SCHOOL OF COMMUNICATIONS

NEW USES & NEW GRATIFICATIONS OF DIGITAL DIASPORIC MEDIA

AMONGST SAME-LANGUAGE MINORITIES:

A Qualitative Case Study on the Venezuelan Immigrant Communities in Chile and

in Colombia after the Refugee Crisis (2015 - onwards)

By

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To the Venezuelan people.

And to every single one of us,
and our families and ancestors,
who fled from somewhere else
with nothing more than their clothes on,
and a bunch of hope in their pockets
to embrace a new homeland
until making it their own,
most of the times across the world,
not because we wanted to,
not because we sought it,
but because we needed to leave everything behind
as quick as in a blink
in the hope of a better future.

We are all migrants;
yet some cross borders.

To the blessed memory of
Jay G. Blumler
(1924-2021)

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Writing a thesis is not an easy task. It is a never-ending loop of reading, analyzing, giving opinions, probing, writing, checking, editing, erasing… and again reading, analyzing, giving opinions, writing, checking, editing, and erasing. It is a long period in our life when we do not see advances and results as often as we would like to. It is also an alone path, where most of the time, the only company in moments of anguish or while sorting the "blank page syndrome" is your dog—in my case because I spent a big part of my research at home.

I am happy to thank Bagel—my seven-year-old dog and best friend—for his patience and his little chocolate eyes that silently pushed me at every moment to achieve the research that is between these covers today. His effort to endure many afternoons of confinement on his mattress next to my desk, or all those days when we had no other option but to take a shorter walk than he deserves, resulted in us learning to know each other better with a simple in-depth look or a tilt of the head. To my little research assistant, and who, with his language, encouraged me never to stop pursuing my dreams: thank you very much. I owe you this one, buddy! I hope G-d will give us many more years together so that I can pay it back to you.

To Robert, my life partner. Thank you very much for your unconditional love, for your patience, for your comments, for your ideas, moral, emotional, economic support, and above all for trusting me, believing in my follies, and encouraging me always to go one step further. Thank you for being by my side every time I fell or did not see the end of this path. From the bottom of my heart, infinite thanks for your generosity and endurance.

This thesis is also a testament to two significant experiences that Chile and the

world faced almost simultaneously. On October 18th, 2019, Chileans went to bed after a long day of social unrest in the streets. That day was full of hard feelings, weeps, sadness, anguish, and uncertainty. It became what today we know as the definitive end of the last legacy of Pinochet's dictatorship, 30 years after the return to democracy and 13 after his death. Quickly I realized that most of those struggles were similar to the ones migrants face, and so it reinforced my ambition to keep on in this research.

The second experience affected all the world and migrated from China to every corner of the planet. A tiny little virus named SARS-CoV-2 kept us socially and physically distanced almost everywhere since February 2019. The consequences of this pandemic were still in place at the moment of defending this thesis in late 2021. Once again, my mind focused on how migrants would face this problem, and that was when I realized that diasporic media turned into a significant institution to highlight an invisible issue.

The process of writing this thesis also included some time in the United Kingdom, visiting academics, lecturers, and friends in order to discuss my topic; yet, it was also a challenging time avoiding three terrorist attacks, experiencing the Brexit while in London, two major winter storms, and the outbreak of Covid-19—Wuhan Coronavirus—, which made me experience in first person one of the main challenges any migrant has to overcome—xenophobia and racism.

As part of the Ph.D. program at Pontificia Universidad Católica de Chile, every student must do a research internship abroad. Halfway through 2019, I wrote several emails to researchers and academics in the United Kingdom. I thought that nobody would care about a student from Chile willing to visit from so far away. To my surprise, all of them agreed to host me! Then my problem was not to find one offer but to decline all the others. Finally, I decided that I would take the opportunity to visit all of them and get the most out of their students, researchers, academics, and libraries. Between January

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My growth as a researcher, lecturer, and academic with tons of questions would not have been the same if I had not gone through the training and seminars offered by the doctoral faculty at the Pontificia Universidad Católica de Chile. I feel that all of them strongly marked the result of this stage of my life, but in particular I must thank Francisco Fernández—my advisor—and by Sergio Godoy—my co-advisor—, as well as Ingrid Bachmann, Constanza Mujica, William Porath, and Gonzalo Saavedra. It is also a good instance to thank the former dean of the Faculty of Communications, Eduardo

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AFP—*Administradora de Fondos de Pensión,* Pension Funds' Assets Management Private Companies in Chile, in Spanish.

APA—American Psychological Association.

BBC—The British Broadcasting Corporation.

CANTV—*Compañía Anónima Nacional de Teléfonos de Venezuela,* Public National Telephone Company of Venezuela, in Spanish.

CASEN—*Encuesta de Caracterización Socioeconómica Nacional,* national survey of Socio-Economic Characterization of Chile, in Spanish.

COVID-19—Coronavirus Infectious Disease 2019 that causes SARS-CoV-2, or Severe Acute Respiratory Syndrome Coronavirus 2.

COSOC—*Consejo de la Sociedad Civil,* Civil Society Council (in Chile), in Spanish. A consultative and autonomous mechanism whose members are representatives of non-profit organizations whose objective is to influence the execution and evaluation of public policies.

DIT—Diffusion of Innovations Theory.

DW—Deutsche Welle, German public state-owned international broadcaster.

ELN—*Ejército de Liberación Nacional,* National Liberation Army of Colombia in Spanish.

FARC—*Fuerzas Armadas Revolucionarias de Colombia,* Revolutionary Armed Forces of Colombia in Spanish.

GO—Gratifications Obtained.

GS—Gratifications Sought.

IISS—International Institute for Strategic Studies.

IMF—International Monetary Fund.

IOM—International Organization for Migrations.

IRB—Institutional Review Board.

IT—Information Technologies.

MinTIC—Ministry of Information Technology and Communications of Colombia.

MVR—*Movimiento V República*, Fifth Republic Movement, in Spanish.

OAS—Organization of American States.

OPEC—Organization of Petroleum Exporting Countries.

OPEI—*Comité de Organización Política Electoral Independiente*, Independent Political Electoral Organization Committee, in Spanish.

PDVSA—*Petróleos de Venezuela S.A.,* Petroleum of Venezuela, in Spanish.

PEP—*Permiso Especial de Permanencia en Colombia,* Special Permit of Permanence in Colombia, in Spanish.

PSI—Parasocial Interactions.

PSR—Parasocial Relationships.

PSUV—*Partido Socialista Unido de Venezuela,* United Socialist Party of Venezuela, in Spanish.

RCTV—*Radio Caracas Televisión,* Radio Caracas Television, Venezuelan free-to-air television network.

RAMV—*Registro Administrativo de Migrantes Venezolanos,* Administrative Registry of Venezuelan Migrants in Colombia, in Spanish.

RUT—*Rol Único Tributario,* the national identification number in Chile.

TV—Television.

UGT—Uses and Gratifications Theory.

UN—United Nations.

UNHCR—United Nations High Commissioner for Refugees.

UNICEF—United Nations Children's Fund.

US—United States of America.

ABSTRACT

This research aims to analyze and document new Uses and new Gratifications (Katz, Blumler, & Gurevitch, 1973; Matsaganis, Ball-Rokeach, & Katz, 2011; McQuail, Blumler, & Brown, 1972; Schramm, 1949) that Venezuelan migrants in Chile and Colombia report over their experiences after consuming two different local news outlets of this kind: "El Vinotinto" in Chile, and "El Venezolano Colombia" in Colombia.

Drawing on Park's ideas on "Ethnic and Foreign Media" (Park, 1920, 1922, 1925), and considering the new patterns in South-South human migration, especially in Latin America and former colonies, this study also aims to distinguish the concept "Ethnic Media" from "Diasporic Media" regarding digital media created by and for migrant communities—particularly those sharing the same language.

This research is a qualitative case study based upon online one-on-one interviews with migrants in Chile and Colombia to detect new Uses and new Gratifications, which relied on social distancing methods (Lupton, 2020).

Findings demonstrate that, apart from the traditional categories of Uses and Gratifications described by previous authors, there are at least nine new Uses and another seven new Gratifications.

In the first dimension—Uses—, audiences report using this type of media to establish parasocial interactions, communicate the situation of the immigrants in the hosting society, shopping products and services from the place of origin in the hosting society, accessing the diasporic chronicle and the migratory information, bypassing the censorship in the place of origin, learning about the local bureaucracy in the hosting society, learning slang and jargon of the hosting society, and channelling humanitarian aid.

In the second dimension—Gratifications—, audiences claimed to comply with the law in the hosting society, a psychological balance due to immigration regularization, reduce disorientation by using local bureaucracy, nostalgia and bond for the place of origin, preservation of gastronomic ties with the place of origin, ethnographic-nationalism without community building, and professional contribution to the hosting place.

CHAPTER 1: INTRODUCTION

A while ago, perhaps around the year 2000, I used to visit the defunct bookshop The English Reader in Santiago's Providencia borough. That was one of the very few places in the city that sold books in English. It was attached to the only café in town that offered bagels. It hosted a group of multicultural *gringos*[1] who gathered twice a week for a couple of hours to meet up with other similar "expats[2] "—and enjoy a cup of tea. It was during one of those meetings that somehow, a copy of The Santiago Times[3] ended in my hands.

I still remember how, with a sparkle in my eyes, I closely inspected the four letter-size pages printed on both sides in black and white ink with a big header that emulated the New York Times famous front page. I cannot remember what the edition featured, but I still feel the joy of having news in English and about the *gringo* community of the city my parents decided to move in 1997. That was my first approach to immigrant/ethnic/diasporic media, way before I got into college to study journalism and later international relations.

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[1] In Chile, the term *gringo* colloquially refers, in broad terms, to speakers of English, German or some Nordic language. It never applies to Italians, Spanish or Portuguese, and very rarely to French or other Central Europeans, but it also applies to Slavs, such as Croats or Russians. Ordinarily, the word does not have a derogatory meaning, as *Yanki* (Yankee) generally does, although this varies by context.

[2] The difference between a "Migrant" and an "Expatriate (expat)" is purely semantic, and quite loaded with elite connotations. Chauvinistically, a White-Anglo-Saxon person who lives abroad would seldom tag him- or herself as a migrant—word which is "better suited" for other types of migrants such as communities of colour, or refugees. In common usage, the term often refers to professionals, skilled workers, or artists taking positions outside their home country, either independently or sent abroad by their employers, which can be companies, universities, governments, or non-governmental organisations (Castree et al., 2013).

[3] The Santiago Times was Chile's first English daily newspaper, founded in 1991 by Stephen Nelson Anderson, an American journalist. He moved to Chile in 1987 to fight in the resistance against Augusto Pinochet's regime. He edited and published The Santiago Times until 2014, mainly focusing on environmental and political topics. Anderson tragically died in a car accident in 2018, yet he is survived by the digital version of The Santiago Times at https://santiagotimes.cl/

For many years, I subscribed to The Santiago Times and admired every issue as a small treasure. When it was time to do my professional internship during my last year of college, I applied and was accepted into its newsroom. Yet, the Catholic University—the same one now granting me this Ph.D. degree—considered that it was not a "proper news outlet" so I had to drop the opportunity and rejoice with an intern position at La Segunda —a tier 1 evening newspaper from Santiago.

Little did I know that The Santiago Times had deeply planted a seed in my mind, so over the next years I read and followed other news outlets of its kind: El Popular,[4] in Toronto—originally a Chilean printed weekly founded in 1970, now turned a Spanish American online daily—, Iton Gadol,[5] in Buenos Aires—the version in Spanish for Latin America of the Jewish Telegraphic Agency—, the Rio Times[6], in Rio de Janeiro—first online, then printed, now online again… I love its section of Brazilian pictures—and, of course, La Palabra Israelita[7]—the local Chilean bulletin of the Jewish community. Not to mention the BBC World Service, which does not fit in this category of immigrant/ethnic/diasporic media, still allowed me to access news in English.

By that time, I did not know those media were gratifying me. I did not know either why I used or liked them, nor why, amongst so many other news outlets available, these types survived and were widely consumed. I was puzzled and soon wondered whether there were other similar outlets somewhere else.

I spent 2010 in New York City in a work & travel experience. One of the first things that caught my eye walking up and downtown were the coin-operated newspaper boxes. It was such a high technology for a Latino gringo! I loved to have the news delivered to my corner every day. Soon, I realized that some of them were local and

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[4] See: https://diarioelpopular.com/
[5] See: https://itongadol.com/
[6] See: https://riotimesonline.com/
[7] See: http://www.lapalabraisraelita.cl/

even too local, like The Jewish Press,[8] which religiously—pun intended—was displayed every Friday morning.

Why did people like to read these types of publications? and why would it be necessary to post this kind of information and news in this specific way? The world of this minority media had conquered me.

Time went by; I graduated, followed another path in my career, now focused on International Relations and Foreign Affairs. The 21st century brought a globalized world and a series of global crises to face and overcome: economic imbalances, armed conflicts, terrorism, global warming and environmental pollution, and deepened social inequalities. In turn, this globalization has facilitated and increased the number of citizens migrating across the planet.

Recently, I stumbled upon the book "Escape: El Sueño del Inmigrante" by Oswaldo Orta, a Venezuelan citizen who fled the Maduro's regime and he added to the number of migrants that the (now) humanitarian crisis in his country has sustained for a few years. He tells the story of his road trip from Caracas to Santiago, where he finally settles after crossing the whole continent. Some chapters in the reading, he describes in a few brief lines his experience with a diasporic newspaper that comes to his hands while queuing at the immigration department to regularize his immigration status. He reports feelings similar to those I had when I first held The Santiago Times: shock, admiration, a sense of belonging, orientation, joy, and companionship, to name a few.

As we will delve into the first chapter of this dissertation, along with each migrant community, institutions such as schools, community centres, churches, benevolent institutions, neighbourhoods and enclaves, and of course, media naturally emerge and are founded. Authors such as Wittke (1957), Walker (1964), Joyce (1976), Jaret (1979),

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[8] See: https://www.jewishpress.com/

Pozzetta (1991), Portes and Zhou (1993), and Hirschman (1994) believe this latter is the most important and universal amongst the immigrants' institutions. I kept interested in this group, to the point that I converted it into my Ph.D. project.

Here I aim to observe how migrants in times of new information technologies and broad access to the World Wide Web use and gratify out of media produced for and by themselves, considering the current and new migration trends and patterns.[9] More specifically, I seek to update the Uses and Gratifications Theory in regards to the consumption of digital diasporic media in same-language societies—we will see in chapter 1 why these variables are worth to review—; and to expand the term "ethnic media" by theorizing around the concept of "diasporic media" as a complement to the former, after integrating the realities of Latin America or former colonial territories.

This dissertation proceeds as follows:

Chapter 1 comprises the topic's presentation, where I introduce the concepts of foreign-language media, ethnic media and diasporic media. Also, I explain this research's objectives, emphasizing the variables that offer a window of opportunity to contribute to the theory;

Chapter 2 explains the theoretical framework, where I draw on and review the Uses and Gratifications Theory's progress to illustrate why this is an excellent angle to understand the reasons for consuming this type of news outlets. Here, I also point to the links between Uses and Gratifications Theory, Internet and Online News Outlets, and Digital Diasporic Media. By the end of this chapter, I go back to highlight the theoretical gap which sustains this dissertation;

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[9] de Haas et al. (2020) propose six main trends and patterns of migration since the end of the Second World War: 1) the globalization of migration; 2) the changing direction of dominant migration flows; 3) the emergence of new migration destinations; 4) the proliferation of migration transitions; 5) the feminization of labour migration, and; 6) the politicization and securitization of migrations.

Chapter 3 develops the methodological framework. I explain why I consider that a qualitative methods design is the best methodological orientation in this kind of research. Then, I delve into the selection and justification of the cases, a brief description of methodological challenges that I faced during the Covid-19 pandemic (2019-2020), and the design of the in-depth online interviews;

Chapter 4 analyzes the findings;

Finally, chapter 5—perhaps the most interesting for my audience—brings the discussions and conclusions, describing new uses and new gratifications over the news outlets here analyzed, arguing the differences between immigrant, ethnic, and diasporic media in same-language societies and discussing the role of digital diasporic media in same-language societies in the context of the Venezuelan migration crisis.

1.1. FOREIGN-LANGUAGE, ETHNIC, OR DIASPORIC MEDIA VERSUS MAINSTREAM MEDIA

Foreign-language, ethnic, or diasporic media can [10] be local, national and global; they can use conventional, old technologies, new technologies, or a combination of the two; they can be produced in the country of origin or the country of settlement; they can address a specific ethnic group or a collection of ethnic groups.

More and more, minority media are flexible, mix technologies, broadcast and publish material from different places worldwide, and experiment with their own identity as media and representative cultural institutions of specific communities.

Throughout this dissertation, I will mostly refer to diasporic media—unless something is indicated—as another set of minority media, slightly but significantly differing from immigrant and ethnic media. These are commonly used terms, but it is essential to define them more formally so that their differences are apparent.

The mainstream media say sociologists Alba and Nee (2003, p. 12), is "that part of society within which ethnic and racial origins have at most minor impacts on [an individual's] life chances or opportunities"; that is to say that being in or outside the mainstream matters, concerning how others, individuals, and institutions, treat a person.

The mainstream includes the ethnic majority in a society, but the mainstream and the ethnic majority are not identical. The boundaries of mainstream society are broader. In this context, we define mainstream media as those produced *by* and produced *for* society's mainstream; however, that is defined in a specific country and at

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[10] Matsaganis et al. (2011) argue that "even a cursory look at the bibliography on ethnic media would reveal that there are many different terms used to describe similar things. Minority media, immigrant media, diasporic media, and community media are terms often used along with or instead of the term ethnic media."

a particular point in time. On the contrary, ethnic media is part of minority news outlets, which englobes —amongst others— any category of people who experience relative disadvantage than members of a dominant social group (Healey, Stepnick, & O'Brien, 2019).

As Husband, Beattie, and Markelin (2000) argue, the diversity of the minority media field makes it challenging to draw only and all-inclusive conclusions about their character, their output and their input in processes of identity construction, community building and participation. The only characteristic that all diasporic media share is that they all address an audience imagining itself as a specific community and sharing a specific ethnicity.

Apart from that, minority media are characterized by extensive diversity. These diverse characteristics are crucial for the role that minority media play in processes of identity and community construction and for participating in increasing or decreasing social exclusion and participation (Georgiou, 2002).

Diasporas are minority groups with a sense of connection with a larger community outside the borders where they live. Through diasporic media—those produced by and for immigrants and facing specific interest problems to the members of said communities (Bozdag, Hepp, & Suna, 2012)—they build up a sense of belonging and a greater community (Georgiou, 2005). They establish multidirectional cultural links in their societies of origin and hosting destinations (Husband, 2000; Karim, 2003; Ogunyemi, 2012b; H. Yin, 2015) and act inversely to Wallerstein's (1976) world-system theory since information flow tends to be from the centre to the periphery (Sinclair & Cunningham, 2000).

Traditionally, the study of diasporic media has developed around media outlets that publish in immigrants' native language (Hickerson & Gustafson, 2016). This

interest is natural since these types of media abound, are comparatively larger in quantity than those that share the same language. According to the theories and studies developed to date, they mainly fulfill the immigrant's orientation function, becoming a channel of information and a pseudo-educational tool that influences the integration process (Ogunyemi, 2012b; David C Oh, 2016). It also helps integrate its audiences in the target society's political activities (Browning, Shafer, Rogers, & De Fever, 2003). It also educates their public about norms and institutions that facilitate new immigrants' adjustment (Lam, 1980).

The academic literature frequently addresses migration from the perspective of the effects that the media have on immigrants' integration process to the target society. For example, Park (1922), a journalist and urban sociologist, founder of the school of sociology at the University of Chicago, and a pioneer in observing race relations, studied media use by the black population of the southern United States.

One of the substantial contributions of Park is the explanation of why the foreign-language press—as he called it—exists: the diasporic media are one of the main supports that immigrants have to understand the functioning and structure of a destination society (Park, 1920, 1922, 1925, 1972), they also fulfil a function—which in the light of the theories after Park's time could be described as a gratification—to cushion resistance to change through the creation of communities around other migrants in the same situation. Park (1922) observes that, inevitably, every time a new wave of migration settles in a city in the United States, said social group founds some mutual aid society or cooperative, a religious temple, a school, a theatre, and invariably a news outlet.

Beuick (1927) gives an apt description of the daily use that immigrants of the early twentieth century give diasporic media, mapping their locations, calculating the volume of readership in 10 million people, and offering a timeline of the growth of these publications. In 1890, there were just over a thousand newspapers in a foreign language

in the United States; in 1897, the number grew to 1,200, and over to 1,250 to 1914. The period that includes the First World War made these media grow, reaching 1,350 in 1917.

According to the author, some of the topics evidenced in the contents of these newspapers—closely linked to an idea of uses and gratifications that immigrants would give to these media—are: explanation about the United States, its history and its institutions; ideals and social values that Americans share; guidance in accessing the health system; or cooking recipes and articles on family raising, among several others.

However, Beuick (1927) wonders why the press in a foreign-language experienced a crisis at that time. The answer is found in two factors: on the one hand, the publication of opinion columns or newspaper articles in English in this type of media pointed to the audience to mutate, offering content to the second and subsequent generations of immigrants, who have a level of understanding of the most advanced local language, and therefore the first wave of migration was uncomfortable not to be able to consume those spaces. On the other hand, the appearance of The Foreign Language Information Service, which since the decade of 1910 gave the immigrant press free articles on the United States and its institutions with a conservative editorial line, according to Beuick (1927, p. 258) "perhaps more so than the American press."

The author observes that upon the arrival to the United States, immigrants adhere to conservative political values; once they learn the local language and know how to develop in society and its institutions, they become liberals and sometimes "[the immigrant] may become fertile ground for a radical agitator." (Beuick, 1927, p. 258).

Thus, Beuick also observes that the decline in this type of media consumption is related to immigrants' shame who have spent enough time in the target society after being discovered consuming these media. There is the idea that the immigrant must be

assimilated with the hosting society as quickly as possible, which includes obtaining current information through the local media. However, Beuick is clear in concluding that although the environment in which these media are developed can be hostile and complex, if the laws that regulate and encourage immigration remain constant over time,

> "The decline of the immigrant press will be slow at first. But as older people, who cling to their language, die, the newspapers will begin to die after them. […] Even though foreign-language news- papers disappear entirely in the United States, it can never be said that they did not serve their purpose of assisting perplexed millions in their adjustment to a country with a complicated social structure" (Beuick, 1927, p. 263).

However, literature generally approaches the phenomenon almost always from the same perspective: migrant populations in developed countries, who do not share the same language as their target society. This perspective is the most frequent because the most apparent social problem occurs: the disorientation of migrants and the urge to integrate into the society that shelters them.

Notwithstanding, most of these studies are outdated. As we will see in the next three sub-sections, the few researchers—perhaps except for Matsaganis and Gorgeous—who have developed inquiries on these topics have explained the differences they perceive in the definition of immigrant press, ethnic and diasporic media. However, they rarely have paid attention to the factors around new information technologies and the globalization of the media, nor the new patterns of migrations—particularly South-South or intra-continental—, neither the hosting country's language.

1.1.1. FOREIGN-LANGUAGE PRESS

The idea of the "foreign-language press" rises from Robert E. Park's (1920, 1922) studies. After investigating human ecology—he coined the term—, human migration, and the newspaper—as an institution—, Park's department at the University of Chicago began to use the city surrounding as a research laboratory, which became known as the Chicago School of Urban Sociology.

Park focused on the American Black population's intra-relations, particularly after The Congo Reform Association conducted a press campaign against Leopold II's regime. They turned to Park for a press agent. He duly fed the atrocity stories to newspapers to the satisfaction of all but the Congo government. This relatively fast connection aroused a lively interest in the "Negro problem" and the possibility of understanding it.

After paying close attention to the political boundaries of Europe and how homogeneous people organized, Park realized that among immigrant people, mother-tongue, rather than country of birth, is the basis of association (1920). In the United States, as in Europe, it is language and tradition rather than political allegiance that united the immigrant populations. People who speak the same language find it convenient to live together. He emphasized that newspapers provide a mechanism of social control in ethnic communities and help accelerate assimilation.

Arendt (1994) held a very different view. She suggested that the foreign-language press encourages nationalism by allowing groups to maintain ties with their ancestors' country and, thereby, assert their identities in a diverse, often chaotic, new environment. On the other hand, Dinnerstein and Reimers (1988) argue that newspapers fundamentally serve new immigrants' basic needs, such as providing them with information regarding housing, jobs, and education to ease their migration experience.

Park's interpretation implies that newspapers are founded after large immigration waves, when assimilation problems loom large, as does Arendt's interpretation. She emphasizes the importance of the press in helping resident American immigrants maintain ties to their home country. However, Dinnerstein and Reimer's emphasis on newspapers' instrumental significance suggests that they are established when immigrants arrive and need the most assistance.

These works brought up other issues to consider, such as the effects of anti-immigrant policy on the foreign-language press because newspapers are public expressions of community and ethnic identity. Newspapers may serve as a way to know how secure the members of an alien community are or how apprehensive they are about locals' attitudes or government policies. Not publishing papers may heighten barriers between newcomers and locals, and thereby, possibly, fueling further hostility and fear. Blau et al. (1998) propose that newspapers indicate a healthy and viable community-building process vital to all new immigrants and their host society members' relations.

In sum, the emergence of the concept of "foreign-language media" marked a significant milestone and became an opening gate to the area of journalism studies, media studies, migration studies, and human ecology. However, it did not observe the phenomenon from all its angles, and, as we will see up-next, it confuses the concept of foreigner with that of ethnicity.

Notwithstanding, the definition of "foreign-language press" shows at least two weaknesses spotted nowadays:

First, put in the context of Latin American or former empire colonies, foreign is understood as anybody belonging or comes from across the civil or political boundaries. At the same time, ethnic refers to a group of people that share a common background

and identity, beyond any physical frontier.

Furthermore, this definition does not pay attention to the new ways of producing information and news, which often includes transnational enterprises, with media business established beyond the national frontiers, with reporters overseas, and covering the news that is important to more than one group of the audience.

1.1.2. ETHNIC MEDIA

Shi (2009) is one of the first scholars to spot the difference between foreign-language press and ethnic media, perhaps because of her Chinese background and immigrant experiences.

She argues that even though there has been a considerable increase in the number of publications regarding minority media targeting immigrants and their communities, little attention has been paid to the fact that ethnic outlets and outlets published in foreign languages comprise two different categories.

Drawing upon the case of Chinese media in the United States, Shi highlights that they differ in their origin, history, ownership, production process, circulation pattern, discursive mission, connection to political and commercial interests in local and transnational settings, etc. She also discovers that similar differences exist within the broad categories of Spanish language media, Native-American media and African-American media in the United States. The author points out that these differences have substantial implications for how an ethnic outlet constructs its messages and influences its readers' identities and practices.

Previous studies on foreign-language media frequently imagined and considered immigrants a homogeneous community from the audiences' perspective. Shi (2009) says that the audience's differences in gender consciousness, class status, religious beliefs, racial/ethnic identities, etc., shape how they interpret meanings out of media materials and how they weave the meanings into the fabric of their daily lives.

To understand the ethnic media's role in immigrants' lives, it is inadequate to take only a functional approach toward media content or look at the audience through a macro lens. It is also necessary to study on a micro, cultural level the meaning-making

processes of the audience concerning their particular racial, gender, class and religious backgrounds.

Many previous studies (Georgiou, 2001; Jeffres, 1999; W.-Y. Lin & Song, 2006; Zhou & Cai, 2002) pointed out these differences but failed to explicate their impacts on media discourses and audience interpretations.

Scholars assume that ethnic communities in the host country produce ethnic media to serve ethnics' cultural, political, economic, and everyday needs. However, this is only partially true. Many ethnic outlets are transnationalized or transnationalizing, i.e., their materials are produced by their parent outlets in home countries rather than by immigrant communities themselves in host countries.

Matsaganis et al. (2011) illustrate the geographic contexts' role in naming the concept of "Ethnic Media." Using a concrete example of two Turkish migrant cousins arriving in two different cities in Germany, they highlight that both persons face different migration challenges and opportunities in terms of the resources available in their local media. This will also mean that their information needs might be different, and the content of locally produced ethnic media would—or should—be different for this reason. Therefore, after some time, the two migrants compare and realize that the communities' characteristics where they settled—geography—have resulted in very different migration experiences. Of course, the common point of origin and shared ethnicity will mean that these cousins still have a great deal in common.

Kim et al. (2006) refer to this relationship as geo-ethnicity. This term emphasizes that no two communities can be assumed to be the same, even if they seem very similar from the outside. The interaction of geography and ethnicity is the key to understanding the daily experiences and needs of ethnic minorities and immigrants and the media that serve them.

Again, the path in the theoretical development of the media's taxonomy serving a minority community with other nationalities, or belonging to other peoples, has advanced. Still, it falls short in the careful observation of current global migratory patterns and how audiences consume said media. It neither considers the different generations amongst the migrant community. In this sense, I argue that "Ethnic Media" mostly reaches out to the second generation of immigrants—those whose parents were born overseas and came to live in the hosting society—, for which this category of media plays a bridging role between the home society and the hosting one.

1.1.3. DIASPORIC MEDIA

Diasporic media is another term that often refers to news outlets consumed by foreign minorities. They have grown in number worldwide, mainly thanks to advances in information technology and telecommunications' globalization.

Diasporic media's definition and conceptualization are mostly underpinned by theoretical frameworks such as the public sphere, alternative media and identity.

For instance, Cunningham and Sinclair argue that diasporic media' share many of the characteristics of the classically conceived public sphere—they offer a central site for public communication in globally dispersed communities, stage communal difference and discord productively, and work to articulate insider ethno-specific identities—which are by definition "multi-national," even global—to the wider "host" environments' (Cunningham & Sinclair, 2001, pp. 134-135).

Fraser—based on Chakravorty Spivak's ideas (1994)—contends that diasporic media inhabit the "discursive arenas where members of subordinated social groups can invent and circulate counter-discourses through which to formulate oppositional interpretations of their identities, interests, and needs" (Fraser, 1990, p. 67).

However, Bozdag et al. caution that "the metaphor of diasporic media as the focus of diasporic networking is a more useful concept for understanding their role for diasporic communities than alternative public spheres or alternative media" (2012, p. 111).

On another group of scholars, some conceptualize diasporic media from the perspective of alternative media and identity. For example, Karim argues that "much of the cultural production of diasporas involves the (re-)creation of alternative imaginative

space alongside existing mappings" (Karim, 2003, p. 9). Moreover, Nacify (2003) quarrels that their content is a mixture of programmes produced in the host country and imported from the home country.

In terms of identity, scholars claim that "they offer relevant and contemporary cultural references for people to renew actively and reinvent their identities and sense of belonging" (Georgiou, 2006a, p. 79). This conceptualization gives an insight into the appeals of diasporic media, including "fostering an identity that is embedded in the local experience specific to a migrant's physical location" (H. Yin, 2015, p. 3) and "preserving ethnic culture and identity—promoting ethnic pride, presenting symbolic ethnicity and unifying subgroups" (M. A. Johnson, 2000b, p. 246).

The theoretical field of diasporic media has also seen changes from several angles. Matsaganis et al. (2011) discovered that politics had played a significant role in developing these media. The awareness partly drives the latter among policy-makers in the developed world to connect to the ethnic media to get their message across to increasingly multiethnic constituencies.

However, the general trend to consider ethnic media as speaking for and representing the diasporic groups threatens its visibility and the need for policy-makers to use them to get their message across to diasporic groups. This is evident in the lack of invitation to their practitioners to attend official press briefings or be sent embargoed press releases. Therefore, most diasporic media's sourcing routine revolves around monitoring the mainstream media in the hosting society and re-posting that information (Ogunyemi, 2012a).

There is no doubt that the theoretical framework on the concept of "diasporic media" is interdisciplinary. However, most of them—often unconsciously— revolve around observing patterns of uses and gratifications.

A group of researchers have focused on the race—that is," 'non-white' peoples who remain distinct as minorities in their countries of residence" (Karim, 2003, p. 2).

Others have paid closer attention to the concept of migration—that is, involuntary relocation and displacement (Cohen, 2018; Safran, 1991; Skrbiš, 2008).

Furthermore, Qiu (2003) proposes that the appropriation of media by diasporic groups be examined from the lens of "knowledge diasporas"—that is, "who are not forced abroad by armies or persecution. Rather, they are pushed into exile because the absence of a high-technology environment at home deprives them of substantial opportunity and free choice for personal development" (2003, p. 148).

In this research, I draw upon Ogunyemi's (2015) argument around the literature gap on an active audience perspective. According to the author and based on Bozdag et al.'s ideas, this theoretical framework is a pertinent research enquiry because diasporic groups use their media not "as a result of a political consciousness of belonging to a certain community and looking for, or producing political representation, but... more in relation to broader fields of practices: information, entertainment, engagement, commerce and faith" (Bozdag et al., 2012, pp. 99-100).

Moreover, Ogunyemi argues that diasporic media aim to become a "hybrid of alternative and mainstream media" (Ogunyemi, 2012b, p. 179) to deal with specific interest issues of their members.

My research focuses on the latter, more specifically on digital diasporic media—filling the gap that Matsaganis et al. (2011) spot—in same-language societies—in order to break with Park's (1922) partial scope—, particularly on omitted geographic areas such as the Global South—in attainment with Ogunyemi's (2020) claims.

The traditional definition of "Ethnic Media" is problematic for the Latin American context given the fact that societies in this area of the world consider both ethic and diasporic two different categories within a broader dimension of media publishing in a different language.

The traditional definition as portrayed by Matsaganis et al. (2011) is true and accurate for the traditional imperialist societies, where "ethnic"—as in indigenous—is understood as anything that belongs to other minority culture—either indigenous, foreigner, or from a different religion, all of them belonging to one single category.

Notwithstanding, here I propose a theoretical re-operationalization paying attention to these differences from a Latin Americanist perspective, in which "ethic" differs from "diasporic," by addressing the relative position that diasporic digital media occupy in the media ecosystem (López, 2012; Postman, 1970; Scolari, 2015). Considering that some academics could classify these news outlets as minority media, I must make the caveat about why I do not consider them within that category.

From my perspective, minority media seeks to fill a gap in the market by offering informational products for social groups with only one meeting point that links them within the variety of characteristics that make up their identity. Within this definition are LGBT media, women's media, men's media, political media, or student media, to name just a few.

Furthermore, the situation could arise in which a minority medium is also a foreign language medium, such as Time Out magazine, which publishes its editions mainly in English—the exceptional case is the Israel edition, in Hebrew—covering travel and entertainment in societies where English is not the local language, such as Bahrain, Qatar, France, Portugal, Spain, Japan, Thailand, Turkey, the Netherlands, and Germany.

Having clarified the immediately previous point about the position of these media in the media ecology, three macro-categories that classify the ecosystem of the foreign press emerge in light of the findings of this research: Pluralist Media, Advocacy Media, and Diasporic Media.

Pluralist Media:

It is a macro-category of media well approached and defined by Georgiou (2006a ; 2007) as those that seek to remain in the long run and offer plural information highlighting racial and multicultural aspects and local news in the hosting society. Within this macro-category, I propose to include at least two subcategories:

a) Transnational media (Georgiou, 2006b), defined as those news outlets owned by private companies that broadcast messages to audiences outside the territory where they have their center of operations, with the primary purpose of informing that foreign public and any other. In many cases, these media have reporters and local offices in dominant societies where there is a group of immigrants who could consume them in greater quantity thanks to the cultural proximity with which the contents are presented, but this is not a requirement or form part of the mission of the media. For example, the cable television channel CNN, originally from the United States, could be classified as a transnational medium.

b) Local media in a foreign language (Zubrycki, 1958), which are understood as those produced in the hosting society, in a language different from that used by the majority of the local audiences. In general, they are journalistic companies whose purpose is none other than to offer an informational product in a different language because they have detected a niche that they can take charge of and nurture with content for no other reason than to comply with the basic standards of journalism. Media like these in the Latin American continent can be found in The Santiago Times and The Rio Times.

Advocacy Media:

This macro-category encompasses the types of communication media, usually in a foreign language, and that seek to propagate a message in most cases related to a cause or ideology. It is divided into at least four subcategories:

a) Public diplomacy media, which are state-owned or have a strong link with a government, and publish content with an emphasis on promoting their national interests abroad, adapting to the definition of Public Diplomacy that Cull (2008) has coined, such as the British television channel BBC or the German Deutsche Welle (DW).

b) Propaganda media (Ellul, 1965), including Al Jazeera, Al Arabiya, Voice of America, Radio and Television Martí, Radio Moscow, or Hispan TV, owned and controlled directly by a government, and seek to persuade audiences abroad with political-ideological messages.

c) Religious media, which can be defined as those that serve religious institutions that use these media supports to profess a particular faith, go to the spiritual aid of their audiences, and serve as moral guidance for the faithful, among others. More specific purposes (Hjarvard, 2011; Korpi & Kim, 1986; Stout & Buddenbaum, 1996), such as Shafaqna—Shiite news agency—, EWTN—Catholic radio and television station—, or The Watchtower magazine—property of the Church of Jehovah's Witnesses.

d) Aboriginal media (Riggins, 1992), which refers to the form of media expression conceptualized, produced and circulated by indigenous people anywhere in the world as information vehicles, including cultural preservation, cultural and artistic expression, self-determination politics, and cultural sovereignty. These media overlap with and are within the spectrum of other media produced by minorities, and on many occasions, they share kinships on political and philosophical motivations (Wilson, Hearne, Córdova, &

Thorner, 2017). when referring to cultural groups that claim to have occupied and used resources of a specific territory in a time before other known occupants, who self-identify as a different culture, who voluntarily perpetuate a cultural distinction, and who have experienced subjugation, marginalization, dispossession, exclusion, or discrimination, whether these characteristics persist or not. This can find media such as Cronicawan, a Peruvian newspaper in the Quechua language, the Paraguayan Ára in the Guaraní language, or the Mayan edition of the Mexican La Jornada subcategory.

Immigrant Media:

They correspond to the media—regardless of their technological support—that gather and link a group of migrants or a foreign community in a hosting society. They can count on the support or financing and be the product of a public policy, but in their genesis and their mission, they seek to be by and for a migrant group adopted or received by a dominant society. In turn, this macro-category is subdivided into four categories.

a) Diasporic media (Beuick, 1927; Hickerson & Gustafson, 2016), are those that seek to supply the nostalgia for the country of origin and bring together the recently arrived immigrant community, and it is this category that Park (1922) probably was referring to when he dealt with the issue of the press of racial groups in the southern United States. In his text, the author vaguely defines this type of media as one that seeks to reveal the intimate life of immigrants and their efforts to adapt to a new cultural environment. Although it never defines explicitly what immigrant media is, it is evident that it refers to newspapers written in a foreign language that target an audience that has gone through a very recent migratory experience and that "tries to maintain contact and understanding between the home countries and their scattered members in every part of the United States" (p. 55); Matsaganis et al. (2011) also define this category, in particular, underlining the guiding and guiding power that these media fulfill in the acculturation process.

Notwithstanding, within this category, we can find two subcategories that sustain the main reason behind the research topic for this thesis.

i) Different Languages: Under this definition, it is possible to classify the multiple online radios that Haitian communities have launched throughout the continent,[11] or Chillehan-insinmun[12], a newspaper of the Korean community in Santiago, Chile.

ii) Same Languages: Is in this subcategory where the two media in this thesis analyzed better fit because they pursue the same mission that immigrant media in different languages, yet that distinction or emphasis on the same language in both origins and hosting societies is that triggers the discussion on why that particular set of migrants consume this specific type of media.

Other same language immigrant media can be named, apart from El Vinotinto and El Venezolano Colombia—and its other news outlets also part of the El Venezolano holding: Háblame24[13], Radio Somos Diáspora[14], Diario Las Américas[15], and Semanario Argentino[16], to name a few in Spanish, or anyone described in figure 4, in chapter 3.3.

b) Racial or pan-ethnic media, which could be considered a degree closer to pluralism. It refers to media that seek to highlight a human race rather than a particular nationality or immigrant group. In general, they are those that in current literature has

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[11] See: http://www.radiokreyolinter.com/
        https://radio.ht/anam-haiti/
        https://www.radiokonbitfm.cl
[12] See: http://homepy.korean.net/~chile/www/category/chile6/list.htm
[13] See: https://www.hablame24.com/
[14] See: https://somosdiaspora.com/
[15] See: https://www.diariolasamericas.com/
[16] See: https://www.semanarioargentino.miami/

been classified under the labels "Black Press" (Pride & Wilson, 1997), "Latino Media" (Guskin & Mitchell, 2012), "Asian Media Outlets" (Lopez & Espiritu, 1990; Zhou & Cai, 2002). In Latin America, they are better represented by the newspaper Die Condor Zeitung[17] published in Chile, by the African-American press in the states of Florida, California, and Georgia in the United States, the Yiddish-language media published in New York—as opposed to the Hebrew press, which could be classified as often as religious media.

c) The subcategory of cultural media should be understood as the informational products produced in the manifestation of ethnic traditions (Goonasekera & Ito, 1999) through channels produced by a group of immigrants or their descendants. They do not seek to differentiate themselves from the hosting society but only share their folk roots. In this regard, it is possible to highlight the digital radio Anita Odone[18], which offers 24 hours of Italian music from Santiago, Chile, or The Southern Cross[19] newspaper, belonging to the Irish colony in Argentina.

d) Co-ethnic media are the amalgam between the two extremes of Park's (1922) model and represent what Gilroy (1993) and Matsaganis et al. (2011) describe as "hyphenated identities," where two different parts come together because a person lives those two cultural traditions in parallel and constantly, thus creating a third identity that is recognizable to both previous cultures. An example of this is El Sol Noticias,[20] a Peruvian newspaper published in Chile, or the Sao Paulo Shimbun[21] newspaper, which initially delivered the news to the Japanese community in Brazil. However, today also does so in Portuguese to maintain the link with the new generations of Asian descendants who do not consider themselves entirely Japanese, but rather "nikkei"—

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[17] See: https://www.condor.cl/
[18] See: https://radioanitaodone.cl/
[19] See: https://thesoutherncross.info/
[20] See: http://www.solnoticias.cl/
[21] See: https://saopauloshimbun.com.br/

children of emigrants of Japanese origin.

Considering the operational proposal just described, I then propose a graphic that does not adopt the form of a bipolar continuum with multiple points between its extremes, but rather one similar to the shape of a pizza, which encompasses the macro-categories of Diasporic Media, Pluralist Media, and Advocacy Media (fig. 1).

There are two reasons to justify this diagram: (1) the models of Park (1922) and Oh (2016) are based on studies of sociology and focus mainly on the use that audiences make of medial support for their inclusion—or differentiation—within the hosting society. In this sense, it is convenient to focus on analyzing the type of message that these media publish, together with adopting the audiences' perspective as locals, migrants and foreign consumers as a whole. (2) When observing that there are media in a foreign language that have an inclination towards proselytism—both religious and political— instead of publishing information with traditional journalistic standards, a new macro category emerges—i.e., "Media Advocacy"—that in their reason to be they could adjoin both sides with both diasporic and pluralist media. This is why, from my perspective, Park's (1922) bipolar continuum is best seen as a pizza when analyzed in the Latin American context.

FIGURE 1: Proposed categories for the theoretical approach to foreign media in the Latin American context.

Source: Author's own work.[22]

This way, it is essential to note that both, Budarick (2019a) and Shi (2009), argue that the concept of "diasporic media" differs from "ethnic media" as traditionally understood. I agree with them because as I mentioned, at least two crucial factors in the migratory context were not considered in other studies: the lens of post-colonialist media theories and the need to express of forced migrants.

In this sense, it is essential to highlight that in the Latin American context, particularly in the Spanish language, a difference is made between "ethnic" and "diasporic." The first term is strictly related to "the aboriginal," while the second is "the foreign."

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[22] I especially appreciate the kindness of Mariana Muñoz-Heuer for helping me with a nice design of this figure.

Thus, for example, it may be common for Latino researchers to speak of ethnic media about media produced by indigenous people, in their languages and communities, while speaking of "diasporic press" to differentiate it as, perhaps, a subgroup of the "foreign press," or that which is produced by and for audiences of other nationalities but who reside within the territory where they are a social minority.

Another way of understanding this difference is, for instance, acknowledging that miscegenation in the Americas is an ancient and expected phenomenon, where the majority of people do not identify themselves by their ethnic origin—essentially a mixture of European and local types of blood—but instead because of their nationality. Thus, it is possible to find people of Wayuu origin in Venezuela who, in the eyes of any other citizen, is as Venezuelan as the one who migrated from Portugal at the beginning of the 20th century and made Venezuela his new home, or the person who was born in Caracas, to a Venezuelan father and an Italian mother.

The realities in Africa and Asia also support this Latin American definition of "diasporic media," but not observed on the European continent.

Moreover, diasporic media can be differentiated from ethnic media in that although both can be considered community media, the audiences to which they are directed may differ. Thus, to a large extent, ethnic media in the Latin American context aim to give indigenous communities a voice to raise issues on the public agenda that directly affect them, such as their constitutional recognition or access to social benefits. In contrast, in the case of diasporic media, these usually offer a channel to amplify the voice of a minority that has roots abroad and has specific problems given the particular characteristics of the migratory context in which they develop.

CHAPTER 2: THEORETICAL FRAMEWORK

Let us remember that over this research, I aim to observe how migrants in times of new information technologies and broad access to the Internet use and gratify out of media produced for and by themselves, considering the current and new migration trends and patterns.

From the studies focused on audiences, the Uses and Gratifications Theory (Blumler & Katz, 1974; Katz, 1959, 2012; Katz, Blumler, et al., 1973; Katz, Blumler, & Gurevitch, 1974a; Katz, Gurevitch, & Haas, 1973; McQuail et al., 1972; Palmgreen, Wenner, & Rosengren, 1985; Papacharissi, 2008; Rayburn, 1996; A. M. Rubin, 1994) is a fundamental pillar from which ethnic media research expands, particularly the diasporic media. It allows explaining the phenomenon from the perspective of the affected population.

This chapter on the theoretical framework of Uses and Gratifications Theory (UGT) is structured as follows:

First, I review and explain the existing literature on Uses and Gratifications, starting with Katz's (1959) question, "What do people do with the media?," making particular emphasis on the fact that both concepts—"uses" and "gratifications"—have always been closely studied together, in a highly symbiotic relationship.

Given that in this dissertation I pay particular attention to the digital nature of the diasporic media here selected, in the second sub-chapter, I consider the literature on the Uses and Gratifications Theory regarding the Internet and online news outlets, for which I also devote space to delve into the small—yet rich and encouraging—literature on digital diasporic media and uses and gratifications theory.

Later on, I refer to the research on migrants' participation through diasporic media, because it is interesting to take some insights on this topic from the audiences' perspective to guess new uses and gratifications, which will be tested in the second phase of this dissertation.

Finally, I revisit the diasporic groups, and the diasporic media approaches previously studied.

2.1. USES AND GRATIFICATIONS THEORY

Uses and Gratifications Theory (UGT) belongs to the umbrella area of Media Effect Studies (McQuail, 1994). Research on the effects of media emerged between the 1920s and 1930s, but it became a prominent focus only at the end of the 1950s, after the introduction of television (Holvland, Janis, & Kelley, 1953). Previous research on communications focused mainly on propaganda and Marxist critical theory when criticizing the market-driven media.

As Potter (2011) pointed out, researchers have not come with one single definitive conceptualization of media effects theory, for which he defined it as one that attempts to explain the uses and effects of media on individuals, groups, or societies as a whole.

Valkenburg and Oliver (2019) added that for a theory in order to be labelled as a media effects theory, it must conceptualize the media use and its potential changes triggered on individuals, groups, or societies—i.e., the audiences.

Generally, media effect theories conceptualize the effects of mass communication and its production, consumption, and distribution. These theories are primarily associated with postpositivist approaches, deriving their quantitative research methods from those developed in the physical sciences, but also recognizing that humans and human behaviour are not as constant and homogeneous as elements in the physical world (Baran & Davis, 2010).

In this sense, Valkenburg and Oliver (2019) highlighted six different media effects theories that were the top-cited ones in previous bibliometric studies—i.e., "the evergreen theories"—: cultivation theory, agenda-setting theory, diffusion of innovations theory, uses and gratifications theory, social learning/social cognitive theory, and media system dependence theory.

This way, media effect theories focus on answering "what do mass media do over their audiences?" moving the core away from the reasons of media existence and placing it over the study of people.

Moreover, UGT makes a twist in the media effects theory by paying attention to understanding why, and how people use the media in their everyday lives. The theory has provided numerous insights into how television, the radio, and print resources—e.g., newspapers, magazines, and books—could be adopted by mass audiences. While some scholars have dismissed the value of the UGT approach, Ruggiero (2000, p. 3) has argued that "any attempt to speculate on the future direction of mass communication theory must seriously include the UGT approach."

In the early stage of communications research, an approach was developed to study the gratifications that attract audiences to media and content that satisfy their social and psychological needs. Much early research on effects was conducted using the experimental approach to explore general lessons about better communication or the unintended consequences of messages. Other research on media effects endeavoured to discover motivation and selection patterns of audiences for the new mass media.

Different groups of scholars have independent opinions about when the UGT originated. "Moral panic" and the Payne Fund Studies by Herbert Blumer, Philip Hauser, and L.L. Thurstone in the late 1920s have been linked as the very origin of UGT (Lowery & DeFleur, 1983). Wimmer and Dominick (1994) argued that UGT originated in the 1940s when researchers became interested in why audiences are involved in diverse forms of media behaviour, such as listening to the radio or reading newspapers. The invention of the TV and its massification brought up a flood of research on UGT regarding this new technology. Rubin (1983) establishes this as the milestone for UGT surge as another approach and theory in mass media research.

Although there is a discrepancy between communication scholars as to the precise origin of the approach, in the 1950s and 1960s researchers still explored several social and psychological variables that were considered to indicate different patterns of gratification consumption. Studies undertaken during this time have demonstrated that the study's focus has differed from that of research. During this time, studies demonstrated that the focus shifted from the conventional "media effects" to social science's functionalist model. The research should focus on the functional interpretation of UGT studies, aiming to make the viewer play a more dynamic role in mass media than a passive role. Since the 1950s, there have been important studies on how the public communicates with the media regarding cross-disciplinary studies between UGT academics and psychologists.

Prior to the 1970s, UGT studies focused on incentives sought without results or rewards (Rayburn, 1996). In the 1970s, UGT scholars paid full attention to the viewer's motives and how the audience used the media to meet social and psychological needs. However, during the 1980s and 1990s, most of the advance in this theory was produced, particularly after a strong wave of criticism on its theoretical development and the support in psychology studies.

Media audiences are understood to be active, purposeful, and selective in their media choices (Katz, Blumler, & Gurevitch, 1974c; Rosengren, 1974). UGT holds the broad view that, by understanding why we use the media and how we use it, scholars can better understand the media use process through limited attention to media results and results.

Specifically, UGT seeks to understand

> "The social and psychological origins of needs which generate expectations of the mass media and other sources which lead to

differential patterns of media exposure (or engagement in other
activities) resulting in needs gratifications and other consequences,
perhaps mostly unintended ones" (Katz et al., 1974c, p. 20).

Moreover, McQuail (1983) establishes three objectives in developing UGT:

1) To explain how individuals use mass communication to gratify their needs.
"What do people do with the media." (Katz, 1959);
　　2) To discover underlying motives for individuals' media use, and
　　3) To identify the positive and the negative consequences of individual media use.

In this way, the UGT raises five assumptions to understand the uses and
gratifications in the audiences of the media (Katz et al., 1974c; West & Turner, 2021):

　　1.　The audience is conceived as active, i.e., an essential part of mass media use is
assumed to be goal-oriented. Patterns of media use are shaped by more or less definite
expectations of what specific kinds of content have to offer the audience member.

　　2.　Many initiatives linking need gratification and media choice lie with the
audience in the mass communication process. This places a substantial limitation on
theorizing about any form of media content's straight-line effect on attitudes and
behaviour.

　　3.　The media compete with other sources of need satisfaction. The needs served
by mass communication constitute but a segment of the broader range of human needs,
and the degree to which they can be adequately met through mass media consumption
certainly varies.

　　4.　Methodologically speaking, many of the mass media use goals can be derived
from individual audience members' data. i.e., people are sufficiently self-aware to report
their interests and motives in particular cases, or at least to recognize them when
confronted with them in an intelligible and familiar verbal formulation.

　　5.　Value judgments about mass communication's cultural significance should be

suspended while audience orientations are explored on their terms.

However, one of the main challenges that the theorists of uses and gratifications have not been able to solve is the clear operationalization of the concepts "uses" and "gratifications," which are often understood as two units intimately close to the point of frequently getting confused. In this regard, "Uses" are linked to other terms such as motivations or nature of involvement.

Papacharissi (2008, p. 137), for example, said that

> "Uses and gratifications is a psychological communication perspective that examines how individuals use mass media. An audience based theoretical framework, it is grounded on the assumption that individuals select media and content to fulfill felt needs or wants. These needs are expressed as motives for adopting particular medium use, and are connected to the social and psychological makeup of the individual. Based on perceived needs, social and psychological characteristics, and media attributes, individuals use media to satisfy specific needs or desires."

With this definition, we could understand that the "use" (consumption or exposure) is a result of an action aiming to fulfill a need. At the same time, the "gratification" would result from that "use"—materialized through the act of consumption of the media. So, the operationalization of both concepts becomes tautological and flawed. It seems that needs trigger uses, which in turn generate gratifications in audiences whenever needs are satisfied. A low level of gratification would mean a high level of need, which could be plotted as a homeostatic model. This is why, in my opinion, the theory should be called "Gratifications and Uses," since the former would initiate the process, increasing a need and finally triggering a use.

In this sense, and in order to simplify the operationalization of both terms in the context of this research, I propose that we understand "use" based upon the definition in

the Oxford Dictionary as "employ (something) for a particular purpose," framing the concept as a concrete action—a verb—rather than a noun.

Previous authors mainly concerned about the uses are found in the edited volumes by Lazarsfeld and Stanton (1942, 1944, 1949): Herzog (1940) on quiz programs and the gratifications derived from listening to soap operas, Suchman (1942) on the motives for getting interested in serious music on the radio, Wolfe and Fiske (1949) on the development of children's interest in comics, Berelson (1949) on the functions of newspaper reading.

Despite the number of research that may be undertaken under the UGT umbrella, the bulk of studies have concentrated on creating typologies for particular media uses, from early TV-based research (Alan M. Rubin, 1981, 1983) to more recent research that has considered the justification for using broad terms such as new media (Sundar & Limperos, 2013) to very little research that explores, for example, the uses and gratifications of crime drama watching (Brown, Lauricella, Douai, & Zaidi, 2012). While more in-depth analytical conceptualizations have been undertaken, more study has tended to rely somewhat broadly on the usage of typologies in the media (Sundar & Limperos, 2013).

Katz et al. (1973) took a more humanistic approach to media use, yet still mixing the operationalization of uses and gratifications. They suggested that media users seek out a media source that best fulfills the user's needs and has alternate choices to satisfy their needs (Blumler & Katz, 1974). They also discovered that media served surveillance, correlation, entertainment and cultural transmission for society and individuals.

Since under the UGT audiences are active agents, social situations, and the individual's background, such as experience, interests, and education, affect people's

ideas about what they want from media and which media best meet their needs. Audience members are aware of that and can state their motives and gratifications for using different media. McQuail et al. (1972) proposed a model of "media-person interactions" to classify four important media uses:

1. Diversion: escape from routine or problems; emotional release;
2. Personal relationships: companionship; social utility;
3. Personal identity: self-reference; reality exploration; value reinforces; and
4. Surveillance: forms of information seeking.

Hence, McQuail's (1983, p. 73) classification of the following common reasons for media use:

Information: finding out about relevant events and conditions in immediate surroundings, society and the world; seeking advice on practical matters or opinion and decision choices; satisfying curiosity and general interest; learning; self-education; gaining a sense of security through knowledge.

Personal identity: finding reinforcement for personal values; finding models of behaviour; identifying with valued others—in the media—; gaining insight into oneself.

Integration and social interaction: gaining insight into the circumstances of others; social empathy; identifying with others and gaining a sense of belonging; finding a basis for conversation and social interaction; having a substitute for real-life companionship; helping to carry out social roles; enabling one to connect with family, friends and society.

Entertainment: escaping, or being diverted, from problems; relaxing; getting intrinsic cultural or aesthetic enjoyment; filling time; emotional release; sexual arousal.

These dimensions of uses and gratifications assume an active audience making motivated choices.

McQuail (1994, p. 235) added another dimension to this definition:

> "Personal social circumstances and psychological dispositions together influence both […] general habits of media use and also […] beliefs and expectations about the benefits offered by the media, which shape ... specific acts of media choice and consumption, followed by […] assessments of the value of the experience (with consequences for further media use) and, possibly […] applications of benefits acquired in other areas of experience and social activity."

This expanded explanation accounts for various individual needs and helps explain variations in media sought for various gratifications. In terms of this research, I believe Dennis McQuail's typology of uses better serves my objectives because it is the only one entirely focused on the audiences.

Now, analyzing the concept of "gratifications," the previous scholars cannot agree on one single definition. Palmgreen et al. (1985) note that there remains in the literature a tendency for most UGT researchers to employ the term "function" as a synonym for "gratification." They argue that this is unfortunate to imply that the sought gratification is excellent or functional for the individual. They propose to minimize the use of terms "function" and "dysfunction" in favour of the less evaluative terms "gratification" and "avoidance." I agree with Palmgreen et al. because understanding gratifications in terms of functions leads us to the previous debate on the concept's tautological and flawed operationalization.

On the concept of gratifications, Rubin (2009, p. 167) offers the following definition: "expectations and desires that emanate from, and are constrained by, personal traits, social context, and interaction." In other words, Rubin says that there would be

personal motivations linked to the gratifications expected by audiences.

These gratifications can be thought of as experienced psychological effects that individuals value. Palmgreen and Rayburn (1985) thus proposed a model of the gratifications sought (GS) and gratifications obtained (GO) process, as shown in figure 2:

FIGURE 2: Expectancy-value model of GS and GO.

BELIEFS

GRATIFICATIONS SOUGHT → MEDIA CONSUMPTION → PERCEIVED GRATIFICATIONS OBTAINED

EVALUATIONS
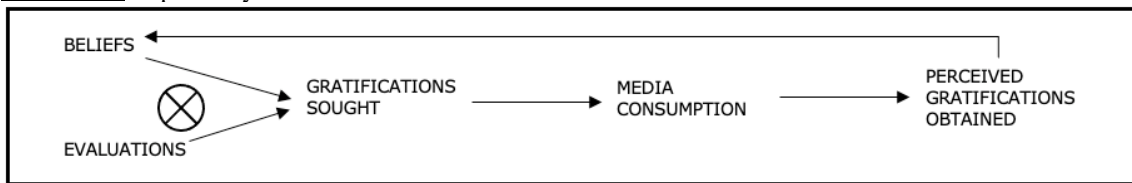
Source: Palmgreen and Rayburn (1985, p. 64).

The model distinguishes between GS and GO. Thus, where GO is noticeably higher than GS, we are likely to be dealing with situations of high audience satisfaction and high ratings of appreciation and attention (McQuail, 1983).

To investigate the relationship between GS and GO, Palmgreen et al. (1980) conducted a study of gratifications sought and obtained from the most popular television news programs. On the one hand, the results indicated that each GS correlated either moderately or strongly with its corresponding GO; on the other hand, the researchers found that the gratifications audiences reportedly seek are not always the same as the gratifications they obtain. A later study conducted by Wenner (1982) further showed that audiences might obtain different levels of gratifications from what they seek when exposed to evening news programs.

Now, the Oxford Dictionary of English defines "gratification" as "pleasure, especially when gained from the satisfaction of a desire." This definition is better when interpreting what the previous authors pose. However, I can argue that to enrich the discussion in this research we need to operationalize gratifications more finely, not only

understanding it as the fulfillment of a need but also as the benefit of the added value of the experience when consuming news outlets gives.

In this sense, for example, any person could access their local newspaper to fulfill the need for information. Reading the most uncomplicated news outlet in town will grant access to any person's information to feel aware and secure. However, some people choose to read The New York Times because apart from fulfilling the basic need, the media rewards their audience with prestige and social recognition. That is the added value in the senes of gratifications.

Authors have made considerable efforts to establish typologies of audience gratifications, each yielding its own classification scheme of audience rewards. They reveal a mixture of shared gratification categories and notions peculiar to individual research teams when placed side by side. The differences are due in part to the fact that researchers have focused on different levels of study—e.g., medium or content (Weiss, 1971)—and different materials—e.g., different programs or program types on, say, television (Greenberg, 1974)—in different cultures—e.g., Finland, Israel, Japan, Sweden, the United Kingdom, the United States (Mitchelstein et al., 2020), and Yugoslavia (Edelstein, 1974).

An interesting compendium of gratifications is the work by Sundar and Limperos (2013). They condensed the most relevant findings in previous studies, focusing on traditional and new media, as seen in the figure 3.

FIGURE 3: Gratifications Obtained from New Media (1940-2011).
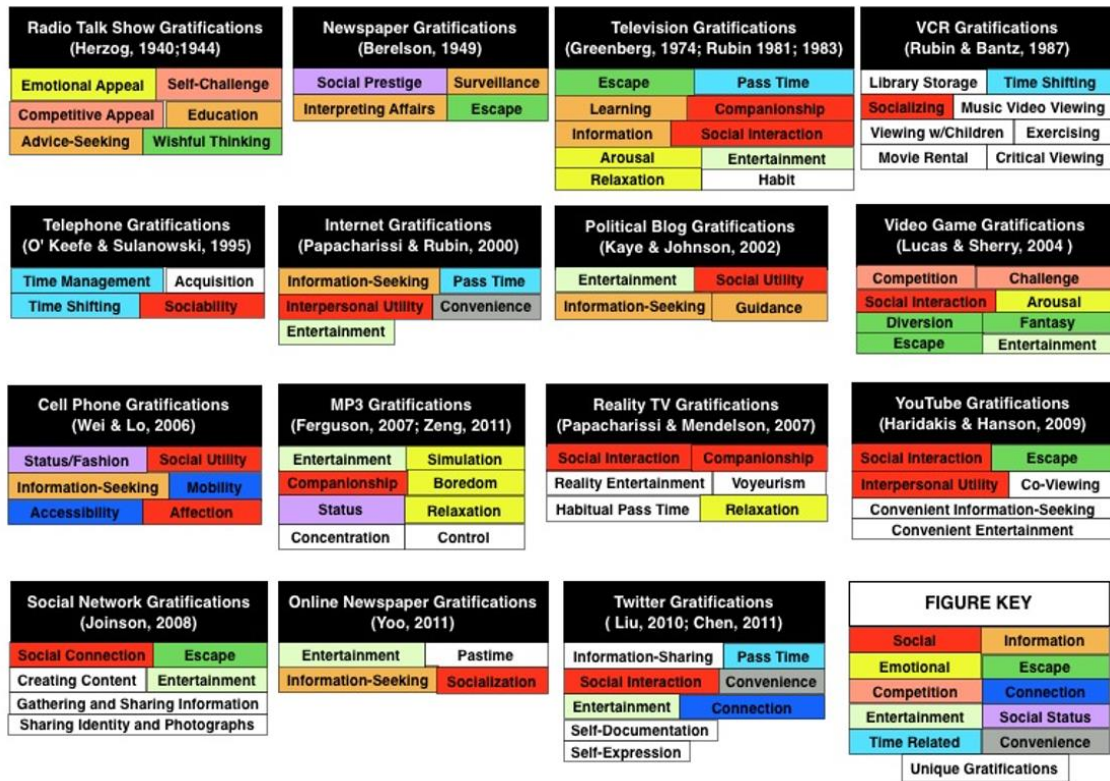
Source: Sundar and Limperos (2013, p. 508).[23][24]

As a constant in past studies and as seen in figure 2, gratifications and uses are closely related—however, a group of scholars built upon that proximity to exploring other perspectives on gratifications.

Studies have shown that audience gratifications can be derived from at least three distinct sources: media content, exposure to the media per se, and the social context that typifies the situation of exposure to different media (Katz, Blumler, et al., 1973).

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[23] Each color represents a specific type of gratification identified in the UGT literature and shared by two or more media. Gratifications that are unique to a given medium are not colored. Across the landscape of UGT studies from 1940 to 2011, two trends are noteworthy: (1) As we move from old to newer media, it appears that new gratifications do emerge with new technology; (2) Some broad gratifications, especially those related to social and information functions, tend to get more nuanced and specific with newer media.
[24] I especially appreciate the kindness of Dr. Sundar for providing me with this table in its original color format.

Lasswell (1948) reflects on the structure and function of communication in society, for which he focuses on the audiences by saying that social and environmental circumstances—a product of the combination of psychological dispositions, social factors, and environmental conditions— determine the specific gratifications of the media by members of their audiences.

Maslow (1954), from the perspective of psychology, suggested that UGT was an extension of his own Needs and Motivations Theory. The basis for his argument was that people actively looked to satisfy their needs based on a hierarchy. These needs are organized as Maslow's Hierarchy of Needs is a pyramid with the largest, most fundamental needs at the base and self-actualization at the tip. From the bottom-up, the pyramid contains Biological/Physical, Security/Safety, Social/Belonging, Ego/Self-Respect and Self-actualization at the top. This perspective is helpful for this study for two reasons: first, because it is an explanation about the origin of gratifications based upon the experience and the context of the members of the audiences, which takes away from the traditional media-centred theories; second, because Maslow's theory has been proved a fitting one in several different contexts and studies, almost always reaching the same conclusions.

Also from the field of psychology, Schramm et al. (1961) draw on the distinction between the reality and pleasure principles in the socialization theories of Sigmund Freud and others, when analyzing the effects or gratifications in media by arguing that:

> "In a sense the term "effect" is misleading because it suggests that television "does something" to children… Nothing can be further from the fact. It is the children who are most active in this relationship. It is they who use television rather than television that uses them." (Schramm et al., 1961, p. 511, in Katz, 1973).

In opposition to what Weiss (1971) argues—that is, UGT studies on media tend to see content or media in a dichotomous way, predominantly fantasist-escapist or

informational-educational—, Schramm (1949) distinguishes between sets of "immediate" and "deferred" gratifications. This approach helps to understand the gratifications amongst migrants, in the sense that given the context in which they live—particularly Venezuelans—, their needs would be closer to the base of Maslow's pyramid, that is, urgent basic needs that must be satisfied shortly. Those can be categorized as "immediate gratifications." Nevertheless, Venezuelan migrants could eventually have "deferred needs," also fulfilled by the media.

For purposes of illustrating with an example, we could assume that Venezuelan migrants would consume this type of communication media to obtain news and information related to changes in the migration regularization process. This type of content directly impacts their basic needs since knowing about it allows them to make informed decisions and satisfy the basic need for security, the result of which can be expressed as "immediate gratifications." However, the same Venezuelan migrants could consume this type of media and satisfy higher needs in Maslow's pyramid, such as the enjoyment of a concert by a Venezuelan artist, which would be linked to aesthetic needs and respond to "deferred gratifications." Here again, we can see that gratifications can be understood in terms of an added value.

Therefore, for this study, I propose to use a mix of both theoretical frameworks—Maslow's and Schramm's.

In summary, from the active audiences theories in communication sciences, which emphasize the active agency amongst the consumers of media products and therefore are perceived as the opposite of the effects traditions, UGT states that audiences are actively involved in determining what media they engage with and how, in order to gratify specific needs or desires (McQuail et al., 1972), which aims towards answering my research question.

On the contrary, other theories that also consider the audience as actively engaged, such as the Culturalist Theory, Reception Theories, Selective Exposure Theory, Selective Perception Theory, the Two Step Flow Theory, or even the Encode/Decode model, all of them still pay attention to how the text and/or the media has any symbiotic relation with the audience. In this sense, I argue that rather than understanding McQuail et al. (1972) research question literally as what people do *to* media, here I seek to understand what people do *with* the (diasporic) media, i. e. here I aim to avoid any emphasis on how people interpret or select/filter any message, but only focusing on the outcomes at a personal level after the exposure to the news outlet.

I consider UGT an adequate theory for this research's purpose because it allows me to observe a phenomenon from the audiences' point of view, setting this inquiry away from the traditional studies on Diasporic Media, mostly focused in their business models and reasons-to-be; because few research has been conducted over Diasporic Media regarding the psychological and sociological effects that they produce in their audiences' experiences of migration, their ecosystems and their hosting communities; and because it could provide me with information that would be socially valuable, particularly in the current context of global human migrations.

2.1.1. USES AND GRATIFICATIONS THEORY AND THE INTERNET / ONLINE NEWS OUTLETS

UGT has always provided a cutting-edge theoretical approach in the initial stages of each new mass medium, such as newspapers, radio and television, and now the Internet, which receives the significance via this approach (Ruggiero, 2000).

Internet use is also linked to a series of instrumental and entertainment-oriented gratifications (C. A. Lin, 1996). Some scholars ranked diversion/entertainment as more important than exchanging information in triggering media use (Schlinger, 1979). Rafeali (1984) found that bulletin board users' primary motivation is recreation, entertainment, and diversion, followed by learning what others think about controversial issues by communicating with people who matter in a community. Entertainment content appears to satisfy users' needs for escapism, hedonistic pleasure, aesthetic enjoyment, or emotional release (McQuail, 1994). Therefore, providing entertainment can motivate audiences to use the media more often (Luo, 2002).

Examining the Internet as a source of political information, T. J. Johnson and Kaye (1998) found that people use the web primarily for surveillance and voter guidance and secondarily for entertainment, social utility and excitement. In a study of the web as an alternative to television viewing, Ferguson and Perse (2000) found four main motivations for Internet use: entertainment, passing time, relaxation/escape and social information.

The Internet combines elements of both mass and interpersonal communication. The distinct characteristics of the Internet lead to additional dimensions in terms of the uses and gratifications approach. For example, "learning" and "socialization" are suggested as essential motivations for Internet use (M. L. James, Wotring, & Forrest, 1995). "Personal involvement" and "continuing relationships" were also identified as

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new motivation aspects by Eighmey and McCord (1998) when investigating audience reactions to websites. The potential for personal control and power is also embedded in Internet use. Pavlik and Everette (1996) noted that people are empowered to act, communicate, or participate in the broader society and political process online. This type of use may lead to increased self-esteem, self-efficacy, and political awareness.

Heightened interactions were also suggested as motivations for using the Internet. Kuehn (1993) called attention to the Internet's interactive capability through discussion groups, e-mail, direct ordering, and links to more information (Ko, 2002; Schumann & Thorson, 1999). As such, C. A. Lin (2001) suggested that online services should be fashioned to satisfy people's need for useful information and social interaction opportunities.

Group support is another important reason for using the Internet. The Internet can provide a relatively safe venue to exchange information, give support, and serve as a meeting place without fear of persecution (Tossberg, 2000). It provides an accessible environment where individuals can easily find others who share similar interests and goals. As part of a group, they can voice opinions and concerns in a supportive environment (Korenman & Wyatt, 1996).

Considering all the theoretical advances that have been developed around the Uses and Gratifications Theory—particularly in online consumer studies— the gap at the intersection of audience studies, human ecology, and migration studies is evident. This dissertation seeks to address this window of opportunity.

2.1.1.1. DIGITAL DIASPORIC MEDIA AND THE THEORY OF USES AND GRATIFICATIONS

In the case of immigrants who share the same language in the hosting societies, the phenomenon of uses and gratifications of diasporic media would be different. Frequently, ethnic media is seen as an aid for their audiences to reconcile with their racial heritage and upbringing in society (Levine, 2001). Sometimes they are also perceived as supporting ethnic pride and "symbolic empowerment" (M. A. Johnson, 2000a).

This group of immigrants sharing the same language can access the local media more easily. Therefore, they do not need to urgently access the diasporic media as the primary source for orientation.

This is the prelude to the emergence of two interesting perspectives to observe. The literature has not taken charge in-depth: the new information technologies at the service of migrants and public policies that promote the existence of this type of media.

Furthermore: taking into consideration the ease of access to information through the Internet and, in particular of social media, immigrants who share the same language as the hosting society would not need the diasporic media to keep informed about what happens in their countries of origin, given that barriers to access to information have vanished; the exception would be in those countries that block free access to information.

According to Matsaganis et al. (2011), the Internet represents a challenge for the diasporic press. Given that immigrant communities can access and can afford access to the web, these groups no longer depend solely on printed newspapers or the immigrant press to know news from their countries of origin. Studies on new information

technologies used by immigrants have focused on the discussion about the creation of digital diasporas (Alonso & Oiarzabal, 2010; Diminescu, 2008; Georgiou, 2013; Yu, 2018b), the use of devices mobile as a survival tool in the migration process, and the link that migrants maintain with their places of origin through social media. They have not addressed the use and gratification of the mass media in digital format, nor of the diasporic media that have been digitalized.

Cover (2012) argues that the digital era produces a new definition of communication and intercultural dialogue. Digital spaces, such as blogs, social media, and mobile media, have shifted how different ethnic groups communicate both internally and externally (Cover, 2012; Rigoni, 2012). Thus, it is advised to look at how these spaces proliferate and mediate cultural messages and exchanges (Cover, 2012; Rigoni, 2012).

In particular, digital news sites allow for non-traditional voices to facilitate the spread of news and information across cultural boundaries and in a globalized digital space (Moring, 2013). Whereas traditional print news struggled to include minorities, women, and cultural outsiders, the online space offers nearly endless opportunity for these voices to be included in the news because of new publications catering to these voices as both authors and members of the audience (Castañeda, Fuentes-Bautista, & Baruch, 2015). As a result, shifts in news media discourses occur, often featuring the inclusion of minority interests and demands (Castañeda et al., 2015; Rigoni, 2012).

Carson at al. (2016) further added that online digital spaces often welcome journalists from diverse ethnic backgrounds. They position themselves to be more inclusive and alternative to traditional news media. This inclusivity allows the journalists to challenge the white-normative discourses and narratives often found in those media.

Digital media and online journalism offer a new space that recognizes and values ethnic labour in media production (Prieger, 2015). Online news sites represent and publish news at the intersection of ethnic identities that were often deemed unimportant or unworthy in traditional media environments (Prieger, 2015). Schneider, (2003) notes that the recognition and publication of minority journalists' work in online spaces have led to a proliferation of digital news sites owned and operated by non-Western individuals. These sites often popularize their noted oppositional stance to traditional journalism practices and their ability to facilitate the exchange of information across ethnic groups (Dolber, 2016).

However, ethnic media websites also have a unique set of challenges. For instance, Boxman-Shabtai and Shifman (2015) note that although digital media often improve cultural groups' ability to gain attention in a cluttered mass media market, there are also possibilities of misinterpretation and misunderstandings within these spaces. For example, because humour is often culturally defined, satirical news or political humour often challenges meaning-making and mutual understanding (Boxman-Shabtai & Shifman, 2015).

Despite this notable difference from—or oppositional stance against—traditional news media, it is essential to note that tensions between traditional and digital news outlets emerge as they compete for the same advertising budgets and public attention (Novak, 2016). Economically, online news sites are viewed as a threat to traditional print media, which encourages publications to position themselves as opposites of each other (Boczkowski & Peer, 2011; Ottosen & Krumsvik, 2012; Schmitz Weiss & Higgins, 2009).

The consensus among Yu and Matsaganis (2018) contributors is that ethnic media will continue to play an essential role within ethnic communities, both established and emerging. The case studies in this book confirm the sustained importance of ethnic

media in these populations' lives in the digital age. They simultaneously shed light on how ethnic media producers address various challenges, ranging from digitalization and commercialization to shifting demographics within ethnic communities. Among the many reasons why ethnic media are expected to remain central in the lives of ethnic communities is the ongoing underrepresentation of ethnic minority voices in mainstream media: ethnic media will continue to fill the void left by mainstream media.

Another reason is the continuing misrepresentation of minorities in mainstream media. This reality accentuates the salience of ethnic media as advocates of ethnic and immigrant communities. These advocates can offer proper and timely responses to inaccurate views and the prevailing discourse around the *Other.* The authors remind us of the mission statement of the first African American owned and operated newspaper, *Freedom's Journal.* Its mission statement said: "We wish to plead our own cause. Too long have others spoken for us." This mission is still relevant today. They argue about the contribution of African American media, Chinese-language media, and Spanish-language media in the U.S. to mobilizing communities during times such as the civil rights movements, the Million Man March in 1995, and Immigration Reform in 2007. In both cases, these media provided, often in the language of their audiences, information reflecting the perspectives of their owners and the communities they served. These historic social movements and policy debates may not have developed and advanced without ethnic media producers' work. These events also highlight ethnic media's role in advancing social change and offer an answer to researchers who question whether ethnic media are part of the broader public sphere.

Considering the history of ethnic media as media *by* and *for* users and also as a platform for self-representation, the advocacy role of ethnic media is likely to be accentuated in the digital age with the multiplication of digital spaces and thanks to "produsage"—a term developed by Bruns (2008) to refer to the blurred boundary between producers and users of media content—. Concerning this trend, some

contributors emphasize that "produsage" can contribute to the discovery of unheard, marginalized voices. However, they also underscore the need for ethnic media to evaluate and strengthen their journalistic standards in the years to come to maintain or improve their credibility among their audiences and the broader public.

Indeed, ethnic media are often considered to offer second-class journalism, attributed mainly to the lack of sociocultural and financial resources (Husband, 2005; Matsaganis & Katz, 2014; Yu, 2017). Limited access to mainstream sources, low "cultural literacy"—or "the capacity to acquire, interpret and apply knowledge about cultures" (Wood & Landry, 2008), limited linguistic proficiency on the part of journalists—especially those from young immigrant communities—, and lack of human resources—coupled with a high dependency on freelancers and volunteers—are known to be commonly observed in small mom-and-pop type ethnic media outlets. The journalistic integrity of ethnic media is frequently scrutinized because of the previous operational challenges they face as organizations. What is more, when these organizational limitations are considered together with the advocacy role many ethnic media perform, their products' perceived quality, in broader media industry circles and society, is often downgraded. It is treated as a kind of *journalism that has its league* rather than *journalism for all.*

"Positive minority journalism" (Navaz & Ferrer, 2012, p. 84) has historically been an essential function of ethnic media. Many ethnic media, just like most news media, also strive to achieve excellence as part of a broader professional community of journalists. That frequently means that ethnic media producers have to struggle with a tension between performing as advocates for their audiences and conforming to a mainstream journalism standard of objectivity. Contributors to the book by Yu and Matsaganis (2018) suggest that ethnic media can benefit from adopting and adapting more widely accepted, professional journalistic standards. Additionally, though, the media industry's digitalization introduces new variables that complicate ethnic media

producers' struggle with the tension described above. More research is necessary to document the outcome of this struggle in the digital age and ethnic media newsrooms across the world.

Continuing digitalization of the media industry in general and the ethnic media sector is expected to have both positive and negative consequences. On the positive side, ethnic digital media, in the words of Wang and Katz (2019), continue to bring diversity, creativity, and innovation to ethnic media. The contributors remind ethnic media scholars of the increasing diversity within the ethnic media ecosystem and advise that it should not be treated as a monolithic media sector. Indeed, the case studies presented in this book share a wide range of types and forms of ethnic media, from small e-magazines such as *Passion Islam* to national television networks such as Univision. This diversity also raises questions about research design and methods. Integrating new approaches—including, for instance, advanced data analytic techniques—seems increasingly necessary to properly examine the variability within the digital ethnic media sector and its impact within and beyond ethnic communities.

Added to diversity is creativity and innovation brought about by new modes of communication. Yu and Matsaganis (2018) discuss digital media, especially smartphones, as the new frontier for ethnic media. More and more ethnic media outlets exist on multimedia platforms rather than on a single platform exclusively. Such changes are related to the emergence of new modes of communication in the digital age in general and the emerging new immigrant communities and low-income communities. The high dependency on and utility of mobile media for everyday communication and information is salient, particularly in the latter communities. The use of these mobile media has extended to the public sphere to facilitate interaction with community leaders.

The growing participation of the digital native younger generation in ethnic media production is also an emerging trend. It is likely to introduce more new styles of ethnic

journalism and a plethora of new journalistic narratives. Digital native media by new digital native producers and/or for young digital native audiences take on an unconventional approach. Yu and Matsaganis (2018) share an example of the latest iteration of ethnic media, that of the *Brentwood Press.* Migrant youth who have moved to suburban areas due to gentrification in the city now try to connect with new neighbourhoods and cities through the contribution of their stories to local newspapers.

Interestingly, when they do this, they text their stories to the editor—because there is no computer at home—, but they prefer to have the stories published in print to share them with their analogue-generation family members and communicate what matters to them. This desire of youth to stay connected to the community as well as to the family through the use of multimedia is noteworthy, as it corresponds to "media nomadism" or "complex and multi-layered media use" among diasporic youth, as Georgiou (2013, p. 91) discusses in her work. Such novel uses of multimedia platforms are indeed worth monitoring in the future.

2.2. DIASPORIC GROUPS AND DIASPORIC MEDIA APPROACHES PREVIOUSLY STUDIED

In this sense, the cases that the literature addresses can be grouped into specific social groups:

One first set of scholars have worked with Asian populations[25] in the USA, Canada, and Australia. They argue these communities use diasporic news outlets to keep cultural ties with their countries of origin; that the consumption of information builds opinions and help in making decisions when voting; and that in some cases, the ethnic news outlets work as a powerful tool to create conscience on diseases and encourage medical self-care.

A second group of studies is comprised of Latinos in the United States[26]. They emphasize that the Latino press in the United States has become a genre in itself, even coming to redraw that country's social identity. Here, we can highlight the works on the Mexican diaspora in the United States because they address different aspects of integrating the second-largest diaspora in the world today (United Nations Department of Economic and Social Affairs, 2018). These researches mostly emphasize the variety of topics, uses and gratifications in different communities that do not usually follow an approachable pattern from any methodological or theoretical aspect. Each local community in the United States has its way of functioning itself into the hosting society.

At the intersection of studies of Latinos and Asians in the United States, it is interesting to observe the work of W.-Y. Lin and Song (2006) analyzed 51 ethnic

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[25] See: Choi, 2013; Ferle & Morimoto, 2009; Han et al., 2014; Hwang & He, 1999; Jun & Oh, 2015; Y. Y. Kim, 1976, 1978a, 1978b; Lam, 1980; D. Lee, 1979; W.-N. Lee & Tse, 1994; David C. Oh, 2015; Saw et al., 2018; Shi, 2009; Somani & Guo, 2018; Wong, 2003; Yin, 2015; Yoon, 2017; Yu, 2018a; Zhou & Cai, 2002.

[26] See: Chang et al., 1988; Félix et al., 2008; Gómez, 2016; M. A. Johnson, 2000b; Mayer, 2001; Ontiveros, 2013; Subervi-Velez, 1986; Tukachinsky et al., 2015; Veciana-Suarez, 1990.

newspapers of both migratory groups in Los Angeles. They discovered that the uses and gratifications vary significantly from community to community, although the news volume regarding origin's societies is always predominant.

The Afro-American press—also known as "Black press" or, historically, "Negro press" in the academic literature—is perhaps one of the most studied minority media, much of the volume of studies focusing on identity and representation of this migratory group in the American society. [27]

Within this sub-set of studies, several approaches can be observed: on the one hand, the ethnographic and sociological studies developed between the late 19th and early 20th centuries, which aimed to document the historical process on the existence of these media, mostly with a heavy burden of racist comments and a bias by the researcher of the social and political context of the time ;[28] others aimed to understand the community relationship that was observed around these media, preferably by the hand of sociological studies in cities such as Chicago or the states of Alabama and Louisiana;[29] nevertheless, a majoritarian and significant group focused on analyzing the political effect and the relations with the federal government that African-American populations developed thanks to these publications.[30]

The Jewish press is perhaps the second most studied diaspora in the American context and the first in Europe. Fraenkel (1956) records the Jewish press, counting 970 newspapers in 78 countries worldwide, being one of the first researchers to pay attention to this population's subcategory. In 1961 he published an update of his cadastre, tracking back to the first Jewish newspaper printed in 1678 in Amsterdam. He concludes that the Jewish press fulfilled the role of community building and an educational promoter,

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[27] See: Hecht et al., 2002; Park, 1920, 1922, 1925; Park & Newcomb, 1933; Viswanath & Arora, 2000.
[28] See: Fortnberry, 1974; Gordon, 1928; Scott Pride, 1951; Snorgrass, 1981.
[29] See: Gerson, 1966; Scott Pride, 1956.
[30] See: Detweiler, 1938; McCombs, 1968; Scott Pride, 1956; Van Auken, 1949.

especially in visual arts and intellectual life, along with the discussion of aspects of the Jewish faith.

A significant group of researchers conclude that the Jewish press has historically been responsible for preserving the Yiddish language.[31] At the same time, those other scholars argue that the Jewish press allowed them to enter the debate of the public sphere and greatly facilitated the process of assimilation (Penslar & Bartal, 2000). Liebes (2006) emphasizes the importance of the radio as a media between the Jewish diaspora, particularly in Israel, where television arrived twenty years after its invention. He argues that for Jews from the Middle East, this technology is an integral part of their cultural identity and their way of life, significantly when paying attention to the way they consumed news in times of greatest war.

From the perspective of American studies, Jaret's (1979) inquiry is interesting because, on the one hand, it takes the Jewish diaspora in the United States as an ethnic group, and not as a religion; and, on the other hand, he addresses the other two communities of immigrants more numerous for that time. He finds out that this type of media plays a fundamental role in the process of assimilation, socialization and geographic and social mobility of immigrants and their children. This, mainly through a detailed coverage on the positions taken by the editors and the owners on the relations of the Americans and the migratory group, as well as the coverage of significant cultural and symbolic issues for the diaspora, the position the media takes on the formal and colloquial use of the English language, and the position taken by the newspaper on the unions of workers and economic opportunities presented by the United States.

Other research groups focus on analyzing armed conflicts and how diasporic media plays a role in explaining the phenomenon, both for the diasporas and the target

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[31] See: Estraikh, G. (1995), Michels, T. (2000), Rojanski, R. (2008), Shmeruk, C. (1981).

society, to stand out. In this sense, for example, Smets (2018) argues that in the case of young Kurds in London, the distance they take from the diasporic media facilitates a more solid ethnic identity while promoting discussion about the Kurdish conflict. Similarly, Ogunyemi (2018), from the framing theory, addresses how African reporters report on conflicts in Africa in the European diasporic press, finding that in cases where the media have lower monetary income, the discourse is de-westernized and becomes more local towards the black continent. Silverman (2018) takes another edge by observing how the digital diasporas of West Africa reflect the divisions and social frictions that exist on the continent, also in social media.

It is interesting to observe the text edited by Ogunyemi (2017), where he compiles 13 chapters focusing on how the internal conflicts of Africa are communicated from each diaspora, introducing the "alternative facts" factor and the ethical perspective on the news circulating in the diasporic media, particularly those online.

It is also important to note that another small group of researchers has focused on observing the diasporic media of vulnerable minorities.

Gross (2006), for example, analyzes the Roma press' growing phenomenon in Eastern Europe, paying attention to that population's characteristics—poverty, illiteracy, and absence of social, political, and linguistic cohesiveness of their natural constituency in the region. González Aldea (2012) also studies the Roma population, but in Spain, through a content analysis of three diasporic media, to understand how they represent themselves. He also researches how the community gives them to these news outlets to reinforce their cultural identity in multicultural societies where minority groups are under or poorly represented. Freire (2015) takes the same line of research and applies it to the radio.

Studies on the use and gratification of Roma People on the Internet have been the

research motive of Ogayar Marín et al. (2018) and Nagy (2018). They observe the creation of a new virtual environment where this diasporic population evades the social differences of class, gender and own generation of their culture, adopting a communicational diversity where different perceptions of the world converge peacefully.

In the research line on the LGBTQ population and the diasporic media, the research is smaller and generally focused on how the media of the hosting societies profile LGBTQ immigrants. Among the few studies found at the intersection of social media and immigration is Dhoest and Szulc (2016). They explore the way of communicating on dating apps, the uses and gratifications that immigrant homosexual men from the East who live in Belgium give to mobile applications and social media. They conclude that the cultural context from which immigrants come vanishes when gay men communicate through these apps.

This work complements Tartoussieh's (2013) research, which explains the redefinition of citizenship—both sexual and religious in the United States—that arises in the diasporic online communities of Arab immigrants. He demonstrates that these virtual transnational spaces can naturally have a significant impact on societies and cultures in the real space.

Other studies on vulnerable diasporic populations have been developed mainly since 2010 on the relationship between the diasporic media and refugees in Europe and the United States .[32] The mainly focus on the analysis of how the mainstream press profiles this population. Those researches conclude that they are shown as terrorists, people without a sufficient educational level to insert themselves into the target

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[32] See: Bleich, Bloemraad, & de Graauw, 2015; Bloemraad, de Graauw, & Hamlin, 2015; Bozdag & Smets, 2017; D'Haennens & De Lange, 2001; Esses, Medianu, & Lawson, 2013; McKay, Thomas, & Warwick Blood, 2011; McLaren, Boomgaarden, & Vliegenthart, 2018.

societies, and in general as a burden of financial and social protection for developed countries.

The same type of study has been done on social media messages. Retteberg and Gajjala (2016) open the debate by mapping different hashtags and grouping the types of frames observed on Twitter around the Syrian men refugees' figure. Bozdag and Smets (2017) make a qualitative analysis of a pool of tweets to observe the speech present in the hearings after the publication of the photograph of Alan Kurdi—a Syrian boy who drowned in the Mediterranean when fleeing his country along with his family. They discover that the image did not change the discourse, but that it enhanced it. Ekman (2018) approaches the phenomenon from European citizens who are not happy with immigrants' massive arrival. Take the case of citizens mobilized through the far-right group "Soldiers of Odin" and observe how they use the Internet and social media to cultivate hate and racism.

In the opposite lane, from the perspective of integration, Perreault and Paul (2018) make a narrative analysis and conclude that while mainstream media images marginalize and dehumanize refugees by portraying them as pollutants and terrorists, alternate sites such as Humans of New York do not function under traditional journalistic norms and routines, and provide alternate portrayals under three main narrative frames: refugees are skilled, normalized, and are ideologically American. The overall narrative is a social master analogue that indicates that refugees can assimilate into American life.

Vulnerable diasporic groups that have not been addressed in depth are the disabled, stateless, persons deprived of liberty, elderly, children and adolescents, modern slaves, refugees and displaced climatic, and sick, to name a few of the most visible.

It is not frequent to find research with populations that share the language or groups of intraregional migrants, which means an opportunity and a gap in the literature

that this thesis project aims to cover.

Hickerson and Gustafson (2016) acknowledge that there is little research related to immigration in communications and journalism in contrast to other disciplines, such as political science and sociology. They argue that the academic literature on this has been fused with the literature on ethnic and transnational media, which emphasizes the anti-assimilationist function of the media, a position contrary to the old ones that proposed that these media facilitated assimilation.

At present, the projects developed in this regard are very few, even those that address the migratory situation in societies that do not share the same language. After reviewing papers presented in the leading world-conferences about communication and social sciences—IAMCR, ICA, and ECC-ECREA—in the past five years, it is notorious that they have a track, a study group, or a section that works on issues related to ethnic or diasporic media. Notwithstanding works on societies that share the same language are comparatively minor.

TABLE 1: Comparison of the volume of papers accepted at the conferences of IAMCR, ICA, and ECC-ECREA between 2014 and 2018 that address cases of media that share the same language versus media that do not share the same language.

YEAR	IMCR		ICA		ECC-ECREA	
	Different Language	Same Language	Different Language	Same Language	Different Language	Same Language
2014	13	4	37	2	43	3
2015	25	6	55	4	No Conference	
2016	32	1	55	7	26	4
2017	19	9	62	6	No Conference	
2018	33	7	68	7	34	1

Source: Author's own creation from the official programs of each conference.

This dissertation fills the gap in the literature on same-language minorities as a starting point in order to research about media in Spanish.[33]

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[33] For more on aboriginal media in Latin America, see page 24.

CHAPTER 3: METHODOLOGICAL FRAMEWORK

As we recall, in this research, I aim to observe how migrants in times of new information technologies and broad access to the World Wide Web use and gratify out of media produced for and by themselves, considering the current and new global migration patterns.

For this purpose, the first objective I seek is to update the Uses and Gratifications Theory regarding the consumption of digital diasporic media in same-language societies. The second objective that I set is to expand the term "ethnic media" by theorizing around the concept of "diasporic media" as a complement to the former, after integrating the realities of Latin America or former colonial territories.

Considering this, and drawing upon the case of the ongoing Venezuelan refugee crisis, I ask the following research question:

Q1: How do Venezuelan migrants use and get rewards through digital diasporic media in societies that share the same language?

In order to answer this, I propose an exploratory qualitative research using in-depth online interviews with Venezuelan migrants who consume the media selected for this research to collect their self-reports on uses and gratifications towards these news outlets;

This chapter unfolds as follows:

Using the qualitative research paradigm, I explain the methodological orientation I intend to develop this research.

Then, I present the cases' selection and justification based on a preliminary investigation of possible combinations of diasporic groups. Also, I present a map of diasporic media in societies that share the same language. Subsequently, I justify the selection of the case of Venezuelan migrants.

Next, the description of the methodology follows, where I give an account of the challenges, I had to face in the context of the Covid-19 pandemic (2019-2021) and justify through a brief discussion the social distance methods that I use.

Ensuing, I describe the data collection technique, followed by the instruments' construction—i.e., Online One-on-One Interview.

Moving forward in this chapter, I present the data analysis strategy, which precedes the criteria of methodological rigour. Finally, I consider ethical and safety considerations, particularly considering that I research populations at risk.

3.1. METHODOLOGICAL ORIENTATION

This research was conducted guided by the qualitative paradigm. "Qualitative" refers to the Latin term related to the nature, characteristics and properties of a phenomenon (Erickson, 2018; Niglas, 2010). This paradigm has its origins in Max Weber, who introduced the German term *"Verstehen"* or "understanding," highlighting that besides the description and the measurement of social variables, the subjective meanings and the context of where the phenomenon happens must be considered (Tucker, 1965). Notwithstanding, the qualitative research approaches began to gain recognition in the 1970s. The phrase "qualitative research" was until then marginalized as a discipline of anthropology or sociology, and terms like ethnography, fieldwork, participant observation and the Chicago School were used instead.

Unlike the quantitative paradigm, qualitative research relies on the reasons behind various aspects of human behavior. In simply words, it investigates the why and the how of decision-making, as compared to the what, where, and when of quantitative research. Qualitative research considers the coexistence of several subjective realities that are worth to know, to build and to interpret through investigation. Those factors vary in shape and content across subjects, social groups and cultures. Therefore, this paradigm starts from the premise that the social world is relative and it can only be understood from the subjects of study's points of view (Hernández Sampieri & Mendoza Torres, 2018).

Qualitative research is a reaction against positivism. Positivism is the perspective that an objective reality exists and that the scientific method—deductive methods—can be used to know that objective reality. Qualitative research is based on subjectivism, relativism, constructivism, etc., which embrace the notion that reality is self-and culturally determined. Therefore, inductive methods are used in qualitative research to understand "reality," because up until the 1960s, the "scientific method" was the

predominant approach to social inquiry, with little attention given to qualitative approaches such as participant observation.

As Bryman (2004) articulates, the tension between the interpretivist and the positivist approaches is a political debate about the nature, importance and capacity of different research methods.

In response to this debate, a number of scholars across disciplines argued against the centrality of the scientific method. They claimed that quantitative approaches might be appropriate for studying the physical and natural world, but they were not appropriate when the object of study was people. Qualitative approaches were better suited for social inquiry (Vidich & Lyman, 1994).

As so, the qualitative paradigm encompasses several assumptions and characteristics that makes it suitable for the type of research conducted in this dissertation.

Some academics argue that there are multiple realities in a single study (Strauss & Corbin, 1998). Which means that in order to discover the complete truth behind the phenomenon, researchers need to dig deeper and beyond traditional quantitative methods in order to perceive and interpreting the meanings underlaying the findings. That also means multiple perspectives in a given study —the different informants' voices, the researcher's, other academics', and the audience who interpret the information (Flick, 2014).

The former leads to the way data is gathered, because under the qualitative paradigm research is context-bound, based on inductive forms of logic, in which researchers interact closely with the units of study, minimizing the distance between researchers and those under research (Denzin & Lincoln, 1994).

Finally, regarding the analysis of the information, the qualitative paradigm acknowledges that different categories of interest may emerge from informants beyond their verbal communication, and those findings may be used to frame the understanding of the global issue under research. At the same time, accuracy of the findings is determined after verifying the information among different sources —also known as triangulation (Denzin, 2012)—. Which puts the qualitative paradigm into the interpretive turn, understood by Schwartz-Shea and Yanow (2012) as a way to unmark research practices that turn away from dehumanised, objective research towards a rehumanized, contextual and reflexive approach, which centralises human meaning making and knowledge claims.

Yanov (2006) explains that at the philosophical level, researchers understand the reality based upon their worldview. Ontologically, they believe reality is subjective, multiple and socially constructed. While epistemologically, interpretivists believe that data cannot be collected or removed from context and as such promote the generation, discovery or construction of knowledge (Denzin & Lincoln, 2011).

Is in this paradigm where questions such as *How do Venezuelan migrants use and get rewards through digital diasporic media in societies that share the same language? What role do digital diasporic media assume in the Venezuelan migration crisis's current migratory context?* and particularly *How can be understood, from a Latin American perspective, the difference between Ethnic and Diasporic Media?* find a better fit.

3.2. CASE STUDY

According to several authors in social science (Gerring, 2007; Hancock & Algozzine, 2017; Mills, Eurepos, & Wiebe, 2010; Seawright & Gerring, 2008; Stake, 1995; Travers, 2001; Woodside, 2010; R. K. Yin, 2017), a case study research project examines a person, a place, an event, a phenomenon, or other type of subject of analysis in order to extrapolate key themes and results that help predict future trends, illuminate previously hidden issues that can be applied to practice, and/or provide a means for understanding an important research problem with greater clarity.

A case study research project usually examines a single subject of analysis—as in this present thesis, where I seek to analyze Venezuelan audiences of digital diasporic media in Chile and Colombia—, but it can also be designed as a comparative investigation that shows relationships between two or more subjects, for which, for example, somebody else could take this thesis in the future and compare the findings with the case of other language societies, or Spanish-speaking societies in other migratory contexts.

A classic academic methodologist on the topic, John Gerring (2007, p. 37), explains that a case study "is an intensive study of a single unit or a small number of units (the cases), for the purpose of understanding a larger class of similar units (a population of cases)." He also claims that the key characteristic that distinguishes case studies from all other methods is the "reliance on evidence drawn from a single case and its attempts, at the same time, to illuminate features of a broader set of cases." (2007, pp. 29-32).

Arend Lijphart (1971) and Harry Eckstein (1975) identifies five types of case study research designs, depending on the research objectives, for which I chose their second one—Interpretative, or Disciplined Configurative— in the sense that I aim to use

established theory—UGT— to explain a specific case—the new uses and new gratifications reported by the audiences of digital diasporic media in same-language societies, through the observation of the Venezuelan migrants in Chile and in Colombia after the refugee crisis since 2015. As Eckstein (1975, p. 99) adds, this type of case study "can contribute to theory testing because it can impugn established theories if the theories ought to fit it but do not, and it can serve heuristic purposes by highlighting the need for new theory in neglected areas."

George and Bennett (2005) claimed another sixth type—Building block studies of types or subtypes. Yet, I consider this last type better suited for upcoming studies after this thesis, in which the researcher can draw upon the findings specifically related to "Diasporic Media."

It is also interesting and worth reading Robert K. Yin's (1981) article entitled "The Case Study Crisis: Some Answers" in which the author—closer to the Communication Science field—draws upon a misunderstanding by Matthew Miles in 1979 about what a case study would be. In this sense, Yin clarifies that

"a case study does not imply the use of a particular type of evidence […] nor does the case study imply the use of a particular data collection method […] what the case study does represent is a research strategy, to be linked to an experiment, a history, or a simulation" (p. 59).

Furthermore, R. K. Yin (2017) refers to relevant situations for different research methods, and claims that a case study answers forms of questions such as how? or why?, does not require control over behavioral events, and focuses on contemporary events, all elements present in the research design of this thesis.

In Yin's logic, a case study is an empirical method that investigates a contemporary phenomenon ("the case") in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident.

Norander and Brandhorst (2017, p. 117), two other scholars in the field of communication sciences, also agree with Yin and clarify that "A case study is both a process and product of research; in the process of conducting case study research, the researcher produces a case study as the outcome of the research," while they also propose a series of criteria for the case selection, as I will explain further in section 3.3.

Hence, this thesis proposes to develop a case study because the research object for this study—audiences of digital diasporic media in same-languages societies—provides with a critical case that allows to extend the Uses and Gratifications Theory.

3.3. SELECTION AND JUSTIFICATION OF THE CASES

We need to remember that this research seeks to fill the gap in the study of digital diasporic media in same-language societies.

There is no census of diasporic or ethnic media globally, nor any civil or international organization that groups these news outlets. It is not easy to maintain an updated record in every country at the local level because the diasporic media's life cycle is very dynamic. The possible combinations within the diasporic groups are many since 32 languages are recognized as official in at least two countries—as shown in table 2—, which results in a possible combinatorial of 5,564 cases to observe.

TABLE 2: List of languages sorted according to the number of countries in which it is recognized as an official language.

LANGUAGE	OFFICIAL LANGUAGE IN	LANGUAGE	OFFICIAL LANGUAGE IN
English	59	Tamil	3
French	29	Quechua	3
Arabic	26	Cantonese	3
Spanish	20	Chinese	3
Portuguese	9	Albanian	2
Hausa	8	Aymara	2
German	6	Bengali	2
Serbo-Croatian	5	Berber	2
Italian	4	Greek	2
Malay	4	Guarani	2
Russian	4	Korean	2
Swahili	4	Romanian	2
Yoruba	3	Sotho	2
Dutch	3	Swati	2
Hindi	3	Swedish	2
Persian	3	Tswana	2

Source: Author's own creation from the data by the Central Intelligence Agency (2016, November 22).

TABLE 3: List of the top 37 most spoken languages.

RANK	LANGUAGE	FIRST LANGUAGE		SECOND LANGUAGE		TOTAL
		NUMBER OF SPEAKERS	RANK	NUMBER OF SPEAKERS	RANK	NUMBER OF SPEAKERS
1	English	370 million	3	898.4 million	1	1,268 billion
2	Mandarin Chinese	921 million	1	198.7 million	4	1,120 billion
3	Hindi	342 million	4	295.3 million	2	637 million
4	Spanish	463 million	2	74.9 million	9	538 million
5	French	77.3 million	17	199.3 million	3	277 million
6	Arabic	—	—	274.0 million	3	274 million
7	Bengali	228 million	5	36.8 million	13	265 million
8	Russian	154 million	7	104.3 million	6	258 million
9	Portuguese	228 million	6	24.3 million	15	252 million
10	Indonesian	43.6 million	—	155.4 million	5	199 million
11	Urdu	69.0 million	20	101.6 million	7	171 million
12	German	75-5 million	19	56.2 million	10	132 million
13	Japanese	126 million	8	0.1215 million	27	126 million
14	Swahili	—	—	82.3 million	8	99 million
15	Marathi	83.1. million	10	12.2 million	17	95 million
16	Telugu	82.4 million	12	11.0 million	18	93 million
17	Turkish	79.5 million	14	5.7 million	20	85 million
18	Yue Chinese	84.5 million	9	0.402 million	24	85 million
19	Tamil	77.8 million	16	6.0 million	19	84 million
20	Western Punjabi	82.8 million	11	—	—	82 million
21	Wu Chinese	81.7 million	13	0.063 million	28	82 million
22	Korean	79.4 million	15	—	—	79 million
23	Vietnamese	76.0 million	18	1.0 million	23	77 million
24	Hausa	—	—	25.0 million	14	73 million
25	Javanese	68.3 million	21	—	—	68 million
26	Egyptian Spoken Arabic	67.8 million	22	—	—	68 million
27	Italian	64.6 million	23	3.1 million	22	68 million
28	Gujarati	56.5 million	24	4.2 million	21	61 million
29	Thai	—	—	40.0 million	12	61 million
30	Amharic	—	—	—	—	57 million
31	Kannada	—	—	12.9 million	16	56 million
32	Iranian Persian	55.0 million	25	—	—	55 million
33	Bhojpuri	52.2 million	26	0.160 million	26	52 million
34	Min Nan Chinese	48.2 million	—	0.387 million	25	49 million
35	Jinyu Chinese	47.1 million	—	—	—	47 million
36	Filipino	—	—	45.0 million	11	45 million
37	Nigerian Pidgin	—	—	—	—	45 million

Source: Eberhard, Simons & Fennig (2020, January 26).

However, from a feasibility point of view (Miles, Huberman, & Saldaña, 2014),

except for the media cases in English or Spanish—the two languages I speak—I do not have enough knowledge to deal with other cases. On the other hand, taking the main objective of this study is to observe the phenomenon in geographic spaces that have been neglected or little studied, it is pertinent then to choose cases in Spanish.

At this point, it is necessary to remember the logic of case selection here used: the universe of cases refers to the audiences of all diasporic media in societies that share the same language (figure 3); the cases refer to that subgroup of the universe that are present in Latin America and Spain and that meet the following inclusion criteria (figure 4);

- Online media.
- Media with an active website.
- Media with active social media channels.

To provide some social contribution as all scientific research should do, I choose the audiences of the Venezuelan diasporic media.

In this regard, according to UNHCR statistics (2020), as of mid-2020 67% of all refugees under its mandate and Venezuelans displaced abroad come from just five countries: Syria (6.6 million), Venezuela (3.7 million), Afghanistan (2.7 million), South Sudan (2.3 million), and Myanmar (1 million). At the same time, 39% of the world refugees are hosted in five countries: Turkey (3.6 million), Colombia (1.8 million), Pakistan (1.4 million), Uganda (1.4 million), and Germany (1.1 million).

Paying closer attention to the profile of the aforementioned societies, we can note that only Venezuela and Colombia share the same language. Digging further in the emigration pattern of Venezuelans, we can see that most of them flee to other Spanish-speaking states, where research on this topic is still scarce, which makes it an excellent case to be analysed.

Notwithstanding, it is necessary to acknowledge the fact that the Venezuelan diasporic movement has particular characteristics.

Thus, the cases selected were "El Vinotino" and "El Venezolano Colombia;" while the units of analysis are the audiences of those two news outlets.

FIGURE 4: Map of Digital Diasporic Media Amongst Same-Language Societies (in red, those selected for this research).

Source: Author's own creation with information up to December 2020.

The map and its details are available at http://bit.ly/Map_01

FIGURE 5: Map of Venezuelan Diasporic Digital Media in Latin America and Spain (in red, those selected for this research).

Source: Author's own creation with information up to December 2020.
The map and its details are available at http://bit.ly/Map_02

Given that the sampling frame for this study is broad and there is no reliable record on making a random selection, it is necessary to design a research methodology based on a purposive sampling (Gerring, 2007; Seawright & Gerring, 2008), based upon the two media in table 4.

According to the authors, "given the insufficiencies of randomization as well as the problems posed by a purely pragmatic selection of cases, the argument for some form of purposive case selection seems strong" (p. 295). However, they also

"Insist on a fairly narrow definition: the intensive (qualitative or quantitative) analysis of a single unit or a small number of units (the cases),

where the researcher's goal is to understand a larger class of similar units (a population of cases)" (p. 296).

TABLE 4: Eligibility Criteria.

CRITERIA	EL VINOTINTO	EL VENEZOLANO – COLOMBIA
Hosting Country	Chile	Colombia
Serves Venezuelan Community	Yes	Yes
Same-Language Society	Yes	Yes
Year Founded	2016	2019
Volume of prints for each edition	5,000	15,000 [34]
Web site	www.el-vinotinto.cl	elvenezolanocolombia.com
Twitter	@elvinotintocl	@ElVenezolanoCo
	1,581 followers	2,474 followers
Facebook	/ElVinotintocl	/elvenezolanoco
	3,823 followers	10,711 followers
Instagram	elvinotintocl	elvenezolanoco
	95,455 followers	17,265 followers
WhatsApp Broadcasting List	No	No
Telegram Channel	Yes	No

Source: Author's own creation. Numbers correspond to those in September 2021.

Working on the Venezuelan migrant population is appealing and worth it. However, every diaspora is different due to its context (Coles & Timothy, 2004); the case of Venezuela emigration is atypical within Latin America for several reasons:

1. Venezuela welcomed and hosted immigrants during almost all the 20th century while the region was embedded in a series of dictatorships, economic crisis, and social instabilities (De la Vega, 2005).

2. Venezuela ranks amongst the top countries with the most per capita emigration so far during the 21st century. It resulted in a refugee crisis that has been compared to those faced by Cuban exiles, Syrian refugees and those affected by the European migrant crisis (Plataforma de coordinación para refugiados y migrantes de Venezuela, 2018).

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[34] El Venezolano - Colombia was able to print only its first edition in October 2019, right before the Covid-19 pandemic.

3. The Bolivarian government of Venezuela has denied any migratory crisis, stating that the United Nations and other international actors are attempting to justify foreign intervention.

Between the beginning of the Bolivarian revolution in 199 and November 2020, over 5.4 million Venezuelans, around 19% of the country's population, have left their country (R4V, 2020). Millions of desperate, impoverished Venezuelans have voluntarily emigrated to surrounding countries after Hugo Chávez and Nicolás Maduro presidencies motivated by the economic collapse, expansion of the state control over the economy, high crime, high inflation, general uncertainty, a lack of hope for a change in government, a failing public sector, and shortages of essential goods and services (Koechlin & Eguren, 2019).

According to Paez (2015), the United States is the first country of destination for Venezuelans, followed by Spain, Italy, Portugal, and Colombia, Chile being the number 13th. Paez's numbers are analyzed from several different official sources. However, it is also important to look at the unofficial ones, especially in Colombia and other neighbouring countries, which could increase the statistics due to the number of Venezuelans who got a second nationality in the last years migrating under illegal conditions.

The Instituto Nacional de Estadística de Chile (2021) calculated an approximated number of 448,138 Venezuelans living in the country by the end of 2020, representing the first group of foreigners (30.5%), followed by Peruvians (15.8%), Haitians (12.5%), Colombians (10.8%), and Bolivians (8%). 85% of Venezuelans live in the Metropolitan Region, shadowed by Valparaíso (4%) and Maule (2%).

In Colombia, *Migración Colombia*—the National Department of Migrations— calculated an approximated number of 1,717,352 Venezuelans living in the country

(Migración Colombia, 2020b), also being the first group of foreigners (86.96%), followed by Americans (2.09%), Ecuadorians (1.88%), Spaniards (1.55%), and Peruvians (0.57%) (Departamento Administrativo Nacional de Estadística, 2018). 19.43% of the Venezuelans live in Bogotá D.C., followed by Norte de Santander (11.15%)—where Cúcuta, the only terrestrial check point with Venezuela is located—, and Atlántico (9.24%) (Migración Colombia, 2020b).

3.4. METHODOLOGICAL CHALLENGES WHEN RESEARCHING DURING THE COVID-19 CRISIS (2019-2021)

A pneumonia outbreak of unknown origin was reported in Wuhan, Hubei province of China, in December 2019, associated with the Huanan Seafood Wholesale Market. The causative agent of the outbreak was identified by the WHO as the severe acute respiratory syndrome coronavirus-2 (SARS-CoV-2), producing the disease named coronavirus disease-2019 (Covid-19) (Helmy et al., 2020).

In August 2020, when the first phase of my fieldwork started, every single country had reported active cases of the virus, except for two Human Rights and Freedom of Speech contested nations of Asia—North Korea and Turkmenistan—along with a handful of tiny remote islands in the Pacific Ocean—Kiribati, Marshall Islands, Micronesia, Nauru, Palau, Samoa, Salomon Islands, Tonga, Tuvalu, and Vanuatu (World Health Organization, 2020).

According to the Coronavirus Resource Center at John Hopkins University (2020, August 23), over 23 million people have tested positive, and over 800 thousand have died, with Chile ranking 8th in the global chart of most cases reported—more than 397 thousand—, and Venezuela in 58th —more than 39 thousand. With 43,482 reported cases, Latin America became the most affected region globally after surpassing Europe—39,515 reported cases—on April 11th, 2020.

This pandemic, as the World Health Organization (2020) officially labelled it on March 11th, has not only impacted on the health-care systems (Blumenthal, Fowler, Abrams, & Collins, 2020) and economies (World Bank, 2020) of every country, but also in the routines and operations of millions of researchers and post-graduate students (Alshkhshir, Biazus Dalcin, & Herath, 2020; Bozkurt et al., 2020; Omary et al., 2020), given the restrictions such as physical distancing and isolation, as well as the shutdown

of universities, offices, and public buildings in many places (Saberi, 2020), with more than a third of the global population at the time being placed on strict lockdown (Prem et al., 2020).

Covid-19 also had challenged researchers' methodologies, and this doctoral dissertation is not a different case. The transition to the online mode of research made me consider moving from in-field interviews and focus groups both in Chile and overseas to adapt the new available technologies such as teleconference rooms and online surveys to avoid in-person contact with the subjects of this research.

Essentially, the design previously approved by the thesis committee and the IRB suffered significant changes, eliminating any travel to the fields overseas, including new tools to sample data and information, and broadening the categories of users/consumers of the digital diasporic media here analyzed.

3.5. DIGITAL TOOLS FOR ACADEMIC REMOTE INQUIRY—"SOCIAL DISTANCING METHODS"

The use of digital technologies in social research has become a key topic and hot area of development amongst scholars in social science methods. At the core of this discussion is the employment of Internet technologies, tools, and services as objects of research and tools and platforms that facilitate inquiry through innovative methodological practices (R. M. Lee, Fielding, & Blank, 2012).

Videoconference systems, such as Zoom, Google Meet/Hangout, Facebook Rooms, Cisco Webex, GoToMeeting, Adobe Connect, Microsoft Teams, Skype, Jitsi, and UberConference, have appeared on the stage after the Coronavirus outbreak.

There is very little literature on using these digital tools for remote academic inquiry during a public world emergency (Marhefka, Lockhart, & Turner, 2020). Most of the past studies concentrated on using this software to complement qualitative research (Sedgwick & Spiers, 2009).

Over the weeks after the Coronavirus outbreak, Lupton (Nvivo by QSR, 2020, August 28) offered a webinar on conducting fieldwork during the pandemic. She also curated a crowd-sourced document on the topic, covering several methods and tools (Lupton, 2020).

Lupton argues that there are two primary methods for virtual fieldwork. First, traditionally face-to-face approaches transformed into "social distance methods." According to her, the researcher adopts traditional methods like interviews or focus groups to a digital platform, which is the case in this study. Therefore, the difference between traditional research methods and social distance methods is that, in the latter, the researcher cannot interact face-to-face with the subject, given isolation restrictions

due to diseases. However, it could be possible to extend this method to zones under a public emergency or warfare, or any other situation in which either the researcher or the subject is under a threatening risk if exposed to a direct face-to-face contact.

The second method is labelled as "born digital" content—or already "distance" methods. This is data already in a digital format, which is generated online by people using social media, discussion forums, or comments on news articles.

Regarding the first method, most of the previously face-to-face tools and activities can also be conducted online. For instance, traditional focus-groups can be switched into Facebook Private Groups or WhatsApp groups; for face-to-face interviews, researchers can use videoconference platforms or even telephone conversations; for in-person surveys, online or telephone assisted surveys might work; for ethnographies, the use of webcams placed in several spots over a place can be useful; or for triangulation, the researcher can use e-mail conversations with all recipients in sight, in an asynchronous mode.

Some of the constraints researchers face when switching into the social distance methods are related to the subjects' access to digital platforms and their digital literacy level, which could imply a selection bias. Also, the loss of the opportunity to observe the subject's non-verbal communication and cues is a big challenge and the guarantee of privacy, confidentiality, and trust. Besides, there is a high probability of losing participant engagement in the later stages of the study. One last evident difficulty in this regard is keeping the subject's attention and focus on the conversation or task, given the emergence of the so-called 'Zoom fatigue' (Tufvesson, 2020; Westgarth, 2020; Wiederhold, 2020).

On the other hand, social distance methods also provide some opportunities. For example, in this study, the transition from face-to-face focus-group to one-on-one

interviews allows widening the population of potential research subjects. Thus, the original research design contemplated focus-groups with Venezuelan migrants living in Santiago. However, using social distance methods makes it virtually possible to interview any Venezuelan residing in Chile or overseas.

Similarly, projects like this, based on social distance methods, reduce their costs and time since there is no particular need to travel to the field to conduct research tasks that can be done remotely through the Internet.

The researcher can also benefit from the distance research methods because their safety is guaranteed since there are no foreseeable life-threatening or injury risks in using these tools.

3.6. DATA COLLECTION

This research used a qualitative approach that aimed to discover new uses and new gratifications drawing on shared inputs from the audiences of digital diasporic media in Chile and in Colombia. I conducted in-depth one-on-one online interviews with several participants from different profiles residing in Chile, Colombia, and Venezuela, for which I took into consideration the methodologies described by social researchers on the Internet, Bolt and Tulathimutte (2010), Nosek, Banaji, and Greenwald (2002), and Andrews et al. (2003). For this purpose, it is intended to create an online recruiting survey in QuestionPro (https://www.questionpro.com/).

These one-on-one online interviews focused on personal conversations through a digital teleconference platform with every participant who signed-up in the before mentioned online recruiting survey. This stage involved paying particular attention to what the participants informed about their uses and gratifications—with close attention to the former—when consuming digital diasporic media.

According to Flick (2009), this interview method has several characteristics that serve the purpose of this research. The opening to the interviewee's subjective view allows narratives to exist. An orientation towards objects and processes, the structure is based on a guided conversation, which allows cutting or extending in specific interesting points, needs a brief questionnaire to introduce the topics, and focuses mainly on social or biographical problems.

3.7. INSTRUMENTS

As noted, this research involved a semi-structured online interview with the audiences of those media.

3.7.1. ONLINE ONE-ON-ONE INTERVIEWS

This instrument consisted in the question set, an interviewer, an interviewee, and the technology used to conduct and record the interview. According to Maddox (in Lupton, 2020), what makes this mode different from an in-person interview is the technology's role in facilitating real-time co-presence and interactivity and the approach the interviewer takes to build rapport and curate the conversation.

There are two main categories of online interviews distinguished in the literature: synchronous and asynchronous interviewing. The first group is composed by methods in which both, interviewer and interviewee are present on their own sides at the same time, using either a video-conference tools (Cater, 2011; Krouwel, Jolly, & Greenfield, 2019; Nehls, Smith, & Schneider, 2015), a text chat (Dunkels & Enochsson, 2007), or an instant message application (Denzin, 1999; Hinchcliffe & Gavin, 2009; Stieger & Göritz, 2006), while the second group encompasses the use of e-mail (Bowden & Galindo-Gonzalez, 2015; Burns, 2010; N. James, 2016), bulletin boards, discussion groups, web forums (Barratt & Maddox, 2016; Hanrahan, Smith, & Sturges, 2012), social media groups (Buelo, Kirk, & Jepson, 2020), Twitter (Marwick, 2013; Usher, 2015), and WhatsApp (Chen & Neo, 2019; Kaufmann & Peil, 2019), where the interviewer and the interviewee are not present at the same time, for which the interviewer sends or publish the questions and the interviewee later answers through the same platform.

For the purposes of this study, synchronous interviews were designed. According

to Brinkmann (2013) and Kvale (1993, 1996, 2011), interviews are a method of data collection that involves two or more people exchanging information through a series of questions and answers. The questions are designed by the researcher to elicit information from interview participants on a specific topic or set of topics. These topics are informed by the author's research questions. Interviews typically involve a meeting between two people—an interviewer and an interviewee—, but interviews need not be limited to two people, nor must they occur in-person, such is the case of this research.

Interviews are an excellent way to gather detailed information. They also have an advantage over surveys, as they can be adapted as you learn more information. Recall that survey data collection methods do not allow researchers to change the questions that are administered, even if a participant's response sparks some follow-up question in your mind. All participants must be asked the same questions in the same manner. The questions you decided to put on your survey during the design stage determine what data you get. In an interview, however, you can follow up on new and unexpected topics that emerge during the conversation. Trusting in emergence and learning from your participants are hallmarks of qualitative research. In this way, interviews are a useful method to employ when you want to know the story behind the responses you might receive in a written survey.

As Olson (2016) posits, interviews are also useful when the research topic is rather complex, and requires lengthy explanation. Additionally, interviews may be the best method to utilize if the study involves describing the process by which a phenomenon occurs, like how a person makes a decision. For example, in this research I am interested in learning about new uses and new gratifications that the audiences of digital diasporic media report. However, the concept of "gratifications" is a difficult one to explain, so the best way to disinter them is by reading the subtext in a conversation with the interviewee. Also, when people begin to share their story, new questions that had not occurred in previous interviews could arise, because each person's story is unique. That

new information can lead to new findings as well.

One last important reason to choose this method over other possibilities lies on the fact that online one-on-one interviews—and in-person interviews as well— facilitate the openness of the interviewees to address sensitive topics in depth. Given that this research seeks to know the subjectivities of the migratory experience, which could cause the action of certain uses and therefore experience certain gratifications, it is necessary to know the social and personal context of the interviewee, something that will hardly be shared in a focus group with other people totally unknown to the participants, as Sánchez-Ayala (2012) propose, and that of course will not be perceived in a survey.

The same way, Sánchez-Ayala (2012) argue that migration is a process which affects every dimension of social existence, and which develops its own complex dynamics. In this sense, migrants, but more so those moving into a new social and cultural setting, could perceive themselves as being in a disadvantageous and vulnerable position, and thus would be reluctant to share their lived experiences.

In this sense, the author says that in-depth interviews are sensitive and people-oriented, allowing interviewees to construct their own accounts of their experiences by describing and explaining their lives in the own words. Therefore, this technique represents a window into the interviewees' consciousness, which allows the researcher to access the most complicated social issues, because they are abstractions from concrete lived experiences.

Given the health and sanitary restrictions due to the Covid-19, as explained in the section "Methodological challenges when researching during the Covid-19 crisis (2019-2020)," these interviews were conducted mostly via Zoom.

Zoom is one of the top leader video-conference platforms in the market at the

moment. In 2019 it was featured in third position among the leading software for meeting solutions (Fasciani, Eagle, & Preset, 2019, September 15). However, after Coronavirus out-broke, Zoom skyrocketed from the 10 million daily meetings in December 2019 to 300 million in April 2020, becoming one of the most popular apps and software to work, study, and even socialise that had to convert into the social distance mode. In this regard, Cisco Webex remains a competitor in the enterprise video-conferencing space, and Zoom is also up against the likes of Microsoft Teams, Google Meet/Hangouts, Skype, GoToMeeting, and BlueJeans. Yet, as Coronavirus spread, Microsoft reported in April 2020 that Teams had reached 200 million daily meeting participants and Google said Meet had more than 100 million, compared with Zoom's 300 million (Bennett & Grant, 2020, April 9; Turk, 2020, August 28).

The main reason to consider this tool for this study's purposes is its easiness when used by both, the host and the guests because it does not request a mandatory sign-up in order to connect, and it allows to see every attendant in the screen, as well as sharing screen, a chat, and some other interactive features (CSIRT, 2020, August 29).

However, when it comes to Internet interviews in Venezuela, I discovered that access to the Internet is one of the main challenges and restriction barriers that must be overcome. Access in that country is limited, unstable and expensive. In this sense, I also offered the possibility of being interviewed by telephone. However, none of the participants chose this modality, which leads me to think that there could be an involuntary bias in the sample by only including an audience with greater purchasing power.

These one-one-one interviews took place between October 8th, 2020 and February 28th, 2021.

The protocol of the one-on-one online interview was as follows:

Moment 1: Connection to the teleconference virtual room and informed consent.

1. The interviewee and the researcher both connect in to the teleconference virtual room.

2. The researcher introduces himself.

3. The researcher confirms that the person he is talking with is the same that signed-up for the interview.

4. The researcher blocks the access to the teleconference virtual room —if the software or application provides with this option—, in order to prevent uninvited people to join in.

5. The researcher explains to the interviewee the dynamic of this interview.

6. The researcher sends to the interviewee a link to the informed consent so he or she can read and sign it.

7. The researcher receives the signed informed consent and verifies that the interviewee consented being recorded both in audio and video.

8. The researcher turns off the camera or audio, according to what the interviewee consented.

Moment 2: Development of the interview.

1. The researcher starts the record of the interview with an external voice recorder, independent from the computer or the teleconference virtual room, only if he got the consent from the interviewee.

2. The interview takes place.[35]

Moment 3: Recap and end of the interview.

1. The researcher appreciates the participation of the interviewee and explains the mechanism of feedback.

2. The interview ends with turning off the voice recorder and the closure of the

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[35] Read the set of questions in Annex 3: Online One-on-One Interview guideline.

teleconference virtual room.

3. The audio of the interview is transferred to and stored in an external hard disk.

4. The audio of the interview is deleted from the external voice recorder.

It is important to delve into the tool used to call for participation: an online recruiting survey and snowballing technique.

3.7.1.1. RECRUITMENT STRATEGY

Recruiting participants in qualitative studies is challenging. Unlike quantitative studies, asking and convince a participant to give an hour of their time is a significant entry barrier.

This study used two strategies in parallel. First, a basic online form was designed to invite participants into the study. This call to participation was posted on the web site and social media channels of the two news outlets taken for this dissertation.

The online form was designed in QuestionPro. It included eight questions in one category and one question with the informed consent in which the potential participant needed to check a box to agree with it.

All the questions were mandatory. Five of them were filter questions, this way, I collected information only from men and women over 18 years of age, who claimed to be Venezuelans either living in the country or abroad for more than one year. The form also included one mandatory open question where the participant indicated a nickname to be addressed during the interview. The mobile number and the email were also asked to get in contact and book an interview.

To find an appropriate time for both the researcher and the participant and carry on with the online interview, I paid a plan of the web-based application Calendly,[36] which allows sharing free time slots in a public calendar to choose according to the interviewee's availability.

The second recruiting technique that I chose was snowball sampling. According to Chromy (2008), this technique can be used in two contexts—when approaching

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[36] https://calendly.com/

members of a rare population or studying mutual relationships among population members. Considering that Venezuelans living in Venezuela who read either El Vinotinto or El Venezolano - Colombia could be challenging to reach, they can be considered in the first category—i.e., rare population.

In this context, snowball sampling is a nonprobability sampling technique. The general objective is to identify members of the rare population. It involves identifying one or more members and asking them to name other members of the same population. These additional persons are then contacted and asked to name other individuals in the rare population, and so forth. The process continues until an adequate sample size has been obtained or until no new names are elicited from the process (Kalton & Anderson, 1986; Spreen, 1992).

3.8. DATA ANALYSIS STRATEGY

The data analysis strategy was tailored to the next design:

First, I analyzed the interviews for themes and codes to find both—old and new uses and gratifications reported by the news outlets' employees and their audiences.

Skjott Linneberg and Korsgaard (2019) propose that the deductive coding approach would be the best way to work on projects like this dissertation. The objective is to refine theory by finding additional variables to the already existent, for which the theoretical framework is converted into a coding framework. The deductive approach ensures structure and theoretical relevance from the start while still enabling a closer inductive exploration of the deductive codes in later coding cycles.

Notwithstanding, the authors propose that any analysis must involve two or more coding cycles. Gioia, et al. (2012) suggest that in an inductive approach, the first coding cycle uses informant-centric terms. In contrast, the second coding cycle becomes more researcher-centric because concepts, themes and dimensions from existing theories may complement the analysis. I designed this research taking this approach. Therefore, I first sought the variables already established in the literature on the interviewees' answers. During the second coding cycle, I created new variables of uses and gratifications when discovering pieces of the text that did not match any other use or gratification.

This way, the first coding cycle involved:
• Categorization—taking theoretically previous informed categories—; and
• Attribute coding—for database structure and overview. Attribute codes are basic information assigned to larger data segments, typically to the units in which the data were initially collected.

Then, the second coding cycle involved:

• Eclectic coding—for refining first-cycle choices—; and

• Pattern coding—exploring patterns across first-cycle codes.

Saldaña (2015, p. 58) proposes that, from the first cycle of coding to the second cycle, codes develop from the initial phases, being more straightforwardly developed in later stages, when the second cycle of coding entails "classifying, prioritizing, integrating, synthesizing, abstracting and conceptualizing, and theory building."

The results of this second cycle are displayed and discussed in Chapter 4: Data Analysis and Discussion.

3.9. METHODOLOGICAL RIGOUR CRITERIA

Castillo and Vásquez (2003), Guba (1981), Lincoln and Guba (1982), Rolfe (2006), and Tobin and Begely (2004) argue that the concepts of internal validity applied to quantitative investigations—in the case of qualitative research—should be replaced by the concept of credibility, the external validity by transferability, the confidence by the dependability, and the objectivity by the confirmability (Table 5), since unlike quantitative methods, the approach and the perspective of quantitative research focuses on the naturalistic method, that is, to capture and highlight findings from the observation of social phenomena, rather than the interpretation of results from statistics or experiments.

The authors state that all research should go through an auditability process of criteria of methodological rigour, where the findings are subject to at least three scrutinies: credibility, confirmability, and applicability.

TABLE 5: Scientific and naturalistic terms appropriate to the four aspects of trustworthiness.

ASPECT	SCIENTIFIC TERM	NATURALISTIC TERM
Truth Value	Internal Validity	Credibility
Applicability	External Validity Generalizability	Transferability
Consistency	Reliability	Dependability
Neutrality	Objectivity	Confirmability

Source: Guba (1981, p. 81).

1. Credibility: According to Castillo and Vásquez (2003, p. 165), "credibility is achieved when the researcher, through observations and prolonged conversations with the participants in the study, collects information that produces findings that are recognized by the informants as a true approximation about what they think and feel."

To achieve a high degree of credibility in this research, once the data of the online one-on-one interviews were analyzed, I wrote a brief debriefing memo with the findings and sent it to each participant. The participants had the opportunity to read and discuss that information to reduce the researcher's personal bias to a minimum.

Researchers also suggest that maintaining field notes, textual transcriptions of audio recordings, and triangulation with other scholars increase qualitative studies' credibility. In that sense, the storage of the notes and audio recordings was done with due respect and compliance to the IRB's recommendations. The findings were also shared and discussed with other researchers on migration, while this research was often presented in periodic meetings with the doctoral program's tutors and other academic colloquia.

2. Auditability / Confirmability: Guba (1981), Guba and Lincoln (1981) and Lincoln and Guba (1982) propose that the way to achieve auditability and confirmability in qualitative research is paying special attention and care to apply a triangulation process, showing documentation from two different sources before each assertion made about the findings, or collect data from different sources that give different perspectives on the same social phenomenon researched.

In this sense, this research meets this standard by including different media audiences' profiles observed in a series of online one-on-one interviews, permanent feedback and review from my tutors, and a constant discussion with other researchers in the field.

On the other hand, Guba (1981) argues that the practice of reflexivity, understood by the author from the definition of Ruby (1980) as "intentionally revealing to his audience the underlying epistemological assumptions that cause the researcher to formulate a series of questions in a certain way, and finally present their findings in a special way," is not only an exercise of interpretation of data but also analysis and interpretation of the orientation and changes in the paths that the researcher has followed throughout the work.

Thus, this research should then also contemplate part of the data interpretation chapter to discuss these aspects, which can be easily collected from the research log or the notes taken in the field.

3. Transferability / Applicability: According to Castillo and Vásquez (2003, p. 166), this concept "refers to the possibility of extending the results of the study to other populations." To achieve this standard, it is necessary that the researcher densely describe the place and the characteristics of the people where the social phenomenon was studied.

In this sense, it is essential to emphasize that this investigation's outstanding findings are only applicable to the context of the media audiences observed in the particular context of Venezuelan diasporas of Colombia and Chile.

Nevertheless, an investigation of this type could be developed in any other social context where digital diasporic media is consumed by immigrants who share the same language in both the origin society and the destination society.

To guarantee a high transferability standard, I thoroughly detail the methodological design without leaving any aspect out or minimizing the smallest

details' importance.

3.10. ETHICAL AND SECURITY CONSIDERATIONS OF THE INVESTIGATION

In attention to the scientific and social progress in communion with the investigations' ethical and integral development, this study was guided by the recommendations and demands of the primary international documents on the matter demanded and the laws local of the places where the fieldwork was developed.

In particular, there was a complete adherence to the good practices recommended in the Nuremberg Code (Nuremberg Military Tribunals, 1949), the Declaration of Helsinki (World Medical Association, 2013), the Belmont Report (National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research, 1978), the Universal Declaration on Bioethics and Human Rights (United Nations Educational Scientific and Cultural Organization, 2006), and the Singapore Statement on Research Integrity (World Conferences on Research Integrity, 2010).

In every case, before any field research was conducted, this project was validated with the Pontifical Catholic University of Chile's Ethical Scientific Committee for Social Sciences, Arts, and Humanities in full compliance to the ethical frameworks and laws, developing and applying the corresponding informed consent forms, and keeping every standard and requirement enforced by the IRB.[37]

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[37] See Annex 5: IRB Approvals.

3.10.1. ATTENTION TO THE CONCEPT OF VULNERABILITY IN MIGRANT POPULATIONS

Because it was not possible to determine a priori whether the human subjects selected for this study were forced, undocumented migrants, regular, or another quality, it was necessary to design an investigation that considered the term migrant in the broadest possible way. In that sense, the definition of the International Organization for Migrations was be taken:

> "Any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is." (International Organization for Migrations, 2018, December 24)

Work and scientific research with human subjects, and particularly with migrant populations, requires special attention due to their vulnerability (Birman, 2006; Carens, 1996; Jacobsen & Landau, 2003; Liamputtong, 2007; Van Liempt & Bilger, 2009, 2012; Vargas-Silva, 2012).

Moore and Miller (1999, p. 1034) contend that "vulnerable persons include persons who are, individually or as part of a group, stigmatized, excluded or have limited control over their lives, to maintain independence and to self- determine." This includes, for example, low-status populations, minors, members of excluded groups, unemployed or impoverished persons, people in emergencies, prisoners or detainees, homeless, minorities and refugees, traumatized, persons with mental illnesses and mentally incompetent people.

Migrants' lives in general but particularly those shaped by irregular migration, exploitation or other aspects of 'illegality,' are influenced by a specific political and

institutional framework that poses very concrete methodological and ethical challenges. The legal framework surrounding migration is rooted in a political context that is currently restrictive and selective towards certain types of immigrants. This has an intrusive impact on immigrants' lives, especially on irregular migrants' lives. Under the jurisdiction of immigration legislation, the framework in which these migrants move and organize their lives is, in many ways, fundamentally different from the majority population's. Immigrants are subjected to a different realm of legal and administrative procedures at all levels and in many cases of a discretionary nature (Barsky, 2009).

However, not every aspect of a migrant's life is to be explained by migration alone. In reality, various dimensions may overlap, influence or determine one another. Important observations in the field may equally apply to non- migrants. Thus, researchers need to carefully weigh different factors according to their actual significance to avoid, what we call, a "migration bias" (Bilger & Van Liempt, 2009).

Acknowledging a possible "migration bias" is particularly important when considering that most research in the field of migration has its origin in policy concerns (Black, 2001). Migration research has increasingly developed into a policy supporting research field. It shows an increase in the number of commissioned research where stakeholders already predefine the research topics and directions. This kind of research is likely to bring more significant changes to the lives of migrants because specific questions derived from policy priorities may produce results that would, positively or negatively, directly affect the community (Minnery & Greenhalgh, 2007).

This situation has encouraged researchers to take the categories, concepts and priorities of policymakers at the core of their research design (Bakewell, 2008). It thus privileges the policymakers' worldview in constructing the research, constraining the research questions asked, the subjects of study and the methodologies and analysis adopted.

It took into consideration the guidance notes on research on refugees, asylum seekers & migrants (European Commission Directorate-General for Research and Innovation, 2018, December 23).

- Only men and women over 18 years old were invited to participate;
- I avoided to ask explicitly about the legal migratory situation, and no record of that data was stored;
- I avoided asking about the form of arrival to the hosting society to avoid psychological damage.
- I paid particular attention to double situations of vulnerability.

3.10.2. ATTENTION TO THE LOCAL LAWS

Given that this project involves human subjects living in at least three different countries —i.e., Chile, Colombia, and Venezuela—, it is necessary to consider the local laws that regulate scientific research.

In that sense, this research complied in strict adherence to the Law 20,120 on scientific research in humans, its genome and prohibits human cloning in Chile (Ministerio de Salud de Chile, 2006); the Law 19,628 on the protection of privacy in Chile (Ministerio Secretaría General de la Presidencia, 1999); and the Law 16,618 on minors (Ministerio de Justicia, 1967).

In Colombia, the legislation that regulates research with human beings in social sciences is limited, and most of the rules applied come from international norms and treaties. Law number 1,581 of October 17th, 2012, regulates personal data protection (República de Colombia - Gobierno Nacional, 2012). In its article 6, it states the prohibition to save and store any sensitive personal detail—racial or ethnic origin, political affiliation, religion, workers' union, human rights or social organizations' membership, health records, sexual life information, or biometric data—, which this research complies.

In Venezuela, there is no special regulation regarding the protection of personal data. However, the Venezuelan Constitution in its article 60, states that "everyone has the right to the protection of his honor, private life, privacy, own image, confidentiality and reputation; The law will limit the use of information technology to guarantee the honor and personal and family privacy of citizens and the full exercise of their rights." (República Bolivariana de Venezuela, 1999). Also, there are no IRBs that regulate research in social sciences (Riera, 2013).

3.10.3. ATTENTION TO THE SOCIAL DISTANCING METHODS

COVID-19 called another layer of attention when researching. We need to analyze ethical decisions from two stances—the context of a global pandemic and the social distancing methods mediated by the Internet.

For hygiene and health reasons, and in compliance with the authorities' restrictions and orders in different parts of the planet, all travels overseas were cancelled, and no meetings of any kind were conducted face-to-face.

Following the British Psychology Society's (2017, June 7) guidelines, I took special measures regarding privacy, transparency, confidentiality, and security.

- I ensured transparency during recruitment by providing abundant and deep informed consent, where the participants were able to find answers to as many questions they may have as possible;
- I took the necessary steps for data security and ensured that data was not used for subsequent non-research purposes, as also stated in the informed consent.
- I offered participants the opportunity to withdraw from the research and retract their data by merely hanging-up or disconnecting from the videoconference room;
- I obtained informed and knowledgeable consent and ensured that consent is obtained on an ongoing basis;
- I used secure communication protocols and platforms. For example, the videoconference rooms were locked and encrypted; no information was stored online; and sensitive data was stored in an external hard disk saved under lock;
- I considered participants' expectations about privacy by thoroughly explaining to them every step and implication in the research; making explicit more than once that they are not forced to give sensitive personal information; and make sure that they knew they were not forced to participate.

3.11. RESEARCH LIMITATIONS

This research is not free of methodological limitations.

Regarding the quality of the findings, the fact that this research only had one coder—the researcher himself—could imply a potential impact on these constraints. The nature of this limitation is in the budget since this research was not financed at all, which prevented hiring staff from assisting specifically in the analysis stage. In order to avoid bias, the researcher went through self-training and constant consultation with other academics during this process.

A second potential impact comes from the fact that, because of the COVID-19 pandemic, most of the field research worldwide transited into the online mode.

In this regard, two potential impacts on the research limitations appear:

1) The so-called "Social Distancing Methods" prove to be an excellent option to replace the face-to-face interviews and focus-groups techniques in qualitative studies.[38] However, we have to acknowledge that interacting remotely through a computer or mobile device will never have the same results compared to the same experience in real life because people can have troubles or concerns about their online exposure, mainly if it includes video recordings and therefore not sharing or disclosing all the information or to an excellent deep level.

Also, Internet access could be a potential limitation since it is impossible to guarantee that every person will be granted a connection, for which some observational units of the universe in this research would be automatically excluded. However, understanding that this is a non-probabilistic study—as in

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[38] For more details on "Social Distancing Methods" see chapters 3.4. and 3.5.

qualitative research—this concern should be less worry. Also, the fact that this thesis aims to observe the uses and gratifications of digital diasporic media makes us believe that it is improbable that a situation will arise in which a consumer of one of the two media here selected does not have access to the Internet, since it is precisely through that channel that they access.

2) The COVID-19 pandemic itself triggered new uses and new gratifications amongst migrants—as they will be described and analyzed in chapters 4 and 5.

This fact makes impossible to determine whether the new uses and the new gratifications in this study discovered are actually a consequence of the migration process or the pandemic experience. As chapters 4 and 5 will show, the lines are blurry and both themes stand out almost equally frequently during the interviews.

CHAPTER 4: DATA ANALYSIS

The purpose of this study was to detect new uses and new gratifications after the audience's exposure and consumption of digital diasporic media in two different social environments—Chile and Colombia.

This chapter shows the findings of the previous data collection process conducted to answer the research question stated in chapter 3:

Q1: How do Venezuelan migrants use and get rewards through digital diasporic media in societies that share the same language?

4.1. DATA ANALYSIS OF THE ONLINE INTERVIEWS

This research accounted for 30 people interviewed in total: 16 participants who reported to consume El Vinotinto, and 14 interviewees for El Venezolano Colombia.

The interviews with the audiences (N=30) lasted 40 minutes on average, with a minimum of 24 minutes and a maximum of 1 hour and 25 minutes. They were conducted between October 8th, 2020 and February 28th, 2021.

For description and comparison, we will talk about two subsets of samples: consumers of El Vinotinto (Chile) and the audiences of El Venezolano Colombia.

The first group —consumers of El Vinotinto— is composed of 11 men and 5 women. 8 persons are in the 25-34 years-old range, while another 8 people are in the 35-44 years-old range; 3 participants live in Venezuela, 12 live in Chile, and 1 lives in a third country. From the people living in Chile, 3 of them live out of Santiago; the sub-set of people residing in Chile (N=12) immigrated to the country between February 2012 and October 2019. All participants who reported to consume El Vinotinto hold a post-secondary degree in fields such as Engineering, Law, Communications, History, Design or Psychology; 12 people identified themselves as migrants, while 4 reported to be citizens of the country where they live. Only one person reported to wish to return to Venezuela at some point, 11 seek to settle where they currently live, and 4 are willing to emigrate to a third country. In average, they migrated along with 1.125 other persons (Median = 1; SD = 1.09); when asked about their self-perception in a 4-points Likert scale of socio-economic level, no participants claimed to be poor, 6 of them reported to be vulnerable of lower-class, 7 self-reported as middle-class; and none claimed to be upper-class. Seven participants reported to have a formal job, 4 people said to own their own business, 1 said his/her main income came from an institution such as a scholarship, and 1 person claimed not having any type of income at all; 3 people reported to have

experienced some kind of difficulties with the citizens in the hosting place during their migratory journey; finally, when asked in a 5-points Likert scale how the participants considers the acceptation of their family group into the hosting place's population has been like, 4 of them answered regular, 1 said it was good, and 8 reported to be very good.

The second group—the audience of El Venezolano Colombia—is composed by 7 women and 7 men; 7 people are in the 25-34 years-old range, 5 persons are in the 35-44 years-old rage, 1 person is in the 45-54 years-old range, and 1 person is in the 55-64 years-old range; 1 person lives in Venezuela, 12 people live in Colombia, and 1 person lives in a third country. Amongst those in Colombia, 2 live out of Bogota; the sub-set of people residing in Colombia (N=12) immigrated between January 2009 and February 2021; 1 of the participants holds a technical degree, 9 persons hold a university degree, and 4 people hold a postgraduate degree in the areas of Engineering, Law, Communications, Business Administration, and Medicine. Ten people reported to be migrants, while 1 self-identified as a refugee, and 3 participants claimed to be citizens of the place where they live; 7 people reported wishing to return to Venezuela in the future, 4 interviewees said that they want to settle in Colombia; and 3 other participants would like to migrate to another country. In average, they migrated along with 0.36 other persons (Median = 0; SD = 0.63); when asked about their self-perception in a 4-points Likert scale of socio-economic level, no participants claimed to be poor, 2 persons self-identified as vulnerable of lower-class, and 12 people said they are middle class, no participants claimed to be upper-class; 9 participants reported to have a formal job, 1 person claimed to have an informal job, 3 interviewees said to own their own business, and 1 participant reported to have an informal job such as Uber driver, food delivery, or hawker; 4 people recognized to have experienced some kind of difficulties with the citizens in the hosting place during their migratory journey; and finally, when asked in a 5-points Likert scale how the participants considers the acceptation of their family group into the hosting place's population has been like, 2 of them answered regular, 8 said it

was good, and 4 reported to be very good.

Seven research subjects were discarded: two from El Vinotinto's audience because one of them suddenly exited the virtual room and did not return, the other because refused to sign the informed consent; also, 4 interviews with El Venezolano's audience were discarded: one because the participant refused to sign the informed consent, another one because the participant acknowledged that he did not consume the news outlet, and two because the participants did not show up.

Individual interviews were conducted with the audiences of both news outlets who previously voluntarily signed up to participate in the study. All of the interviews were conducted on a video-conference platform such as Zoom, Skype, Google Meet, or Facebook Rooms, which allowed recording the audio of the conversations digitally.

The interviews were semi-structured and utilized a variety of questions: introductory, follow-up, probing, and direct/indirect in order to gather comprehensive accounts of participants' uses and gratifications (Kvale, 1996). For all interviews, introductory questions allowed the audiences an opportunity to narrate their migration experience and for the researcher to establish a bond of trust with the interviewees. Then, follow-up questions were used to probe specific accounts and details of content presented in their responses (Kvale, 1996). Lastly, specific questions were used to explore new categories of uses and gratifications that the researcher spotted throughout the interview. These specific questions were determined by the participants' responses to open-ended questions. They were asked at the end of the open response of the interview in order to avoid steering or influencing their responses and accounts. It was expected that some participants would be uncomfortable disclosing sensitive information, yet none of them reported feeling uncomfortable or ashamed of sharing their stories.

No problems were experienced during the interviews, apart from those natural

circumstances such as lags and delays in the Internet connection. Some constraints could have been expected when talking with people inside Venezuela. Despite the potential risk of being spied by governmental agents, none of the participants felt threatened, and all were very open in sharing their opinions and ideas.

It is also essential to consider that the findings here need to be understood and analyzed to pay attention to some contextual factors.

First, and related to the data surveyed by Chavez-González and Echeverría-Estrada (2020), the further the migrants are from Venezuela, the most likely they will have higher educational attainment. In this study, Venezuelans in Chile hold a higher level of formal education than those in Colombia. At the same time, and according to UNDP Human Development Report (United Nations Development Programme, 2021, July 21), Chilean citizens are expected to complete 16.4 years of formal education, Colombians 14.4 years, and Venezuelans 12.8 years. However, Chavez-González and Echeverría-Estrada (2020) discovered that 75% of the Venezuelans in Chile hold a university or a graduate degree, while in Colombia, 15% account for the categories of technical and college degrees combined—Chavez-González and Echeverría-Estrada's data do not show Venezuelans with graduate degrees in Colombia—, and 53% of the surveyed group holding a secondary education degree. All in all, several studies (Albornoz, 2003; Bravo Jáuregui & Uzcátegui Pacheco, 2020; Morles, Medina Rubio, & Álvarez Bedoya, 2003) argue that historically, Venezuela has been at the top of the ranking of the most trained people in Latin America. Therefore, it is worth it to note that, in general terms, Venezuelans are well aware of the news and have a strongly formed opinion about public affairs, so when asked about their perspectives on such matters, they use to explain in-depth and supporting solid arguments.

Second, the Bolivarian presidencies have devastated the media landscape. Arcila Calderón and Blanco Herrero (2021, July 22) argue that since the arrival of Hugo

Chávez to power in 1999, Venezuela has followed a path of state intervention and lack of freedom—including censorship and self-censorship—in the media, a situation which worsened since Chávez's death and the arrival to the presidency of Nicolás Maduro in 2013. The rising mistrust amongst the audiences is not equal in all media, nor in all groups, but the confidence of people in media has decreased dramatically, especially in traditional ones—press, radio and television—, as censorship and government's control is stronger; especially among television media, independent voices are inexistent, and audiences are migrating to other platforms.

This mistrust in the Venezuelan media ecosystem has made international media a much-demanded source of information, both in Venezuela and abroad, to know what happens in the country. Arcila Calderón and Blanco Herrero (2021, July 22) claim that this also leads to the media for the diaspora, which is focused on the needs of these people or having them as the target. Some of the most relevant ones are El Venezolano TV—broadcasting from Miami and Spain—, Venezuela al Día—a website also located in Miami—, or NTN24—a Latin-American channel with a home in Colombia that focuses extensively on Venezuelan information. These media are focused on Venezuelan content but mainly for people already living in those places; migrants that are currently on the move in vast numbers use mainly social media, especially WhatsApp and, more recently, Telegram, mainly with information satisfying their needs about how the situation at the border is or how to get visas. In this regard, Venezuelans have relied on digital media for a very long time. Even inside the country, they usually consume international online news outlets as their primary source of information.

Third, Venezuelans, in general, claim not to be members of any ethnic or sub-national group. Because of the historic influx of migrants into Venezuela, the new generations of citizens share a discourse about nationalities and ethnicity similar to the French universalism (Schor, 2001; Žižek, 1998), stating that any Venezuelan is a plain Venezuelan, that there is not such a thing similar to the Irish-American or Mexican-

Americans in the United States. Everybody is Venezuelan, no matter what background or heritage they have.

This point of view can be understood from a Latin American perspective. People naturally distinguish between the concept of "ethnic" and "foreigner," the first in strict relation to indigenous affairs and the latter referring to a subset of people with backgrounds overseas.

In this regard, when the participants of this research were asked whether they felt they belong to any particular ethnic group, they usually got confused. For this purpose, the questions regarding media funded, produced, and consumed by Venezuelans overseas were framed as "diasporic media."

Fourth, all of the interviews were conducted during the COVID-19 pandemic. This experience triggered emotions created new needs, and changed habits in the people, particularly amongst migrants. In this regard, studies show that people all around the world consumed news accordingly with the curve pattern in parallel with the severity of the pandemic and its associated lockdown restrictions (Nguyen, Smith, Jackson, & Zhao, 2021); at the same time, researches prove that the media ecosystem has changed and that the existing inequalities regarding news consumption among the audiences have been reduced (Casero-Ripolles, 2020).

This antecedent helps to understand two specific patterns in the group of interviewees: first, most of them recognized that their consumption of news and information had raised since the outbreak of COVID-19, especially during the periods of lockdowns; second, most of the people claimed to feel depressed and fed up of reading only negative information regarding both the pandemic and the socio-political situation in Venezuela. Therefore, it was usual to find participants acknowledging that at some point they stopped consuming media or that they selected/curated the information to be

consumed.

Lastly, Chile went through a critical period of social unrest during fieldwork in this study. Therefore, the fear of becoming another Venezuela led some people to avoid news consumption and raised hope for positive and happy information, away from the traditional coverage published by the two news outlets here analyzed.

This civil outburst, that pushed for deep reform in the Chilean education, healthcare, and pension systems, led to a national plebiscite in October 2020 referendum asked whether a new Constitution should be drafted and whether a Constitutional Convention should draft it either by new members elected for this task, or by a mixed Constitutional Convention—composed by a half of currently-sitting members of Parliament and another half by directly elected citizens. The win of the Constitutional Convention seemed similar to what happened in Venezuela during Maduro's first term in power—for which the concept of "Chilezuela," coined in 2018 (Jara, 2018)—was broadly used.

This analysis involved two coding cycles. In the first one —i.e., analytical coding—, 14 categories of uses and 13 categories of gratifications were highlighted. After attributing the codes, I realized that some of the categories were operationalized in a similar way, so I proceeded to combine them when needed.

Then, the second coding cycle involved a phase of eclectic coding—for refining first-cycle choices—, and another phase of pattern coding—to explore patterns across first-cycle codes.

4.2. FINDINGS

As expected, new uses and new gratifications were spotted amongst the media audiences here analyzed.

4.2.1. New Uses:

Over the conversations with the interviewees, and after interpreting those dialogues, nine new uses stood up. The following is the description and analysis of those, drawing upon the same typology by McQuail (1983).

4.2.1.1. Entertainment / Diversion:

No new categories under this dimension of uses were spotted.

4.2.1.2. Personal Relationships:

4.2.1.2.1. Parasocial Interactions:

This category is present in four interviewees for this study. A Venezuelan man in his 30s' who lives in Barranquilla, said:

> [1] "El Venezolano Colombia has a video interview section that I love. I think the interviewer is the editor of the newspaper and I think he is very professional, very good at his job […] Sometimes I post messages to him, I send him questions, I comment on his posts because I think he is a very serious and respectable journalist and many times he asks the right questions that I would ask his guests on his show." [39]

Another Venezuelan woman in Bogotá in her 40s, added:

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[39] All the original texts in Spanish can be found in Annex 12.

[2] "Look, I like the section of Instagram where a chef posts recipes every Sunday. I started following Filippo (the chef) on his Instagram channel and on his YouTube channel because he always has interesting and delicious things. […] In a way, listening to Filippo and following his cooking recipes make me feel accompanied and close. […] Sometimes I have sent direct messages to him on Instagram, although he has never responded to me (laughs). Because he is also handsome, right?"]

One Venezuelan man in his late 20s resident in Santiago also referred to El Vinotinto:

[3] "Sometimes they post videos of a Mexican boy on the YouTube of El Vinotinto. He makes funny videos with humorous themes that Venezuelans like. They are interesting and I like to follow them because they make me happy, they make me laugh, and also because in the end he is like the only real person, of flesh and blood, that I see in this newspaper. I don't know other journalists or professionals from El Vinotinto."

Other Venezuelan woman in her 40s living in the north of Chile recalled a program that briefly hosted Víctor Higuera (El Vinotinto's general editor) in Radio Chévere:[40]

[4] "Victor had a time slot on the radio. I frequently listened to it around noon. I liked it a lot because of his way of presenting the news that was very Venezuelan (laughs). Radio Chévere was good, but in reality, what I wanted was to hear news from a Venezuelan, as if I was in Venezuela, and Víctor then prepared the topics and explained them just as I liked. Victor is a very good communicator, and he writes like the gods and speaks like the gods too. Now I follow him on Instagram."

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[40] Radio Chévere is an online radio station broadcasting from Santiago, Chile, where El Vinotinto had a space every weekday at noon. https://www.radiochevere.cl/

4.2.1.3. Personal Identity:

4.2.1.3.1. Communication of the Situation of the Immigrants in the Hosting Place:

Seven out of 30 participants reported consuming the news outlet to know what is happening in Venezuela in the humanitarian and social areas, except for politics. In some cases, they suggested o declared that the media had the clear objective to tell Chileans or Colombians about the news and the current situation of the Venezuelan society.

> One male interviewee in Colombia said, [5] "This media has allowed me to share it with other Colombians that I know here so that they also get informed and somehow know a little more about my country";
>
> Another Venezuelan in Chile expressed a deeper explanation on this issue:
>
> [6] "Look, what is happening today with the issue of the 100 people expelled,[41] who talks about it on social media? who talks about what happened? Not with the look of "we got rid of those," but the "what happened in that process?" No one is reporting from that angle, of due process. So, I know that, in the same way, the work of El Vinotinto or the work of any of those digital media in Chile help because there are Chileans who read them and thus understand better what is happening in Venezuela and can break with those stigmata, both here and there."

4.2.1.3.2. Shopping Products and Services from the Place of Origin Sold in the Hosting Society:

Every participant commented that through the media, they have been able to find out about the existence and the sale of Venezuelan products or the offering of Venezuelan services at the hosting place. This is one of the most frequent categories that migrants reported in this study.

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[41] For further information about this episode, see: "Chile to expel more than 100 illegal immigrants as border crisis grows" (Reuters, 2021, https://www.reuters.com/article/chile-migrants-idUSL1N2KF225).

[7] "In El Vinotinto I found out about the events of the Venezuelan producers, I got to see the advertising of the Venezuelan owned convenience stores, some travel agencies, or some restaurants that even offered coupons and discounts. I could name you some gastronomic entrepreneurs who started promoting themselves on the social media of El Vinotinto. More than once, I have consumed a product promoted in El Vinotinto. But more than all food, yes (laughs). Maybe if it had been a car purchase, I think I would have thought more about reaching out to the local media. But I have consumed the food category: hamburgers, sushi and convenience stores. I still even consume them," commented a male Venezuelan immigrant in his late 30s living in Santiago.

Another Venezuelan woman in her mid 50s who migrated to Bogotá and changed her career as a lawyer and became an artisan said:

[8] "This media (El Venezolano Colombia) helps a lot to promote the Venezuelan start-ups that are here, not only start-ups, but people who may even be employed, but are doing things that may be interesting. For example, there are some Venezuelan artisans or artists who sometimes give them a small space to promote their exhibitions and thus sell their works."

Another woman in her late 20s living in Bogotá referred to the fact that the community of migrants try to help each other, and El Venezolano Colombia would contribute this way,

[9] "(See advertising of Venezuelan products or services in the media) It is a very common trend, you know? Like trying to support each other among the same start-ups. And it seems cool to me, because when one moves to another place, and there is nothing nearby that has Venezuelan consumption, this media helps you to discover those shops and products."

Nevertheless, the promotion of Venezuelan products goes beyond products only, as a Venezuelan male in Santiago expressed:

[10] "El Vinotinto has a section where a lawyer answers questions that migrants have about their legal situation. And of course, sometimes you have other questions and you have to consult them directly. I, for example, had to look for a lawyer to resolve my permanent visa, and I found it in a news from El Vinotinto. The difference between that lawyer and another Chilean is that, well, the Venezuelan knows what he is talking about."

This topic is interesting because it was a constant amongst the interviewees to report that they rather see a Venezuelan specialist than a Chilean professional when facing a medical or legal problem:

[11] "Look, at least as I see it here in the region where I currently live, in the way in which we relate to other Venezuelans, there will always be a preference for choosing a compatriot who, a revalidated lawyer in Chile, or a doctor who is qualified for professional practice. In WhatsApp groups, there is always someone who asks, hey, does anyone know a Venezuelan doctor who can attend to such a question?" expressed a male Venezuelan migrant who lives in the south of Chile.

Or in particular, as a young professional Venezuelan woman who lives in Santiago expressed:

[12] "Going to the doctor: not everyone likes to go to the doctor. Or you don't always go to the doctor for happy reasons. So, well, you have to see the cultural differences: as you know, the Venezuelan is much more spontaneous, cheerful, noisy, and a little lighter, so to speak. On the other hand, the Chilean has a shyer attitude, more serious than the Venezuelan or Caribbean. Then of course, if you are not used to that, or at least you do not do the exercise of opening yourself to understand that hey, these people just speak like that, that is, they may not be rude but it is the way they speak. The person may be very calm but they answer you in a way that for our most cheerful register, sounds very rude. So, faced with that, many people say: no, look, I prefer a doctor who understands me, who speaks the same language, or I prefer a notary who is not going to yell at me four times or who is not going to answer me pedantic. So, in that sense, I have seen advertisements that they published, like a real estate event for Venezuelans. So, of course it is cool, because… buying a property is still a long process and if there is someone who can perhaps explain it to me in my language, let's say, in my dialect, it makes it a little easier for me."

4.2.1.4. Surveillance:

4.2.1.4.1. Accessing the Diasporic Chronicle:

All the participants declared that they consume, or did consume at some point, the news outlets to access information on emigrating from Venezuela in a documented way. Everyone agrees that the media provides them with information that helps them, such as routes, document delivery dates, border crossings, etc. They also pointed out that getting that information from a news outlet rather than from random users on social media or other blogs or Facebook communities is better because, to their eyes, this information must have been checked before being published.

This category differs from "Accessing Migratory Information" in that the latter focuses on facts that guide the migrants on changes and updates of the regularization of their migratory status.

A middle-class Venezuelan woman in her late 40's who resides in Caracas highlights:

> [13] "El Venezolano Colombia has totally up-to-date, reliable information, especially on current affairs, right? About what is happening now, in relation to the whole issue of migration policies that Colombia establishes. And well, Colombia being the main recipient of Venezuelan migrants in the world, it is extremely valuable for those of us in Venezuela. First, from the point of view of the Venezuelans who stay to live in Colombia, to any city in Colombia, who want to understand what the border crossing is like, what is the issue with papers, permits, the PEP, the different visas. And then, those who are going to cross into Colombia are also very interested in being up to date, especially because Colombia represents the first encounter that Venezuelans have, let's say, those who plan to continue to Argentina, to Chile, to Peru, or to Ecuador, this is the first meeting they have of all kinds, right? Even on climate issues. Today illiterate people are migrating, there may be people who have no notion of the importance of knowing what the crossing to the next country is like. They grab their things and start walking. And they leave. And never in life were they interested in asking anything.

They do not even know what will happen when they cross the border. But I do believe that a large percentage of migrants will be interested in the moment they can get access to the Internet, because surely they will make inquiries and can reach out to media such as El Venezolano Colombia."

Or as another Venezuelan male living in Caracas puts it:

[14] "In El Vinotinto one can find out what is happening in the different places where Venezuelans are crossing the border. They have news of what is happening in Arica, in Iquique, in Colchane, but they also have information on how Venezuelans are living in Santiago and elsewhere. And of course, well, this news is important because here in Venezuela the situation is bad and we seek as much information as possible, from a good source, to migrate. It is not the same to go to Chile without knowing what is happening at the border than to read that information and have some prior idea of what could happen."

4.2.1.4.2. Accessing Migratory Information:

A Venezuelan woman student in her early 20s who lives in Cúcuta (Colombia), says:

[15] "Last week, there was the approval of the Migration Statute here, and everyone published an impressive amount of disinformation all day long, so… the fact that they say, 'look: this is what Migración Colombia said, and so far, there is no other news,' then stop, calm down, because there are many pages that are talking about the nationalization of Venezuelans in Colombia, which is a lie... I mean, one can say that this media is trustable because it has credibility about the information that it offers, which other random pages do not.
[…]
And also, the filter they give, right? I was telling you, for example, it is not the same to follow *El Tiempo* for the news that they publish from all over Colombia, than following the filter of information towards the diaspora, which, let's say, is the information that one really needs first-hand."

A young Venezuelan man working in the service sector in Bogotá highlights the reasons why the information migrants get through El Venezolano Colombia is so important:

[16] "This information is super important. For the same reason that I am telling you, at some point I had… let's say… I did not enter the country in a documented way, because the borders were closed at the time I came, and I had to go through a trail and that made it impossible for me the access to work, health, and a lot of factors that did not allow me to grow or develop here. So, I feel that the information provided by El Venezolano Colombia helped me to get my papers in order in the country, which benefited me. Right now, I have a job, I have a contract, I have a bank account, which I had not had before. In other words, a lot of factors that have made me have a little more stability."

Furthermore, this information is useful for Venezuelan citizens still living in the country, as a middle-aged businesswoman from Caracas says:

[17] "When I started consuming El Vinotinto, I followed them because they published about the state of legality there in Chile, which was when the debate on this topic was high, and many friends of mine and even neighbors—I have my neighbor who lives in front of me, who is there in Chile—and at that time I remember that I began to follow the newspaper because they were fully providing information about the stay there in Chile. The legal part, to be able to go legally there to Chile, at that time. And it was when Chile requested a visa for Venezuelans. And it was very interesting to me, that out of all the media, where I continued to gather information on how to get to Chile, the one that gave me the best information was El Vinotinto."

4.2.1.4.3. Bypassing the Censorship in the Place of Origin:

Some interviewees in this research, especially those who still reside in Venezuela, stated that the media helps them access uncensored information about the chronicle in Venezuela, emphasizing that this information cannot be obtained entirely, or without censorship, in other Venezuelan media.

[18] "Let me tell you: I believe that any Venezuelan who is inside Venezuela, and consumes El Venezolano Colombia, is going to find out a lot about the reality of the country. Of course, from day to day, but he is going to have a good overview of what is happening, considering, for example, that he cannot access the news because let's say that in Venezuela

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they are all censored," said a Venezuelan woman who lives in Caracas.

This phenomenon is also reported by migrants in Colombia and in Chile.

[19] "El Venezolano Colombia does a very important social work for Venezuela because it allows people in the country (Venezuela) to have access to news that there are being censored or that simply cannot be covered due to a question of resources and personnel. Journalism in Venezuela is very weakened, and what El Venezolano Colombia does is fill that void," expressed a female Venezuelan resident of Bogotá.

Notwithstanding, some interviewees acknowledged that this type of diasporic news outlets are not popular in Venezuela, for which local residents still turn to the traditional media:

[20] "Venezuelans within Venezuela are going to resort to the media they know, rather than these new ones. Now, if there is any type of news that other media are not covering because they cannot do so, such as social or human rights issues, or news that have to do with current politics, or opinion articles that cannot be published there, in that case El Vinotinto has an additional plus by bypassing the censorship," explained a Venezuelan man resident of La Serena (Chile) who also works for a human rights organization.

4.2.1.4.4. Learning About the State Bureaucracy in the Hosting Place:

Most interviewees (26 out of 30) reported using the media to learn how bureaucratic institutions in the hosting place operate—for example, opening a bank account, taking an hour to the doctor, or getting an appointment with a lawyer. In some cases, they also reported using the media to learn about the political life of the destination place.

[21] I have seen guides on topics like how architects or civil engineers can homologate (their professional degrees) and they publish links where you can find further information."

Although the news outlet aims to provide information that is useful for its

audiences' daily lives, in the long run, they also offer information that educates their readers on how the hosting place operates.

[22] "When there were the mayoral elections and all that, there was a lot of information. How to vote, if you are Venezuelan, if you have an ID, who can vote, who cannot vote. And that information, so detailed and so rich, is not provided by other media," said a Venezuelan in Colombia.

While another Venezuelan in Chile added that, [23] "… This being a media that, although it writes to one, to a particular audience, that particular audience in turn is inserted into a larger society, which in the end is the society that is going to demarcate their life. Because OK, there are 400,000 or 500,000 Venezuelans, yet there are 17 million Chileans. Whether you like it or not, you have to know who is the mayor of the commune where you live, what is the political platform, what does this platform mean here in comparison to what it means in your country… and those things are explained by El Vinotinto."

Settling overseas can be a tricky process, even when sharing some cultural aspects with the hosting place. This process of learning about the bureaucracy and the local urban culture of the place can be started even before emigrating, as one of the participants in Chile pointed out:

[24] "(The media taught me about…) immigration procedures, but also about other things. They explained, and I was filling in my mind. Look: it would be good to live in this area, then I looked for photos of that area, I went through Google Maps and looked at the streets to do a tour; I remember the transport system, it also helped me a lot because when I got here, I already knew how it worked with the Bip card,[42] with the system to recharge it. All of that was good, even how to write a resume."

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[42] *Tarjeta Bip* (or Bip Card, in English) is a prepaid card used to ride the public transport in Santiago, Chile.

4.2.1.4.5. Learning the Slangs and Jargons of the Hosting Society:

All but three out of 30 said that the media does not help them learn any local words or expressions. However, amongst those three interviewees who did report this use, two still lived in Venezuela, so their analysis is more complex because they are willing to absorb as much information as possible before leaving their country.

> [25] "That is a complex question (laughs). Because the realities are different. I want to think that it helps me to better understand the situation in Chile: to understand it and get to know it better, the expressions (in the local Spanish language), how it is spoken, not arriving and feeling completely lost. Especially if I want to work there, I have to be clearer about the situation as such. But yes, the media helps you better understand what is happening. For example, it would be the case of pensions. There they use different names, it is a different meaning, there are several pension funds, and right now the discussion about the withdrawal of the 10%[43], I mean, it is a topic… social security also exists here, but that is totally different from there, different terminologies. Getting to know that helps me understand because at some point, I am going to work there, and at some point, I am going to need to know that kind of words," said a man who lives in the east of Venezuela.

Another participant who lives in Chile reported not to have used this news outlet to learn the Chilean slang nor the local language. Nevertheless, during his reflection on that question, he revealed that obliquely he had learnt the meaning of certain specific local words after the exposure to the media:

> [26] "In the case of idioms, I think not (it has not helped me to learn them), because Vinotinto has the editorial style of using the most neutral Spanish possible, or even Venezuelan Spanish, so it does not try to cover that Chilean cultural part. I don't know, I probably never remember seeing a *cachai,*[44] I never remember seeing an explanation or article of some idioms.

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[43] For further information about this discussion, see "Chile's Risky Pension Withdrawals" (Paula Schmidt, 2021) https://www.americasquarterly.org/article/chiles-risky-pension-withdrawals/

[44] It roughly translates to "you know what I mean?" "Am I right?" or "get it?" Chileans use this word a lot. If you want to ask someone if they're on the same page as you, you can ask (almost rhetorically) if they *"cachan"*, as in: Chile has the best soccer team, *cachai*?

Perhaps, I remember a section called the *horósco-po*[45]. With the *po* separated, and there you understood that *po* was something from here, something very Chilean, to finish the sentences. I think that was the section where there could be more idioms and well, yes, now that you ask me, I remember the section and yes there were many idioms and it may be that intrinsically, or unconsciously, I had first met them there."

4.2.1.4.6. Channeling of Solidarity Actions Amongst Migrants:

Since the refugee crisis in 2015—both in Europe and in Latin America—, much has been written on solidarity towards migrants. However, the perspective of migrants on the issue of solidarity and their practices of solidarity has been less addressed.

In the case of Colombia, migrants use the media to channel humanitarian aid. They hope that the media will viralize the desperate call for food or medicine.

[27] "They offer a lot of information about how the Venezuelan can do in different situations, not only at the immigration level, but also to people who are in need, help with food donations, and they also direct you a lot towards organizations that are here helping Venezuelans over here."

However, in the Chilean case, this use is not spotted, perhaps because of the profile of the Venezuelan immigrants in the country, who tend to be wealthier, and very few of them are refugees o migrants in need of humanitarian relief.

[45] This is a pun, *horóscopo* in Spanish means horoscope, while the idiom *"po"* is used as a catchphrase in Chilean Spanish to finish sentences.

4.2.2. New Gratifications:

Seven new categories of gratifications were discovered. Here I present them grouped according to the hierarchy of human needs proposed by Maslow (1943)—as he suggested in 1970 (1970) that UGT was an extension of his own theory—while blending with Schramm's (1949) dimensions of deferred and immediate gratifications.

4.2.2.1. Nostalgia and Bond—Belonging and Love Needs

After physiological and safety needs are fulfilled—which, as previously discussed no new categories were highlighted in this study—, the next level involves belongingness. According to Maslow (1943), the human culture is compelled and conditioned by pressure to belong. The need to belong and form attachments is universal among humans.

In this sense, the three categories analyzed in this study are related to the identity structure that migrants have in the bond with their homelands, where society recognizes them as part of it and feelings such as uprooting or cultural clashes are not frequent.

4.2.2.1.1. Overcoming Homesickness:

Migrants reported using diasporic media to keep abreast of what continues to happen in Venezuela—which refers to the use of surveillance according to Katz et al. (1974b)—, because that brings them the gratification of cultural bond and "awareness"—that is in their own words, not to lose the perspective of daily life in Venezuela—, considering a context that most see their migratory experience as something transitory, with the desire to return to their country.

> [28] "I believe that El Venezolano Colombia still needs to publish more
> news of daily life in Venezuela. Because there are things that if you follow

the media you will know, like what Maduro said, or what Guaidó said. In other words, those are things that you will find in the news anyways. But the Venezuelan who is here, yet has family in Venezuela, they will be interested in what happened this week in Caracas: this week the electricity power went out in so many places, this happened with the water supply, what is going on with the gasoline issue. Those are things worth learning about. Because we have a super limited vision of what is happening in Venezuela. Of course, people may be interested in the political issue, but above all they are interested in the everyday life there, not with so much detail because... because so much detail is impossible, but things about the everyday life that the family there in Venezuela would never tell."

[29] "-Does this medium also help you to know what is happening in Venezuela?
-Yes, a lot. Very much. There are many cases of example, I find out first than my own family that is there in Venezuela."

[30] "I like to read news about what is happening in Venezuela, although sometimes they are few and difficult to get. As a migrant, you always want to know what is happening in your country, because one day we will go back, and we need to be aware of what is happening there."

At the same time, the participants expressed that the consumption of these media triggers nostalgia for their place of origin, either because of their previous experiences there, because of the family and friends networks they left behind, or because of the stable past that Venezuela once had.

[31] "Well, sometimes I feel nostalgia, but it is not a nostalgia for sadness, but nostalgia as if one wanted to go back there, right? One would like to return to that life that one had there at some point in time, with his family, sharing, for example, in a beach, or something like that."

[32] "Hmm… well, the news about Venezuela always produces a bit of nostalgia, obviously, for what was left behind. Also, a lot of concern, because in general the latest news is not good, and the expectations for the future there are not very encouraging either. So, let's say that, in emotional terms, you combine nostalgia, fear of the future, doubt about whether you will one day be able to return. So, I think that when El Vinotinto shares that news, all those feelings concur in me: that doubt of returning, what can we do to resolve this? at least believe that it is a positive decision to be here,

doing other things."

[33] "I was born in the Hugo Chávez's system. In other words, I did not see any system other than what a brief period of the end of Rafael Caldera, but all I have seen in my life has been Hugo Chávez and later Maduro, so there are definitely memories in me of a different Venezuela still when I was very little. More than that Venezuela, sometimes we do remember as ephemeris that I think that leads you to think about what one calls the golden era of Venezuela. The beautiful times in which, for example, famous artists, like Shakira, appeared on *Sábado Sensacional*, which was a very emblematic television show that even Michael Jackson sang in. That time of *La Feria de la Chinita,*[46] also super emblematic. All those things disappeared. And definitely, the news that allows us to at least remember that golden era of Venezuela, I think they give a little more hope that at some point it will return to that. Although sometimes you say "well, you cannot go on living from the past." But imagine! Live in this virtuality, or the little from 10 years ago that you have seen. I mean, scarcity... sometimes I definitely prefer to live from that past, or from that beautiful golden age and have them in my memories than having this whole situation."

Notwithstanding, it is worth to note that this nostalgia and homesickness could be strongly related to need to express the gastronomic ties and culture.

[34] "I think there is a very important issue in El Venezolano Colombia that has to do with information about Venezuelan food: where to eat Venezuelan food. For us, when December comes along with our Venezuelan traditions, it is great that El Venezolano Colombia tells you where you can buy hallacas, which is the typical Venezuelan food of December, where are the Christmas fairs, where you can spend on December 31st, where they go to play *gaitas zulianas.*[47] So yes, ultimately that information generates a lot of nostalgia and joy."

4.2.2.1.2. Preservation of Gastronomic Ties with Venezuela:

All of the 30 migrants stated that this type of media triggers positive emotions for them by staying linked to the gastronomic culture of Venezuela, either through learning recipes or the very experience of consuming in a Venezuelan restaurant that has been

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[46] A religious festival in Maracaibo, Venezuela, celebrated between November 11th to 18th.
[47] Gaita Zuliana is a style of Venezuelan folk music (and dance) from Maracaibo, Zulia State.

publicized in the media.

[35] "Due to the migration that we had in Venezuela and the hodgepodge of migrants that existed at some point, as there is a tradition of European bakery. So, it is difficult to get it and sometimes we only have some specific things available. In El Venezolano Colombia they promote two Venezuelan bakeries that bake all those delicacies that one ate there in bakeries in Venezuela."

[36] "I like that (in El Vinotinto) they also publish a gastronomic section, which is quite good to know about the trendy restaurants and the Venezuelan gastronomic scene, which is quite abundant here in Santiago."

[37] "The best of the ads in El Venezolano Colombia are those that appeal to the Venezuelan people, like Chiui, like Certelart, the Venezuelan liquor, which is so tasty, so particular. So, through these media, you get websites that bring you closer to Venezuela, they help you import butter, the popular Venezuelan brand Mavesa, which produces mayonnaise with a typical Venezuelan flavor. Yes, it brings you closer and connects with Venezuela."

4.2.2.1.3. Diasporic Transnationalism without Community-Building:

The essence of new information technologies, especially social media, is to generate virtual communities around some topic or cause. Unlike other media platforms, digital diasporic media have an easily identifiable and captive community in the sense that they have a solid drive to band together in the hope that the interaction will generate some mutual benefit while building social connections.

The paradox in the two cases analyzed here is that audiences recognize that they have not managed to create communities of people, neither virtual nor real—the reason behind this may be that there is no intention from the editorial teams of the media in question to animate or maintain such communities on their social media channels. In this sense, both media miss the opportunity presented to them to captivate their audiences.

On the other hand, the interviewees declare that some specific actions or speeches

can be observed in the social media of these diasporic media that could be understood as some degree of nationalism a little more accentuated.

> [38] "I do not think there is a community of people who have met through El Vinotinto. What does happen is that amongst the comments on social media we can identify each other. We know who is going to say what, in what way, who is supporting a cause, and so on. No, I do not think there is a community of people who have come together in this way, no. Although it must be recognized that there is a lot of Venezuelan pride, and perhaps around these issues there may be people who meet."

> [39] "Some things that we began to value much more are our national symbols. So, when you see a news piece with the flag, you feel like... you feel a sense of identity, I mean, it is for me, it is mine, it is my tricolor flag, you know? You feel that emotion when you see some kind of news. When there is some kind of event this feeling accentuates… I think I saw something for the World Arepa Day, which represents a lot for us. It is that type of news that definitely promotes identity, and as Venezuelans wherever we are, as long as we can see something that identifies us, that identity is maintained."

4.2.2.2. Psychological Tranquility—Esteem Needs

Maslow (1943) divided the "Esteem Needs" in two groups: The "lower" version of esteem is the need for respect from others, and may include a need for status, recognition, fame, prestige, and attention. The "higher" version of esteem is the need for self-respect, and can include a need for strength, competence, mastery, self-confidence, independence, and freedom.

Moreover, in the context of migrants and refugees, Lonn and Dantzler (2017) argue that this need includes a longing for prestige or status, particularly after paying attention to the fact that many migrants and refugees have been stripped of their sense of self-worth and usefulness. Newcomers often experience extreme changes in social standing, economic status, and threats to their ethnic identity.

The next three categories are related to the recognition of migrants as members of the destination society, but they emphasize the utilitarian reaction around respect for local laws.

4.2.2.2.1. Law-Abiding:

Migrants need to feel welcomed in the hosting societies, especially if they are escaping from adverse conditions, as in the case of Venezuela. However, the social status of Venezuelan migrants in the Americas is a constant debate since the volume of the exodus has made places like Colombia, Ecuador, Peru, or Chile, become "a problem" in public opinion.

A Venezuelan woman in her 40s resident of Bogotá explained:

[40] "It can be said that in Colombia there are citizens of different categories, some of the first, others of the second and others of the third, because the Colombian national (sic) belongs the first. They will always be treated as a priority by the authorities and they will not have any problem because this is their country. So, I believe that El Venezolano Colombia helps a lot to calm and guide second and third category citizens, who are legal and illegal Venezuelan migrants (sic). What happens is very difficult, because everyone wants to leave Venezuela with their passports, with their papers, with their permits, but those documents are expensive and very difficult to obtain, so there is no other option. El Venezolano Colombia gives that calm of knowing how and where to stop being an illegal migrant and for the same to stop being a second- or third-class citizen."

[41] "Yes, that kind of information gives me peace of mind. Above all this that I am talking about, immigration information news, especially because I wanted to be legal within the country. So, I think this matters so much to me, that's why, because it helped me to legalize myself in the country, which has benefited me, right now I am with a legal job, I have a legal contract, I have a bank account, which I had not had. In other words, a lot of factors that have made me have a little more stability," mentioned a Venezuelan man in his 30's resident of Barranquilla.

While another Venezuelan man in his mid 20's who lives in Santiago, reported:

[42] "The most important news that I read in El Vinotinto are those of how to get the visa of democratic responsibility[48]. Because I do not want to leave without my papers, without my documents. Do you see what has happened to the people who leave just like that? Well, after a while they are returned to Venezuela and in the end, they lose everything. Or they are treated badly by Chileans, and well, I do not want to experience that."

4.2.2.2.2. Psychological Balance due to Immigration Regularization:

The last category—Law-Abiding—relates to a psychological balance linked to social status. However, migrants commented that very often, and due to the consumption of the diasporic media, they feel some degree of change in their mental and emotional health, knowing that their legal immigration status may change—either positively or negatively.

A young Venezuelan man working in the service sector in Bogotá highlights:

[43] "As I told you, I did not enter the country legally (sic), and I had to go through a trail and that made it a bit impossible for me to access work, access to health, and a lot of factors that did not allow me to grow or develop here. At first, I did not understand how to do the paperwork, or what things I could access as a migrant. I had symptoms of depression, anguish, anxiety, I lost weight. But I feel that El Venezolano Colombia gave me a bit of that idea, that feeling that things are going to improve in the future and that I will be able to regularize one day."

Meanwhile, a Venezuelan woman in her early 30's who works in the communications sector and lives in Santiago, said:

[44] "El Vinotinto is a kind of mass media, but also a kind of community on Instagram, which helps with certain services. It is a good place to confirm what you are already doing, or to obtain other information, which can always be useful for you. I think they have tried to make it more accessible to reach a community that, indeed, in terms of legal stabilization, is

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[48] For further information on this type of visa, see: Finn and Umpierrez de Reguero (2020).

sometimes quite lost."

4.2.2.2.3. Reduced Disorientation when Using Local Street-Level Bureaucracy:

Several migrants commented that they felt more oriented, better informed, and more confident in the same line of the two categories mentioned above. Thanks to the consumption of the communication medium, they have been able to know how the bureaucratic institutionality of the destination place operates.

[45] "We could say that in a certain way (El Vinotinto) gives peace of mind, because certain things that I do not know how to do, such as requesting a mortgage loan or buying a grave in the cemetery, I can search and I will have an answer there," mentioned a Venezuelan man resident of Santiago.

However, other interviewees reported stronger feelings on this regard:

[46] "Of course it helps to feel calmer! For example, the other day I read in El Venezolano Colombia all about whether you get sick with COVID, what you should do, how you are going to do to pay your bills, or who would pay the bill. And perhaps it is not a joy, but it is a relief to have that information." (Venezuelan woman, 30-40 years, college degree, resident of Bogotá).

Other participants elaborated more on the subject, including other aspects of daily life in which migrants need help and information:

[47] "Migrants in general arrive without knowing much how to handle ourselves in a society different from ours. In my case, at least, the information that El Vintotinto published was very helpful, when they made a post about the homologation of mobile phones, that here in Chile there is a law that obliges to report your phone with the telephone company. Or how to buy a car, because many people here believe that you go with the money and buy the car. No, here it is a little more delicate, and you need the circulation permit, the license, technical reviews, the toll tags, so it is nothing else like in Venezuela, that you just bought the car, took the keys and that is it. No, here you buy an insurance for civil liability, there are many things that we are not used to in Venezuela when buying a car; or the issue of driving licenses here in Chile, because in Venezuela you take a

written test and drive 5 minutes and they give you the license. Not here, it is more difficult here."

[48] "I see it (El Vinotinto) as a very pragmatic site. I mean, there are sites that are very much about entertainment, or general information, but here they publish much more pragmatic things. They are like the typical questions that any migrant, regardless of whether he is Venezuelan or not, would ask himself. And it goes, from how do I start with this issue of regularization, to when the quarantine started, how this quarantine thing works. When the AFP thing happened, well, how do I charge 10% of the fund, is it my turn? isn't it my turn? how is it done? So, in the face of all that uncertainty and that badly given information, without a doubt that El Vinotinto helps a lot to feel calm and less anxious."

[49] "The information that (El Vinotinto) offers is useful (to the migrants) for the first procedures to obtain the RUT, to get first a work visa, then a temporary one and then a definitive one, and then in that sense there is a more practical use about how the country works, how the institutions work, and it serves them much more. Of course, all this information makes migrants feel safer and calmer!"

4.2.2.3. Social Contribution to the Hosting Place—Self-Actualization Needs

Self-actualization is defined as "a harmonious unity of physiological and psychological capacities or needs that exert a constant pressure on the organism for release and fulfillment" (Geller, 1982, p. 62), however, it needs to be understood as a Western concept (Neher, 1991).

The next category under this dimension explains the fulfilment of this need by contributing socially to the hosting society.

4.2.2.3.1. Professional Contribution to the Hosting Place:

The literature on high-skilled migrants is abundant in the countries of the Global North. However, nothing has been studied so far on the effects of the type of gratifications that the diasporic media trigger in their audiences by consuming some

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news or information that alludes to the professional contribution that their diasporic group makes in the destination society; in the same way, the contribution to the media ecosystem made by these kinds of media in the quality of the journalism of the hosting place has not been studied either.

The interviewees in both cases analyzed here reported feeling that the media they consume contributes to journalistic quality in both Chile and Colombia. This fact is observed mainly in incorporating a new informational "genre"—diasporic journalism— that meets the needs of a specific community.

> [50] "I also believe that there is an important contribution for Colombia, in the sense that I believe that (the existence of El Venezolano Colombia) enriches Colombian journalism in some way as well. Venezuelans come to Colombia, or they go anywhere to contribute, well."

However, it is striking that the professional contribution in other areas or industries is also mentioned. In general, the participants in this study recognize that although public opinion may have a critical and sometimes erroneous view of the quality and type of Venezuelan migrants who reach the hosting society, the truth is that the news coverage of companies, enterprises, or services that other Venezuelan compatriots offer, and that are reflected in a news article, manage to distinguish themselves from the exclusive contribution to journalism, and make the contribution in general evident.

> [51] "In general, people say that we migrants come to steal their jobs and take advantage of social benefits. What people do not see is the contribution we make to all the professions in this country. The Venezuelan comes very well prepared, because there are migrants who are doctors, lawyers, architects, engineers, with postgraduate degrees, who are working for Über or attending public in stores. The few who can validate their studies and work on what they studied, are undoubtedly an important contribution to the profession they develop, and El Vinotinto is an example of that, contributing something to journalism and the media in Chile."

CHAPTER 5: DISCUSSION & CONCLUSIONS

The purpose of this study was to expand on prior research with the immigrant press, this time paying particular attention to the audiences who consume digital diasporic media in same-language societies to detect new uses and gratifications.

The theoretical framework used here built upon the findings and ideas of Robert E. Park (1920, 1922, 1925) from the sociological field, Abraham H. Maslow (1943, 1954) from the psychological arena, and particularly those in the communication studies: Wilbur L. Schramm (1949), Denis McQuail et al. (1972), Elihu Katz et al. (1973) and, of course, Matthew D. Matsaganis et al. (2011).

The participants in this study were Venezuelan citizens over 18 years of age who consumed either El Vinotinto or El Venezolano Colombia—two different digital news outlets in Chile and Colombia. They were recruited via each media's social media channels and then personally interviewed one by one using videoconference tools.

5.1. DISCUSSION

RQ: How do Venezuelan migrants use and get rewards through digital diasporic media in societies that share the same language?

Data shows that there are new Uses and new Gratifications amongst Venezuelan migrants in both Chile and Colombia.

5.1.1. New Uses:

Table 6 shows the traditional and new uses present in this research, blending the dimensions and categories proposed by Park (1922), McQuail et al. (1972), as well as the new ones spotted by me.

TABLE 6: Traditional and New Uses Present in Digital Diasporic Media.

ENTERTAINMENT / DIVERSION				PERSONAL RELATIONSHIPS			
TRADITIONALS		NEW		TRADITIONAL		NEW	
By McQuail et al.	- Escape from the Constrains of Routine. - Escape from the Burdens of Problems. - Emotional Release. - Filling Time.	In This Research		By McQuail et al.	- Companionship: Getting a substitute for real-life companionship. - Social Empathy / Gaining Insight into the Circumstances of Others. - Enabling one to Connect with Family, Friends and Society. - Helping to Carry Out Social Roles. - Identifying with Others and Gaining Sense of Belonging. - Finding a Basis for Conversation and Social Interaction.	In This Research	-Parasocial Interactions.
By Park				By Park	- Community Building.		

PERSONAL IDENTITY				SURVEILLANCE			
TRADITIONAL		NEW		TRADITIONAL		NEW	
By McQuail, et al.	- Finding Reinforcement for Personal Values. - Finding Models of Behavior. Identifying with Valued Others (in the Media). - Gaining Insight into Oneself.	In This Research	- Communicating the Situation of the Immigrants in the Hosting Place. - Shopping Products and Services from the Place of Origin Sold in the Hosting Society.	By McQuail, et al.	- Finding Out About Relevant Events and Conditions in Immediate Surroundings, Society and the World. - Seeking Advice on Practical Matters or Opinion and Decision Choices. - Satisfying Curiosity and General Interest. - Learning / Self- Education.	In This Research	- Accessing the Diasporic Chronicle. - Accessing Migratory Information. - Bypassing Censorship in the Place of Origin. - Learning About the Bureaucracy and the Politics in the Hosting Place. - Learning the Slangs and Jargons of the Hosting Society. - Channeling of Humanitarian Aid.
By Park	- Dampening Culture Shock. - Cultural Hybridization. - Identity Maintenance.			By Park	- Learning the Local Language in the Hosting Society.		

Source: Author's own work.

Firstly, it is essential to highlight that this table focuses exclusively on the uses and gratifications detected in digital media, unlike what we will see later in this chapter when we discuss the position of this type of media in the media ecosystem (fig. 5, see page **Error! Bookmark not defined.**), whose analysis includes all types of media without making any distinction in their technological support.

Table 6 shows that not all the categories proposed by the authors are present.

For example, amongst the categories within the Entertainment / Diversion dimension proposed by McQuail et al. (1972), no uses related to "Getting Intrinsic Cultural or Aesthetic Enjoyment" or "Sexual Arousal" were detected, as were no new categories.

This finding can be explained by observing the migratory context of the analyzed audience. Naturally, Venezuelan migrants today face a dramatic situation as they constantly search to satisfy their most basic needs such as security, food or shelter. As we will see below, this justifies the absence of gratification categories associated with cognitive and aesthetic needs, or self-actualization in Maslow's pyramid (1943), which in turn coincides with the absence of all categories within the deferred gratifications dimension proposed by Schramm (1949).

In this sense, neither of the two media selected in this study publish content that can promote this type of use among their audiences.

Regarding the category "Sexual Arousal," there is discussion in the literature about whether it belongs to the dimension of physiological needs or the category of esteem needs. Kenrick et al. (2010, p. 296) explain that:

"Maslow also considered sexual desire in the same category, although he acknowledged that the satisfaction of sexual desire was likely linked to other social motives as well. In what follows, we suggest that sexual motivation should be treated distinctly from basic survival needs such as hunger and moved to a different position in the hierarchy."

Notwithstanding, regardless of how that need is categorized—which triggers a specific use—the truth is that a specific genre within the media focuses on offering erotic and pornographic content, which are even explicitly regulated. So, on the one hand, neither of the two media analyzed here offer content that could be used for "sexual arousal." On the other hand, the audiences of these diasporic media look to them for this type of material in other publications available on the Internet. Those can be easily accessed.

Regarding the category "Escape from Routine," findings suggest that there would be a difference in how audiences of digital diasporic media understand the difference between the media and the platform—i.e., sender and channel. When being asked about whether "the media" would help them to relax or have fun at the end of the day, most of the participants referred that Instagram, Twitter or Facebook provide them with spaces to get distracted, being coincidentally the channels from which they access both El Vinotinto and El Venezolano Colombia.

Upon that answer, I counter-questioned, emphasizing whether either El Venezolano Colombia or El Vinotinto would help them escape from the routine. They answered that these news outlets do not have specific spaces for relaxation and entertainment like those found on other digital platforms, such as Netflix.

It is also worth noting that all of the interviewees were first-generation immigrants both in Chile and in Colombia, or Venezuelans willing to emigrate. This takes me to argue that, around the lifecycle of ethnic media proposed by Park (1922, 1925), the type

of media here studied would be consumed by newcomers only in order to get information of immediate use—with could be linked to the "Inform" concept of Reith—, leaving the "entertain" category apart for other types of media. Further research on the second-generation immigrants' use and gratifications of digital diasporic media is needed.

Another factor that could explain this phenomenon might be related to the fact that only 6 of the participants in this study self-reported to be part of the lower class. They were specific in noting that the information they are seeking is on tips to get out of Venezuela or how to find a job when abroad. If we consider that the uses are linked to the gratifications, we could also state that lower-class participants have other more basic needs to fulfill before relaxation and entertainment.

Regarding the category "Escape from Burdens of Problems," finding led me to analyze that nowadays, media editorial teams pay attention to the audiences' state of mind, checking on their emotions and feelings before publishing any piece of news or information, and write articles with a twist on the psychological way of presenting the piece, so audiences choose to consume information through that medium, since it produces less rejection, or more gratification. This insight agrees with the traditional literature on Ethnic Media, which studied the phenomena from the medias' perspective (Severin & Tankard Jr., 2001).

Also, digital media—particularly those which publish primarily on social media channels—provides the option of curating the type of information the reader gets because of the news organizations' relinquished control over the distribution. Peterson-Salahuddin and Diakopoulos (2020) suggest that while journalists' understandings of platform algorithms create new considerations for gatekeeping practices, the extent to which it influences those practices is often negotiated against traditional journalistic conceptions of newsworthiness and journalistic autonomy.

On the category "Emotional release," only one female interviewee reported using El Vinotinto in order to consume news about soccer in Venezuela, which in turn triggered joy and excitement in the shape of catharsis. In the same way, another male interviewee reported feeling negative emotions when he read sad or negative news of what was going on in Venezuela. Therefore, he avoided media reporting that editorial policy and turned to others such as El Venezolano Colombia.

When analyzing the category "Filling Time," it seems like the phenomenon is better explained by the concept of "Incidental News Consumption" (Fletcher & Nielsen, 2017; Whiting & Williams, 2013), that is, audiences' encounters with news content which they were not purposively seeking—either traditional or digital media.

It is worth noting that Mitchelstein et al. (2020) proposed a continuum from consumption mostly intentional to primarily incidental. They argued that incidental news consumption does not occur as an either-or phenomenon but that most respondents combine intentional and incidental news consumption to different degrees, for various purposes, in a wide range of settings. The same authors discovered that, although most of the research in this area portrays online media as the locus of incidental news consumption, younger respondents across countries often report intentional news consumption practices on digital and social media platforms. Further research in this regard—mainly including migrants—needs to be conducted.

On the "Personal Relationships" dimension, only one new category was spotted— Parasocial Interactions—, which the migratory experiences could explain by themselves.

One of the sub-fields in UGT is the analysis of the very functionalist use of media for parasocial relationships and interactions. Scholars have taken this approach from different perspectives and mediums (channels), most notably Rubin et al. (1985) who

created a Parasocial Interactions (PSI) Scale, which became the quasi-standard in the measurement of this phenomenon.

For this research, I took Horton and Wohl's (1956) definition, which describes a one-sided mediated form of social interaction between the audience and media characters. In doing so, they assume PSI to be similar to face-to-face interactions between two individuals except that PSI lacks mutuality while fundamental social interactions feature bidirectional communication.

Migrants need to socialize, given the level of vulnerability they face. Alvarado (2012), who studied parasocial interactions between Latino newscasters and their audiences in the US, explains that ethnic identity predicts parasocial interaction; moreover, ethnic identity search predicts both perceived similarity and empathy. In other words, there is evidence of this kind of interaction between the audiences and the reporters or media characters—real professionals of the communications—, which is better spotted amongst the Latino population given the migrants' needs to socialize and to reaffirm their ethnic identity, for which the phenomenon is better observed when the audiences seek for similarity and empathy in the pieces of news.

Now, social media—as a channel—could also play an essential role in this phenomenon. In a meta-analysis of 60 years of publications on the topic, Liebers and Schramm (2019) discovered that in addition to studies in the context of film and television and intermedia, there is an increase in research concerning parasocial phenomena on new media such as social media. Nevertheless, this category does not account for even a quarter of the studies (18.6%).

We know there is a real parasocial interaction between audiences and news reporters (Levy, 1979; Perse, 1990; A. M. Rubin & Step, 2000); moreover, I could argue that given the nature of social media platforms, they involuntarily facilitate some fans'

clubs (Alperstein, 2019; Yuskel & Labrecque, 2016) every time we use the concepts of "followers" and "influencers."

Further research is needed on this finding, particularly in non-pandemic times because, as Jarzyna (2021) points, the recent COVID-19 quarantine significantly restricted real socialization. Those who live alone had e-mail and video calls to sustain them but virtually no physical contact if they abided the rules on quarantine. During this time, people appear to have relied on social media and binge-watching streamed series to give themselves a feeling of connection with others more than ever before.

Under the dimension "Personal Identity" we can find two new categories of uses. The first one entitled "Communication the Situation of the Immigrants in the Hosting Place," refers to the fact that migrants, like many other minorities, are usually neglected, misrepresented, or silenced by the mainstream media (Dammert & Erlandsen, 2020). Georgiou (2018) goes beyond and establishes that even in the digital environment, migrants are silenced, sidelined and underrecognized in the same way Chakravorty Spivak (1994) argues subalterns do.

This finding adds to the theory on ethnic media regarding the three waves or stages in the media's life cycle that Park (1922) proposed. According to the author, as he called them back then, the foreign press showed three phases that can be equated to arrival, settlement, and acculturation in the migrants' life cycle. However, this old perspective does not include the local audiences because the interviewees reported feeling that the news and information provided by the news outlet would also be of interest to either Chileans or Colombians.

Also, upon this spotting, the question regarding the link between the Uses & Gratifications Theory and the Diffusion of Innovations Theory (DIT) (Rogers, 1962) arises because it seems to be clear in this "use" that the audiences have changed the one

for which the media was designed into another new. Further investigation in this regard is needed. However, this observation makes me argue that both theories have a link, as one speaks of gratifications sought and obtained. The other refers to the changes that audiences make to the original design of the media.

This finding could fit both the cognitive needs and the social integrative needs categories of the taxonomy argued by Katz et al. (1973). In the first one, it is evident that the consumption of news and information through this media allows the audiences to acquire information, knowledge and understanding of their surroundings. In the second one, because through the dissemination or provision of specific information regarding the situation and the news chronicle of what affects Venezuelans, it is possible for both local citizens in the hosting country and Venezuelans in the diaspora to shorten the social gap, thereby increasing the integration of migrants in the destination society. At the same time, this finding coincides with the operationalization of the integration and social interaction category proposed by McQuail's (1983, p. 73).

Finally, this finding provides more information to support the idea that ethnic media differs from diasporic media in the Latin American context because, on the one hand, they explicitly function as media for Venezuelans abroad, and on the other hand, they show a collateral effect when local citizens in the host country consume them.

The second new category of uses in the "Personal Identity" dimension is "Shopping Products and Services from the Place of Origin Sold in the Hosting Society."

Most of the studies observing food, culinary culture, belonging, and nostalgia focus on Asia. Darias Alfonso (2012) is one of the few scholars researching this topic in Latin America. In his work on the Cuban diaspora's food and identity, he claims that Cubans have kept their traditional food habits and ingredients rather than adopting new ones because culinary culture and identity account for reasserting migrants' origins and

backgrounds. He relates this phenomenon to what Hage (1997) calls "positive nostalgia," in this case the desire of being in the homeland while living in diaspora.

Meanwhile, Fonseca (2009, p. 173) conducted an interesting study on the intersection of food, social media, and nostalgia in online shopping. She notes that "many Latin Americans in the United States—mainly Peruvians and Costa Ricans—use the websites of supermarkets based in their homelands to acquire the ingredients necessary to re-enact and reassert their cultural identity through the consumption of traditional food artefacts."

Notwithstanding, research on marketing in social media on products and services of diasporic communities needs further discussion.

Under the "Surveillance" dimension, we can find six new categories of uses.

On the first one—"Accessing the Diasporic Chronicle"—, scholars agree that a cross-cutting argument in the global policy discourse on international migration is the lack of appropriate information regarding migration, both among potential migrants and the population of destination states. Information campaigns would be needed to address such disinformation, which generates irrational behaviours and thus jeopardizes some of the positive outcomes expected from "properly managed" migration (Pécoud, 2010).

Migrants do not want to leave or flee from their countries without a powerful reason. Moreover, in critical situations, like in Venezuela, citizens seek reliable and practical information because there are minimal opportunities to get out of the country in a documented and safe way.

Dekker et al. (2018) explain that social media have become an indispensable

source of information for today's migrants and refugees. They often access social media and other types of online information through smartphones, for which they characterize them as "smart refugees"—referring not only to "smart" phones with distinct polymedia affordances (Madianou, 2014) but also to what migrants gain from using this device: information and communication resources that are essential for developing "smart" strategies of migration. These resources empower asylum migrants when dealing with more powerful actors such as smugglers or border control agencies.

That is why turning to social media and diasporic media becomes a sustained phenomenon over time (Dekker, Engbersen, & Faber, 2016). says a symbolic and affective role of digital media in managing human mobility. In other words, assuming mediatization as a process in which "the media exert a particularly dominant influence on other institutions" (Hjarvard, 2008, p. 13), we can describe the mediatized act of crossing borders as a techno-affective network of mediations around migrants, where emotions of fear and empathy co-exist through digital connectivities, ritualizing our relationship with the other through discourses of difference and superiority.

Studies describe specific obstacles to, and risks of, social media usage by migrants who undertake a perilous journey, indicating a situation of "information precarity" concerning access to and trustworthiness of social media information (Wall, Campbell, & Janbek, 2017). Social media information in migration networks includes unverified and instrumentally relevant statements, characterized as rumours (DiFonzo & Bordia, 2007). Zijlstra and Van Liempt (2017) observed that migrants, at the same time, make use of and contribute to the wealth of information that is available on social media.

Literature has not been able to clarify the difference between "accessing the diasporic chronicle" and "accessing migratory information." The boundaries blur, and sometimes it is not easy to establish one category or another.

For the first category under the "Surveillance" dimension, I will define it as any type of information, hints, plans, guidelines, recommendations, or advice that migrants seek before they leave their place of origin. Only one study (Musarò, 2019) was spotted referring to the mediatization of this information. However, it is based upon a governmental campaign run by Italy in the context of the Mediterranean Crisis during 2016.

The second new use under this dimension is "Accessing Migratory Information." As previously mentioned, this category refers to the access to news and information related to any change or update in the migratory status specifically.

Access to migratory information is essential for migrants because it helps and orientates them to live in the hosting place with valid documentation and access to social benefits such as public health or education (Williams & Baláž, 2012).

This is perhaps one of the most evident categories under the "Surveillance" dimension that appeals to the reason-to-be of diasporic media. In a world with a constant influx of data, sometimes it can be challenging to make well-informed decisions (Dekker et al., 2018). Therefore, people need to rely on professional sources and double-check the rumours or misinformation being spread.

The third new use under the "Surveillance" dimension is "Bypassing Censorship in the Place of Origin." Literature on media censorship is profuse.[49] However, studies focusing on the consumption of news outlets published overseas while living in a censored environment are minimal.

Laura Waffer, editorial director of *Efecto Cocuyo,*[50] one of the most consumed

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[49] For more information regarding the media censorship in Venezuela, see Pain and Korin (2021).
[50] See: https://efectococuyo.com/

digital news outlets in Venezuela, expressed that Venezuelans are conscious of the poor access to information in the country, they are conscious of the censorship and the few alternatives they have to get the news (in Bastidas, 2017).

Bastidas (2017) states that social media platforms have become the most used alternative by Venezuelan citizens to obtain information. In addition, social media give room to news that would be unthinkable in traditional media —such as Maduro's regime's looting of supermarkets and convenience stores—which, for fear of not renewing concessions, silence content. The facilities offered by online media also help remove the fear of the population of verbalizing their opinions because if their account is closed for publishing critical content, it is not difficult to open a new account. Thanks to media like Twitter, it has been possible to find a platform to give a voice to people who are not afraid of the risk of sharing a critical opinion (Blanco Herrero & Arcila Calderón, 2019).

I was not able to find any study that analyzed the consumption of foreign media in censored societies.

Also, a new use entitled "Learning about the state bureaucracy in the hosting place" was spotted. Literature argues that the first-generation immigrants use this kind of media for orientation purposes in the hosting society (Hickerson & Gustafson, 2016). Weiss Bar-Yosef (1980) conducted a study on the newcomers to Israel during the late '70s. She discovered that the migrant experience involves a series of personal adjustments in their social role and social identity. Immigrants face a stage of disintegration from their place of origin and an absorption process in the hosting place— which she calls "a reaction to the bureaucratic stress" (Weiss Bar-Yosef, 1980, pp. 29-30). She also claims that a crucial part of this mechanics is migrants' knowledge about how society operates, mainly when dealing with the state bureaucracy in welfare states, because they become frequent clients of public services and agencies.

This way, Weiss Bar-Yosef explains that gathering information adds items to the cognitive map to reconstruct a socialization process because they are interested in the explanations that would help them get shortcuts through the official bureaucracy and succeed in their experience. Also, the latent function of the information gathering is strengthening the immigrant's position in the hosting society and enhancing the feeling of integration by "feeling inside."

This finding relates to one of the missions of mass media, which is to educate (Mazzone, 2019). Venezuelan migrants, although sharing the same language in their place of residency, need to learn how to navigate a new system and a new society, which goes beyond errands and can include aspects of civic and political culture. This way, diasporic media can be an excellent resource to learn about the idiosyncrasy of the place, which is related to the first step in Park's theory regarding the life cycle of ethnic media. Also, this finding relates to the category of cognitive needs proposed by Katz, et al. (1973), and to a certain extent, it also applies to the category of information by McQuail (1983).

The analysis of the category "Learning the Slangs and Jargons of the Hosting Society" is interesting because it adds to the literature on Ethnic Media from a Latin American perspective. Spanish is spoken as the primary language in 20 different countries and Puerto Rico, Spain, and Equatorial Guinea. While Standard or Peninsular Spanish can be easily understood given its pluricentrality (Thompson, 2012), the varieties spoken in both Colombia and Chile have substantial differences between each other, both in phonetics and in grammar. Even within each of the three countries in this research analyzed, it is possible to find substantially different varieties depending on where the speaker is from.

Furthermore, another orientation purpose in the hosting society that migrants go

through is learning the local language. Park (1922) argues that immigrants naturally gravitate to newspapers in their language when faced with the disorienting experience of living in a new country with a new language. However, in a context where these first-generation immigrants already speak the language, the obvious question is whether they use immigrant media to learn the local slang or dialects. Participants in this research disagreed.

This point is compelling because in societies that share the same language, as in Venezuela, Colombia, and Chile, why would immigrants need to fund their media to learn the language in the hosting society? It looks pointless since they have access to local media in their dialect. Therefore, this type of media could help new immigrants learn to express themselves and contribute to their integration into the hosting society by teaching the very local slang.

Proficiency in the language of the hosting place is one of the shapes that acculturation takes. As Olsen (2000) explains, this is a clash between two worlds, totally evident in societies that do not share the same language. What would happen in cases where the parents—Venezuelan-born—and their children—born either in Chile or Colombia—do not understand the sociological and psychological points of view? What would be the impact of newcomer kids who speak to their classmates and friends with the slang of their place of origin? The answers to those questions are beyond the scope of this research, yet they provide a window of opportunity for diasporic media in same-language societies to offer a space and help migrants, closely related to the concept of "Educate" raised by Mazzone (2019).

Finally, on the category "Channeling of Solidarity Actions Amongst Migrants," in a very recent study on refugees and migrants in Europe, Odermatt (2021) cites Van Dyk and Misbach (2016). They conclude that the motives of migrants to engage in solidarity practices towards locals, refugees, or their migrant community were similar to the ones

of local citizens.

Also, Durkheim (1893, p. 117/t.184) said that

> "Social solidarity arises because a certain number of states of
> consciousness are common to all members of the same society...
> The share it has in the general integration of society plainly
> depends upon the extent, whether great or small, of social life
> included in the common consciousness and regulated by it."

Other more recent scholars, such as Bauman (1997), have argued that our societies are fragmented because we face a moment with a multiplicity and polycentrality of groups and ideologies, which have also turn to the Internet. Fenton (2008) highlights that the ITCs have paved the road to more fragmentation of civil society and political mobilization and participation. Such engagement often ignites beyond moral or ethical values, making some people execute acts of online solidarity. Previous research on online philanthropy is abundant. Nevertheless, most of the time, it only focuses on fundraising (Gajjala, 2018).

5.1.2. New Gratifications:

Table 7 shows the new gratifications present in this research, blending with the dimensions and categories proposed by Maslow (1943), and Schramm (1949).

TABLE 7: Traditional and New Gratifications Present in Digital Diasporic Media.

SCHRAMM	MASLOW		THIS RESEARCH	
Deferred Gratifications	Transcendence	Self-Fulfillment		
	Self-Actualization		Social Contribution to the Hosting Place	- Professional Contribution to the Hosting Place
	Aesthetic Needs	Psychological Needs		
	Cognitive Needs			
Immediate Gratifications	Esteem Needs		Psychological Tranquility	- Law-Abiding - Psychological Balance due to Immigration Regularization - Reduced Disorientation when Using Local Street-Level Bureaucracy
	Belonging and Love Needs		Nostalgia and Bond	- Overcoming Homesickness - Preservation of Gastronomic Ties with Venezuela - Diasporic Transnationalism without Community-Building
	Safety Needs	Basic Needs		
	Physiological Needs			

Source: Author's own work.

Building upon the three big umbrella dimensions that Maslow (1943) proposed, it is worth noting that no categories under "Basic Needs" were detected in this study.

One obvious explanation is that when media—and especially digital media—are analyzed, it is improbable that they will meet their audiences' physiological or safety needs. It is even illogical to expect it. For such a thing to happen, the phenomenon would have to occur in which a media meets the biological requirements for human survival, e.g., air, food, drink, shelter, clothing, warmth, sex, sleep. Of these, the only one that could eventually be satisfied by a media is that of warmth, in cases where some people use newspaper to cover themselves from the cold or fan themselves in times of heat. The same applies to the "Safety Needs," The media should fulfill some police or surveillance control, for example.

Concerning the "Psychological Needs" dimension proposed by Maslow (1943), I divided it into two sub-dimensions—i.e., Nostalgia and Bond and Psychological Tranquility.

On the "Law-Abiding" category, we need to pay attention to the fact that people are gregarious beings; that is, they need to live in societies. To develop in harmony, the social contract (Rousseau, 1954) establishes universal rules of healthy coexistence within the framework of the moral values of the social group. Failure to comply with these norms implies some degree of punishment or penalty, along with a social brand linked to criminality and lower social status.

In the collective imagination, migrants are often associated with the prejudice of criminality—what García Hernández (2021) called "crimmigration." This social mark in Latin America is usually better observed in black or mixed races populations, never in people with white skin.

That is why one way to avoid being classified as a criminal is to behave according to what the law of the hosting society dictates, especially about documented migration (Artola, 2017).

Ryo (2015) argues that studies consistently find that nonlegal social factors are more critical to securing people's compliance than legal threats. Normative alignment means acting following the law because it aligns with people's moral values. In particular, a substantial body of research shows that individuals' moral values and perceptions of the legitimacy of legal authority are central determinants of law-abiding behaviour.

This way, migrants get gratifications from the diasporic media after learning how they can migrate in a documented and orderly way before they leave Venezuela,

bringing them gratifications related to law enforcement. In some way, this gratification could also be linked to status or prestige since the documented migrants perceive themselves as citizens with a better reputation in both societies.

Respecting the category "Psychological Balance due to Immigration Regularization," authors have long researched the negative impacts of undocumented or unauthorized legal status amongst migrants on their mental and emotional well-being. Chávez (2013), Cobb et al. (2017) and Gonzales et al. (2013) argue that some of the distress migrants face when in an irregular situation are limited access to health care, fears of deportation, restricted social mobility, discrimination, as well as a systematic negative portrayal in the media as burdens and as people who should not be in the country.

Amongst undocumented immigrants, their legal status creates additional layers of stress related to a lack of access to resources (Willen, 2007), because they face barriers to accessing financial services, health benefits and even access to public education. In addition, their constant fear of deportation negatively shapes their self-image (Cavazos-Regh, Zayas, & Spitznagel, 2007).

Finally, on the last category in the "Psychological Tranquility" dimension, "Reduced Disorientation when Using Local Street-Level Bureaucracy," migrants report suffering what literature calls "post-migration stress" (Malm, Tinghög, Narusyte, & Saboonchi, 2020).

Bhatia (2020), for example, highlights that some of the factors harming the migrants' mental health are bureaucratic actions and inaction from what De Genova (2002, p. 436) calls a "spectacle of illegality," in which actors who hold some degree of power and the agencies where they work treat immigrants as inherently fraudulent and dishonest. In this sense, newcomers must learn very soon how to navigate the complex

systems in their new environments. Here is where diasporic media play a significant role.

The second sub-dimension, "Nostalgia and Bond," encompasses three new categories of gratifications.

The first—"Overcoming Homesickness"—relates to the gratifications expressed by migrants after consuming news or information about Venezuela that, for a brief moment, allow them to feel closer to their homeland. It is an experienced condition of distress that affects people away from their usual residence, navigating unfamiliar sociocultural and physical environments. Literature in psychology says that homesickness presents behavioural, cognitive, and physical symptoms. Cognitive symptoms comprise thoughts fixated on the homeland and sometimes unwanted thoughts regarding the host environments, idealizing home and being distracted (Fisher, 2016).

Diasporic media play a significant role in this phenomenon. Keshishian (2010) argues that mass media—in general, not only diasporic or ethnic media— both facilitates as well as impedes the acculturation process, because on the one hand it helps and orientates migrants in their new environment, but on the other hand, these news outlets remain static over the time, so when the newcomer is acculturated and feels comfortable in their new society, diasporic media keeps feeding contents heavily linked to the place of origin. This last fact triggers, in turn, homesickness.

Drotner (1998) says that media facilitate the preservation of events and experiences across time and place. In so doing, the media become catalysts for people living in a diaspora to reminiscing about other times and places. Kama and Malka (2013) conducted a study on Israeli migrants to the United States, their media consumption patterns, and their perceptions about the Israeli media's impact on their lives in the

hosting society. The authors conclude that "living in the diaspora is masked by an illusion maintained via consumption of homeland media. Paradoxically, diasporic life can be indefinitely extended because these media afford this illusion." (p. 370).

However, in the specific situation of Venezuelan migrants who cannot return to their home country, diasporic media help them overcome this homesickness in the sense of offering a "consolation" and a space of recognition for that remoteness and emotional attachment that these audiences experience. Thus, content with an emotional charge related to Venezuelans is not perceived by the migrants as something negative that prevents them from continuing their acculturation processes in Chile or Colombia. However, they are enjoyed insofar as they allow them to appease that sadness and longings momentarily.

Further research on this particular phenomenon on refugees and forced migrants are needed.

One of the most frequent gratifications discovered in this study is preserving gastronomic ties with Venezuela, the second category under the sub-dimension of "Nostalgia and Bond."

In Latin America, the phrase *"arroz con mango,"* [51] initially from Cuba and Venezuela, has spread, which refers to an unusual combination of elements, a situation in which disorder and confusion predominate. Nothing could be more characteristic of this region of the planet. This expression also shows the strong relationship food has with culture and identity (Belasco, 2008).

Gastronomic culture is an essential part of the identity of the human being. Usme (2017) observes that migrants adapt to a new linguistic, cultural, social, economic and

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[51] "Rice and mango," in English.

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political reality, but they do not leave behind their food habits.

Barthes (1979, p. 166) argues that a meal is "a system of communication, a body of images, a protocol of usages, situations, and behavior." People use food to "speak" with each other, to establish rules of behaviour ("protocols"), and to reveal, as Brillat Savarin (2011) said, "what you are."[52]

Therefore, it is not rare to observe how big the food studies area has grown in the last years. However, to the best of my knowledge, nothing has been researched on the link between diasporic media and food.

The same way the previous category buffers and momentarily appeases the homesickness, getting access to foods and ingredients the migrants missing from Venezuela that migrants miss from Venezuela becomes a balm to cope with the situation far from home, and it is in this aspect where the diasporic media play an essential role, by providing information on where to buy or how to satisfy that need to consume Venezuelan products.

In the case of El Venezolano Colombia, the gratification is more evident. This media has a video section with recipes by the Venezuelan chef Filippo Campisi.[53] Every week, recipes can be prepared to celebrate a Venezuelan party or anniversary with a strong accent on ingredients and mixtures not shared outside of the Venezuelan borders.

The third and last category is the "Nostalgia and Bond" sub-dimension is "Diasporic Transnationalism without Community-Building," which is another expression of the need of belonging amongst migrants in need to be part of a group of people with similar experiences and interests. Traditionally, that expression has bloomed

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[52] He is credited with the phrase: "Tell me what you eat: I will tell you what you are."
[53] See: https://elvenezolanocolombia.com/sabores-de-filippo/

in a sort of ethnic chauvinism (Patterson, 1977), and on some occasions, a long-distance nationalism (Anderson, 1992; Mihelj & Jiménez-Martínez, 2020).

After observing that a form of nationalism shared by homelands and diasporas, which until recently was prevalent among Armenians and Jews, and that Tölölyan (2010) calls exilic nationalism, a new phenomenon calls the eye of the author when analyzing that under the pressures of transnationalism and globalization, that exilic nationalism is being replaced by new diasporic transnationalism, in which considerations of subjectivity and personal identity play a significant role.

In this study, I was not able to spot any trace of traditional nationalism nor ethnonationalism. Although, very often migrants reported that these media made them feel cohesive, somehow united and close at a distance from their homeland, similar to Tölölyan's (2010) exilic nationalism. However, the participants did not report creating a community around that sense of belonging—as promoted by social media and the Internet—since few say they participate in groups of migrants who meet or are grouped through these media. Instead, the interviewees reported a strong feeling of flying the flag.

Finally, a third sub-dimension of gratifications was spotted—"Social Contribution to the Hosting Place"—which can be related to the umbrella dimension of "Self-Fulfillment" by Maslow (1943).

In specific, the gratification category entitled "Professional Contribution to the Hosting Place" has a solid link to the concept of brain gain—reverse brain drain or high-skill immigration—which is a phenomenon that refers to the benefit to a country as a result of the immigration of a highly qualified person.

Grubel and Scott (1966) emphasize high-skill migrants' contribution to

knowledge, an international public good, and disregard "outdated" claims on the alleged losses for developing countries. More recently, authors like Gibson and McKenzie (2011) argue that brain gain worries policymakers in the places of origin because it decimates medical systems, shortages of teachers and engineers, and poaches talent that their national educational systems had paid to train.

As a more or less general rule, migrants in Latin America —particularly those of darker skin colours (Bonilla-Silva, 2020; Dammert & Erlandsen, 2020) —are perceived as consuming public resources and contributing little to the development of the destination (Mera-Lemp, Martínez-Zelaya, Orellana, & Smith-Castro, 2020; Pineda & Ávila, 2019; Urzúa Morales, Delgado-Valencia, Rojas-Ballesteros, & Caqueo-Urízar, 2017). In this sense, debate seldom goes around the gain of a high-skilled working force in hosting societies. Immigrants are not perceived as contributors to the destination place's development and economy (Rodriguez-Justicia & Theilen, 2021).

Nevertheless, the contribution of migrants to both societies extends beyond mere taxation. In the past decades, thousands of immigrants have started their businesses thanks to the concept of start-ups and unique visas systems for entrepreneurs. Pekkala-Kerr and Kerr (2020) analyzed that immigrant entrepreneurship creates about 25% of new firms in the United States; immigrant entrepreneur share exceeds 40% in states like California and New York, and immigrant-founded firms have comparable wages to native-founded firms but fewer benefits.

Meyer (2008) explains an intellectual diaspora of high-skilled migrants, which through a connectionist approach linking diaspora members with their countries of origin, turn the brain drain into a brain gain approach. In this sense, the interviewees reported that thanks to a communication space like these, they report satisfaction of contributing professionally to the destination place, especially by improving the quality and variety of journalism.

5.2. CONCLUSIONS

Throughout this research, I have argued that it is necessary to delve into the forms and reasons for the consumption of a specific category of media that becomes evident and strengthens in those moments and places where a large group of foreign citizens settle.

The UGT has been devoted to the study of these two variables mentioned above. However, it was necessary to specifically address cases in which the language of the society of origin and that of destination were the same, since in that fact they would be rejected the hypotheses put forward in the early 20th century by Park —that is, learning the local language, maintaining the cultural bond with the place of origin, and building a community of foreigners.

In the same way, it was necessary to include the new information technologies in the studies that use this theory, contributing to its updating. Thus also, it was necessary to leave the geographical area traditionally studied and include new diasporic groups from the Global South, which fulfills both an academic and social responsibility contribution.

This study asked the research questions "How do Venezuelan migrants use and get rewards through digital diasporic media in societies that share the same language?" The answer is that at least nine new uses and seven new gratifications were detected, which make sense if we forget for a moment the exclusively functionalist focus of the UGT and we mix it with the theoretical framework of psychology through the pyramid of human motivations, as well as the socio-political context in which Venezuelan migrants are involved both, in Chile and Colombia.

On the one hand, on the variable "Uses," it can be concluded that:

1. No new categories are observed within the dimension "Entertainment / Diversion."

2. In the dimension "Personal Relationships," there is only one new category— "Parasocial Interactions"—which explains the uses that audiences of both media perform when consuming them because they believe they have a special relationship with a reporter or member of the editorial team. which is accentuated and facilitated by the minimally mediated communication nature of social media platforms.

3. In the dimension "Personal Identity," there are two categories. On the one hand, the participants in this study acknowledged that they consume these two media for "Communicating the Situation of the Immigrants in the Hosting Place." By this, we mean that audiences access the information and news that the diasporic media publish to find out what is happening within their diasporic community since the traditional local media do not cover it specifically.

On the other hand, the category "Shopping Products and Services from the Place of Origin Sold in the Hosting Society" is observed, which had not been previously described by the literature on ethnic media. This category refers to the specific use that migrants give to advertising Venezuelan products and services that can rarely be found in the Chilean or Colombian market. In this way, one of the intended uses of migrants when consuming either El Vinotinto or El Venezolano Colombia is to find out what variety of offers exist and where they can acquire those products that they have always had before emigrating.

4. The "Surveillance" category is the one that concentrates the most significant number of new uses detected.

First, and perhaps as a prelude to the use already described in the category "Communicating the Situation of the Immigrants in the Hosting Place," the category "Accessing the Diasporic Chronicle" stands out, in which the interviewees declared using this type of media to Obtain reliable data and information before leaving Venezuela. In this sense, this category is also linked to the second within this same dimension—"Accessing Migratory Information"—while migrants reported consuming these two media to find out how to regularize their migratory situations in Chile and Colombia. The difference is that the first category refers to an ex-ante use and the second to an ex-post of the migratory movement out of Venezuela.

Also, an almost cross-sectional use among the migrants who participated in this study was "Bypassing Censorship in the Place of Origin." This finding is interesting because it reveals an effect outside the original design of these media. However, it is not surprising to see if the reality of journalism and the media ecosystem in Bolivarian Venezuela is observed.

Also, two much more functionalist categories were detected: "Learning About the State Bureaucracy in the Hosting Place" and "Learning the Slangs and Jargons of the Hosting Society," with a solid link to the mission of educating that the literature assigns to mainstream media.

In the first category, migrants recognized that they use these means to orient themselves in the way in which procedures are carried out and in knowing who is who, for example, within the group of authorities of the destination society; In the second category, the participants highlighted that although they do not use the medium to learn the version of Spanish spoken in Chile or Colombia, they do so to understand those local words that are not typical of their Venezuelan vocabulary. This finding is interesting because when observing societies that share the same language, the hypothesis proposed by Park (1922) is partially fulfilled since there is no need to learn a new language.

However, it does improve acculturation in the destination society through the acquisition of idioms and new words.

Finally, an exciting category that emerged from the analysis was "Channeling of Humanitarian Aid." Once again, considering Venezuelans' migratory and political-social reality, it is not surprising that networks of support and collaboration are woven among compatriots, to which local and international organizations can even join. In this sense, migrants reported that they use these media to discover the places and institutions that offer specific humanitarian aid for this vulnerable population.

On the other hand, regarding the variable "Gratifications," we need to analyze it considering the pyramid of human motivations by Maslow (1943) in conjunction with Schramm's ideas on Immediate Gratifications and Deferred Gratifications (Schramm, 1949). In this order of ideas, it can be concluded that:

1. Diasporic media do not directly fulfill "Basic Needs" because it is improbable to meet their audiences' physiological or safety needs.

2. Concerning the dimension "Psychological Needs," two sub-dimensions emerged: "Psychological Tranquility" and "Nostalgia and Bond."

Regarding the first, three categories were detected. The first—"Law-Abiding"— and the second—"Psychological Balance due to Immigration Regularization"—speak about the need and effort of migrants to achieve social treatment on equal terms with local citizens in the hosting society. The interviewees declared that a social honour could be maintained and not be considered a second-class citizen by fully complying with the laws. Likewise, the mere fact of consuming information that helps or guides them in the immigration regularization process, especially amongst undocumented migrants, generates unparalleled psychological relief.

Another "Psychological Tranquility" was found in the category entitled "Reduced Disorientation when Using Local Street-Level Bureaucracy," which refers to the positive feelings and psychological distress that the migrants report after learning through the diasporic media how to navigate the daily-life bureaucracy, such as opening a bank account or scheduling a doctor appointment.

The "Nostalgia and Bond" sub-dimension encompasses three categories. The first—"Overcoming Homesickness"—relates to the gratifications expressed by migrants after consuming news or information about Venezuela that, for a brief moment, allow them to feel closer to their homeland.

The second category—"Preservation of Gastronomic Ties with Venezuela"—is a more explicit example of that longing, particularly for the cuisine of the place of origin. This gratification is obtained only after consuming Venezuelan ingredients or dishes in Chile or Colombia that have been promoted through the media analyzed here or after enjoying the sections dedicated to Venezuelan gastronomy within the digital platforms of both media.

The third category—"Diasporic Transnationalism without Community-Building"—is interesting to analyze since, contrary to what would be expected with digital media, there are no communities of people meeting through the two cases observed here virtual or physical spaces that both media offer. However, interviewees highlighted a generalized discourse with a perceived degree of diasporic transnationalism or chauvinistic patriotism.

3. On the sub-dimension "Social Contributions to the Hosting Place,"—which is found under the dimension "Self-Fulfillment"—only one new gratification was spotted—"Professional Contribution to the Hosting Place."

This category refers to the gratification that the media audiences report directly, through the professional activities that they carry out in the destination societies and that are highlighted in the news pieces of the diasporic media; as well as through the contribution that diasporic media make to the media ecosystem and the exercise of journalism, both in Chile and Colombia.

Literature that examines media as those produced by and for immigrants is traditionally known as "ethnic media." However, in Spanish, there is a semantic difference between "ethnic" and "diasporic." In that vein, the second research question in this study says, "How can be understood, from a Latin American perspective, the difference between Ethnic and Diasporic Media?" As we have seen, the answer is strongly supported by the reality of former European colonies, where the ethnic is related to the aboriginal peoples, and the diasporic with those foreigners only because of their nationality, not because of their racial origin.

In this sense, a complete answer to this last question forces us to analyze the media ecosystem in which the diasporic media are immersed, understanding them as a subcategory within the dimension "Immigrant Media," which in turn, together with the "Pluralist Media" and the "Advocacy Media," make up the foreign media genre.

5.3. SOME IMPLICATIONS OF THIS STUDY

This thesis has at least five implications worth highlighting—three theoretical and two practical.

The first theoretical implication has to do with the link between these findings and the Acculturation Theory —from the field of cross-cultural psychology—, in the hands of academics such as Gordon (1964), Berry (2001, 2008) and Van De Vijver (2015). Here, the question that naturally arises is how does the diasporic media allow (or not) the acculturation of Venezuelan migrants in same-language societies?

The answer to this question is not definite. It would be necessary to carry out a specific study with that research question in mind, focusing on measuring levels of integration with a scientific rigour greater than a simple personal impression.

However, the evidence shows us that migrants—regardless of any other variable— move around the world with their mobile phones in hand as various studies have shown (Agier et al., 2019; Bakker et al., 2019; Mendoza Pérez & Morgade Salgado, 2020; Newell, Gomez, & Guajardo, 2016; Silm, Ahas, & Mooses, 2018), these devices become your allies and travel companions, and later in a virtual channel of link or bridge between the societies of origin and those of destination. Eide (2019), for example, demonstrates that cell phones become a friend when facing dangers, and offers a multitude of functions, including maintaining family relations, accessing information about the prospective new homeland, and catering to the existential needs of the people underway, while Bradley et al. (2017) reaffirm the ideas of Park (1920, 1922) on the use of tools such as cell phones for learning the local language in the destination society, this time observing refugees who speak Arabic and settle in Sweden.

Specifically, it is possible to preliminarily defend that access to digital diasporic media becomes a barrier to achieving faster and more effective acculturation. This

would be mainly observed in the first-generation immigrants and those who see their migratory situation as something entirely transitory and temporary. Here, I agree with Park's (1920, 1922) idea that the use and gratification of diasporic environments change considering different waves of migration. However, I think that it is pretty tricky for this entry barrier to be maintained in subsequent generations since the literature also shows that the degree of acculturation of the children and grandchildren of migrants is much more substantial (Ari & Cohen, 2018; Neto, 1999) in a completely natural way.

Also, in the field of social psychology, on the one hand, a deep investigation is necessary to observe the impact of diasporic media in hosting societies, explicitly paying attention to the Uses and Gratifications that local citizens report.

On the other hand, it will be essential to analyze the Uses and Gratifications of diasporic digital media through the theoretical framework of fundamental human needs, proposed by Manfred Max-Neef's (1986), since it is a theoretical perspective that arises and develops precisely in the Latin American region, which in essence it seeks to complement the studies of Abraham Maslow.

The second theoretical implication is related to Gibson's theory of affordances (1979) who introduced the concept to describe the relationships that exist between organisms and their environments. Gibson presented the idea with a solid link to ecological psychology:

"The affordances of the environment are what it offers the animal, what it provides or furnishes, either for good or ill. The verb to afford is found in the dictionary, the noun affordance is not. I have made it up. I mean by it something that refers to both the environment and the animal in a way that no existing term does. It implies the complementarity of the animal and the environment." (J. J. Gibson, 1979, p. 127).

Moreover, Norman (1999) specifically refers to affordances in the design of technology. He claims that those are the perceived and actual properties of the thing, primarily those fundamental properties that determine how people could use the item.

Later on, McVeigh-Schultz and Baym (2015, p. 1) made an update to the concept and linked it to technological artifacts by re-defining it as "Clues to the ways that people understand and negotiate technology in everyday lives," because they realized that Gibson's definition does not apply to the world of social media or the world of human-computer interaction.

So, affordances can be better understood as the possible actions that any user (person, citizen, audience, migrant) can perform in how they perceive these possible actions as part of the particular technology.

Moreover, the concept of affordances explained from this perspective reveals that it would be the users of the technologies who possibly define the use and gratification of those objects, which can be seen more clearly in the findings of this thesis when analyzing the use by citizens who still reside within the territory of Venezuela as a vehicle to access news and essential information on the country's news chronicle. In the same way, the same phenomenon is observed when migrants acknowledge that they consume these diasporic media, more than to read about the chronicle but to learn about the ways to escape from Venezuela.

In this sense, it would be interesting to develop new research that seeks to explore and try to answer the research question, "are the objectives of the design of digital diasporic media conditional on the uses and gratifications that their audiences report?" Because, if the proposed use does not match with the effective use, then the reflection that naturally arises is "who creates said diasporic media: the editorial team or its audiences?"

This implication links to a fourth one regarding the Theory of Diffusion of Innovations, by Everett Rogers (1962), in the sense that the author proposes five stages in the process by which an innovation is communicated over time among the participants in a social system. Here, the obvious question is, "Why do not diasporic media last over time?"

As observed by Park (1920, 1922), and as shown in other recent studies, including this one, diasporic media mutates over time to adapt to their audiences' new times and needs. Early adopters of this new media or technology benefit the most in Roger's terms. At the same time, the media keeps changing by including new sections, opening up new social media platforms, and making their products better. Yet, they naturally disappear or get a completely new turn after their audience has settled in the hosting society, and their children—the second generation of migrants—are born. One possible explanation could be the social reality of human migration nowadays. The needs and the environment around the experience of leaving a country vary quicker than the speed at which the media can readapt to serve those audiences.

Likewise, it is necessary to include more cases—both in languages and societies—and other platforms because it is not clear whether the findings of this research can be extrapolated or if they are better related to the digital platform than to different types of media.

Also, a new window of opportunity opens after the launch of "Chilezuela[54]," the first Venezuelan TV show on an open-air channel in Chile and Latin America, in September 2021. This TV show, produced by and for Venezuelan immigrants in Chile, includes most of the categories analyzed in this research. Yet, it also adds to the theoretical discussion on the social role of publicly funded TV and media.

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[54] See: https://www.lared.cl/chilezuela

Although I did not know about La Red's willingness to launch this show during the design stage of this study, I included two questions for all my interviewees that sought to see if they believe non-migrant audiences could also consume diasporic media and whether they felt that diasporic media could play an important role in narrowing the distance between the immigrant community and the local one. It would be interesting to explore these two questions based upon the case of "Chilezuela."

From the cultural studies, it will be interesting to investigate digital media in exile, funded overseas to inform citizens who still live in the country of origin. Freedom of expression and the right to information are restricted in the society of origin. This kind of underground press needs to be revisited, studied in traditional media—press, radio and television in the Latin American context. Therefore, further research on digital media is necessary. In the same way, it would be pertinent to investigate building upon the imagological theory (Leerssen, 2018) in Latin America, particularly on the image projected by the diasporic media of the societies in the hosting societies.

However, from a broader and cross-sectional point of view, the findings of this thesis highlight the little research that has been carried out on three segments of the Venezuelan migrant population, where it is urgent to develop: highly qualified migrants, Colombian returnees, and migrants fleeing on foot.

Finally, perhaps within the field of international studies, it will be necessary to develop research on binational or cross-border media, which mainly cover "border issues." The obvious question that arises is, how do these media influence public opinion and foreign policy?

Among the social implications of this study, public policy in Chile and Colombia can benefit from the findings. Firstly, this study highlights a type of media that

captivates and targets a particular audience that governments rarely can aim at. Government and decision-makers can communicate their policies through this media and even directly access the audiences they need to reach.

Diasporic media can provide valuable aggregated data about their audiences in this same line.

Whether documented or undocumented, migration is challenging to handle and manage in a fair and orderly manner, especially when faced with situations such as Venezuela. In this sense, knowing what the uses and the gratifications are on the audiences of the diasporic media in both Chile and Colombia could help the respective governments provide more information on the risks of undocumented migration or go with humanitarian aid to the places where it is needed.

In the case of Colombia, this study provides essential information on a segment of the population that is often neglected: Colombian returnees, which in simple terms are Colombians who have emigrated in previous decades—in many cases as a result of the internal armed conflict—and they have been nationalized in other countries. In particular, Colombians who settled in Venezuela see today as a single subsistence option to return to Colombia. However, the social and economic conditions of Venezuelan realities do not facilitate this second forced migration.

The diasporic media have there an opportunity to reach a specific and unique audience, which needs information that could rarely be obtained in a traditional medium; Governments have the same opportunity—not just the Colombian one—to channel information and public policy actions.

A final implication for public policies has to do with the shift towards multiculturalism and its recognition that Latin America is experiencing, not only as a

home to diverse indigenous peoples but also as a geographical area that for various reasons — some more violent than others — it has become the home of new citizens.

Articles 7 and 8 of the Constitution of Colombia (República de Colombia, 1991) (emphasis in the original) establish that "The State recognizes and protects the ethnic and cultural diversity of the Colombian Nation" and that "It is the obligation of the State and the people to protect the cultural and natural wealth of the Nation." Therefore, it is clear that the support and promotion of diasporic media and scientific research around them should be a priority for the Colombian government.

In the same way, the debate towards multiculturalism is also developing in Chile around the Constituent Convention. However, it is still understood from the separation between the ethnic and the diasporic.

In this sense, the findings of this research suggest deepening studies, for example, of the experimental type that measures how diasporic media would help improve levels of multiculturalism.

The evidence suggests that in the societies where this type of medium receives state support, either in the form of direct monetary funds or through the payment of advertising for its subsistence, they are those that in turn demonstrate higher levels of a cultural melting pot. However, it is not clear if the existence of diasporic environments has any direct relationship, but they are only mentioned as one of the many variables that are considered (Budarick & Han, 2015, 2017; but especially Budarick, 2019b).

And in this line also, from the point of view of international public policies —the so-called foreign policies of States—, the evidence provided by this thesis highlights that governments have an opportunity to defend democracy, freedom of expression and access to information in societies where there is censorship. Chile and Colombia can

substantially change Venezuela by supporting these initiatives without resorting to any irregular or violent strategy.

To sum up, this research offers inputs for possible future public policies, both in migration matters and in the media ecosystem, since we can now understand the patterns of news and information consumption of a minority that is becoming increasingly important and integrated in a better way to the societies of Latin America.

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ANNEX 1

CHRONOLOGY OF THE VENEZUELAN MIGRATION CRISIS

1985 September—Oil Price Crash: Oil prices crashed, and exporting countries came under economic strain, after Saudi Arabia unleashed pent-up production to punish OPEC members that had contributed a glut in the oil market by producing in excess of their quotas.

1989 February—Caracazo Riots: With Venezuela's oil-dependent economy in a tailspin, the newly elected administration of Carlos Andrés Pérez implemented IMF-backed austerity measures that included the removal of gasoline subsidies that were long considered a birthright in the oil-rich country. Riots broke out across the country and lasted a week, and the government responded by imposing martial law. Hundreds, if not thousands, died in the rioting, crippling Pérez's political capital and inspiring Chávez to plot an overthrow.

1992 February—Coup Attempts: Two coup attempts in 1992 further weakened Pérez and set the stage for his impeachment a year later. Hugo Chávez led the first attempt and, while in prison, inspired the second attempt months later. Though unsuccessful, the events thrust Chávez into the spotlight. Decked out in his trademark red paratrooper beret, he was allowed to go on national television at the end of the first coup to call on his followers to surrender. He said he had failed only "por ahora" ("for now"), a phrase that later became a rallying cry.

1994 March—Chávez Pardoned: Pérez was impeached in 1993 for embezzling from a presidential discretionary fund. Shortly afterward, Chávez and other insurgents were pardoned to soothe unrest while a domestic banking crisis hammered the economy.

1994 December—Chávez meets Castro: Fresh out of jail, Chávez traveled to Cuba to

meet President Fidel Castro for the first time in what would evolve into the island nation's most relevant political alliance. Chávez's rise to power coincided with the collapse of Cuba's main patron, the Soviet Union, which led to economic hardship. The alliance was a huge victory for Castro, who had been attempting to gain influence in Venezuela since the 1960s, when Cuba supported insurgent groups in the oil-rich country.

1998 November—Oil Prices Crash Again: Oil prices tumbled in 1998 in the wake of the Asian financial crisis, worsening Venezuela's economy in an election year.

1998 December—Chávez Elected: Chavez's bare-knuckles presidential campaign demonizing Venezuela's two traditional political parties was well received in a country weary of endemic corruption and economic decline. He won with 56 percent of the vote and began his term in 1999 with a strong mandate for change.

1999 December—Chávez First Year in Office: One of his first moves as president was to visit fellow OPEC nations and promote unified action to reduce global oil supplies and lift depressed prices. Chávez visited Saddam Hussein in Iraq during the OPEC tour, drawing ire from the U.S. and positioning himself as one of Washington's most vocal critics.

1999 December—New Constitution: Venezuela held a referendum to approve a new constitution extending the president's term to six years and reducing Congress to a unicameral National Assembly. Chávez was re-elected in 2000 under what he called a new Magna Carta, and members of his MVR party won a majority in the nascent National Assembly. Chávez's leftist allies in Ecuador and Bolivia would later install their own constituent assemblies to weaken traditional political parties. The rewritten constitution gave Chávez an opening to glorify his hero, Latin American liberator Simón Bolívar, by tacking the word "Bolivarian" onto the name of the country, which became

the Bolivarian Republic of Venezuela. Chávez went on to tinker with the country's flag several years later, adding an eighth star and replacing a subdued, almost pensive horse with a more muscular colt sprinting at full speed—this time to the left, instead of right.

2000 March—Venezuelan military incursion in Colombia: On March 21, four Venezuelan helicopters and two airplanes entered Colombian airspace and bombarded an area in the jungle region of Catatumbo, in the Department of North Santander. On April 23, Colombian and Venezuelan governments signed an accord of understanding the issues of population displacement. This in regards to the Colombian nationals displaced by the conflict and crossing into Venezuela.

2000 October—Cuba Oil Deal: Chávez strengthened ties with Fidel Castro by providing Cuba with 53,000 barrels a day at cut-rate prices. Years later, when oil prices were on a tear, Chávez started offering oil to Caribbean nations at preferential terms under a program known as Petrocaribe to gain influence in the region. He went as far as accepting local products such as bananas or sugar in exchange for oil.

2002 April—Revolving Door Coup: Distrustful of state-owned oil company PDVSA's top management, Chávez began stacking the board with loyalists, prompting an outcry from the company's existing management. Venezuela's biggest business federation of labor unions called a general strike in April to support the oil company's autonomy. This happened at a time when members of the military were becoming uncomfortable with Chávez's growing ties to Cuba. Then an opposition march on April 11 turned violent after it changed course and headed toward the presidential palace, where Chávez supporters were holding their own rally. Shots broke out, and by evening 19 people were dead, including both supporters and opponents of the government. Prominent businessman Pedro Carmona, who had helped organize the general strike, named himself president, detained Chávez, and dissolved the National Assembly. But much of the military and the population were still with Chávez, and a countercoup was quickly

launched. Chávez was restored to office shortly after his ouster, and Carmona fled the country. Chávez took advantage of the episode for years to effectively paint his political opponents as terrorists and coup-mongers.

2003—Oil Strike: Opposition to Chávez remained strong at PDVSA, even after the coup, with career professionals accusing the government of undermining the company's history of meritocracy. Military officers who had been dismissed for participating in the April coup began organizing street protests, and a general strike began on December 2nd 2002, to demand that Chávez resign. After Chávez stood firm, he eventually regained control of the oil company and gradually restored production. Chávez then launched a campaign to blacklist oil workers who had participated in the strike from working at PDVSA or its foreign partners in Venezuela. The coup and the oil strike also pushed Chávez farther from the U.S. and closer to Washington's political rivals, including Cuba and Iran. Venezuela's oil production never fully returned to pre-strike levels of 3.3 million barrels a day.

2003 February—Currency Controls: The government pegged the local currency to the dollar and set price controls for basic goods in an attempt to contain capital flight and inflation following the two-month strike. The result was a booming black market for dollars and shortages of the basic goods being sold at a loss under price controls.

2003 December—Welfare Programs: Chávez started plowing rising oil revenue into a host of social outreach programs, known a missions, to provide education, medical services and subsidized food to low-income communities. The hugely popular programs helped Chávez win re-election campaigns and improved living standards. The spending was ultimately unsustainable and poverty returned with a vengeance after oil prices crashed in 2014.

2004 October—Political Blacklist: Political persecution accelerated after electoral

authorities published a list of more than 2.4 million Venezuelans who had signed a petition to recall Chávez. Tascon's List, named after a ruling party lawmaker who was instrumental in making it public, was used to deny government jobs, benefits and even documents for the opposition's rank and file. The recall referendum went ahead, and Chávez prevailed. While international observers including the Carter Center endorsed the results as fair, opposition leaders claimed fraud and went on to boycott elections for governors and mayors later that year, giving Chávez's party near-total control of state governments.

2006 September—The "Devil" Speech: Fresh off a landslide re-election victory and with an oil boom bankrolling social programs at home and oil diplomacy abroad, a confident Chávez traveled to the United Nations and positioned himself as Washington's leading critic among global leaders. Speaking a day after George W. Bush, Chávez grabbed the international spotlight by insulting Bush and accusing him of perpetuating a system of global domination. "Yesterday, the devil was here, right here, and it still smells like sulfur," Chávez said.

2006 August—Oil Grab: The Chávez administration began forcing foreign oil companies to accept higher taxes and smaller, non-controlling stakes in oil projects amid what it described as an oil nationalization. The following year, he nationalized CANTV, Venezuela's biggest phone company, and the utility Electricidad de Caracas as his administration moved farther leftward. He quickly focused on other parts of the economy: Venezuela wound up nationalizing more than 1,000 companies during Chávez's 14 years in office. The moves eventually backfired by crippling domestic production and leaving the country more reliant on imports.

2007 May—Silencing Media: Chávez took his first major step at censoring media critics when the government let television station RCTV's license expire after 53 years. Chávez cited RCTV's support for the opposition during the 2002 coup as justification

for taking it off the air.

2007 December—Chávez Loses Referendum: In his first electoral defeat in nine years, Chaávez lost a referendum that would have amended the 1999 constitution to abolish presidential term limits and end the central bank's autonomy. University students who were unaffiliated with Venezuela's opposition parties played a crucial role in defeating the initiative. Chávez did manage to remove term limits through a more limited referendum approved by voters in 2009.

2009 July—**Venezuela freezes relations with Colombia:** Hugo Chávez recalled Venezuela's ambassador to Colombia, as well as most of the embassy's staff. Chávez also threatened to take over Colombian companies operating in Venezuela if Colombia offends Venezuela one more time. Tensions between the two countries have been high since March 2008, when Chávez ordered tanks to the border in response to a Colombian attack on FARC bases in Ecuador. Chávez also criticized Colombian president Álvaro Uribe for entering into negotiations to allow the United States to open military bases in Colombia.

2010 April—Power Blackouts: Chávez fired his electricity minister amid a mounting crisis in the country's highly subsidized power industry, which had been suffering blackouts. Sporadic power outages in the capital and other major cities were increasing just as the worst drought in 50 years was curbing output at the nation's biggest hydroelectric dam, aggravating the crisis.

2011 April—Venezuela Withdraws From Andean Free Trade Group: As a sign of protest to the future FTAs that Colombia and Peru signed with the United States, Venezuela stepped out of the Andean Free Trade Group, which also meant that Venezuelan citizens can no longer travel to Colombia without a passport.

2011 June—Cancer Announcement: Chávez announced that Cuban doctors had removed a cancerous tumor from his body just a week after government officials denied reports that he had cancer. Chávez went on to undergo four rounds of chemotherapy in Cuba and Venezuela, and in October he declared he had beaten cancer.

2011 July—Biggest Oil Reserves: Venezuela surpassed Saudi Arabia for the first time in proven oil reserves, in a ranking published by OPEC after the organization started including heavy grades of oil from the Orinoco region. Despite the vast resources, Venezuela's production remains a fraction of Saudi Arabia's.

2011 July—Venezuela breaks relations with Colombia: The decision comes as the Organization of American States meets to discuss Colombian claims that Venezuela is protecting FARC and ELN rebels in its territory.

2012—Colombia keeps free mobility in the border area.

2012 October—Re-Election: Chávez began campaigning against Henrique Capriles at a time that polls showed the two contenders in a dead heat. Saying he was "totally free" of cancer, he started holding campaign rallies across Venezuela and hosting foreign leaders to show he remained fit for office. Chávez ramped up social spending during the campaign, helped by billions of dollars in oil-backed loans from China, and won by a comfortable yet narrower margin than in previous elections. Capriles accepted the results and rejected claims of fraud by some members of the opposition. Still, Capriles said the election wasn't balanced, due to Chávez's institutional advantages.

2013 March—Chávez Dies: Chávez died at a military hospital in Caracas. A sobbing Nicolás Maduro, Chávez's chosen successor, announced he would carry out Chávez's legacy of socialism for the 21st century.

2013 April—Maduro Wins Close Election: Maduro defeated Capriles by the narrowest margin for a Venezuelan presidential election since 1968 and inherited a country crippled by galloping inflation and shortages of consumer goods. Unlike his response to the previous election, Capriles refused to concede and demanded a recount, citing irregularities he said had impacted hundreds of thousands of votes. The disputed results triggered protests that turned violent and claimed seven lives.

2014 —Data Blackout: Venezuela's central bank stopped regularly releasing economic data, including economic growth, inflation and public spending. The economy has shrunk by more than 50 percent since 2013, according to the opposition-controlled National Assembly, and gets more dysfunctional by the day. Annual inflation has surged into the hundreds of thousands of percent, by some measures. Others see it climbing into the millions.

2014 February—Opposition Leader Arrested: Leopoldo López, an opposition leader and former mayor of a Caracas municipality, turned himself in to authorities who accused him of arson and inciting crimes for his role in protests that had broken out on February 12 against rampant crime, inflation and shortages of food and medicine. He was the highest- profile opposition leader to be detained, and the protests intensified with dozens killed during the first few months of the year. López remained under arrest, blocking him from participating in any elections, which drew criticism from the international community and undermined support for Maduro's increasingly autocratic administration.

2015 August—Maduro orders militarization of the border with Colombia "to end crime": The Venezuelan government maintains that the alleged migration of Colombian paramilitaries to Venezuela is the cause of the economic crisis and insecurity in the country.

2015 December—Opposition Takes National Assembly: The opposition won a majority of the National Assembly as recession and a collapse in the currency turned the public against Maduro. The following year, the National Assembly called for a recall referendum and a constitutional amendment to shorten term limits in an effort to remove Maduro from office.

2015 August—Closure of the Border with Colombia: Nicolás Maduro closed the border with Colombia. Over 22,000 Colombians were expelled from Venezuela. Colombia keeps its borders open and created a humanitarian corridor for students and people requiring medical attention.

2016 August—Changes in the Border Control: The Border Transit Migration Card was launched —predecessor to the Border Mobility Card. Nicolás Maduro reopened the border between Venezuela and Colombia. Exceptional procedures were initiated to facilitate birth records to persons born in Venezuela to a Colombian parent. Additional migration control points were opened in Norte de Santander, Cúcuta, Puente Francisco de Paula Santander, and Puerto Santander.

2017 May—Constitutional Overhaul: Amid rising turmoil after electoral authorities derailed a recall vote against Maduro the previous year, Maduro called for a Constituent Assembly to rewrite the constitution in a blatant effort to undermine the opposition-controlled National Assembly.

2017 August—The Special Permit of Permanence (PEP) was created: This mechanism aims to regularize the immigration situation of Venezuelan citizens who reside in Colombia without proper permits.

2017 August—Lima Group: Representatives of 12 American countries establish a multilateral body in order to establish a peaceful exit to the ongoing crisis in Venezuela.

2018—Migration Crisis: The number of Venezuelans fleeing escalating crime, hyperinflation and food shortages reached 3 million in what became the world's largest migration crisis in recent years. The mass exodus has created social tensions in neighboring countries, including Colombia, which is hosting more than a third of the migrants.

2018 April—Administrative Registry of Venezuelan Migrants in Colombia (RAMV): Socio-demographic characterization of Venezuelan population with irregular status in Colombia. 442,462 Venezuelan citizens are registered.

2018 May—Rigged Election and More funds to help Venezuelans in Colombia: Maduro's election to a second six-year term was marred by the jailing and disqualification of opposition politicians and had the lowest turnout for a presidential election in decades. Most of the opposition joined a boycott of the vote, while government workers were coerced to turn out amid reports of fraud. The result was dismissed as illegitimate by the U.S., the European Union and the 14-nation Lima Group that had been formed to help restore democracy to Venezuela. More than 60 nations refused to recognize the results, setting the stage for National Assembly President Juan Guaidó to declare himself the head of state when Maduro's first term ended in January 2019; Colombia establishes the Decree 866 of 2018 that guarantees co-financing of emergency attention of Venezuelans in the public network—Ministry of Health.

2018 August—Nicolás Maduro described migrant Venezuelans as "slaves and beggars"; IMF forecasts that inflation in Venezuela could reach one million percent in 2018: During a youth congress of the United Socialist Party of Venezuela—PSUV, in Spanish—, the president targeted the millions of people who fled the crisis that the country is going through. UN concern about the massive migratory flow; the same month, the IMF compared Venezuela's economy to that experienced Germany at the

beginning of the 20th century and Zimbabwe at the beginning of the last decade.

2018 September—Quito Declaration on Human Mobility of Venezuelan Citizens in the Region: Representatives from 13 countries met in Ecuador with the objective of exchanging information and articulating regional coordination to the Venezuelan migration crisis.

2018 November—1st and 2nd Expulsion Flights from Chile: On November 7th, the Chilean government flew 160 Haitian citizens back to their country under the "Orderly Humanitarian Return Plan;" On November 26th, a second flight took another group of 179 Haitians back to the island.

2018 December—Temporary Transit Permit: Colombia establishes a document for foreign citizens who enter Colombia transiting to other countries; Chile expels 179 Haitian citizens in a third Air Force flight.

2019 January—Two Presidents: Guaidó declared himself interim president at a rally in Caracas just weeks after Maduro began his second term. Claiming that Maduro was elected in a flawed election, Guaidó invoked a constitutional amendment allowing the head of the legislature to lead a caretaker government until new elections can be held. The U.S., Canada and Brazil swiftly recognized Guaidó as the legitimate head of state, while Russia, China and Cuba voiced support for Maduro.

2019 January—Colombia cuts off diplomatic relations with Venezuela.

2019 January—3rd Expulsion Flight from Chile: 21 migrants were expelled in an Air Force flight to Colombia.

2019 February—Violent Aid Standoff: Guaidó attempted to bring humanitarian aid

from neighboring countries in what Maduro lambasted as an attempt to overthrow his government. A violent standoff ensued on the Colombian border and trucks full of supplies caught fire in the melee. Maduro shut the country's borders to block U.S.-sponsored attempts to deliver the aid. Sir Richard Branson organized the Venezuela Aid Live concert that drew more than 300,000 in the Colombian town of Cucuta ahead of the aid mission, bringing more international attention to the conflict. Colombian president Iván Duque, Chilean president Sebastián Piñera, Paraguayan president Mario Abdo Benítez, and the Secretary General of the Organization of American States, Luis Almagro joint the event.

2019 February—4ᵗʰ Expulsion Flight from Chile: 32 Colombians, 68 Bolivians, and 14 Peruvians were expelled in an Air Force flight from Santiago. On February 15ᵗʰ, Chile sent 17 tons of humanitarian aid to Venezuela.

2019 February—Maduro ordered all U.S. diplomats expelled from the country within 72 hours: Declaring that only Guaidó had the right to expel diplomats, the Department of State ignored Maduro's order, and refused to close the embassy. Hours before the deadline he had set for U.S. personnel to exit the country, Maduro backed down, opening up a 30-day window for negotiations with the U.S.

2019 March—Last American personnel in Venezuela: The U.S. withdraw all remaining personnel from the U.S. embassy in Caracas.

2019 April—Calls for Uprising: Guaidó called for the military to support an uprising and break a months-long impasse to "definitively" remove Maduro. Military defectors freed Guaidó's mentor Leopoldo López from home arrest and they jointly led protests outside a military base in Caracas that turned violent. The U.S. was quick to support the actions while other countries including Spain and Mexico cautioned against potential bloodshed. Maduro said he had the full support of the military. Leopoldo López takes

refuge in the Spanish ambassador's residence in Caracas since fleeing house arrest.

2019 April— 5th Expulsion Flight from Chile: 89 Haitians were returned to their country in an Air Force flight under the "Orderly Humanitarian Return Plan."

2019 May—6th and 7th Expulsion Flight from Chile: 57 foreigners from Colombia, Bolivia and Peru were taken back to their countries in an Air Force flight. Another group of Bolivians and Peruvians were taken across a land checkpoint to the border with their countries.

2019 June—The Embassy of Canada to Venezuela in Caracas temporarily suspended its operations.

2019 June—Democratic Responsibility Visa in Chile: The measure announced by the president of Chile, Sebastián Piñera, came into effect to shelter Venezuelans fleeing the serious humanitarian crisis in Venezuela.

2019 July—Venezuelans stranded in Tacna, Peru: Over 1,000 Venezuelan migrants were stranded at the Chilean consulate in Tacna, Peru seeking a visa to enter Chile. The floating population who also sleeps in the streets became a problem for the Peruvian authorities.

2019 August—Colombian nationality granted to children born in Colombia to Venezuelan parents and who were at risk of statelessness: As of June 2020, 45,467 minors were granted Colombian nationality.

2020 March—Colombia and Chile close their Borders due to COVID-19.

2020 October—8th Expulsion Flight from Chile: 56 foreigners from Colombia,

Ecuador and Dominican Republic were expelled from the country in Air Force flights. On October 24ᵗʰ Leopoldo López fled Venezuela.

2020 December—Chile passes the new Law on Migration: The bill created the National Migration Service, after 8 years of parliamentary discussion, updating the law dating from 1975.

2020 December—9ᵗʰ Expulsion Flight from Chile: 144 foreigners were expelled in an Air Force flight.

2020 December—Tragedy of Güiria: At least 33 people drowned and 8 disappeared, fleeing from Venezuela in search of better living conditions to Trinidad and Tobago.

2021 February—Venezuela expels EU ambassador in reaction to sanctions: Venezuelan Foreign Minister Jorge Arreaza said the expulsion was a reaction to the decision by EU foreign ministers to slap sanctions on 19 leading Venezuelan officials—including generals, supreme court judges and politicians—who stand accused of undermining democracy or violating human rights.

2021 February—Migration Crisis in Colchane, Chile: 1,600 immigrants entered through illegal paths through Colchane in the border of Chile and Bolivia. The mayor of the town claimed this was a humanitarian crisis.

2021 February— 10ᵗʰ and 11ᵗʰ Expulsion Flights from Chile: On February 10ᵗʰ, 138 foreigners were expelled from Iquique in Air Force flights. On February 26, another group of 23 Colombians, 21 Dominicans, and 6 Ecuadorians were expelled in commercial flights from Santiago and Iquique.

2021 April— Government of Chile promulgates the Migration and Foreigners

Law: It puts an end to the modality of entering the country as a tourist to change the situation once inside and adds the requirement of applying for a visa in consulates prior to arrival. In addition, it facilitates administrative expulsions for irregular entry into the country and creates the National Migration Service and its regional directorates to standardize the procedures and processing times throughout the country.

2021 April —New Expulsions: The Government of Chile announced 15 commercial flights for 2021 with the objective of expelling 1,500 foreigners.

2021 June—Colombia unilaterally reopened its borders with Venezuela: Colombia ordered the reactivation of the river and land crossings with Venezuela. Through a statement, the Venezuelan government rejected the resolution.

2021 June—UNHCR, IOM, and UNICEF condemn expulsion of Venezuelans from Chile: The expulsion of migrant citizens with criminal records or who enter the country as undocumented, has been a policy practiced by this Government, unleashing criticism from the political opposition and organizations such as the Jesuit Migrant Service and the National Institute Human Rights. Although the agencies recognize the sovereignty that the Government of Chile has to protect its borders and access to national land, at the same time they express "the importance that the measures adopted are in line with international human rights law and international law of the refugees."

2021 July—Venezuelans in Chile almost reach 500,000 and become the biggest community of immigrants: The national survey of Socio-Economic Characterization (CASEN) estimates that there are 490,000 Venezuelans residents in Chile, with a rise of 142% in comparison to the previous survey in 2016. They represent the 41% of all immigrants in Chile, followed by Peruvians (15%).

ANNEX 2
ONLINE RECRUITING FORM

Usos y Gratificaciones de Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un Estudio de Casos Comparados sobre las Comunidades Inmigrantes Venezolanas en Chile y en Colombia luego de la Crisis de Refugiados Bolivarianos (2015 – en adelante).

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Q1 ¿Es usted mayor de 18 años?

Sí

No [Terminate Survey]

Q2 ¿Es usted venezolano/a?

Sí [Q4]

No [Q3]

Q3 Por favor, indique su nacionalidad:

[Open Text]

Q4 ¿En qué país vive actualmente?

Colombia [Q5]

Chile [Q5]

Venezuela [Q5]

Otro [terminate Survey]

Q5 ¿Hace cuánto tiempo vive en [[respuesta Q4}?

Más de un año

Menos de un año [Terminate Survey]

Q6 Por favor, indique el nombre con que le gustaría que le llamemos:

Puede escribir cualquier nombre, no necesariamente su nombre real.

Esta información sólo será utilizada para nombrarle de alguna manera cuando nos

pongamos en contacto con usted. Nos comprometemos a nunca asociar esta

identificación con sus respuestas.

[Open Text]

Q7 Por favor, indique su número de teléfono celular/móvil:

[Numeric input]

Q8 Por favor, indique su dirección de e-mail:

[E-mail address]

Q9 Usted está siendo invitado/a a participar en el estudio "Usos y Gratificaciones de

Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un

Estudio de Caso sobre las Comunidades Inmigrantes Venezolanas luego de la Crisis de

Refugiados (2015 – en adelante)" a cargo del investigador Matthias Erlandsen Lorca, de

la Facultad de Comunicaciones de la Pontificia Universidad Católica de Chile.

Este estudio no está financiado por ninguna entidad ni privada ni gubernamental, ni en

Chile, ni en Colombia, ni en Venezuela. El financiamiento es exclusivo del investigador

principal en el contexto de su tesis doctoral.

Si tiene cualquier pregunta acerca de esta investigación, puede descargar el Consentimiento Informado por completo aquí, o también puede contactar a Matthias Erlandsen Lorca, su teléfono es el +56982185055 y su email es merlandsen@uc.cl

He leído el consentimiento informado, estoy de acuerdo, y todavía quiero participar en este estudio voluntariamente.

ANNEX 3

ONLINE ONE-ON-ONE INTERVIEW GUIDELINE[55]

Objective: To identify the uses and gratifications that the audiences or consumers of digital diasporic media in Chile and in Colombia report.

MOMENT 1: Connection to the virtual conference room and informed consent.

1. The researcher and the interviewee enter the virtual conference room.

2. The researcher blocks the access to the virtual room, so no other user can enter.

3. The researcher checks that the participant signed the digital informed consent, previously handed.

MOMENT 2: Introduction of the researcher and general information about the activity.

1. Introduction of the researcher.

2. General explanation of the activity: the researcher exposes the objectives of the study and the activity; the researcher expresses how long the interview could take, as well as explains the questions guide and makes explicit the need of recording in video and audio. The researcher also highlights at the beginning of the interview that the participant is free to leave and end the interview at any moment.

3. The researcher explains the confidentiality policy and the feedback mechanism.

4. Introduction of the participant: name or identification, place of origin, current place of residence.

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[55] Note that all the interviews were conducted in Spanish. This is a translation into English by the author of the original document.

MOMENT 3: Development of the online interview.

These are some of the questions that could be asked. Depending on the interviewee's profile and their answers, counter-questions could be asked, or the researcher could omit or add some new ones.

1. Has the consumption of this media been somewhat helpful in your migrant experience? How? Can you give me any example?
2. Has this media been helpful to understand the local language or idioms in Chile/Colombia?
3. Has this media helped you understanding how things operate in Chile/Colombia?
4. Has this media allowed or helped you to meet other Chileans/Colombians?
5. Do you think this media works as a tool to bring Venezuelans closer to Chileans/Colombians?
6. Does this media help the Venezuelans' children in Chile/Colombia to understand their parents' or grand-parents' generation, and the Venezuelan culture in general?
7. Do you feel this media helps you to keep your Venezuelan cultural identity? How? Can you give me any example?
8. Do you think that you could keep your Venezuelan cultural identity through local mass media in Chile/Colombia?
9. Have you contacted other Venezuelans in Chile/Colombia through this media?
10. Do you think this media is useful for the Venezuelans in Chile/Colombia that need to advertise their business or products?
11. Have you ever bought any service or product from another Venezuelan in Chile/Colombia thanks to the ads in this media?
12. Do you feel like the products or services advertised in this media could be of better quality than others not offered here?
13. Do you think Chileans/Colombians could be interested in products or services advertised in this media?
14. Do you think there is a community of people that have met thanks to this media?

15. Have you ever attended any public event or social gathering organized by this media? When, where, what was it about, how did you feel?

16. Do you think this media helps other migrants, not only Venezuelans, to get in touch, meet, and establish networks and friendships?

17. Have you engaged in any debate in a post or tweet or any content in this media's social media channels?

18. Can you identify other followers or users of this media in any of its social media platforms?

19. Has this media helped you to learn or understand the way paperwork is done in Chile/Colombia?

20. Have you learnt about how things work in Chile/Colombia thanks to this media?

21. Do you think that you know better how the politics of Chile/Colombia work thanks to the information provided by this media?

22. Do you know any other Venezuelan citizen that consumes this media? Why do you think they do it?

23. What things does this media give to its audiences those other Venezuelan outlets do not give?

MOMENT 4: End of the activity.

1. The researcher provides a space for the interviewee to say anything that were not asked or covered during the interview.

2. Thanks for the participation.

3. Explanation of the feedback mechanism.

4. End of the activity, and closure of the virtual room.

ANNEX 4
CODING BOOK

Uses:

1. Maintaining Identity: The interviewee declares to consume the media in order not to lose their Venezuelan cultural identity, that is, to maintain the folkloric features of their place of origin (country, city, state, geographic area), differentiated from the folkloric features of the hosting place.

2. Hybridization (Cultural Bridge): The interviewee declares to consume the media to absorb—beyond learning—folkloric features of the destination. Thus, it is open to understanding and adopting the culture of the hosting place without leaving their culture of origin.

3. Community Building: The interviewee declares to consume the media to meet other people, either physically or virtually, in order to establish social ties, which may be friends, trade associations, interest groups, etc., around a particular topic—which could be, for example, the consumption of the medium itself.

4. Learning the Local Language: The interviewee declares to use the mass media to learn the language of the hosting place, or some idioms, accents, intonations, ways of speaking or writing, which are not typical of the language they speak in their place of origin.

5. Dampening of Cultural Shock: The interviewee states to consume the media so that their arrival at the hosting place is not so impactful in his daily life or mental or emotional health. It differs from maintaining identity or hybridization as it is a first approach to the destination's culture, where there is still an inevitable rejection or

distance from wanting to acculturate.

6. Communication of the Venezuelan Situation to the Population of the Hosting Place:
The interviewee declares to use the media to determine what is happening in Venezuela
on a social and humanitarian—not political—level. In some cases, the interviewee could
suggest or declare that the media aims or works to tell Colombians / Chileans what is
happening in the Venezuelan society.

7. Understanding of the Local Bureaucracy in the Hosting Place: The interviewee
declares to consume the media to learn about how bureaucratic institutions operate in the
hosting place. For example, how to open a bank account and make an appointment with
a doctor or a lawyer. The interviewee could also state that they consume the media to
learn about the political life of the hosting place. However, this category does not refer
to the interviewee consuming the media to learn about the legal regularization in the
migration process.

8. Purchase of Venezuelan Products and Services in the Hosting Place: The interviewee
declares to consume the media to find out about the existence, and the sale, of
Venezuelan products or the offer of services made by Venezuelans in the destination
place.

9. Bypass the Censorship within Venezuela: The interviewee declares to consume the
media to bypass the censorship concerning the chronicle or daily life in Venezuela,
exclusively. It differs from "Communication of the Venezuelan Situation to the
Population of the Hosting Place." In these cases, the information consumed about
Venezuela is mainly political and social issues. However, it emphasizes that this
information cannot be wholly obtained without a degree of censorship in other
Venezuelan news outlets.

10. Access to Immigration Information: The interviewee declares to consume the media to access information on how to emigrate from Venezuela or settle outside Venezuela and finally regularize their immigration status. This category refers to any stage of the immigration process. It refers exclusively to the legal or to the information that helps them leave Venezuela—routes, deadlines of submission of documents, contact with coyotes, the opening of border crossings, etc.

11. Access to Diasporic Chronicle: The interviewee declares to use the media to access information about the current situation—chronicle—of what is happening with his compatriots in the hosting place.

12. Solidarity Support Among Compatriots: The interviewee states that the media offers spaces—either formal or informal—for the contact between fellow country people to generate instances of support solidarity, either with information about jobs, with donations of clothing, food, medicine, or with the assistance of some kind, even for relatives and friends who remain in Venezuela.

Gratifications:

1. Surveillance: The interviewee reports feeling changes thanks to the information they have after being exposed to the environment about things that could affect or help them achieve something.

2. Interpersonal Relations: The interviewee reports that thanks to their exposure to the contents of the media, they gain information that helps them develop in a social environment such as in conversations with family or friends; They can also report that they substitute the physical company of other people for the consumption of the media; or declare that through the media they have managed to establish friendship, work, or social ties even without meeting each other in real life—only virtually.

3. Personal Identity: The interviewee declares that through exposure to the contents of the media, they can reinforce their identity or value themselves, find meaning in their experience, understand themselves, explore their reality and reflect on it, etc.

4. Deviation: The interviewee declares that thanks to the exposure to the contents of the media, they manage to escape from the routine and the problems that affect them, triggering an emotional release.

5. Emotional Balance: The interviewee claims that from the consumption of the media, they feel some degree of change in their psychological balance when they know that their legal immigration situation may change—either positively or negatively.

6. Reduction of Social Isolation: The interviewee declares feeling less isolated in the hosting place. The consumption of the media has allowed them to meet people or establish some degree of social bond within the society at the hosting place.

7. Reduction of Disorientation when Using the Local Bureaucracy: The interviewee declares feeling more oriented, better informed, more confident, or with less anxiety, given that thanks to the consumption of the media, they have been able to know how the bureaucratic institutionality of the hosting place operates.

8. Reduction of anxiety on a personal level: The interviewee states that media consumption reduces their anxiety levels, in general, and that they usually consume it because, unlike other local media or international, it generates reassuring emotions.

9. Nostalgia for the Place of Origin: The interviewee declares that the consumption of the media generates moments of nostalgia for his place of origin, either for previous experiences there, for the family and friends networks they left behind, or for the stable

and wealthy past that Venezuela had at some point.

10. Maintaining Gastronomic Ties with Venezuela: The interviewee states that the consumption of the media generates positive or negative emotions or sensations by staying linked to the gastronomic culture of Venezuela, either through learning recipes or the very experience of consuming in a Venezuelan restaurant that has been publicized through the media.

11. Expression of the Migrant Voice: The interviewee states that the consumption of the media generates emotions, opinions, or reactions—either positive or negative—from the space that the media offers migrants to tell their stories and realities, an opportunity that other outlets do not offer at the hosting place.

12. Professional Contribution to the Hosting Place: The interviewee declares that thanks to the existence of a communication space, they report satisfaction of contributing professionally to the hosting place.

ANNEX 5

INSTITUTIONAL REVIEW BOARD APPROVALS

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Miembros del Comité

Sra. Inés Contreras Valenzuela, presidenta del CEC, profesora de la Facultad de Educación UC

Sra. Ivonne Vargas Celis, vicepresidenta del CEC, profesora de la Facultad de Medicina UC

Sra. Marisol Rodríguez Contreras, secretaria ejecutiva y ministro de fe del Comité UC (I)

Sra. María Alejandra Carrasco Barraza, profesora de la Facultad de Filosofía UC

Sra. Francisca de la Maza Cabrera, profesora del Campus Villarrica UC

Sra. Javiera Farías, abogada, integrante externo

Sra. Patricia Guerrero Morales, profesora Facultad Educación UC

Sr. Felipe Link Lazo, profesor de la Facultad de Arquitectura, Diseño y Estudios Urbanos UC

Sr. Antonio Mladinic Alonso, profesor de la Facultad de Ciencias Sociales UC

Sra. Ximena Ortega Fuenzalida, ingeniero agrónomo, representante de la comunidad

Participaron en la aprobación del protocolo titulado: *Uses and Gratifications of Digital Diasporic Media Amongst Same-Language Minorities: A Comparative Case Study on Venezuelan Immigrant Communities in Chile and in Spain after the Bolivarian Refugee Crisis (2015 – onwards).*

Investigador responsable: Matthias Erlandsen Lorca

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Tesista de Doctorado

Académico responsable: Francisco Javier Fernández Medina

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Profesor Asociado

Financiamiento: Tesis de Doctorado

ID Protocolo: 200113005

Documentos revisados y aprobados por el comité:

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

- Protocolo de evaluación ética de ciencias sociales, artes y humanidades
- Consentimiento informado
- Invitación
- Pauta de entrevista
- Pauta de focus group
- Encuesta
- Carta
- Carta de autorización institucional
- Certificación en capacitación en ética de investigación del investigador responsable
- Proyecto original
- Declaración de conflicto de intereses
- Compromiso del investigador

Considerando:

1. Que las metodologías, según se describe en el proyecto, aparecen como apropiadas a los objetivos y que en ellas se siguen los estándares internacionales al respecto,

2. Que los investigadores aludidos ya tienen experiencia realizando este tipo de estudios,

3. Que en toda la información entregada al público invitado a participar se evita entrar en detalles que podrían producir un sesgo o predisponer a los entrevistados a responder de una determinada manera (al hacerles explícitos los objetivos de la investigación por ejemplo) dañando así los objetivos mismos de la investigación,

4. Que ninguno de los métodos importa un riesgo físico para los participantes y que, garantizada la confidencialidad de las identidades de los informantes en la publicación de resultados tampoco importa un riesgo de menoscabo de su intimidad.

Y verificado que en el (los) documento(s) de consentimiento informado mencionado(s) se incluye:

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

1. Una descripción general de los objetivos de la investigación,

2. Antecedentes sobre el uso que se dará a la información obtenida por cada uno de los procedimientos de investigación a utilizar,

3. Un compromiso respecto de que el uso de dicha información sólo se realizará dentro de los marcos de la presente investigación y para el logro de dichos objetivos,

4. El aseguramiento de la confidencialidad y anonimato de los datos entregados dentro de los marcos propios de cada instrumento,

5. Información sobre la manera que cada instrumento contempla para recabar la información solicitada,

6. Antecedentes respecto del costo en tiempo que tiene la participación en el estudio,

7. La voluntariedad de la participación y la garantía para cada participante de tener la opción hacer abandono del estudio.

Se resuelve respecto de este proyecto:

1. Que están tomadas las precauciones convencionales para el tratamiento ético de la información entregada por las personas que participen en la investigación,

2. Y que ellas lo harán adecuadamente informadas de los objetivos generales de la investigación y del uso que se hará de la información que ellos entreguen, en los plazos necesarios para el éxito de la investigación.

Resolución CEC - Ciencias sociales, artes y humanidades:

Este proyecto ha sido discutido y aprobado con fecha 11 de marzo de 2020 en la sesión n° 03 del Comité. La vigencia rige desde el 11 de marzo de 2020 hasta el 10 de marzo de 2021.

El investigador deberá solicitar al CEC la renovación al menos 30 días antes del término del período de vigencia del proyecto. El investigador no puede seguir reclutando o investigando con los participantes si no ha recibido aprobación escrita de su solicitud de renovación. Si no se aprueba la continuación de la investigación, el investigador deberá detener las actividades del proyecto, y no podrá evaluar ni enrolar a ningún nuevo participante y no podrá realizar el análisis de los datos que identifiquen a los participantes.

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

En la eventualidad de querer incorporar modificaciones, por ejemplo, diseño o rediseño de instrumentos de recolección de datos, cambios en la muestra, el personal a cargo, los procedimientos especificados en el protocolo aprobado u otros, el investigador deberá notificarlo al comité para la evaluación y emisión de una nueva carta de aprobación ética antes de que el investigador ejecute esos cambios.

Los siguientes documentos han sido aprobados y están disponibles para ser descargados:

- Protocolo_CEC_nuevo_02_10_2019_FINAL.docx
- Compromiso del Investigador.pdf
- Consentimiento Informado Triangulacion corregido v2 (1).docx
- Declaracion de Conflicto de Interes
- Cover Letter
- Certificacion Etica CITI
- Modelo de Carta Atutorizacion Institucional
- Modelo de Encuesta Online
- Proyecto de Investigacion Original
- Pauta Focus Groups
- Pauta Entrevistas Dirigidas
- Mockups Avisos de Participacion Encuesta Online

-

Marisol Rodríguez
Secretaria Ejecutiva (S)

Inés Contreras Valenzuela
Presidenta

Santiago, 27 de marzo de 2020

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Miembros del Comité

Sra. Inés Contreras Valenzuela, presidenta del CEC, profesora de la Facultad de Educación UC

Sra. Marisol Rodríguez Contreras,secretaria ejecutiva y ministro de Fe del Comité UC (S)

Sra. Ivonne Vargas Celis, vicepresidentadel CEC, profesora de la Facultad de Medicina UC

Sra. Carolina Becar Bustos, psicóloga,integrante externo

Sra. Andrea Canales Hernández,profesora de la Facultad de Ciencias Sociales UCJ

Sra. María Alejandra CarrascoBarraza, profesora de la Facultad de Filosofía UC

Sra. María Constanza ErrázurizCruz, profesora del Campus Villarrica UC.

Sra. Javiera Farías Soto,abogada, integrante externo

Sr. Joseph Gómez Villar, profesorde la Facultad de Artes UC

Sra. Patricia Guerrero Morales, profesora de la Facultad de Educación UC

Sr. Felipe Link Lazo, profesor dela Facultad de Arquitectura, Diseño y Estudios Urbanos UC

Sr. Rodrigo López Barreda,profesor de la Facultad de Medicina UC

Sr. Pablo Marshall Rivera,profesor de la Facultad Ciencias Económicas y Administrativas UC

Sr. Antonio Mladinic Alonso,profesor de la Facultad de Ciencias Sociales UC

Sra. Ximena Ortega Fuenzalida,ingeniero agrónomo, representante de la comunidad

Sra. Paulina Ramos Vergara,abogada, profesora de la Facultad de Medicina UC

Sr. Luis Alejandro ReinosoMedinelli, profesor de la Facultad de Ciencias Sociales UC

Sra. Francisca Santana Sagredo,profesora de la Facultad de Ciencias Sociales UC

Sr. Guillermo Zamora Poblete, profesor de la Facultad de EducaciónUC.

Participaron en la aprobación de la enmienda del protocolo titulado: *Uses and Gratifications of Digital Diasporic Media Amongst Same-Language Minorities: A Comparative Case Study on Venezuelan Immigrant Communities in Chile and in Spain after the Bolivarian Refugee Crisis (2015 – onwards).*

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ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Investigador responsable: Matthias Erlandsen Lorca

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Tesista de Doctorado

Académico responsable: Francisco Javier Fernández Medina

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Profesor Asociado

Financiamiento: Fondos propios.

ID Protocolo: 200113005

Documentos revisados y aprobados por el comité:

- Carta de solicitud de enmienda dirigida al CEC con fecha 17 de agosto de 2020
- Protocolo de Ciencias Sociales, Artes y Humanidades
- Instrumentos
- Invitación
- Metodología de reclutamiento online
- Consentimientos informados

Considerando que el Investigador Responsable informó:

1. Que su proyecto de investigación fue aprobado por un Comité de ética antes de iniciar su ejecución, según consta en un acta de aprobación oficial,

2. Que a ese proyecto de investigación solamente se le realizarán los cambios informados como enmienda a este Comité y que fueron debidamente explicados y justificados,

3. Que, en lo demás, el proyecto de investigación se continuará desarrollando en los mismos términos aprobados antes.

Se resuelve respecto de este proyecto:

Aprobar la enmienda del proyecto con fecha 26 de agosto de 2020 en la sesión n°14 del Comité.

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

En la eventualidad de incorporar nuevas modificaciones, por ejemplo, diseño o rediseño de instrumentos de recolección de datos, cambios en la muestra, el personal a cargo, los procedimientos especificados en el protocolo aprobado u otros, el investigador deberá notificarlo al comité para la evaluación y emisión de una nueva carta de aprobación ética.

Los siguientes documentos han sido aprobados y están disponibles para ser descargados:

- Protocolo_CEC_nuevo_02_10_2019_FINAL.doc

- Carta de Enmienda

- Pauta de Entrevista Online Semi-Estructurada

- Consentimiento informado con formulario de inscripción para entrevistas online en Chile y España

- Consentimiento informado para encuesta de reclutamiento

- Encuesta de Reclutamiento Online

- Consentimiento Informado para Entrevista One-on-One Online

- Pauta de Entrevista One-on-One Online

- Metodología de reclutamiento online

Marisol Rodríguez
Secretaria Ejecutiva (S)

Inés Contreras Valenzuela
Presidenta

Santiago, 27 de agosto de 2020

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

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ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Miembros del Comité

Sra. Inés Contreras Valenzuela, presidenta del CEC, profesora de la Facultad de Educación UC

Sra. Nataly Cáceres Soto, secretaria ejecutiva y ministro de Fe del Comité UC

Sra. Amanda Nogueira Llovet, profesional asistente UC

Sra. Maribel Calderón Soto, profesora, miembro externo

Sra. Andrea Canales Hernández, profesora de la Facultad de Ciencias Sociales UC

Sra. María Alejandra Carrasco Barraza, profesora de la Facultad de Filosofía UC

Sra. María Constanza Errázuriz Cruz, profesora del Campus Villarrica UC

Sra. Javiera Farías Soto, abogada, miembro externo

Sra. Patricia Guerrero Morales, profesora de la Facultad de Educación UC

Sr. Pablo Marshall Rivera, profesor de la Facultad Ciencias Económicas y Administrativas UC

Sr. Antonio Mladinic Alonso, profesor de la Facultad de Ciencias Sociales UC

Sra. Ximena Ortega Fuenzalida, ingeniero agrónomo, representante de la comunidad

Sra. Luciana Pissolato de Oliveira, profesora de la Facultad de Letras UC

Sra. Paulina Ramos Vergara, abogada, profesora de la Facultad de Medicina UC

Sr. Luis Alejandro Reinoso Medinelli, profesor de la Facultad de Ciencias Sociales UC

Sra. Francisca Santana Sagredo, profesora de la Facultad de Ciencias Sociales UC

Sr. Guillermo Zamora Poblete, profesor de la Facultad de Educación UC

Participaron en la aprobación de la enmienda del protocolo titulado: Uses and Gratifications of Digital Diasporic Media Amongst Same-Language Minorities: A Comparative Case Study on Venezuelan Immigrant Communities in Chile and in Spain after the Bolivarian Refugee Crisis (2015 – onwards).

Investigador responsable: Matthias Erlandsen Lorca

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

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ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Tesista de Doctorado

Académico responsable: Francisco Javier Fernández Medina

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Profesor Asociado

Financiamiento: Fondos propios

ID Protocolo: 200113005

Documentos revisados y aprobados por el comité:

- Carta de solicitud de enmienda dirigida al CEC con fecha 20 de octubre de 2020
- Protocolo de Evaluación Ética en Ciencias Sociales, Artes y Humanidades
- Consentimientos informados
- Carta de autorización
- Invitación

Considerando que el Investigador Responsable informó:

1. Que su proyecto de investigación fue aprobado por un Comité de ética antes de iniciar su ejecución, según consta en un acta de aprobación oficial,

2. Que a ese proyecto de investigación solamente se le realizarán los cambios informados como enmienda a este Comité y que fueron debidamente explicados y justificados,

3. Que, en lo demás, el proyecto de investigación se continuará desarrollando en los mismos términos aprobados antes.

Se resuelve respecto de este proyecto:

Aprobar la enmienda del proyecto con fecha 4 de noviembre de 2020 en la sesión n°19 del Comité.

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

En la eventualidad de incorporar nuevas modificaciones, por ejemplo, diseño o rediseño de instrumentos de recolección de datos, cambios en la muestra, el personal a cargo, los procedimientos especificados en el protocolo aprobado u otros, el investigador deberá notificarlo al comité para la evaluación y emisión de una nueva carta de aprobación ética.

Los siguientes documentos han sido aprobados y están disponibles para ser descargados:

- Protocolo_CEC_nuevo_02_10_2019_FINAL.doc
- Consentimiento Informado Entrevistas Uno-a-Uno.pdf
- Modelo de Carta Atutorizacion Institucional
- Carta de Enmienda
- Consentimiento informado para encuesta de reclutamiento
- E-mail Bola de Nieve

Nataly Cáceres S.
Secretaria Ejecutiva

Inés Contreras Valenzuela
Presidenta

Santiago, 06 de noviembre de 2020

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Miembros del Comité

Sr. David Preiss Contreras, presidente del CEC, profesor de la Facultad de Ciencias Sociales UC

Sra. Paulina Ramos Vergara, vicepresidenta del CEC, abogada, profesora de la Facultad de Medicina UC

Sra. Nataly Cáceres Soto, secretaria ejecutiva y ministro de Fe del Comité UC

Sra. Amanda Nogueira Llovet, profesional asistente UC

Sra. Maribel Calderón Soto, profesora, miembro externo

Sra. Andrea Canales Hernández, profesora de la Facultad de Ciencias Sociales UC

Sra. Patricia Guerrero Morales, profesora de la Facultad de Educación UC

Sr. Antonio Mladinic Alonso, profesor de la Facultad de Ciencias Sociales UC

Sra. María Soledad Puente Vergara, profesora de la Facultad de Comunicaciones UC

Sra. Francisca Santana Sagredo, profesora de la Facultad de Ciencias Sociales UC

Sr. Luis Alejandro Reinoso Medinelli, profesor de la Facultad de Ciencias Sociales UC

Sra. Ivonne Vargas Celis, profesora de la Facultad de Medicina UC

Participaron en la aprobación de la enmienda y de la renovación del protocolo titulado: *Uses and Gratifications of Digital Diasporic Media Amongst Same-Language Minorities: A Qualitative Case Study on Venezuelan Immigrant Communities in Chile and in Colombia after the Refugee Crisis (2015 – onwards)*

Investigador responsable: Matthias Erlandsen Lorca

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Tesista de Doctorado

Académico responsable: Francisco Javier Fernández Medina

Institución: Facultad de Comunicaciones, Pontificia Universidad Católica de Chile

Categoría: Profesor Asociado

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

Financiamiento: Fondos propios

ID Protocolo: 200113005

Documentos revisados y aprobados por el comité:

• Carta de solicitud de enmienda y renovación de la aprobación ética del proyecto dirigida al CEC con fecha 2 de junio de 2021

- Protocolo de Ciencias Sociales, Artes y Humanidades
- Consentimiento informado Colombia
- Encuesta reclutamiento Colombia
- Pauta entrevista online Colombia
- Aviso reclutamiento Colombia
- Carta de autorización El Venezolano Colombia

Considerando que el Investigador Responsable informó:

1. Que su proyecto de investigación fue aprobado por un Comité de ética antes de iniciar su ejecución, según consta en un acta de aprobación oficial,

2. Que a ese proyecto de investigación solamente se le realizarán los cambios informados como enmienda a este Comité y que fueron debidamente explicados y justificados,

3. Que, en lo demás, el proyecto de investigación se continuará desarrollando en los mismos términos aprobados antes.

Se resuelve respecto de este proyecto:

Aprobar la enmienda y renovación de la aprobación ética del proyecto con fecha 04 de junio de 2021 en la sesión n°09 del Comité.

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

ACTA DE APROBACIÓN ÉTICA DEL COMITÉ ÉTICO CIENTÍFICO DE CIENCIAS SOCIALES, ARTES Y HUMANIDADES

A contar del 03 de junio de 2022 el investigador responsable deberá solicitar al CEC la renovación anual de la aprobación ética del estudio si desea continuar con él.

En la eventualidad de incorporar modificaciones como por ejemplo, diseño o rediseño de instrumentos de recolección de datos, cambios en la muestra, el personal a cargo, los procedimientos especificados en el protocolo aprobado u otros, el investigador deberá notificarlo al comité para la evaluación y emisión de una nueva carta de aprobación ética.

Los siguientes documentos han sido aprobados y están disponibles para ser descargados:

- Protocolo_CEC_nuevo_21_05_2021.doc

- Modelo de Carta Atutorizacion Institucional

- Carta de Enmienda

- Pauta de Entrevista Online Semi-Estructurada

- Encuesta de Reclutamiento Online

- Consentimiento Informado para Entrevista One-on-One Online

- Pantallazo Video Aviso de Reclutamiento

Nataly Cáceres S.
Secretaria Ejecutiva

David Preiss Contreras
Presidente

Santiago, 14 de junio de 2021

PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

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ANNEX 6

GENERAL PROFILE OF THE VENEZUELAN DIASPORA IN CHILE

According to data from the International Organization for Migration (IOM) and the United Nations High Commissioner for Refugees (UNHCR), as of March 2020, there would be 4.9 million Venezuelan migrants, refugees or asylum seekers (R4V, 2020). Chile would have been the third country recipient of persons of said nationality, after Colombia and Peru; this meant that in 2018 the largest number of refugee applicants worldwide came from that country (340,000).

According to the report by the Organización Internacional para las Migraciones (OIM) (2018), which surveyed 252 Venezuelan people at Chacalluta port of entry in the city of Arica in Chile, as well as at the International Airport in Santiago, 51% of the Venezuelan diaspora are women and 49% are men; 40% of the women, and 38% of the men range between 18 and 38 years old; 57.4% of the people surveyed at the airport and 38% of the people asked at Chacalluta reported to hold a university degree; 7.1% of both samples declared to have a second passport—44% Colombian, 39% Chilean, 6% Peruvian, 6% Chinese, and 6% Taiwanese—; 14% of the people were born in the Capital District of Venezuela, 12% in Táchira, 12% in Aragua, 11% in Zulia, 9.1% in Carabobo, and 8% in Lara; 87% of the Venezuelans answered that Chile is their final destination, while 12.3% reported Argentina; 61% of them entered Chile under a tourist visa, while 21% did it under the particular "Democratic Responsibility" type of visa; 41% declared not to know how long they plan to stay in Chile, while 29% said that they foresee to stay permanently, 16% less than a month, and 2% more than 6 months; only 6% of the people reported to have a job offer in Chile, and 64% of those offers were made before leaving Venezuela.

The volume of the Venezuelan collective in Chile has increased in the last decade.

If in 2014 it was ninth with the highest presence among the migrant community, constituting 1.9% of the total (Departamento de Extranjería y Migración, 2016), by 2017, a higher statistical prevalence began to be observed, being, according to census data, the third-largest group with 73,796 residents (11.1% of resident foreigners). In 2018 it was already established as the most predominant foreign group in Chile according to INE and DEM estimates, with 288,940 inhabitants, representing 23% of foreigners' total number. For 2019 it was consolidated as the majority nationality, constituting 30.5% of resident migrants (Instituto Nacional de Estadística de Chile & Departamento de Extranjería y Migración, 2020), showing a percentage variation of 517.2% in just two years.

Unfortunately, there are no studies related to media consumption habits in this population, which supports this research's relevance and necessity.

ANNEX 7

VENEZUELAN DIASPORIC MEDIA IN CHILE

In Chile there is no public policy regarding diasporic media—in general—and the media ecosystem is quite limited and concentrated in few owners (Fernández Medina, 2018; Godoy, 2016; Godoy & Gronemeyer, 2012), so the entry of any diasporic news outlet is complicated and unstable.

The only diasporic media that could coincide with the inclusion criteria for this dissertation would be "El Sol Noticias"—monthly newspaper of the Peruvian community in Santiago—, published in printed format since 1990, but whose digital version is unstable and infrequently updated, and "El Vinotinto"—monthly newspaper and digital news outlet of the Venezuelan diaspora in Santiago.

"El Vinotinto" is the first free newspaper of the Venezuelan community in Chile. It was founded and launched in November 2016 with the objective of offering useful information and practical advice to the growing diaspora of Venezuelans settling in Chile. The printed version is released monthly and it is freely distributed in more than 70 shops and restaurants in Santiago, most of them owned by Venezuelans.

The project started with an edition of 1,500 copies, but they run short very soon. Since 2017 5,000 copies a month are printed out and distributed not only in Santiago but also in other Chilean cities.

Besides having frequent Venezuelan columnists discussing current affairs both in Venezuela and in Chile, "El Vinotinto" includes sections of humour, nutrition, e-sports, culture, gastronomy, and society.

It also owns a website with updated information about world affairs, as well as a

directory of Latin American entrepreneurs in Chile which promotes restaurants, bakeries, convenience stores, walk-in clinics, and remittances.

Its social media channels also offer a space of interaction with the local Venezuelan community, with presence in Facebook, Twitter, Instagram, and YouTube.

ANNEX 8

GENERAL PROFILE OF THE VENEZUELAN DIASPORA IN COLOMBIA

According to Migración Colombia (2020) the country hosted 23,573 Venezuelans in 2014. The next year, the border was closed, yet the number of Venezuelan living in Colombia rose to 31,471. Ever since, and despite the closure of every checkpoint, and the lockdown after the COVID-19 crisis, every year, the total Venezuelans in Colombia has increased, reaching 1,729,537 by December 2020 —762,823 people under documented conditions and 966,714 undocumented.

Colombia has hosted four Venezuelan migratory waves in its recent history: i) between 1999 and 2005, mainly composed by business persons and politicians; ii) between 2005 and 2009, business persons and professionals in the petroleum industry after the mass layoffs of PDVSA employees; iii) between 2010 and 2014, middle-class professionals and students in different areas; iv) since 2015, the surviving diaspora of middle-class, and poor and vulnerable population (Observatorio Proyecto Migración Venezuela, 2018; Ramos, Rodríguez, & Robayo, 2019).

Official statistics from the Government of Colombia claim 51% of Venezuelan immigrants being males and 49% females. 36.26% of the total amount are aged 18 to 29 years. Also, Bogotá hosts 19.52% of the total Venezuelan immigrant population, followed by other principal cities such as Barranquilla (5.57%), San José de Cúcuta (5.56%) —main checkpoint between Colombia and Venezuela—, Medellín (5.16%), Cali (3.43%) (Migración Colombia, 2020a). In comparison to Chile, the Venezuelan population does concentrate mainly on the country's capital, yet they are dispersed across the whole territory.

Another critical aspect to consider is the educational level of Venezuelan

immigrants, measured in years of schooling. At the end of 2019, Venezuelans in Colombia averaged 8.0 years of education, a higher level than Colombians, which is 7.6. However, the educational level of migrants has varied considerably according to the date of arrival. Indeed, until 2017, migrants had on average levels of schooling similar to non-migrants; However, as of 2018, the educational average of migrants increases considerably, reaching up to one more year of education than local citizens (Tribín-Uribe et al., 2020).

By 2018, approximately 84.2% of the migrants who arrived in the last five years from Venezuela were working age. These tend to participate in the labour market more than the local Colombians since their participation rate is 79.6%, while non-migrants are 65.4%. In turn, migrants are more likely to work since their employment rate is 67.1%: 8.6 points above non-migrants. This relatively high labour force participation of migrants is explained, in part, by the lower salaries immigrants earn (Farné & Sanín, 2020).

ANNEX 9

VENEZUELAN DIASPORIC MEDIA IN COLOMBIA

Unlike Chile, Colombia has a Ministry of Information Technology and Communications (MinTIC), established in 2009. However, local policy in Colombia does not pay special attention to diasporic media. According to García Perdomo (2021, July 7), Colombian media has historically been dominated by publishers and broadcasters with solid ties to the political and business elites. That influence seems to be transferred to the digital world, but new players and social media are changing consumption trends.

In November 2020, the central government of Colombia included 85,000 million Colombian Pesos—approximately 22.4 million US Dollars—in its fiscal budget to fund the digital transformation and strengthening of the mass media. This action recognized the work of this vital sector in the dissemination of news and / or cultural content throughout the national territory (Ministerio de Tecnologías de la Información y las Comunicaciones de Colombia, 2021). This is the first time in the history of Colombian mass media that the government offers public funds of this kind. This is an opportunity for diasporic media to strengthen and grow.[56] However, no particular item or line in the budget aims to help diasporic media alone.

It is also worth noticing that Colombia recognized a multicultural society in its 1991 Constitution, which is another window of opportunity for diasporic media to—to some extent—gain prominence and recognition (Alí, 2010). Notwithstanding, we must refer to the difference between the concept of 'ethnic' and 'diasporic' in the Latin American context, discussed in the findings of this thesis.

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[56] Although some academics and authors differ, arguing that after media getting public funding could jeopardize their independence (Franco, 2021; Sparks, 1992; Schweizer et al., 2014; Rey Beltrán, 2021).

Unlike Chile, Colombia never experienced immigration before the Venezuelan exodus; therefore, the ecosystem of diasporic media is tiny. According to the 2018 Census, after the Venezuelan community, only Ecuador and Spain account for more than 10,000 Spanish-speaking citizens living in Colombia (Departamento Administrativo Nacional de Estadística de Colombia, 2019).

In the past, there existed a bi-national printed magazine—Revista Hoy en La Frontera— which was originally founded in Venezuela, but covered news across the border in Cúcuta. It belonged to Carlos Alberto Soto Castellanos, a Christian pastor member of The Missionary Church International who died in 2014. Since 2016 it has been under the direction of Rubiela Quintero, a Colombian citizen, who changed the magazine's name to Revista Sin Fronteras. Today, this magazine produces six editions every year, and it is distributed in North Santander, and Arauca in Colombia, and Táchira and Zulia in Venezuela. Notwithstanding, Revista Sin Fronteras does not have any presence online, due to safety reasons, according to Mrs. Quintero (personal communication, 2021).

Another digital media belongs to the Venezuelan community in Colombia—Siempre Venezuela[57]—a mix of a news website and a radio show in several small regional stations and one in Aruba. According to its Twitter account, it is based in Cúcuta and was established in October 2020. It is unclear to whom this news outlet belongs since they do not publish any contact information or a colophon.

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[57] See: https://siemprevenezuelaweb.com/

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MODEL OF INFORMED CONSENT

CONSENTIMIENTO INFORMADO

Usos y Gratificaciones de Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un Estudio de Casos Comparados sobre las Comunidades Inmigrantes Venezolanas en Chile y en Colombia luego de la Crisis de Refugiados Bolivarianos (2015 – en adelante).

Matthias Erlandsen Lorca
Facultad de Comunicaciones
Pontificia Universidad Católica de Chile

Usted está siendo invitado/a a participar en el estudio "Usos y Gratificaciones de Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un Estudio de Casos Comparados sobre las Comunidades Inmigrantes Venezolanas en Chile y en Colombia luego de la Crisis de Refugiados Bolivarianos (2015 – en adelante)" a cargo del investigador Matthias Erlandsen Lorca, de la Facultad de Comunicaciones de la Pontificia Universidad Católica de Chile.

Este estudio no está financiado por ninguna entidad ni privada ni gubernamental, ni en Chile, ni en Colombia, ni en Venezuela. El financiamiento es exclusivo del investigador principal en el contexto de su tesis doctoral. El objeto de esta carta es ayudarlo a tomar la decisión de participar en la presente investigación.

¿De qué se trata la investigación científica a la que se le invita a participar?
La información recolectada en esta oportunidad se utilizarán para entender y posteriormente explicar, a través del análisis en la tesis doctoral del investigador responsable, cómo los inmigrantes venezolanos y venezolanas en Chile y en Colombia usan y se gratifican los medios de comunicación de sus propias comunidades, además del uso que los venezolanos residentes en Venezuela le dan a estos mismos medios de comunicación.

¿Cuál es el propósito concretamente de su participación en esta investigación?
Usted ha sido convocado o convocada por ser parte de alguna de las comunidades y

perfiles de consumidor de los medios de comunicación que el investigador responsable de este estudio está considerando: El Vinotino, o El Venezolano Colombia.

¿En qué consiste su participación?
Usted participará en una entrevista personal con el investigador responsable. Esta entrevista se hará a través de alguna plataforma de teleconferencias, como Zoom, Google Hangout, Skype, Facebook Rooms, o WhatsApp.

¿Cuánto durará su participación?
La participación en esta entrevista no debería tomar más de 60 minutos.

¿Qué beneficios puede obtener de su participación?
Su participación en este estudio no tiene beneficios directos, aunque sí existirán beneficios indirectos, como su contribución al conocimiento en la disciplina de las comunicaciones y las migraciones humanas. Su participación es voluntaria. Si usted decide participar o no es su propia decisión y no le pondrá en ningún tipo de desventaja. Si decide participar, puede dejar de hacerlo en cualquier momento, por cualquier razón, y sin ninguna consecuencia, con lo que la información que haya entregado hasta el momento antes de detener su participación no será almacenada.

¿Qué riesgos corre al participar?
No existe ningún riesgo anticipado asociado a participar en esta investigación.

¿Cómo se protege la información y datos que usted entregue?
Esta entrevista será grabada en audio o video con el único fin del análisis posterior de los datos. Dichas grabaciones se harán con herramientas externas a las plataformas de videoconferencia utilizadas, de modo que la información nunca esté disponible para las compañías que desarrollan dichas plataformas. Por otra parte, los archivos de audio y de video, así como sus transcripciones, serán almacenados en un lugar seguro, bajo llave, al cual sólo el investigador responsable tendrá acceso. Ni los audios ni los videos se publicarán ni se facilitarán para ningún otro fin. Las transcripciones serán anonimizadas, es decir, su nombre o la manera en que usted decidió identificarse será convertido en un código, con lo cual nos aseguraremos de resguardar su identidad.Durante esta actividad no le preguntaremos otros datos o detalles específicos respecto a su situación migratoria legal o su dirección de residencia particular, sin embargo, estos datos podrían surgir espontáneamente durante la conversación.

Durante esta actividad no le preguntaremos otros datos o detalles específicos respecto a su situación migratoria legal o su dirección de residencia particular, sin embargo, estos datos podrían surgir espontáneamente durante la conversación.

¿Es obligación participar? ¿Puede arrepentirse una vez iniciada su participación?
Usted NO está obligado/a de ninguna manera a participar en este estudio. Si accede a participar, puede dejar de hacerlo en cualquier momento sin repercusión negativa alguna

para usted.

¿Qué uso se va a dar a la información que yo entregue?
La información entregada por usted será utilizada exclusivamente para fines académicos
en el contexto de la tesis doctoral del investigador principal de este estudio. Sin
embargo, luego de finalizar el estudio, los datos anonimizados podrían ponerse a
disposición de repositorios de acceso abierto para que otros investigadores los reutilicen.

¿Se volverá a utilizar la información que yo entregue?
En caso de que la información se utilice nuevamente, solo podrá hacerse con los datos
anonimizados en una investigación científica, que continúe en la misma línea
investigativa.

¿A quién puede contactar para saber más de este estudio o si le surgen dudas?
Si tiene cualquier pregunta acerca de esta investigación, puede contactar a Matthias
Erlandsen Lorca, estudiante de doctorado de la Facultad de Comunicaciones de la
Pontificia Universidad Católica de Chile. Su teléfono es el +56982185055 y su email es
merlandsen@uc.cl, o también con su profesor tutor, Dr. Francisco Javier Fernández
Medina. Su teléfono es +56223542010 y su email es ffernandez@uc.cl.
Si usted tiene alguna consulta o preocupación respecto a sus derechos como participante
de este estudio, puede contactar al Comité Ético Científico de Ciencias Sociales, Artes y
Humanidades. Presidenta: Sra. Inés Contreras Valenzuela. Contacto:
eticadeinvestigacion@uc.cl

Usted puede descargar y guardar una copia de este consentimiento informado aquí.

Estoy de acuerdo y quiero participar en esta etapa de esta investigación.

Sí, deseo voluntariamente participar en esta entrevista.
No, no deseo participar en esta entrevista.

Acepto ser grabado o grabada en audio.
No acepto ser grabado o grabada en audio.

Acepto ser grabado o grabada en video.
No acepto ser grabado o grabada en video.

Por favor, ingrese sus datos. Estos nunca serán compartidos, ni tampoco serán
vinculados a las respuestas que proporcione durante la entrevista.

Nombre:
Apellido:
E-mail:
Fecha de hoy:

ANNEX 11

MODEL OF INSTITUTIONAL AUTHORIZATION

[PLACE], [DATE]

[NAME OF THE EDITOR OR DIRECTOR OF THE MEDIA]
<u>Presente</u>

Estimado Sr. [NAME OF THE EDITOR OR DIRECTOR OF THE MEDIA],

En calidad de investigador responsable me dirijo a usted para solicitar su autorización para publicar en el sitio web, o en los perfiles de medios sociales que usted administra un llamado a sus audiencias para participar en una entrevista online con fines académicos.

Esta entrevista online es parte del estudio titulado *"Uses and Gratifications of Digital Diasporic Media Amongst Same-Language Minorities: A Case Study on the Venezuelan Immigrant Communities after the Refugee Crisis (2015 – onwards)."* (En español, "Usos y Gratificaciones de Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un Estudio de sobre las Comunidades Inmigrantes Venezolanas luego de la Crisis de Refugiados (2015 – en adelante)"), del cual soy el investigador principal.

Se trata de un proyecto de tesis doctoral, financiado personalmente por el investigador con potencial impacto social, que se propone contribuir a la mayor integración de los migrantes venezolanos.

El objetivo general de la investigación es entender y explicar el fenómeno de los usos y las gratificaciones que los inmigrantes tienen sobre medios diaspóricos digitales en sociedades que comparten el mismo idioma.

Se acompañan a esta carta el cv resumido del investigador responsable y el resumen ejecutivo del proyecto. En éste se detallan las principales etapas del estudio y el momento en que se propone involucrar a la audiencia que consume su medio.

Su participación en el estudio implica apoyar la realización de las siguientes acciones:

1. • Facilitar la promoción de la invitación a participar en entrevistas en línea dirigidas a la audiencia del medio que usted representa.

Para garantizar la correcta conducción del proyecto, cumpliendo los requerimientos éticos de la investigación con personas, a todos los actores invitados a participar se les solicitará su consentimiento informado, antes de involucrarlos en el estudio.

Frente a cualquier duda que le suscite la participación en este proyecto, Ud. podrá contactarse conmigo como investigador responsable **Matthias Erlandsen Lorca**, al correo: merlandsen@uc.cl, o al teléfono: +569 82 18 50 55 y/o con el Comité Ético Científico en Ciencias Sociales, Artes y Humanidades de la Universidad Católica, cuya presidenta es la Sra. Inés Contreras Valenzuela, e-mail de contacto: eticadeinvestigacion@uc.cl , teléfono: +56 22 35 41 047.

Agradezco de antemano la acogida y valioso apoyo que usted pueda brindar a este proyecto.

Saludos cordiales,

Matthias Erlandsen Lorca
Investigador Responsable
Estudiante de Doctorado en Ciencias de la Comunicación
Pontificia Universidad Católica de Chile

CV Resumido

Matthias Erlandsen es bachiller en ciencias sociales y periodista de la Pontificia Universidad Católica de Chile (2012), diplomado en comunicaciones y políticas públicas de la Universidad de Chile (2015), máster en estudios internacionales de la Universidad de Chile (2017), y estudiante de doctorado en ciencias de la comunicación de la Pontificia Universidad Católica de Chile (2021) gracias a la Beca Facultad de Comunicaciones UC, donde desarrolla el proyecto de investigación titulado "Usos y Gratificaciones de Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un Estudio de sobre las Comunidades Inmigrantes Venezolanas luego de la Crisis de Refugiados (2015 – en adelante)".

Sus áreas de interés de investigación incluyen Migración Humana, Medios Diaspóricos, Comunicación Internacional, y Diplomacia Pública.

Es co-editor del libro "Diplomacia Pública Digital: El Contexto Iberoamericano" (2018, Editorial de la Universidad Nacional de Costa Rica), y co-autor del capítulo "Argentina en manos de @CFKArgentina" en el mismo volumen. Ha publicado en revistas académicas tales como The Hague Journal of Diplomacy, Foreign Affairs Latinoamérica, Critical Studies in Mass Communications, y la Revista Mexicana de Política Exterior.

En 2017 fue becado por la Asociación Chilena de Ciencia Política para participar en la Escuela de Verano de Metodología de la Investigación de la Universidad de Sao Paulo; y en 2018 recibió otra beca de la misma organización para participar en la Escuela de Invierno ofrecida por la Universidad Católica del Uruguay.

Matthias Erlandsen actualmente dicta clases en pregrado en la Universidad del Desarrollo, coordina el Diplomado en Diplomacia Pública en el Instituto de Estudios Internacionales de la Universidad de Chile, y enseña en la Escuela de Verano para alumnos de enseñanza media de la Universidad de Chile.

Anteriormente se desempeñó como *communications officer* en Columbia Global Center en Santiago, y fue periodista de la Municipalidad de Peñalolén. Durante 2019 ocupó el cargo de *Policy & Public Affairs Officer* en la Embajada de Canadá en Chile, donde coordinó la participación canadiense en las cumbres APEC y COP25.

Resumen Ejecutivo de la Investigación

De acuerdo al World Migration Report 2020 de la Organización Internacional para las Migraciones (2019), 272 millones de personas son migrantes en todo el planeta. La intersección entre migración y estudios de medios de comunicación con frecuencia ofrecen una ventana de oportunidad para desarrollar mayor investigación desde diferentes ángulos (Huertas, 2018; Wood & King, 2002), como se evidencia en la actualidad de

América Latina dado el flujo migratorio de inmigrantes y refugiados.

Esta investigación tiene como objetivo principal entender y explicar el fenómeno de los usos y las gratificaciones que los inmigrantes tienen sobre medios diaspóricos en sociedades que comparten el mismo idioma, a partir de una crítica y actualización a la teoría de Park (1920, 1922, 1925) sobre la prensa inmigrante, y también de los trabajos de Karim (2003), Deuze (2006), Georgiou (2013), Matsaganis, Ball-Rokeach, y Katz (2011), y Yu y Matsaganis (2019); esta investigación hipotetiza que los usos y las gratificaciones de los medios diaspóricos digitales difieren dependiendo de la plataforma o soporte; los medios diaspóricos digitales podrían actuar como un canal simbólico entre ambas sociedades, dado que dichos medios se perciben como una contribución a la cohesión social; existirían usos que difieren tanto a nivel local como a nivel internacional, actuando estos medios como un lugar de reunión de las comunidades, pero también evitando las barreras de censura a la información y las noticias desde dentro de Venezuela; las gratificaciones se evidenciarían a partir del soporte del medio (escrito o radio); mientras que el rol que cumplen estos medios sería principalmente el de proveer un canal para que la voz de estas comunidades sean escuchadas, así como promover un espacio abierto para la publicidad de los negocios y emprendimientos de los miembros de las comunidades venezolanas.

Esta investigación de casos comparados se basa en el análisis de 'El Vinotinto', en Santiago de Chile, y de 'El Venezolano Colombia', en Bogotá, Colombia.

El diseño de investigación prevé utilizar entrevistas online con miembros de las comunidades venezolanas en Santiago y en Bogotá, así como entrevistas dirigidas a los directores y editores de los medios de comunicación seleccionados.

AUTORIZACIÓN

Yo [NAME OF THE EDITOR OR DIRECTOR OF THE MEDIA], editor de [NAME OF THE MEDIA], autorizo y apoyo la participación de mi medio en el proyecto *"Usos y Gratificaciones de Medios Diaspóricos Digitales en Sociedades que Comparten el Mismo Idioma: Un Estudio de sobre las Comunidades Inmigrantes Venezolanas luego de la Crisis de Refugiados (2015 – en adelante)"*. El propósito y naturaleza de la investigación me han sido explicados por investigador responsable, Sr. Matthias Erlandsen Lorca.

Para efectos de dar curso a esta autorización, el investigador responsable cuenta con la certificación previa de un Comité Ético Científico que corresponde de acuerdo a la normativa legal vigente.

La investigación constituirá un aporte para contribuir a entender y explicar el fenómeno de los usos y las gratificaciones que los inmigrantes tienen sobre medios diaspóricos digitales en sociedades que comparten el mismo idioma, particularmente en migrantes venezolanos que residen en Chile y España, generando mayor integración de los migrantes venezolanos tanto en Chile como en España.

Me han quedado claras las implicancias de la participación de nuestro medio en el proyecto y se me ha informado de la posibilidad de contactar ante cualquier duda al investigador responsable del estudio (**Matthias Erlandsen Lorca**, merlandsen@uc.cl, +56982185055) o al Comité Ético Científico de Ciencias Sociales, Artes y Humanidades de la Universidad Católica, cuya presidenta es la Sra. Inés Contreras Valenzuela, e-mail de contacto: eticadeinvestigacion@uc.cl , teléfono: 223541047.

Nombre del Editor:

Firma del Editor:

Fecha :

(Este documento se firma en duplicado, quedando una copia para el editor y otra copia para el investigador responsable).

ANNEX 12:
ORIGINAL EXCERPTS IN SPANISH FROM THE INTERVIEWS WITH VENEZUELAN MIGRANTS IN CHILE AND COLOMBIA

[1] "El Venezolano Colombia tiene una sección de entrevistas en videos que me encanta. El entrevistador creo que es el editor del periódico y pues me parece muy profesional, muy bueno en su trabajo […] A veces le posteo, le mando preguntas, le comento en sus posts porque me parece que es un periodista muy serio y respetable y muchas veces hace las preguntas correctas que yo haría a los invitados de su programa."

[2] "Mira, a mí me gusta la sección de Instagram donde un chef pone recetas todos los domingos. Yo empecé a seguir a Filippo (el chef) en su canal de Instagram y en su canal de Youtube porque siempre tiene cosas interesantes y ricas. […] De cierta manera, escuchar a Filippo y seguir sus recetas de cocina me hacen sentir acompañada y cerca. […] Algunas veces le he escrito mensajes directos por el Instagram, aunque él nunca me ha respondido (risas). ¡Porque además es guapo, pues!"

[3] "En el YouTube de El Vinotinto a veces publican videos de un chico mexicano, creo, que hace videos divertidos con temas de humor que le gustan a los venezolanos. Son interesantes y me gusta seguirlos porque me alegran, me dan risa, pues, y también porque al final es como la única persona real, de carne y hueso, que veo en este periódico. No conozco a otros periodistas o profesionales de El Vinotinto."

[4] "Víctor tenía un tiempo en la radio. Yo lo escuchaba casi siempre como al mediodía. Me gustaba mucho porque la forma de presentar las noticias era muy venezolana (risas). La Radio Chévere estaba buena, pero en realidad lo que yo quería era escuchar noticias de un venezolano, como si estuviera en Venezuela, y Víctor pues preparaba los temas y los explicaba tal como a mí me gustaba. Víctor es un muy buen comunicador, y escribe como los dioses y habla como los dioses también. Ahora lo sigo en Instagram."

[5] "Este medio me ha permitido compartirlo con otros colombianos que conozco acá para que también se informen y conozcan de alguna manera un poquito más de mi país."

[6] "Fíjate, lo que está pasando hoy con el tema de los 100 expulsados, ¿quién habla de eso en las redes sociales, quién habla de lo que pasó? Pero no con la mirada de "nos libramos de esos", sino de verdad "¿qué fue lo que pasó en ese proceso?" Nadie está dando ese ángulo, del debido proceso. Entonces, sé que, de la misma forma, el trabajo de El Vinotinto o el trabajo de cualquiera de esos medios digitales que hay en Chile ayudan porque hay chilenos que los leen y así entienden mejor lo que está pasando en Venezuela y pueden romper con esos estigmas, tanto acá como allá."

[7] "En El Vinotinto yo me enteré de los eventos de las productoras venezolanas, llegué a ver la publicidad de los minimarkets venezolanos, algunas agencias de viaje, o algunos restaurantes que ofrecían incluso hasta cupones. Podría nombrarte algunos emprendedores gastronómicos que empezaron promocionándose por las redes sociales de El Vinotinto. Más de una vez he consumido algún producto promocionado en El Vinotinto. Pero más que todo comida, eso sí (risas). Quizás si hubiese sido una compra de un auto, creo que hubiese pensado más en acercarme a los medios locales. Pero del rubro comida sí he consumido: hamburguesas, sushi y minimarkets. Todavía incluso los consumo."

[8] "Este medio (El Venezolano Colombia) ayuda muchísimo a la promoción de los emprendimientos venezolanos que están acá, no solamente emprendimientos, sino personas que incluso pueden estar empleadas, pero están haciendo cosas que puedan ser interesantes. Por ejemplo, hay algunos artesanos o artistas venezolanos que a veces les brindan un pequeño espacio para promocionar sus muestras y así vender sus obras."

[9] "(Ver publicidad de productos o servicios venezolanos en el medio de comunicación) Es una tendencia muy común ¿sabes? Como tratar de entre los mismos emprendimientos

apoyarse, y me parece chévere porque cuando uno se muda de lugar y no hay nada cerca que tenga consumo venezolano, este medio te ayuda a descubrir esas tiendas y productos."

[10] "El Vinotinto tiene una sección donde un abogado responde preguntas que los migrantes tienen sobre su situación legal, pues. Y claro, a veces a uno le quedan otras dudas y tiene que consultarlas directamente. Yo, por ejemplo, tuve que buscar un abogado para resolver mi visa definitiva, y la encontré en un aviso de El Vinotinto. La diferencia entre ese abogado y otro chileno es que, pues el venezolano sabe de lo que está hablando."

[11] "Mira, al menos como lo veo aquí en la región, del modo en el cual nos relacionamos con los demás venezolanos, siempre habrá como una preferencia por elegir a un compatriota que, no sé, un abogado revalidado en Chile, o un médico que está habilitado para el ejercicio profesional. En los grupos de Whatsapp siempre alguien que pregunta, ¿oye, alguien conoce un médico venezolano que pueda atenderme tal cuestión?, entonces sí, yo creo que la publicidad que hace El Vinotinto son una ventana de difusión muy necesaria de los emprendimientos y de los servicios que la comunidad presta."

[12] "Ir al médico: no a todo el mundo le gusta ir al médico. O uno no siempre va al médico por razones felices. Entonces, bueno hay que vr las diferencias culturales: como tú sabrás, el venezolano es mucho más espontáneo, alegre, ruidoso, y un poco más ligero, por decirlo así. En cambio, el chileno tiene una actitud más recogida, más seria que a la visión venezolana o caribeña puede parecer pesada. Entonces claro, si no estás acostumbrado a eso, o por lo menos no haces el ejercicio de abrirte a entender que oye, esta gente habla así no más, o sea, puede que no sean pesados sino que es la forma que ellos tienen de hablar. Puede estar muy tranquila la persona pero te contesta de una forma que para nuestro registro más alegre, suena muy pesado. Entonces, ante enfrentarse a eso, mucha gente dice: no, mira, yo prefiero un médico que me entienda, que hable mi mismo idioma, o yo prefiero un notario que no me vaya a pegar cuatro gritos o que no me vaya a responder pedante. Entonces, en ese sentido, he visto publicidades que ponen como evento

inmobiliario para venezolanos. Entonces, claro, porque… comprar una propiedad igual es un proceso largo y si hay alguien que tal vez me lo puede explicar en mi idioma, digamos, en mi dialecto, me lo hace un poco más fácil."

[13] "El Venezolano Colombia tiene información totalmente actualizada, confiable, sobre todo el tema de actualidad, ¿no? De lo que está pasando ahora, en relación a todo el tema de las políticas migratorias que tiene Colombia. Y pues, siendo Colombia el principal receptor de los migrantes venezolanos en el mundo, pues es sumamente valioso para los que estamos en Venezuela. Primero, desde el punto de vista de los venezolanos que se quedan a vivir en Colombia, a cualquier ciudad de Colombia, que quieren entender cómo es el paso o el cruce de la frontera, cómo es el tema de los papeles, de los permisos, del PEP, de las residencias. Y después, también a los que van a cruzar a Colombia les interesa mucho estar al tanto, sobre todo porque Colombia representa el primer encuentro que tienen los venezolanos, vamos a decir, los que piensan seguir hasta Argentina, hasta Chile, a Perú, o a Ecuador, el primer encuentro que tienen de todo tipo, ¿no?, incluso sobre cuestiones climáticas. Hoy están migrando personas analfabetas, puede haber personas que no tienen noción de la importancia de conocer cómo es el paso al país del lado. Agarran sus cosas y comienzan a caminar. Y se fueron. Y nunca en la vida se interesaron por preguntar nada. Ni siquiera saben qué va a pasar cuando crucen la frontera. Pero yo sí creo que en un gran porcentaje de las personas que migran, se van a interesar en el momento en que puedan acceder a Internet que las condiciones se den, pues seguramente sí van a hacer consultas y pueden llegar a medios como El Venezolano Colombia."

[14] "En El Vinotinto uno se puede enterar de lo que está pasando en los diferentes lugares por donde están ingresando los venezolanos. Ellos tienen noticias de lo que está ocurriendo en Arica, en Iquique, en Colchane, pero también tienen información de cómo están viviendo los venezolanos en Santiago y en otras partes. Y claro, pues, esas noticias son importantes porque aquí en Venezuela la situación está mala y nosotros buscamos la mayor información posible, que sea de buena fuente, para migrar. No es lo mismo irse a Chile sin

saber qué está pasando en la frontera que ya leer esa información y tener alguna idea previa de lo que podría pasar."

[15] "La semana pasada, hubo la aprobación del Estatuto de migrantes acá, y todo el mundo publicó todo el día una cantidad de desinformación impresionante, entonces… el hecho de que ellos digan como mira: esto es lo que dijo Migración Colombia y hasta ahí no ha sacado más información, entonces stop, calma, porque hay muchas páginas que están hablando de la nacionalización de venezolanos en Colombia, cosa que es mentira… o sea, uno puede decir que a este medio le tiene confianza porque tiene credibilidad sobre la información que ofrece, cosa que otras páginas no la dan.
[…]
Y también el filtro que dan, ¿no? Lo que te decía, por ejemplo, no es lo mismo seguir El Tiempo para las noticias que publican con información de toda Colombia, al filtro de la información hacia la diáspora que, digamos, es la información que uno realmente necesita de primera mano."

[16] "Esta información es súper importante, pues. Por lo mismo que te digo, yo en algún momento tuve… digamos… yo no entré de forma documentada al país, debido a que las fronteras estaban cerradas en el momento que me vine, y tuve que pasar por una trocha y eso me imposibilitó un poco el acceso al trabajo, el acceso a la salud, y un montón de factores que no me permitían crecer o desarrollarme acá. Entonces siento que la información brindada por El Venezolano Colombia me ayudó a legalizarme en el país, cosa que me benefició. Ahorita estoy con un trabajo legal, tengo contrato legal, tengo una cuenta bancaria, cosa que no había tenido antes. O sea, un montón de factores que me han hecho tener un poquito más de estabilidad."

[17] "Cuando yo empecé a consumir El Vinotinto, yo los seguía porque ellos publicaban sobre el estado de legalidad allá en Chile, que fue cuando comenzó a debatirse muchísimo, y muchísimos amigos aquí míos y vecinos incluso, tengo a mi vecina que vive en frente de

mí, que está allá en Chile, y en ese tiempo recuerdo que empecé a seguir el periódico porque ellos estaban brindando completamente la información sobre la estadía allá en Chile. Lo de la parte legal, pues, para poder irse legalmente allá a Chile, en ese momento. Y fue cuando comenzaron a pedir la visa para entrar a los venezolanos. Y me pareció súper interesantísimo, o sea, de todos los medios, donde yo seguía para recabar información sobre cómo ir hasta allá a Chile, para llegar allá al país, el que mejor me dio la información fue El Vinotinto."

[18] "Pero sí te digo: yo creo que un venezolano que esté dentro de Venezuela, que consuma El Venezolano Colombia, se va a enterar bastante de la realidad. Claro, desde el día a día, pero sí va a llegar a tener un buen panorama de lo que está pasando, considerando por ejemplo que no puede acceder a las noticias porque digamos que en Venezuela están todas censuradas."

[19] "El Venezolano Colombia hace un trabajo social muy importante para Venezuela porque permite que las personas en el país (Venezuela) tengan acceso a noticias que allá están siendo censuradas o que simplemente no se pueden cubrir por una cuestión de recursos y personal. El periodismo en Venezuela está muy debilitado, y El Venezolano Colombia lo que hace es llenar ese vacío."

[20] "Los venezolanos dentro de Venezuela igual van a recurrir al medio que conocen, más que a este nuevo. Ahora, si hay algún tipo de noticia que el otro medio no está cubriendo porque no puede, como pueden ser temas sociales o de derechos humanos, o noticias que tengan que ver con la actualidad política, o artículos de opinión que allá no se pueden redactar o leer, en ese caso El Vinotinto tiene un plus adicional al evadir la censura."

[21] "He visto guías de cómo, por ejemplo, los arquitectos e ingenieros civiles pueden homologar (sus títulos profesionales) y te ponen links donde puedes conseguir más información."

[22] "Cuando hubo las elecciones de los alcaldes y todo eso, hubo un montón de información. De cómo votar, si eres venezolano, si tienes cédula, quién puede votar, quién no puede votar. Y esa información, así tan detallada y tan rica, no la entregan otros medios."

[23] "…siendo este un medio que si bien le escribe a una, a un público particular, ese público particular se inserta a su vez en una sociedad mayor, que al final es la sociedad que va a demarcar su vida. Porque OK, son 400.000, 500.000 venezolanos, pero son 17 millones de chilenos. Te guste o no, tienes que saber quién es el alcalde de la comuna donde vives, cuál es la tendencia, qué significa esa tendencia aquí con diferencia a lo que significa en tu país… y esas cosas El Vinotinto las explica."

[24] "(El medio me enseñó sobre) …los trámites migratorios, pero también sobre otras cosas. Explicaban, y yo iba llenando en mi mente. Mira: sería bueno vivir en esta zona, buscaba fotos de esa zona, me metía por Google Maps y ponía la vista de calles para hacer el recorrido; me acuerdo del sistema de transporte, también me ayudó bastante pues cuando llegué aquí yo ya sabía cómo funcionaba con la tarjeta Bip, con el sistema para recargarlo. Todo eso fue bueno, incluso hasta de cómo armar un curriculum."

[25] "Esa es una pregunta compleja (risas). Porque las realidades son diferentes. Quiero pensar que me sirve para entender mejor la situación de Chile: entenderla y conocerla más, las expresiones, como se habla, no llegar y estar perdido del todo, de ese camino. Sobre todo si quiero trabajar allá, tengo que estar más claro de la situación como tal. Pero sí, el medio como tal te ayuda a comprender mejor lo que ocurre. Por ejemplo, sería el caso de las pensiones. Allá usan distintos nombres, es una forma distinta, hay varias, ahorita el tema de los adelantos del tema del 10%, o sea, es un tema que aquí también existe el seguro social, pero que es totalmente distinto a allá, unas terminologías distintas. Ir conociendo eso, me ayuda a comprender porque en algún momento voy a trabajar allá, en

algún momento voy a requerir saber ese tipo de terminología."

[26] "En el caso de los modismos, creo que no (me ha servido para aprenderlos), porque el Vinotinto tiene como el estilo editorial de usar el castellano más neutro posible, o incluso venezolano, entonces como que no trata de abarcar esa parte cultural chilena. No sé, probablemente nunca recuerdo haber visto un cachai, nunca recuerdo haber visto una explicación o un artículo de algunos modismos. Lo más que se pueda asemejar, quizás, recuerdo una sección que se llama el horósco-po. Con el po separado, y ahí tú entendías que el po era algo de acá, algo muy chileno, para terminar las frases. Creo que esa era la sección donde más podría haber modismos y bueno, sí, ahora que me lo preguntas, recuerdo la sección y sí habían muchos modismos y puede ser que intrínsecamente, o inconscientemente, los hubiese conocido primero por ahí."

[27] "Tienen como mucha información acerca de cómo puede hacer el venezolano en diferentes situaciones, no solo a nivel migratorio, sino también a las personas que están pasando necesidad, ayudar con donaciones de alimentos y de comida, y también te dirigen mucho hacia organizaciones que están acá ayudando a los venezolanos."

[28] "Yo creo que a El Venezolano Colombia le falta todavía poner más noticias de la cotidianidad en Venezuela. Porque, ¿cómo decirte? Hay cosas que si tú sigues los medios vas a saber, como qué dijo Maduro, o qué dijo Guaidó. O sea, son cosas que sí o sí vas a encontrar en las noticias. Pero el venezolano que está aquí, que tiene familia en Venezuela, le va a interesar qué pasó esta semana en Caracas, en el sentido de que esa es como la realidad: esta semana se fue la luz en tantos sitios, pasó esta situación con el tema del agua, con el tema del transporte, cómo se está haciendo con la situación de la gasolina. Esas son cosas que valdría la pena poder informarse. Porque nosotros tenemos una visión súper limitada de lo que está pasando en Venezuela. A la gente por supuesto que le puede interesar el tema político, pero sobre todo le interesa el tema de la cotidianidad de allá, no con tanto detalle porque… porque tanto detalle es imposible, pero sí cosas de la

cotidianidad que la familia allá en Venezuela nunca le va a decir al que está acá.”

[29] “- ¿Y este medio te sirve también para saber lo que está pasando en Venezuela?
-Sí, muchísimo. Muchísimo. Hay muchos casos que de ejemplo, yo me entero primero que mi propia familia que está allá en Venezuela.”

[30] “Me gusta leer las noticias de lo que está ocurriendo en Venezuela, aunque a veces sean pocas y difíciles de conseguir. Uno como migrante siempre quiere saber lo que está pasando en su país, porque algún día vamos a volver, y necesitamos estar al pendiente de lo que pasa allá.”

[31] “Bueno, a veces siento nostalgia, pero no es nostalgia de tristeza, sino nostalgia como de que uno quisiera volver allá, ¿no? Uno quisiera volver como a esa vida que de pronto uno tenía allá, con su familia, compartiendo, por ejemplo, una playa o alguna cosa así, pues.”

[32] “Mmm… bueno, lo que ocurre es que las noticias sobre Venezuela siempre producen un poco de nostalgia, evidentemente, por lo que se dejó atrás. También mucha preocupación, porque por lo general las últimas noticias no suelen ser buenas, y las expectativas del futuro de lo que ocurre allá tampoco es muy alentador. Entonces, digamos que, en términos emocionales se combinan nostalgia, temor del futuro, duda sobre si algún día se podrá volver. Entonces, yo creo que igual cuando El Vinotinto comparte estas noticias, concurren en mí esos sentimientos, o sea, esa duda de volver, qué podemos hacer para que esto se resuelva, al menos creer que es una decisión positiva estar aquí, haciendo otras cosas.”

[33] “Yo nací en el sistema de Hugo Chávez. O sea, yo no vi más sistema que lo que estaba terminando ya un período de Rafael Caldera, pero todo lo que yo he visto en mi vida ha sido Hugo Chávez y después Maduro, entonces definitivamente sí hay recuerdos en mí

de una Venezuela distinta aún cuando estaba muy pequeña. Más que esa Venezuela, a veces sí recordamos como efemérides que pienso que eso te lleva a pensar en lo que uno llama la Venezuela dorada. Los tiempos bonitos en que, por ejemplo, los más famosos, como Shakira, que llegó a estar en Sábado Sensacional, que era un programa televisivo muy emblemático donde fue hasta Michael Jackson. Esa época en donde había, vamos a decirlo así, la Feria de la Chinita, que era súper emblemático. Todas esas cosas desaparecieron. Y definitivamente, las noticias que permiten al menos recordar esa Venezuela dorada creo que dan un poco más de esperanza de que en algún momento se va a volver a eso. Aunque algunas veces dices "bueno, es que no puedes seguir viviendo del pasado". ¡Pero imagínate! Vivir esta virtualidad, o de lo poco desde hace 10 años para acá que ves. O sea, escasez… como que definitivamente a veces prefiero vivir de ese pasado, o de esa época dorada bonita y tenerlos en mis recuerdos que tener toda esta situación."

[34] "Yo creo que hay un tema muy importante de El Venezolano Colombia que tiene que ver con los datos de comida venezolana: dónde comer comida venezolana. Para nosotros, cuando llega diciembre, con nuestras tradiciones venezolanas, es genial cuando El Venezolano te va contando dónde puedes comprar hallacas, que es la comida típica de diciembre, dónde son las ferias navideñas, dónde puedes pasar el 31 de diciembre, dónde van a tocar gaitas. Entonces sí, en definitiva esa información genera mucha nostalgia y alegría."

[35] "En Venezuela hay una tradición debido a la migración que tuvimos y la mezcolanza de migrantes que hubo en algún momento, pues hay una tradición de la panadería europea. Entonces es difícil conseguirla y tenemos algunas veces algunas cosas como particulares y en El Venezolano Colombia le dan promoción también a dos panaderías venezolanas que hacen todas esas delicias que uno comía allá en las panaderías en Venezuela."

[36] "Me gusta que (en El Vinotinto) también publican la parte gastronómica, que es bastante bueno saber de los sitios que están de moda, de la movida gastronómica

venezolana, que está bastante abundante aquí en Santiago."

[37] "Lo mejor de la publicidad en El Venezolano Colombia son los anuncios que apelan a a la venezolanidad, como el chiui, como el Certelart, el licor venezolano, que es tan rico, tan particular. Entonces, mediante estos medios, tú consigues páginas que te acercan a Venezuela, te ayudan a traer mantequilla, traer la popular marca venezolana que es Mavesa, que produce mayonesa con un sabor típico venezolano. Sí, te acerca y conecta."

[38] "Yo no creo que haya una comunidad de personas que se hayan conocido a través del Vinotinto. Lo que sí pasa es que entre los comentarios en redes sociales empezamos a identificarnos. Ya sabemos quién va a decir qué cosa, de qué forma, a quién apoya, etcétera. No, no creo que haya una comunidad de personas que se han reunido por este medio, no. Aunque sí hay que reconocer que existe mucho orgullo venezolano, y tal vez en torno a esos temas puede que existan personas que se reúnen."

[39] "Algo que nosotros empezamos como que a valorar muchísimo más es el tema de nuestros símbolos patrios. Entonces, cuando ves una noticia con la bandera, te sientes como… sientes una sensación como de identidad, o sea, es para mí, es mío, es mi tricolor, ¿sabes? Sientes como esa emoción cuando ves algún tipo de noticia. Ccuando hay algún tipo de evento este sentimiento se acentúa… creo que vi algo cuando hubo el día mundial de la arepa. Entonces, eso para nosotros es representa muchísimo. Es ese tipo de noticias que promueven definitivamente la identidad, y como venezolanos donde quiera que estemos siempre que podamos ver algo que nos identifique, se mantiene esa identidad."

[40] "Se puede decir que en Colombia hay ciudadanos de diferentes categorías, unos de primera, otros de segunda y otros de tercera, porque el colombiano nacional (sic) es de primera. Siempre va a ser tratado como prioridad por las autoridades y no va a tener ningún problema pues porque ese es su país. Entonces, yo creo que El Venezolano Colombia ayuda muchísimo a calmar y a orientar a los ciudadanos de segunda y tercera

categoría, que son migrantes venezolanos legales e ilegales (sic). Lo que pasa es muy difícil, porque todos quieren salir de Venezuela con sus pasaportes, con sus papeles, con sus permisos, pero esos documentos son caros y muy difíciles de conseguir, entonces no queda otra opción. El Venezolano Colombia entrega esa calma de saber cómo y dónde dejar de ser un migrante ilegal y por lo mismo dejar de ser un ciudadano de segunda o de tercera."

[41] "Sí, me genera tranquilidad ese tipo de información. Sobre todo esto de que te estoy hablando, de noticias de información migratoria, sobre todo por que yo quería pues estar legal dentro del país. Entonces creo que esto me importa tanto es por eso, porque me ayudó a legalizarme en el país, cosa que me benefició, ahorita estoy con un trabajo legal, tengo contrato legal, tengo una cuenta bancaria, cosa que no había tenido. O sea, un montón de factores que me han hecho tener un poquito más de estabilidad."

[42] "Las noticias más importantes que leo en El Vinotinto son esas de cómo conseguir la visa de responsabilidad democrática. Porque yo no quiero irme sin mis papeles, sin mis documentos. ¿Ya ves lo que ha pasado con la gente que se va así? Pues al rato los devuelven a Venezuela y al final pierden todo. O son tratados de mala forma por los chilenos, y pues yo no quiero experimentar eso."

[43] "Como te comenté, yo no entré de forma legal al país (sic), y tuve que pasar por una trocha y eso me imposibilitó un poco el acceso al trabajo, el acceso a la salud, y un montón de factores que no me permitían crecer o desarrollarme acá. Al principio yo no entendía cómo hacer los trámites, ni a qué cosas podía acceder como migrante. Estuve con síntomas de depresión, de angustia, de ansiedad, bajé de peso. Pero siento que El Venezolano Colombia me entregaba un poco de esa idea, de ese sentimiento de que las cosas van a mejorar a futuro y que voy a poder regularizarme algún día."

[44] "El Vinotinto es una especie de medio de comunicación, pero también una especie de

comunidad en Instagram, que ayuda en ciertos servicios. Es un buen lugar para confirmar lo que tú ya estás haciendo, o para obtener otro dato, que siempre que te puede servir. Yo creo que ellos han tratado de hacerlo más accesible para llegar a una comunidad que, efectivamente, en cuanto a la estabilización legal, a veces se encuentra bastante perdida."

[45] "Podríamos decir que de cierta manera (El Vinotinto) da tranquilidad, porque ciertas cosas que no sé hacer, o no sé cómo se hacen, como pedir un crédito hipotecario o comprar una tumba en el cementerio, y allí puedo buscar y voy a tener una respuesta."

[46] "¡Claro que ayuda a sentirse más tranquila! Por ejemplo, el otro día leí en El Venezolano Colombia todos sobre si te enfermas de COVID, qué debes hacer, cómo vas a hacer para pagar tus cuentas, o quién pagaría la cuenta. Y quizás no es una alegría, pero sí un alivio tener esa información."

[47] "Los migrantes en general llegamos sin saber mucho cómo manejarnos en una sociedad diferente a la nuestra. En mi caso, por lo menos, me fue de mucha ayuda la información que El Vintotinto publicó, cuando hicieron un post de la homologación de teléfonos, que aquí en Chile hay una ley que obliga a las telefonías a reportar los teléfonos a sus usuarios, entonces claro tienes que ir con tu teléfono que llega liberado, reportarlo en la compañía telefónica, o cómo comprar un auto, porque muchas personas aquí creen que vas con la plata y compras el auto. No, aquí es un poquito más delicado, y necesitas el permiso de circulación, la patente, revisiones técnicas, los tags, entonces no es nada más como en Venezuela, que tú ibas y comprabas el auto, tomas las llaves y chao. No, aquí la contratación del seguro, de la responsabilidad civil, o sea, hay muchas cosas que no estamos acostumbrados en Venezuela a hacer tantos trámites para comprar un auto; o el tema de las licencias aquí en Chile, porque en Venezuela tú haces una prueba escrita y manejas 5 minutos y ya te dan la licencia. Aquí no, aquí es más difícil."

[48] "Yo lo veo como un sitio muy pragmático. O sea, ¿sabes qué? Hay sitios que son de

medios muy de, qué se yo, de entretenimiento, o de generalidades, pero aquí son cosas mucho más pragmáticas. Son como que las típicas preguntas que cualquier migrante, más allá de si es venezolano o no, se haría. Y va, bueno, desde cómo empiezo con este tema de los papeles, hasta qué se yo, cuando empezó lo de la cuarentena, cómo funciona esta cuestión de la cuarentena. Cuando pasó lo de las AFP, bueno, cómo cobro el 10% de la AFP, me toca, no me toca, cómo se hace. Entonces, ante toda esa incertidumbre y esa información mal dada, sin duda que El Vinotinto ayuda muchísimo a sentirse tranquilo y menos ansioso."

[49] "La información que (El Vinotinto) ofrece les sirve (a los migrantes) para los primeros trámites de obtener el RUT, de obtener primero una visa de trabajo, luego una temporaria y luego una definitiva, y entonces en ese sentido hay un uso mucho más práctico de cómo funciona el país, de cómo funcionan las instituciones, y les sirve mucho más. ¡Por supuesto que toda es información hace que los migrantes nos sintamos más seguros y más tranquilos!"

[50] "También creo que hay un aporte importante para Colombia, en el sentido de que creo que eso (la existencia de El Venezolano Colombia) enriquece de alguna manera también el periodismo colombiano. Los venezolanos venimos a Colombia, o van a cualquier parte a aportar, pues."

[51] "Si te fijas, en general las personas dicen que los migrantes venimos a robarles el trabajo y a aprovecharnos de los beneficios sociales. Lo que la gente no ve es el aporte que hacemos a todas las profesiones de este país. El venezolano viene muy bien preparado, porque hay migrantes que son médicos, abogados, arquitectos, ingenieros, con postgrados, que están trabajando de Über o atendiendo público en las tiendas. Los pocos que pueden convalidar sus estudios y trabajar en lo que estudiaron, sin duda que son un aporte importante a la profesión que desarrollen, y El Vinotinto es un ejemplo de eso aportando con algo al periodismo y la prensa en Chile."