networking sites like Facebook, Twitter, LinkedIn, clubs, e-mail list serves?

Facebook and LinkedIn are the social networks I currently keep up with.

Are you a member of any culture specific group within these sites?

On Facebook, I currently am a member to a few groups yes.

Do you visit websites aimed at immigrant surfers? If so, which ones?

No, not really. Sometimes if a friend recommends a site, I might take a look, but no not really.

Are you aware of Sun RTV and the programs that it offers?

Honestly I have never heard of this service before today.

Ok, it's a television programmer in Holland and you can get shows from the local television stations in Aruba, Bonaire, Curacao and Suriname. So, now that you know, what are your thoughts on Sun RTV?

It does seem very interesting, and a very nice concept.

Would you watch it? Why or why not?

I suppose if I could, I probably would give it a chance to see what it's about, but I don't think I would be glued to it.

Do you read any Antillean newspapers or magazines distributed in Holland? Like *Pleasure* maybe?

Most of the time if I happen to get my hands on a *Pleasure* magazine, I would read it and see what are the latest happenings in the Netherlands organised for our community.

Are you interested in the Dutch media at all like Dutch news websites, radio, TV streaming? Why or why not?

I frequently read the newspaper, for instance on my way to work or school. And if I manage to catch the news on TV, I would watch. I believe it is essential to keep up with what is going on around you in the country you're living in.

What specifically do you watch?

I watch Dutch TV, but at the same time I can't consider that Dutch, since I only watch imported channels such as MTV.

Would you say that you consume more Dutch media than Aruban media or vice versa?

Why?

I can't exactly estimate which is consumed more, especially since I have maintained my habit of keeping up with the American media. Even since I was little, on the islands I was much influenced by the American media, and have continued that up to this point.

How would you define the terms culture and identity?

Culture is what forms your personality, based on the manner of your upbringing and social surroundings. Identity is the unique person that you are, that defines you and no one else.

How would you describe your personal culture and identity?

I attain the culture of a mix between Caribbean and American. And my identity is as simple as "[name]", for those that know me, there is no other like me.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

I would say no, since I consider myself a cockroach, something that adapts to its surroundings. But at the same time I do believe it important to remember where you're from.

The media that you use to maintain contact and also participate in your native cultural practices for example, watching Carnival parades online), would you say you use them to actively think about your identity/ies? If so, how? In other words, are you actively engaged, commenting, sending messages, sharing or is it a passive experience, for example, used as background noise)?

No, not really. I'm not a big sharer. But I do consider social events important, where I can reunite with old friends from back home, a nice experience.

Would you say that these types of media and these practices "take you home"? Does Sun RTV "take you home"?

Yes they do, I'm glad these possibilities are available.

Interviewee 8: June 10th, 2011 – Rotterdam, Netherlands

Gender: Female

Age: 25

Occupation: Student

Ethnicity: Curacao

Interview [unedited]

Tell me something about yourself.

Ok, uhm, my name is [name], I'm 25 years old. I'm studying at Erasmus. I'm studying law, I'm doing tax law and I'm doing normal law to do litigation, tax law, it's called *belasting recht* and *Nederlandse recht* (Dutch law) and that's just law so you can go to be a lawyer. In my free time I like to dance, I like to do salsa, I sometimes go to the gym, rarely, and I, most of the time I'm just on my computer looking at YouTube clips and yeah, that's about it and I work at the side in *Bijbaan* at Kruidvat and, yeah, that's what I can tell you about me.

Describe your average weekday.

I wake up at like eight, I have classes at 11 and I stay at school till like 5 o'clock, then I go home, I cook, I watch TV or I'm on my computer and then I go to sleep at like 12:30, that's like an average weekday.

What did you watch last night?

Last night, what did I do last night? Last night I was pretty tired because I had exams the day before and I was like, I did an all-nighter so I didn't sleep so I went home, I went to salsa and then I went home again and then I went to sleep, I just couldn't take it anymore, I was really tired.

How long have you been living in Holland?

It's going to be seven years in July, July 28th, 2004.

What was your reason for coming to Holland?

I came here to study because, uhm I did the VWO in Curacao and I never planned on staying, I always thought to do, uhm, go to university here, I didn't even like, yeah, I just I don't know, I didn't think about it, I just had to do it, just to study, it was either that or going to Colombia and I don't want to go to Colombia to study 'cause my mother is from there so she's like, "oh you can go there if you want you know", but I just come here.

Are you planning on remaining in Holland?

Uhm, after my graduation next year I'm thinking of staying a couple of years to build a career because I think if I go back my career will be, oh, with my career, my chances will be limited to like grow in my *vak gebied* (subject) in my, how do you call that, in my in my uhm, in what I'm doing, you don't do a lot, you don't see a lot, and here you have like Europe and you have other countries that I can go to, to work and stuff like that so, and I want to, so yeah I'm planning on staying a couple of years, yeah, after my graduation, like a couple I mean like two to *maximaal* five years, *maximaal*, but not more than that because I want to have like family and stuff and I don't want to be here for that, have a family here.

So after you, as you say grow and see the world, would you go back home?

Mhm definitely, that's the plan. I want to grow, I want to travel, I want to see the world and then I go back because if I feel. If I go back I'm going to be back at square one 'cause the opportunities there are really limited and stuff like that so I want to go there when I'm ready to just settle down and right now I'm not ready to settle yet.

When was the last time you went home?

That was December last year, 2010.

How often do you keep in touch with family and friends back home?

With my friends it's like sporadically like once in two months, with my mom and my family, every weekend and uhm yeah, at least every weekend.

What media do you use most to keep in touch with your family and friends?

I use uh Skype and uhm yeah, I use Skype mostly and uhm, Skype and, and, with my mom is mostly Skype, with my father I mostly, we mail each other now and then so via e-mail, Internet, yeah.

Why Skype in particular, what is it about Skype?

Because it's un-expensive, you don't have to pay anything and its easy, its portable, you can take it anywhere, so if I'm like at a friend in the weekend I can take my computer, I can Skype from there so, uhm, yeah, that's the main reason it's just, it's just easy, and at my home my computer is always on so I just have, it's just like another telephone at home because the computer is always on and I just have to Skype her and I will, she'll pick up so it's not like, and yeah, because a telephone is expensive like to call is just, can cost you minutes and stuff so.

What types of media do you use or consume most? Your computer, television, your cell phone?

Mm ok, uh, TV I use TV only in the morning to watch uhm the news because I keep in touch with the, the, news the Dutch news at NOS and that's every morning I watch TV. Uhm for the most part I'm on my computer uh, I use, uh, you know social network like Facebook or stuff like that or I'm checking my mail or I'm just watching clips on YouTube like I said before, uhm, yeah, mostly my computer. I'm not on my cell phone that much now because now I have a phone that doesn't have like the application to go on the Internet but before of that I had just normal phone that was just with Google and stuff like that, I was a lot on my phone, I use to like, go online and watch news online and stuff like that but now I don't do that anymore because my telephone is an old telephone.

Do you consume traditional forms of media like newspapers, magazines or television shows?

Uhm I would tell you that I see the, I see like newspapers and stuff like that because when you go with the *openbaar vervoer* (public transportation) you found like the *Metro* and *Spits*, you know, laying there, I just read it because it's there, but not that I like go to like, the newsstand to get the newspaper you know what I'm saying? So it's not like I, no, traditional use of media I don't think so, really sporadically. Like once if I'm like really bored I want to see TV then I can like go and see, like a, but normally I see everything online because everything that you could see on the television is now online available to you so I would say really not a lot.

Personally, what would you consider new media to be?

If you say new media to me I think about the Internet, I think about the Blackberry phone, mobile Internet on your phone, I think about uhm, I think on anything that's non paper wise, like on the news or news on a paper. I think it's something that's digital so for me when you say new media I'm thinking about everything that's digital, like not on a paper, that's what it means for me, that's what the words, that's what I think it is.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

I use like uh Skype with my parents. To call my parents I don't use any other media or any other way digitally to keep in touch with my parents. With my friends on the other hand I do use Facebook with my friends here in Holland, and my friends in uh, back at home, I use Skype to keep in touch with them, my friends. Uhm, if I had my cell phone I would just like tell them to keep in touch with, my friends here in Holland, via text messaging or ping

whatever, but yeah, that's what I would do but I don't like ping with my parents or whatever, I just use the Skype and whatever, and I don't like Skype with my friends, normally I just Facebook them and stuff like that.

Is it important for you to stay up to date with local news or events on Curacao?

Yes it is. I go to the online page of the newspaper of Curacao that is named *Extra*, do you know it? *Extra*? So I go every other day, I go to *Extra*, the website of *Extra* to keep in touch with the news there because I don't know if there's any other newspaper in Curacao that has the information online so it's important to me because I just feel like I'm still, it's still my community, I still want to be involved and I still want know what's going on there, plus my parents live there so I want to know what's happening there because they're there. I want to know what's going on there for their safety, so I just, I feel like I just want to be involved still, I just want to know what's happening there, it's what I feel.

Do you go on any other websites besides Extra or are there any other ways that you keep up with news from Curacao?

Extra is the only one I use, I don't know any other online newspaper or even Tele Curacao I don't think they have the news online, so for me I think *Extra* is the only news and, no, other than that, I don't know, no, no.

How often do you access these media to stay up to date?

Every day or every other day.

What about music, keeping up with music from Curacao? How do you do this and what media do you use?

You know via Facebook, you see the feeds, like the wall, the like feeds right, it's called the feeds, like you see everything your friends did and with the tag on pictures with stuff like that so, a lot of people that I have on my friends list they say "oh listen to this new song that this and this and this has" or something that's how I keep in touch with music that they have but not like I'm that interested anymore on music, but that's how I know there's something new going on like a new song that's a hit, or, sometimes my friend sends me something on e-mail "oh listen to this song" whatever, so that's how I keep in touch, like they help me keep in touch with information about music and stuff like that.

Are you a member of any other social networking sites besides Facebook or e-mail list serves?

Just Facebook. I had Tickle and Hi5 but I closed it because uhm, they don't do anything, but nobody goes on those network sites anymore so I was like, I don't need to have like, a profile there, I just closed it so I don't have any other networking site that isn't, uh, Facebook.

Are you a member of any culture specific group within these sites?

No

Do you visit websites aimed at Antillean surfers? If so, which ones?

I used to go a lot on kitatin.com you remember that one? I used to go a lot there because at that time, it's like I'm talking 2004, 2005, it was the only networking site for Antillean people and stuff like that so I used to go there a lot and I used to visit the forums and sometimes usually talk in the forums and stuff like that, but now that I have Facebook I don't do that anymore, uhm, you have another site that's called *Wak Mi*, I go there every now and then to see what parties are going on or sometimes pictures, but mostly to see parties that are going on in Holland. You have, I go to basilachill.com, that's the site and it has every, like, radio station on Curacao on there so you can click every, whatever station, radio station you want to hear so I go there too a lot, it's for Antillean people because it's like Antillean radio stations, I go there a lot too. Other than that I don't go to other sites that are aimed to Antillean people, no, no, that's it.

Are you aware of Sun RTV and the programs that it offers?

Nee dat ken ik niet (No, I'm not familiar with that).

Well, it's a television programmer here in the Netherlands that offers TV programs from local TV stations in Aruba, Bonaire, Curacao and Suriname.

Oh, isn't it A-TiVi?

There was A-TiVi but now there's Sun RTV.

Oh, I knew it on another name, A-TiVi, but you know, I know the concept, what it is about.

So, what are your thoughts on Sun RTV then?

I think it's very good that there's the opportunity for people to see what's going on in Curacao to see the programs and to keep in touch like, visually and stuff like that. I don't watch it because I don't see TV that much anymore so for me it wouldn't make sense to pay for that extra channel if I still don't watch TV 'cause I'm going to go to a website anyways, I wouldn't use it anyways so for other people I mean, the older generation is not used to computers and Internet and stuff like that. I think it's very good for them 'cause they get to be in touch and see the old novellas they don't get to see here so I think it's really good.

What do you mean by keeping in touch visually?

I mean like you see Tele Curacao, you see the news so you know what's going on in carnival, you can see the Tumbas online, so you can feel like, it's as if you're there, you can see the *marchas* online on the Sun TV so you can feel like you're there, you can feel like, like you're not missing out on anything. *Vroeger*, how do you say *vroeger*? *Vroeger* was, before the Sun RTV was here you just heard about it or you got pictures or you saw things maybe on, I don't know, friends came with pictures and that's how you knew that there was carnival or you see how it went down, but now you can just see it at the time it's going down so you can feel as if you're there and you're not missing out, out on anything, that's what I mean.

Do you read any Antillean newspapers or magazines distributed in Holland? Like *Pleasure* maybe?

Pleasure, I do read *Pleasure* but when I go to like the *Surinaamse Tokos* and stuff like that then they have like one laying there, then I get it and I read it, but other than that I don't have like subscription to an Antillean newspaper or whatever because it's difficult anyways to get. Normally I don't, no, but if I bump into one I take it and read it but normally no.

Are you interested in the Dutch media at all like Dutch news websites, radio, or TV streaming? Why or why not?

TV, like I told you before I watch the NOS, that is the number one news on every morning about everything that happens around the world and in Dutch land, so yes I watch that. Uhm radio, when I'm in the car with somebody I listen to FunX and that's the only way, it's urban it's like you get an American vibe to it, it's not only Dutch. If I'm on a website, I usually don't visit Dutch websites, no I don't, no, I don't, no, or any Dutch networking sites like Hyves is predominantly Dutch, I don't do that site either, TV I told you already.

Would you say that you consume more Dutch media than Curacao media or vice versa and why?

That's a good question, uhm, I think it's balanced, I do think it's balanced because I do keep with the Antillean media every other day with the newspaper *Extra.an* that I told you the website, but I do see every day at noon the news at NOS too, so I think it's balanced. Every day I just look at both news so it's a balance.

How would you define the terms 'culture' and 'identity'?

What I think of my culture, it's me in a group of people that we like, we have the same customs, we like the same kind of stuff, we have the same way of thinking more or less, not the same, you know, like a uniformal way of thinking, but nonetheless kind of the same way of thinking and kind of the same way of expressing ourselves uhm through music, uhm,

through comedy through, uhm, literature whatever, through talking, like, forums, people share what they share what they think and stuff, uhm, yeah that's what culture means yeah. Identity for me means how you stand out in your culture like what do you, that is how a person specifically thinks within a culture 'cause like, like I said, not everyone thinks like exactly the same, but everybody has like their way of thinking within the culture, so for me identity is like what makes you you, what makes you the way you think, what makes you specifically something different, something unique that you have and that is your identity within the culture, within the group that you belong to. For instance I am, like, Antillean but the pop culture is to, I'm going to say something, wear blue hair or green contact lenses or have golden teeth. I'm within that culture, I understand why they're doing it or something but I'm not going to do it because that's not me, my identity, it's me, I'm different, but I understand why they're doing it.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Of course I think, uhm, it's important to be you and have your own culture, your culture is what made you who you are, it's a big part of your upbringing. I have two cultures in me, I have my mom's side, is the Colombian side, I have my father's side, it's the Antillean side, and they taught me a lot of values and norms that I, I think comes within the culture that I think is important for me so I'm not going to lose that.

Why is not losing it so important?

It has to do with being proud of who I am with my culture and stuff like that and, uh, I think it's because who I am, I don't want to change who I am. I think it's important to stay who you are even though you are away from home or in another land. In another culture you have to just understand why the other people are like that and you just have to, *integratie* (integrate) like you call it, but it's important to stay yourself I mean, I am who I am because of my culture and I think it's important to stay that way, it's just how I think, I don't have a clear answer for that, I just feel a certain way within, it's a feeling.

Do you think that as you keep in touch, keeping in touch with your parents, your family and friends back home, does it help you maintain that cultural identity. How so?

Yes because they keep me in check when they see that I'm doing something or saying something that's different from what that they taught me or different from what they are accustomed or different in our culture, they tell me "hey what are you doing" or "hey watch out, what are you saying" or they speak to me on it and not only my parents but my friends

too, when I go back and I do certain things I usually, so before I came here I didn't do, they're going to check me on it, tell me "why are you saying that", "why are you doing that, that's weird, that's so not you", so yeah, they keep me in check. For me it's important for them to keep me in check.

The media that you use to maintain contact and also participate in your native cultural practices, for example, watching Carnival parades online, would you say you use them to actively think about your identity or identities or is it a passive experience?

I mean it depends on what I'm looking at. When I'm looking at the carnival or the Tumba I'm actively listening, I'm participating, I'm screaming, I'm dancing too, whatever you know, that's really nice when I'm listening to online radio that's Antillean radio I'm participating too because again I dance, I sing along, I'm actively like, into it, I would say yes, *vooral* (especially) if I'm looking at something cultural like the carnival or whatever, the Simadanza stuff, I feel like "aw I want to be there", I feel like it's my thing, I should be there with my people enjoying the carnival whatever, so it does give me a feeling that I want to be in my culture doing that thing right now, I want to be there, I want to be active there on the streets dancing, I'm engaged most of the time, if I listen to it, it's active.

With all the media that you use, how would you say it helps you maintain a cultural identity or how you keep in touch with people back home?

It has a great impact because it's really easy to get in touch with not only your family for free, with your friends via Facebook or via Skype or whatever and, uhm, via Internet, everything is so easy almost everybody has access to Internet so you can be up to date with everything that goes in, yeah, around the world, *ook* (also) in Curacao, so you feel like you never left in a sense. Via YouTube you can hear the music, *vroeger* (before) you had like CDs and cassettes and stuff, and that was the only way family could like, send you, and friends of you would have to send to you so you can get to hear the music. Now everything can be streamed, music you can listen to it via YouTube, people can record stuff online with clips on YouTube so you have a feeling that you never left so, when you go back you're like "oh ok, I know this", or if something happens or they build a new like, a new hotel, or a new bridge in Curacao, you know it already because you read it online and whatever, so the, the media is so easy, so accessible, it's so easy to put online that, uhm, it's easy to keep your cultural identity 'cause you have a feeling you never left, 'cause you're always in touch with everything, with music, the *ontwikkelingen* (developments), everything, yes it's better than 10 or 20 years ago.

Even though you're here, you're here, you're away from home, really away, I've been here for seven years but every time I go back I feel like I never left, I don't feel like I missed on anything, I just felt like I went on a small vacation for like one month and I'm returning because everything for me is the same because I know what's going on, I know what changed, I know what didn't change, and I think it's partly thanks to new media, and that's if you wanted to because if you don't want to you cannot be in touch and not go to the sites and not listen to the music and whatever, but if you want to be in touch with your culture, you have the methods to it now, not like 10 years ago, you didn't have the means to, definitely.

Interviewee 9: June 12th, 2011 – Rotterdam, Netherlands

Gender: Male

Age: 22

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

I'm a student from Aruba. I like to listen to music, go out once in a while, I'm easy to get along with.

Describe your average weekday.

My average day, when I do have classes, I wake up and go to school, then I go to the library and stay there for a while to do homework, come home, study, eat and then sleep.

What did you watch last night?

I watched Blood Diamond online.

How long have you been living in Holland?

I've been here for three years.

What was your reason for coming to Holland?

I came to continue with my studies.

Are you planning on remaining in Holland?

I don't know. Maybe, maybe not, it depends if I get a good job.

When was the last time you went home?

I was in Aruba last year summer.

Do you have access to a computer with internet access?

Yes I do.

How often do you keep in touch with family and friends back home?

Uhm, every other day. Sometimes we talk every day, but other times when I'm really busy with school I talk to them every other day.

What media do you use most to keep in touch with your family and friends and why?

I use my computer a lot because it's the only thing I have, so, because of the Internet and stuff like that.

What types of media do you use or consume most, your computer, cell phone maybe and why?

My computer and my phone. I have a Blackberry and I ping with my friends a lot and go online sometimes with it when I'm bored.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines, television shows and so on and if so, how often?

Not really, not a lot. Like, if I'm in Aruba and I see a paper like *Diario* or *Awe Mainta* I'll pick it up and read it, especially *Diario* 'cause it's really big and it has the most news in it, but I won't go specifically to buy one, and here no, not here. I don't watch a lot of Aruban TV, maybe when there's a special on or something, but I mostly watch American shows.

What is your motivation behind your consumption of Antillean media?

Sometimes I just want to know what's going on.

Personally, what would you consider new media to be?

New media is like, everything that you can do now online and all this new stuff with your phone like maps, cameras, you can watch shows on your phone, stuff like that.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

I use Skype a lot with my family, with my friends I just talk to them on MSN or on Facebook.

Is it important for you to stay up to date with local news and events on Aruba?

Yeah it is, I mean, you still have to know what's going on, maybe not so much when you're living there, but yeah, you can't just not care what happens there.

What media do you use to stay up to date with local news from Aruba? For example a specific website maybe?

Well yeah, I check out *Diario* online to read the latest. That's the only thing I do really, or if someone on Facebook posts something. Oh, yeah, but sometimes I'll listen to Aruban radio like Cool FM or Top95.

How do you access these media forms? Do you use your computer or phone?

Just my computer. I used to follow Aruba news on my twitter but I don't do that anymore, sometimes Twitter is annoying.

How often do you access these media to stay up to date? For example the internet radio or the *Diario* website?

Uhm, like once a while, one a month maybe. I try to keep up but sometimes I'm just too busy with school, or I'll ask my parents sometimes.

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

Not really, I don't do that at all, only when I'm there I'll hear something and I say "oh, this is new".

Are you a member of any social networking sites besides Facebook and Twitter? E-mail list serves or clubs maybe?

No just Facebook and Twitter.

Are you a member of any culture specific group within these sites?

Yeah, like groups on Facebook that have all Aruban people in it from everywhere.

Do you visit websites aimed at immigrant surfers?

No

Are you aware of Sun RTV and the programs that it offers?

I've seen fliers for it, so I know what it is.

What are your thoughts on Sun RTV?

I think it's a nice idea.

Would you watch it if you could? Why or why not?

I would watch because it would be cool to see like, Aruban shows and watch shows in Papiamentu.

Do you read any Antillean newspapers or magazines distributed in Holland like *Pleasure*?

No. If I see it, I'll look at it, but no.

Are you interested in the Dutch media like Dutch news websites, radio, TV streaming?

Why or why not?

Not really, but sometimes I'll go online to see what's going on in the news, or I'll hear from friends, or glance at the front page of a Dutch newspaper. I don't have a TV.

Would you say that you consume more Dutch media than Aruban media or vice versa?

Why?

I think it's balanced. I don't really make an effort either way to consume any of the media.

Whenever I have time I do it but it's not a part of a daily routine if you want to look at it like that.

How would you define the terms 'culture' and 'identity'?

Culture is the ways of a group of people, how they think and feel, what they do and eat.

Identity is that unique personality that a person has separate from everyone else.

How would you describe your personal culture and identity?

My personal culture is a Caribbean culture, Caribbean foods, music, way of life and stuff like that. Uhm, my personal identity is, yeah, a chill, friendly student from Aruba.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yeah it is, I can't just turn into somebody else.

Do you think media like the Internet, Skype, YouTube, and stuff, helps you do this and how?

Oh yes it does, I mean, no matter what you use, you're always connected anyway, you can't cut yourself off from stuff back home, unless you want to I mean. If you want to find out something it's so easy, it's right there to access, same thing if you want to see something or hear something, like on the radio and stuff.

Do you personally feel the *need* to stay up to date with news from Aruba as a way of strengthening your own identity?

I don't think it's a feeling like I need to, I just want to, I want to keep in touch, keep in contact with what's going on back home.

The media that you use to maintain contact, would you say you use them to actively think about your identity? Are you actively engaged like commenting, sending messages, sharing, or is it a passive experience like it's in use as background noise?

No it's active. I'm active when I consume media from Aruba. Sometimes I'll post a link on Facebook, or post something on the wall of my friends. Stuff like that I do. If I listen to radio from Aruba, then sometimes I'll leave it on to listen to music in the background while I'm doing something else in the house.

Would you say that these types of media and these practices "take you home"?

They remind me of Aruba and how life is there.

Interviewee 10: June 13th, 2011 - Skype

Age: 18

Gender: Male

Occupation: Student

Ethnicity: Aruba

Interview [unedited]

Tell me something about yourself.

I've got a pan, I've got a plan, I'm gon' fry this chicken in my hand.

Describe your average weekday.

I'm mostly on my laptop or chilling. When I have school I do work.

What did you watch last night?

I watched the plane leave the beautiful island of Crete!

How long have you been living in Holland?

Two years

What was your reason for coming to Holland?

To do the International Baccalaureate so I could have a good education and better university options.

Are you planning on remaining in Holland?

I'm going to do my Bachelor's degree here, but I'm planning on possibly completing my education and living elsewhere in Europe or maybe even Asia.

When was the last time you went home?

I haven't been to Aruba since I left. But I do go to Bonaire every summer to see my father.

How often do you keep in touch with family back home?

It depends, sometimes three times a week and at other times once every month.

What media do you use most to keep in touch with your family and friends? Why?

I use Skype because it's free and it lets me see them and talk to them at the same time.

Do you have access to a computer with internet access?

Yes.

What types of media do you use most your, computer, television? Why?

Computer, because it gives me access to social networks, lets me read up on the news, and basically lets me search whatever I want really fast.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines, television shows? How often?

Sometimes when I'm curious I check out the online *Diario* of Aruba just to see if some funny story is on. I usually do that no more than five times a year.

What is your motivation behind your consumption of Antillean media?

Sheer curiosity, to see if things have changed.

Personally, what would you consider new media to be?

Huffington post, blogs, Facebook, Twitter, stuff that is published and consumed in an instant.

How often do you use these and for what purpose?

Almost every day, mostly to check up on the news and to see what's going on with other people.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

I use Facebook to stay in touch with my Antillean friends.

Is it important for you to stay up to date with local news and events in Aruba?

Not really, it's more of an interest than a necessity.

Why not a necessity?

It really isn't that important for me. I'm not that attached to the island anymore.

When you do decide to check up on local news and events, where do you find this information?

www.diario.aw

How do you access this?

Laptop

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

YouTube usually, or my friends send me stuff on Facebook.

Are you a member of any social networking sites besides Facebook or clubs or e-mail list serves?

Just Facebook.

Are you a member of any culture specific group within these sites?

Uhm, I'm not sure. I don't think so.

Do you visit websites aimed at immigrant surfers? If so, which ones?

No.

Are you aware of Sun RTV and the programs that it offers?

No.

It's a television programmer here that offers local TV shows from Aruba, Bonaire, Curacao, and Suriname. So now that you know, what are your thoughts on it?

That's cool.

Would you watch it if you had the chance?

I guess I would watch it.

Do you read any Antillean newspapers or magazines distributed in Holland? For example, *Pleasure*?

No.

Are you interested in the Dutch media at all like Dutch news websites, radio, TV streaming? Why or why not?

Yes, I usually watch Dutch TV. I think it's relatively good to watch and *the Publieke Omroepen*, Nederland 1, 2, 3 are usually really interesting to watch.

How often do you watch Dutch TV?

Almost every day.

Would you say that you consume more Dutch media than Antillean media or vice versa? Why?

I definitely do. Because it's more readily available. I don't want to spend more money to get Aruban TV.

How would you define the terms 'culture' and 'identity'?

Culture is basically a combination of things that defines or makes up a unique group of people. Identity is an individual concept that involves people relating to that culture or to any particular identification.

How would you describe your personal culture and identity?

Coming from a bi-racial family I don't adhere to a specific culture. My identity is based on my beliefs and my social standing as a person, not my country. However, I do still have ties with Aruban culture, especially the friendliness and warmth of conversations.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes, it reminds me of who I once was and the way it made me different from other people.

Do you personally feel the *need* to stay up to date with news from Aruba as a way of strengthening your own identity?

No.

In general how do you feel that media or more specifically new media has helped you to keep in touch with your family back home and also maintain your cultural identity?

It has kept me in touch with old friends and family whom I can still speak Papiamentu to and therefore giving me that feeling of nostalgia of how it was like to be in Aruba. It also gave me the practical benefit of letting me contact them without having to pay for it.

Interviewee 11: June 13th, 2011 – Rotterdam, Netherlands

Gender: Female

Age: 25

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

I am a very laid back person, I tend to stick to myself. I enjoy staying home reading or watching movies, but once in a while I do enjoy going out for drinks with my friends.

Describe your average weekday.

My average weekday is waking up early, going to school, going to the gym, cooking dinner and doing my school work.

What did you watch last night?

Ghost Whisperers and Fringe

How long have you been living in Holland?

Four years

What was your reason for coming to Holland?

To study

Are you planning on remaining in Holland?

No I'm not

When was the last time you went home?

December 2010

How often do you keep in touch with family back home?

I speak to my mom once a week

What media do you use most to keep in touch with your family and friends and why?

I call from my mobile phone, Lyca mobile, it's cheap and my mom is not that good with the pc.

Do you have access to a computer with internet access?

Yes

What types of media do you use or consume most, your computer or television and why?

Computer, because it's easy and could be accessed anytime of the day.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines, television shows and if so how often?

No I don't keep in touch with news back home.

Personally, what would you consider new media to be?

Things like Facebook

How often do you use these and for what purpose?

More than five times a day to keep in touch with my family all over the world.

In what specific ways do you use these "new media" to keep in touch with family, friends and acquaintances back home and others that are also a part of the Antillean Diaspora in the Netherlands?

Well with Facebook I send messages, comment on their pictures and on their wall.

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

I log on to online forms, online radio stations.

Are you a member of any social networking sites other than Facebook?

No just Facebook

Are you a member of any culture specific group within these sites?

No

Do you visit websites aimed at immigrant surfers? If so, which ones?

Well I check out Carib Singles

Do you use these sites to keep in touch with family back home and share news about Aruba?

No

Are you aware of Sun RTV and the programs that it offers?

No

It's a television programmer here that offers local television shows from Aruba, Bonaire, Curacao and Suriname. So now that you have an idea, what are your thoughts on it?

Don't have any, didn't know it existed

Would you watch it if you had the chance? Why or why not?

Yes I would, just to see what all it has to offer.

Do you read any Antillean newspapers or magazines distributed in Holland like *Pleasure* maybe?

Almost never

Are you interested in the Dutch media like Dutch news websites, radio, TV streaming and stuff like that? Why or why not?

Yes, because this is where I live now, I think it's important to know what's going on around you.

Do you consume Dutch media of any kind? If so, which ones?

Nu.nl

Would you say that you consume more Dutch media than Aruban media or vice versa and why?

I consume more Dutch media, because I live in Holland now and would like to know what going on around me.

How would you define the terms 'culture' and 'identity'?

Culture is a mix of where you're from and sometimes also where you grew up, and identity is what you feel defines you as a person, what sets you apart from other people.

How would you describe your personal culture and identity?

Special and very much important to me, I don't want to be just a BSN number.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes it is. I don't want to be the same as everybody else.

Do you think media like the Internet, Skype, YouTube, etcetera helps you do this? How so?

Yes I do, I get to keep in touch with my culture, such as music, dances, different foods.

Do you personally feel the *need* to stay up to date with news from Aruba as a way of strengthening your own identity?

Sometimes

The media that you use to maintain contact, would you say you use them to actively think about your identity? Are you actively engaged like commenting, sending messages, sharing, or is it a passive experience for example, used as background noise?

No I don't use them actively.

Would you say that these types of media and these practices "take you home"?

Yes it does, the very few times I use them.

Interviewee 12: June 14th, 2011 – Rotterdam, Netherlands

Gender: Female

Age: 35

Occupation: Customer Contacts Medewerker

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

I am friendly, outgoing, love to dance, and very open minded when coming to learning and knowing more.

Describe your average weekday.

Well, well, well, how do I start? School and work, eat and sleep.

What did you watch last night?

Nothing, was too tired. Most of the time I watch my favorite series, comedy series.

How long have you been living in Holland?

Seven months

What was your reason for coming to Holland?

I wanted to start fresh in a land of opportunities, finish my MBO, and get a good job to achieve some goals I have in mind.

What kinds of goals if I may ask?

I would like to help my son with his future career and maybe open a business in Grenada.

Are you planning on remaining in Holland?

No I was more thinking to move to a warmer place.

When was the last time you went home?

2009

Do you have access to a computer with internet access?

Yes

How often do you keep in touch with family and friends back home?

We speak very often via MSN or Facebook.

Why MSN and Facebook specifically?

Cheaper, your minutes don't finish and on MSN we does use cam but now my cam not working good again. We could see each other which I find cool.

What types of media do you use or consume most, computer, television, phone? Why?

For now, computer, 'cause me and my roommate don't watch the same things on TV so most of the time I am on my laptop in my room.

Do you consume traditional forms of Antillean media like Aruban newspapers, magazines or television shows and how often?

Yes, I read *Awe Mainta* and sometimes go on Facebook for *Boletin Extra* from Aruba. I used to read it every day but then got busy and tired, so not so often again, once a week now.

What is your motivation behind your consumption of Aruban media?

To see what's going on in Aruba, keep updated, my son is still there and friends as well, so I would like to know what's going on.

What would you consider "new media" to be?

I will consider it an option towards TV, DVD, and normal radio and mp3 player, iPods, modern then, modern technology I would call it.

All of the ways that you keep up with what's going on in Aruba and keeping in touch with your family and friends, do you use your computer only, or sometimes cell phone or..?

I use both. My mom is not into the Internet business.

How often is this done?

I does call my mom as much as I need her, she does call every other day, I call my son every weekend or we does text each other or chat via MSN.

What about music, keeping up with music from Aruba? How do you do this and what media do you use?

Yeah only during carnival time, my friends and Facebook.

Are you a member of other social networking sites besides Facebook?

LinkedIn, Hi5, Windows Live.

Are you a member of any culture specific group within these sites?

Fundashon Duna Un Man on Facebook. It's a group for helping disabled and autistic children in Aruba. I have friends that their kids are autistic and one has a handicapped daughter.

Do you visit websites aimed at immigrant surfers? If so, which ones?

Uhm not really.

Are you aware of SUN RTV and its programs?

Can't recall now, no.

Ok well, it's a TV programmer here and you can get Tele Aruba, Tele Curacao and shows from Bonaire and Suriname. So now that you know, what are your thoughts about Sun RTV?

Waw nice, nice. I will surely check it out, sounds interesting. I was wondering why we don't have Tele Aruba here in Holland.

So you would watch it if you had the chance?

Of course

Do you read any Antillean newspapers or magazines distributed here in Holland like *Pleasure* maybe?

No, no magazines at all.

Are you interested in Dutch media like Dutch news, TV shows? Why or why not?

Uhm yes why not, anything to fix my Dutch.

What types of Dutch media do you consume specifically?

Just news, and when I visit friends they watch *Goeie Tijden Slechte Tijden* and I try to keep up and, when I had TV of my own I use to look at Hot News, it is a *serie* of journalist teenagers in Dutch.

Would you say that you consume more Antillean media than Dutch media or the other way around or is it balanced and why?

The other way around 'cause I am living here.

How would you define the words 'culture' and 'identity'?

Culture describes the meaning of a country and what it stands for, identity, what does it represent I guess.

How would you describe your personal culture and identity?

Creative and unique.

Is it important for you to maintain your cultural identity especially when you're away from home? Why or why not?

Uhm, yes and no. It's good to represent who you are and where you come from of course, but when you decide to come into another man's country I think you should adapt to their system and get use to it while you're there, not forgetting where you're from.

In terms of not forgetting where you come from, do you think the media like the Internet, Skype, TV streaming, online radio and so on, helps you do this? How so?

Yes it does, by keeping activities, like having the ability to spread the word about activities, cultural activities and so, to support you while you're here, most students are here alone and these things does bring them together.

The media that you use to maintain ties with Aruba like Facebook, MSN, other online activities, when you're engaging in the activity, are you actively sharing and commenting as well or is it just passive experience?

Yes I do comment and share yes when I can relate to the conversation.

Would you say that these types of media and these practices "take you home"?

Yes 'cause I used to be on Facebook a lot from Aruba already. When they talk about the weather I does miss it a lot, or the beaches or events like barbeques, feel like putting on my clothes and heading there and then it hits me I'm in Holland.

Interviewee 13: June 16th, 2011 – Den Haag, Netherlands

Gender: Female

Age: 21

Occupation: Student

Ethnicity: St. Maarten/Aruba

Interview [unedited]

Tell me something about yourself.

I'm just an easy going person, easy to get along with.

Describe your average weekday.

My weekday schedule changes very often because I am always up for doing random stuff, but on an average weekday I attend school on Mondays and Fridays.

What did you watch last night?

Last night I watched a really funny episode of the Simpsons.

How long have you been living in Holland?

I have been living in Holland for two years now.

What was your reason for coming to Holland?

The reason I came to Holland is to further my education.

Are you planning on remaining in Holland?

If I can get a good paying job after I'm done with my studies I might remain living in Holland.

When was the last time you went home?

The last time I went home was summer of 2010.

How often do you keep in touch with family back home?

Almost every day thanks to the use of the Internet.

What specific media do you use most to keep in touch with your family and friends and why?

Mostly Internet and recently my Blackberry, because it's totally free.

Do you have access to a computer with internet access?

Yes I do.

What types of media do you use or consume most, your computer, television or anything else and why?

I only use my computer to keep up to date because the media here in Holland does not keep up to date with what's happening in St. Maarten or Aruba.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines, or television shows?

No not really.

What is your motivation behind your consumption of Antillean media?

If I do read up on Antillean media is because people have been talking about a popular subject, that would be my motivation to find out what is really going on.

Personally, what would you consider new media to be?

I would say websites like Facebook, MySpace, Twitter or online news.

How often do you use these and for what purpose?

I use them almost every day just to keep up with friends and family.

In what specific ways do you use these to keep in touch with your family and friends?

By using the well known website Facebook I can keep up with all my family and friends and all the latest news.

Is it important for you to stay up to date with local news and events on St. Maarten or Aruba?

Yes it is somewhat important.

How important is this and why?

For me it is important so that if something was to happen on my island I would like to know if it will influence me or my family in anyway.

What media do you use to stay up to date with local news from St. Maarten or Aruba?

I mostly go on websites like TheDailyHerald.com and Diario.aw.

How do you access these media forms?

I use my computer and Smartphone.

How often do you access these media to stay up to date?

I would say about once every two months.

What about music, keeping up with music from St. Maarten and Aruba? How do you do this and what media do you use?

Music from my island you can easily find on YouTube.

Are you a member of any social networking sites besides Facebook?

Yes I use Twitter too.

Are you a member of any culture specific group within these sites?

No.

Do you visit websites aimed at immigrant surfers?

No.

Are you aware of Sun RTV and the programs that it offers?

No.

It's a television programmer here that shows television shows from Aruba, Bonaire, Curacao and Suriname. What do you think of it now?

It's cool that there is channels that can help people keep up to date with the latest news.

Would you watch it if you had the chance? Why or why not?

No I wouldn't want to watch it 'cause from what I've heard it caters more the Suriname culture so, I don't really know...

Do you read any Antillean newspapers or magazines distributed in Holland like *Pleasure*?

No I don't.

Are you interested in the Dutch media like Dutch news websites, radio, TV streaming or television shows? Why or why not?

Yes I do, just so I can keep up with any changes that may or may not influence me.

Do you consume Dutch media of any kind? If so, which ones?

Mainly newspaper

Would you say that you consume more Dutch media than Antillean media or vice versa and why?

I think I consume more Dutch media because I live here now.

How would you define the terms 'culture' and 'identity'?

Culture is more of what you were raised and identity is what you decide you want to be.

How would you describe your personal culture and identity?

I'm just a Caribbean chick.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes because you should never forget where you came from.

Do you think media like the Internet, Skype, YouTube, and things of that nature, help you do this and how?

Yes I do, by uploading videos to the Internet I can share my culture and plus, in a way it's like, I can remember or look at how things are there and keep in touch with what's going on 'cause I can always go to it and share things I find or look up.

Do you personally feel the *need* to stay up to date with news from St. Maarten or Aruba as a way of strengthening your own identity?

No not really, not like I need to, need to, I just do it.

The media that you use to maintain contact and also share cultural content, would you say you use them to actively think about your identity? For example, are you actively engaged like commenting or sending messages or is it a passive experience for you?

Yes by watching videos of different events back home reminds me of the place I came from and makes me feel like I'm taking part of that cultural event.

Would you say that these types of media and these practices "take you home"?

It does make me think of home a little.

Interviewee 14: June 17th, 2011 – Leiden, Netherlands

Gender: Female

Age: 25

Occupation: Student

Ethnicity: Aruban

Interview [unedited]

Tell me something about yourself.

I am a master student at the VU university Amsterdam studying Biomedical sciences.

Describe your average weekday.

I have been currently working on my internship so I worked until 5 pm, afterwards take a walk in the neighbourhood, look at some movies and back to bed for the other day.

What did you watch last night?

Did not watch TV, I went out.

How long have you been living in Holland?

Six years

What was your reason for coming to Holland?

To study

Are you planning on remaining in Holland?

No

When was the last time you went home?

I was there a couple of weeks ago.

How often do you keep in touch with family back home?

We talk every day.

What media do you use most to keep in touch with your family and friends and why?

I use SMS, WhatsApp and Skype because two of those media products are free and SMS-ing is cheaper than calling. I also use a Lebara card if I want to call and cannot use Skype.

Do you have access to a computer with internet access?

Yes

What types of media do you use or consume most, your computer or cell phone, or anything else and why?

My laptop because I have to do most of my work on it.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines or television shows and if so how often?

An Antillean magazine, it comes to my house every 3 months I think.

What is your motivation behind your consumption of Antillean media?

Keeping up to date with what is happening on Aruba and what is going on with Aruban students and Arubans living in Holland.

Personally, what would you consider new media to be?

Some new technology that has come out like Facebook, Twitter, WhatsApp, ping and stuff like that.

How often do you use these and for what purpose?

Some I use daily and others weekly. I use them to keep in touch with friends and family. I'll send messages and stuff.

Is it important for you to stay up to date with local news and events on Aruba?

Yes

How important is this and why?

Well, it's good so that I can know what's going on in Aruba and what's happening there. I have family still living there so I want to know what's going on, so I'm not taken by surprise.

What media do you use to stay up to date with local news from Aruba?

I use the *Diario* website and 24ora.com

How do you access these media forms? Do you use your computer only or..?

Laptop and iPhone

How often do you access these media to stay up to date? For example, the websites you mentioned?

Once or twice a week

What about music; keeping up with music from Aruba? How do you do this and what media do you use?

Yes I also keep up to date with the music. My sister keeps me up to date with the music by sending me links and stuff.

Are you a member of any social networking sites like besides Facebook?

No, just Facebook.

Are you a member of any culture specific group within these sites?

No

Do you visit websites aimed at immigrant surfers?

No

Are you aware of Sun RTV and the programs that it offers?

No

Well, Sun RTV is a television programmer in the Netherlands that shows television shows from Aruba, Bonaire, Curacao and Suriname.

That's so cool.

So now that you know what it is, what are your thoughts on Sun RTV?

I think it's really cool that there's an opportunity for us to watch these shows while we're in Holland. That's really, really cool.

So would you watch it if you had the chance? Why or why not?

Yes I would. I want to know what exact shows they would be showing or if it would only be news. Also I can watch things spoken in Papiamentu.

Do you read any Antillean newspapers or magazines distributed in Holland? For example, *Pleasure*?

Yes I read *Pleasure* sometimes.

Are you interested in the Dutch media like Dutch news websites, radio, or TV streaming etcetera? Why or why not?

I mostly use TV streaming. I like to be up to date about what is happening in Holland.

Do you consume Dutch media of any kind and if so, which ones?

Some news programs but I can't remember names at the moment.

Would you say that you consume more Dutch media than Aruban media or vice versa? Why?

I consume more Dutch media because I live here.

How would you define the terms 'culture' and 'identity'?

Culture is a set of shared attitudes, values, goals and practices that characterizes an institution or organization. Identity is a person's conception and expression of their individuality.

How would you describe your personal culture and identity?

My personal culture is the one I was raised in, the Caribbean culture. My identity reflects that in the way I express myself.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes it is important so you can remain with your values and goals that you were taught with at home and so you do not get side tracked by what is not according to the values.

Do you think media like the Internet, Skype, and YouTube helps you do this and how?

Yes, the media helps you keep in touch with island life, rules, values and stuff like that, it's always there.

Do you personally feel the *need* to stay up to date with news from Aruba as a way of strengthening your own identity?

Not really like I need to, need to, it just reminds me of where I come from and home.

The media that you use to maintain contact and also participate in your native cultural practices, would you say you use them to actively think about your identity? If so, how?

In other words, are you actively engaged like commenting, sending messages, sharing or is it a passive experience, for example, used as background noise?

No, I'm actually engaging with it, like sharing links and posting comments and things like that.

Would you say that these types of media and these practices "take you home"?

It reminds me of home, yes.

Interviewee 15: June 19th, 2011 – Rotterdam, Netherlands

Gender: Female

Age: 22

Occupation: Student

Ethnicity: Curacao

Interview [unedited]

Tell me something about yourself.

Uhm, I'm a regular student here at Erasmus, I like to hang out with my friends, listen to music and watch movies, also read.

Describe your average weekday.

My average weekday is just wake up, go to class, come back home, eat, read, sleep, then wake up and do it all over again the next day.

What did you watch last night?

I watched The Tudors. I've just started to get into it.

How long have you been living in Holland?

I've been here for three years now.

What was your reason for coming to Holland?

I came to go to university.

Are you planning on remaining in Holland?

I don't know, maybe. If I can get a good job then I'll stay for a while and then go back to Curacao in a couple of years.

When was the last time you went home?

Uhm last year December for Christmas and New Year's.

How often do you keep in touch with family back home?

Every other day I talk to them or message them.

What specific media do you use most to keep in touch with your family and friends and why?

I mostly use the Internet, things like e-mail, Facebook, chats and Skype.

Do you have access to a computer with internet access?

Yes

What types of media do you use or consume most, your computer, television or anything else and why?

I'm mostly on my computer. I use my TV sometimes but when it's on it's mostly for noise. A lot of the shows that I like to watch I can't get here so I have to go online to watch them anyway.

Do you consume traditional forms of Antillean media like Antillean newspapers, magazines, or television shows?

Like once in a blue moon.

What is your motivation behind your consumption of Antillean media?

When I do read it it's 'cause I'm curious to see what new things are going on or if there is a hot topic going on I want to read it for myself.

Personally, what would you consider new media to be?

New media is like all these latest technologies coming together like, Skype on your phone or something or watching TV online, things like that.

How often do you use these and for what purpose?

Well I don't have Skype on my phone, but like, if you're talking about the new online stuff you can do online I would have to say every day. I use them mostly to keep up with things that I like that I can't see here.

In what specific ways do you use these to keep in touch with your family and friends?

Well with online, I use Facebook, I'm always on Facebook. I use Skype to talk to my parents and sister. I also use my Blackberry, I ping my sister a lot.

Is it important for you to stay up to date with local news and events in Curacao?

Yes it is, I think so.

How important is this and why?

It's important because I want to know what's going on on the island that I came from. Just because I'm in Holland doesn't mean that Curacao doesn't exist anymore.

What media do you use to stay up to date with local news from Curacao?

The Internet. I go to the *Extra* website online, the newspaper from Curacao.

How do you access these media forms?

I use my laptop.

How often do you access these media to stay up to date?

Maybe like once a month.

What about music, keeping up with music from Curacao? How do you do this and what media do you use?

With that mostly I rely on Facebook, like say somebody posts a link to a YouTube video with a song, or sometimes if I listen to Curacao radio online I'll hear a new song, but for right now I can't tell you what the latest, hottest song is.

Are you a member of any social networking sites besides Facebook?

I use Twitter too.

Are you a member of any culture specific group within these sites?

No.

Do you visit websites aimed at immigrant surfers?

No.

Are you aware of Sun RTV and the programs that it offers?

Yes I am.

Do you watch it? What do you think of it?

No I don't watch it, I don't think I get that channel. You have to pay for that channel right? I think it's really cool. I also wish it was free, that way I'd watch it for sure, probably every day.

Do you read any Antillean newspapers or magazines distributed in Holland like *Pleasure*?

Pleasure I'll read if I see it lying around.

Are you interested in the Dutch media like Dutch news websites, radio, TV streaming or television shows? Why or why not?

No, not really, but once in a while I'll look at the news to see what's going on. I don't know, it's just boring sometimes.

Do you consume Dutch media of any kind? If so, which ones?

If anything probably the news or random Dutch shows I stumble upon.

Would you say that you consume more Dutch media than Antillean media or vice versa and why?

I think it's a balance. I can keep up with both.

How would you define the terms 'culture' and 'identity'?

Culture is a similar way of life of a people and identity is who you are within a culture.

How would you describe your personal culture and identity?

I don't know, I'm a mixture of different Caribbean cultures and identities and I just reflect that.

Is it important for you to maintain a cultural identity, especially away from home? Why or why not?

Yes it is. You can't forget where you came from and your home just because you move away.

Do you think media like the Internet, Skype, YouTube, and things of that nature, help you do this and how?

Yes it does. It's so easy to find information online these days, everything is right there, so even if you do, I don't know, forget, you can always remind yourself thanks to the media.

Do you personally feel the *need* to stay up to date with news from Curacao as a way of strengthening your own identity?

I do it because I want to.

The media that you use to maintain contact and also share cultural content, would you say you use them to actively think about your identity? For example, are you actively engaged like commenting or sending messages or is it a passive experience for you?

No, I actively use it, I comment and share and post on my page and things like that.

Would you say that these types of media and these practices "take you home"?

It reminds of Curacao yes, it always does.