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Esther Chin, *Migration, Media, and Global-Local Spaces*. New York: Palgrave Macmillan, 2016. xii+234pp. ISBN 978-1-137-55856-5

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Migration and media are no doubt two key fields in which contemporary human experiences of globalization play out. Of late, interestingly, a body of scholarship seems to be emerging at the intersection of migration and media studies, and Esther Chin's book is one of the newest additions to this growing literature. Despite various limitations, Chin's work offers some valuable theoretical arguments and empirical insights, and represents a potentially useful resource for future scholars.

Chin's book's main argument is that, social spaces in today's globalized world of migration and media are to be understood as "diverse configurations of global and local spaces" (p. 4); these global and local spaces are mutually co-constitutive/productive (thus "glocal") and are "unequally differentiated in relation to one another within 'global fields'" (p. 5). One way to understand these somewhat abstract sounding arguments is to see them as founded basically on a critique of "methodological nationalism"—an approach in studying global issues (such as migration) that always reverts to the point of view of the sovereign nation and/or the state. Mobilizing influential social theories about globalization, particularly Roland Robertson's "glocalization" and Ulrich Beck's "methodological cosmopolitanism", Chin seeks to show that for subjects of globalization who enjoy virtual and/or corporeal mobilities through migration and/or media use, their experience of social spaces is composed of " 'mixed spatio-temporal assemblages' [...] that configure the global, the local, media, and social relations" (p. 51). These arguments are set out in chapters 1 and 2 of the book, which are essentially an extensive literature review of various theories and approaches in globalization, migration, and media studies; here, Chin seeks to supersede what she calls the minority/transnational/diaspora paradigms with her Robertson/Beck-inspired cosmopolitan paradigm emphasizing "relational glocalities".

The empirical study with which she backs up her theoretical arguments is based on qualitative interviews with 21 Singaporean international students in Melbourne, and is presented in chapters 3 through 5. While chapter 3 is a brief background account on the media environment in Singapore, chapters 4 and 5 contain Chin's main findings on how her Singaporean interviewees experience and relate to social spaces amidst migration and media use. Chapter 6 finally concludes the book through a somewhat circuitous discussion of the universal-particular dialectic—also drawn from Robertson's work.

In my opinion, Chin's book has two main strength/contributions. First, it succeeds in describing the ways in which international students (of the developed world) experience migration and media, and how they relate to information and experiences as diverse sources of their discourse, imagination, and identity. Scholars researching international students' media use and identity discourses in the developed

world are likely to find echoes from Chin's work. Secondly, the book's literature review on topics of globalization, cosmopolitanism, media and migration is very extensive; this provides future scholars with a very useful source of references and foundation.

However, Chin's book also has many notable limitations and/or weaknesses. Among them are: first, to what extent her empirical findings sufficiently support the book's ambitious theoretical claims is debatable. In my opinion, the book would read more convincing had it been framed less ambitiously as a study of international students' discursive construction of identity and social spaces drawing on migratory experiences and media use as sources. Secondly, various mentions of MSN, MMS, Hotmail, "DVD shops", and the Iraq War betray the datedness of the empirical study—no doubt a drawback when it comes to the book's relevance today. For the same reason, the book also offers few if any insight into mobile media in relation to the advent of smart phone technologies and new social media. Thirdly, the book leaves much to be desired regarding its literary quality and presentation. More could have been done in the PhD thesis-to-book rewriting process. Lastly, and as a point of pity, Chin seems to have missed a good opportunity when she chose to relegate the explanation of her "CSNM" (communication spatialities, networks, and modes) framework to an endnote at the end of the book (p. 196), despite this framework's central place in chapter 5 as well as its potential wider analytical significance.