

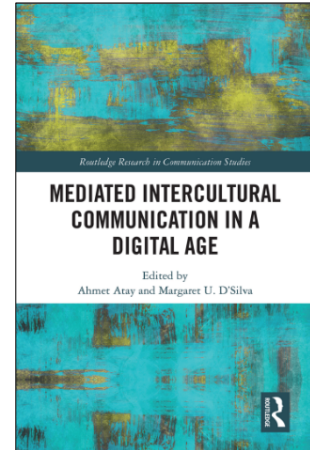
Ahmet Atay and Margaret U. D’Silva (Eds.), **Mediated Intercultural Communication in a Digital Age**, New York, NY: Routledge, 2019, 242 pp., \$105.12 (hardcover).

Reviewed by

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The communication revolution launched by new media has significant effects and implications for the theory and praxis of intercultural communication (Shuter, 2012, p. 220). The volume **Mediated Intercultural Communication in a Digital Age**, edited by Ahmet Atay and Margaret U. D’Silva, provides extensive and prolonged studies of the reciprocal relationship between media and intercultural communication. Specifically, this book explores mediated intercultural communication with various topics of identity research and contemporary issues relevant to intercultural communication from a media perspective in the context of globalization, which makes a great contribution to both theoretical and practical exploration to mediated intercultural communication. Accordingly, this volume is targeted at researchers, scholars, and students who are interested in the discipline of media and intercultural communication.



This volume consists of two sections with 12 chapters. The introduction, written by two authors, traces down the history of intercultural communication research and discusses the role of media in global context. The first section (chapters 1–3) includes theoretical exploration of mediated intercultural communication by applying interdisciplinary theories. In chapter 1, Mélodine Sommier, Jacco Van Sterkenburg, and Joep Hofhuis provide an overview of literature on color blindness and traditional and online media to address the main challenges and potential future directions in the field of mediated intercultural communication research. The authors offer a thorough and well-grounded understanding of color blindness and further raise the methodological implication of implementing a holistic, interdisciplinary, and systematic approach to explore color blindness.

Giddens’ structuration theory emphasizes “understanding the sociohistorical context and its impact on social order, and change” (p. 24). Through the lens of structuration theory, Beth Bonniwell Haslett, in chapter 2, examines the differences in utilization and permeation of digital media across countries in the context of globalization. From a sociohistoric perspective, the author highlights digital inequities in digital media use across culture and social position. Such findings contribute to raising the awareness of lessening digital inequities as well as filling the gaps of digital knowledge between countries. In chapter 3, Michael McCluskey focuses on intercultural collaboration for the refinement of journalism in the digital era. Based on chaos theory, with the aim of maintaining high journalistic standards in the mediated intercultural age, this chapter proposes methods to overcome the challenges of unpredictability in journalism, such as to maintain integrity and to improve intercultural collaboration among journalists.

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After the theoretical discussion on mediated intercultural communication in the first section, the second section (chapters 4–12) involves particular inquiries into media and intercultural communication with topics ranging from journalistic collaboration to cultural identity. Chapter 4 is concerned with how intercultural identities are negotiated and performed in the cyberspace. Dhiman Chattopadhyay conducts a textual analysis on 10 reviews and 83 user comments posted on websites, the results of which promote the understanding of the process of intercultural identity negotiation and identity performance online.

In chapter 5, Zoya G. Proshina reviews previous research relevant to translation, intercultural communication, and media to emphasize the translational approach to mediated intercultural communication in daily mediated experiences. As the conclusion shows, three phases of intelligibility, comprehensibility, and interpretability, which are parameters for intercultural communication and translation, affect the effectiveness of intercultural communication as well as translation. This finding highlights the urgent need for EFL (English as a Foreign Language) users to enhance their linguistic ability and to acquire more cultural knowledge in mediated translation.

Besides the research of cultural identity of readers online in chapter 4, queer identity in geolocation-based dating and hookup applications is analyzed by Ahmet Atay through a cyber-ethnographic method in chapter 6. The author reveals that the geolocation-based queer quick media have the function to connect queers from different cultural backgrounds and to establish a cyber-community for queers. Nevertheless, the queer construction of common identity is impeded as the result of deficiency of common chat groups or rooms on these applications. It's noteworthy that the dominant U.S.-centric queer culture on the platform marginalized others on the international site. The problem above suggests implication on the refinement of settings related to cultural ideology not only on queer dating and hookup applications but also on social media platforms so as to truly maintain diversity and increase globalization.

Another identity research is examined in chapter 7. Maria Yelenevskaya applies a cyber-ethnography method and conducts content analysis to probe into country identity at TripAdvisor, in which she explores how travelers' discussions negotiate the image of the visited country and contribute to language learning. The results indicated that participants can improve in language proficiency as well as their status in the online community through the participation of online discussion.

In chapter 8, Maria Sharapan and Nick Swann focus on media's influence on religion. They observe how ancient religions such as Tibetan Buddhism are presented online in a postmodern society, and consider that the marginal cultural manifestations of religionary may rise in the postmodern world. This chapter offers an in-depth understanding of the presence of traditional religion in a digital age and the essential factors for keeping a culturally diverse society.

As a part of the Erasmus + project 2015–2017, chapter 9, written by Clyde A. Moerlie and Robert W. Vaagan, examines the diversity of media, mainly television, in The Netherlands and Norway in both qualitative and quantitative ways. A synthesis of their findings reveals that ethnic minorities are still underrepresented in television media in both countries, highlighting the issue of marginalization of ethnic minorities and the importance of taking recruitment of minorities into consideration for media enterprises in areas suffering migration crisis.

Chapter 10 mainly shows how culture interacts through a Turkish Internet meme named Caps. Çağrı Yılmaz delves into the transnational nature of caps through a qualitative study toward statistics collected from incicaps.com, and concludes that the contents of caps are hybrid and sarcastic, and the creation of caps may require much digital literacy. The author sheds light on the function of the meme, that it decontextualizes foreign elements into local culture, which to a certain extent contributes to future international meme studies in other cultural backgrounds.

In chapter 11, Claire Shinhea Lee and Ji-Hyun Ahn investigate diasporic students' transnational identity through interviewing 20 Korean international graduate students for their usage of new media in the United States and their media consumption motivation. The research indicates that television and online media offer Korean international graduate students a niche to preserve cultural identity, which underscores media's function to build the cultural identity across the geolocation boundary.

In chapter 12, Caitlin Brooks, Krista Sutherland, Margaret U. D'Silva, Greg Leichty, and Kyeland Jackson explore media's effect on social movements through a content analysis on a particular social event, the Standing Rock Sioux Tribe movement. The authors discuss that efficacy, morality, group identity, and emotion—as four central themes throughout the movement—advances the movement, indicating social media's positive impact on social movements. By and large, Facebook as well as TV empowers individuals from a social and cultural perspective. Media stimulate the circulation of culture, the cultivation of cultural information, and the construction of cultural identities in the cyberspace or the reality in the globalized world.

One of the most insightful points of this volume is that it provides a multitude of practical examinations into hybrid identity shaped and constructed by media in intercultural mediated age involving topics from readers' identity on websites to queers' identity in online dating applications and other diasporas' identities. In this respect, the studies of diasporic people draw attention to the marginalized group in intercultural media research and point out problems that hinder the diversity and globalization in traditional and online media. However, with respect to criticism of this book, it would be more comprehensive if more topics relevant to intercultural communication were included to develop a more in-depth understanding of media's impact on intercultural communication, such as media and intercultural management.

To sum up, this volume explores media from intercultural perspectives in a digital age. In spite of the limitation above, this book is definitely worthy of consideration for scholars, teachers, and students with an interest in the fields of digital media, mass media, intercultural communication studies, and even textual analysis, as it involves plentiful theoretical and empirical research on the relationship between media and intercultural communication. Moreover, as it offers constructive suggestions for the refinement of traditional and social media, this book is beneficial for media enterprises to further advance and refine media in the global context.

Reference

- Shuter, R. (2012). Intercultural new media studies: The next frontier in intercultural communication. *Journal of Intercultural Communication Research, 41*(3), 219–237.