



Li, Siqu (2022) *Chinese-language internet-based media consumption of Chinese people in the UK and their intercultural adaptation*. PhD thesis.

<https://theses.gla.ac.uk/83135/>

Copyright and moral rights for this work are retained by the author

A copy can be downloaded for personal non-commercial research or study, without prior permission or charge

This work cannot be reproduced or quoted extensively from without first obtaining permission from the author

The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the author

When referring to this work, full bibliographic details including the author, title, awarding institution and date of the thesis must be given

Enlighten: Theses

<https://theses.gla.ac.uk/>  
[research-enlighten@glasgow.ac.uk](mailto:research-enlighten@glasgow.ac.uk)



**Chinese-language Internet-based Media  
Consumption of Chinese People in the UK and Their  
Intercultural Adaptation**

**Siqi Li**

**A thesis submitted in fulfilment of the requirements of the degree  
of Doctor of Philosophy**

**Centre for Cultural Policy Research**

**School of Culture and Creative Arts**

**College of Arts**

**University of Glasgow**

**April 2022**

## ABSTRACT

This thesis explores the Chinese-language internet-based media use of Chinese people in the UK, and further discusses how this kind of media use and consumption impacts on their intercultural adaptation and the construction of their cultural identity. The development of globalisation has intensified the growth of population movement worldwide. Since the twenty-first century, the flow of Chinese population around the world has not stopped (Zhou, 2017). Intercultural individuals are usually on the cutting edge of new technology adoptions (Brinkerhoff, 2009). A growing body of research has been conducted to discuss the ethnic media consumption of intercultural individuals in this new media age, this research follows this direction and explores the role of Chinese-language internet-based media in the intercultural lives of Chinese people in the UK. This thesis constructs a theoretical framework for research on the relationship between the mother-language media use of intercultural individuals and their intercultural adaptation process. This study aims to fill several research gaps in the research area of the media use of Chinese people in the UK, as well as their intercultural adaptation and cultural identity.

This research project adopts an explanatory sequential, mixed methods approach, using a questionnaire survey, focus groups, and semi-structured, in-depth interviews to collect both quantitative and qualitative data. The heart of the thesis contains three parts that respectively correspond to the three findings' chapters of this thesis. They reveal the varied media life of Chinese people in the UK, the present intercultural adaptation status of Chinese people in the UK, and how the media use of Chinese people in the UK affects intercultural adaptation and identity construction. In general, this research suggests that the current Chinese-language internet-based media consumption of Chinese people in the UK is dominated by social media and accessed via mobile devices. Meanwhile, Chinese-language internet-based media can support Chinese people in the UK with both their psychological and sociocultural adaptation, as well as sustaining their Chinese cultural identity by provide a virtual Chinese cultural environment online. This research contributes new knowledge and empirical data on media consumption, intercultural adaptation status, and cultural identity features of different groups of Chinese people in the UK within the current transnational flow and global new media context.

## ACKNOWLEDGEMENTS

My heartfelt thanks go out to a great many people who have kindly given me help and warm support during my study period for the PhD programme.

First, I wish to extend my sincere acknowledgement and appreciation to my supervisors, Prof. Raymond Boyle and Dr. Inge Sorensen who have given me invaluable suggestions and intellectual support at every stage of this research. I am extremely grateful for their encouragement and the time and energy they have spent guiding me, and the insightful comments they provided to improve this thesis. It would not have been possible for me to complete the thesis so smoothly without their patient guidance and professional advice.

I am also thankful to my master's programme supervisors Dr. Seth Giddings and Dr. Dan Ashton from the University of Southampton, who wrote reference letters for me when I applied for this PhD programme. I would also like to thank Prof. Natascha Gentz and Dr. Xuelei Huang in University of Edinburgh who gave me advice in the early stages of my PhD research that helped me to find a better research direction.

I am extremely grateful to all the participants in this research who kindly provided abundant research data. Thanks to David Griffith for his patience and proofreading efforts. Thanks also to all the support staff from the University of Glasgow who provided me with skills training, funding, on-campus job opportunities, and so on.

Many thanks also to my colleagues in the Centre for Cultural Policy Research (CCPR) and dear friends in both the UK and China for their companionship and all the encouragement they have given during my PhD study. Special thanks to Carlos and my lovely Rabbit, who provided me emotional support and companionship through my years of study especially during the COVID-19 pandemic.

The deepest gratitude is reserved for my beloved parents, Changjin Li and Lili Wang, for the unconditional support, encouragement, funding, and selfless love they have provided me throughout my life and studies. I also wish to thank all my family members including my grandma and grandpa, my uncle, aunt, and my cousin for their massive emotional support.

## **DECLARATION**

The author declares that this thesis is the original work of Siqu Li except where explicit reference is made to the contribution of others. The research project is based at the University of Glasgow with the academic supervision of Prof. Raymond Boyle and Dr. Inge Sorensen, and this thesis has not been submitted for any other degree or professional qualification at any institution.

Siqu Li

April 2022

# TABLE OF CONTENTS

<b>ABSTRACT</b> .....	<b>1</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>2</b>
<b>DECLARATION</b> .....	<b>3</b>
<b>TABLE OF CONTENTS</b> .....	<b>4</b>
<b>LIST OF FIGURES</b> .....	<b>9</b>
<b>Introduction</b> .....	<b>11</b>
<b>An Overview of the Research</b> .....	<b>11</b>
<b>Research Background</b> .....	<b>13</b>
Chinese People in the UK .....	13
Chinese-language Media in the UK.....	15
<b>Thesis Structure</b> .....	<b>18</b>
<b>Chapter 1 Literature Review</b> .....	<b>22</b>
<b>Introduction</b> .....	<b>22</b>
<b>1.1 The Overseas Chinese People</b> .....	<b>23</b>
1.11 From Stranger to Sojourner .....	24
1.12 Chinese Diaspora .....	28
1.13 Chineseness – A Fluid Chinese Cultural and National Identity .....	31
<b>1.2 The Overseas Chinese-language Media</b> .....	<b>34</b>
1.21 Changing of Overseas Chinese-language Media Over Time.....	35
1.22 Overseas Chinese-language Media Research Review .....	38
<b>1.3 Media and Identity</b> .....	<b>40</b>
1.31 Identity and Cultural Identity .....	40
1.32 Mother-language Media and Identity.....	44
1.33 Internet-based Media Consumption of Diaspora .....	45
1.34 Identity Construction of Diaspora in the New Media Environment .....	47

<b>1.4 Intercultural Adaptation .....</b>	<b>49</b>
1.41 Theoretical Models of Intercultural Adaptation .....	50
1.42 Measurement of Intercultural Adaptation .....	52
1.42.1 Intercultural competence.....	54
1.42.2 Cultural distance and cultural dimensions .....	56
1.43 The Impact of Media Use on Intercultural Adaptation .....	57
<b>1.5 Theoretical Framework.....</b>	<b>59</b>
<b>Conclusion .....</b>	<b>64</b>
<b>Chapter 2 Research Methods.....</b>	<b>66</b>
<b>Introduction.....</b>	<b>66</b>
<b>2.1 Research Questions.....</b>	<b>66</b>
<b>2.2 Research Strategy and Methodology .....</b>	<b>67</b>
<b>2.3 Research Design and Implemented .....</b>	<b>68</b>
2.31 Questionnaire Survey.....	69
2.31.1 Questionnaires design .....	70
2.31.2 Issuing questionnaires.....	72
2.31.3 Data analysis of questionnaires.....	73
2.32 Focus Groups .....	73
2.32.1 Focus group distribution and participant identification .....	74
2.32.2 The implementation of focus groups .....	77
2.33 A Semi-Structured In-depth Interview.....	78
2.33.1 Preparation for the interview .....	78
2.33.2 Interviewees and participants.....	79
2.33.3 The implementation of interview.....	81
<b>2.4 Qualitative Data Analysis.....</b>	<b>83</b>
<b>2.5 Data Management and Anonymity .....</b>	<b>84</b>
<b>2.6 Ethical Issues .....</b>	<b>85</b>

<b>Conclusion .....</b>	<b>87</b>
<b>Chapter 3 Varied Media Life of Chinese People in the UK.....</b>	<b>89</b>
<b>Introduction.....</b>	<b>89</b>
<b>3.1 Multiple Approaches to Obtain News and Other Information .....</b>	<b>89</b>
3.11 Concentrate on Mobile Device and Coexistence of Multiple Media.....	89
3.12 Combination of Chinese-language Channels and English-language Channels ...	94
3.13 The Indispensable Role of Social Media .....	96
<b>3.2 Information Preference .....</b>	<b>98</b>
<b>3.3 Chinese-language Media Use .....</b>	<b>99</b>
3.31 The Frequency of Use of Different Types of Chinese-language Media .....	102
3.32 Purpose of Using Chinese-language Media .....	105
<b>3.4 The Different Media Use Habits of Different Groups of Chinese People in the UK</b> <b>.....</b>	<b>111</b>
3.41 Chinese Students.....	112
3.42 Chinese Workers.....	114
3.43 Chinese Male and Female .....	115
3.44 Chinese Immigrants .....	116
<b>3.5 Critical Thinking to Different News and Information Channels .....</b>	<b>117</b>
<b>Conclusion .....</b>	<b>122</b>
<b>Chapter 4 Intercultural Adaptation of Chinese People in the UK.....</b>	<b>125</b>
<b>Introduction.....</b>	<b>125</b>
<b>4.1 Cultural Distance - The Friction Between Chinese and British Cultural Values</b>	<b>126</b>
<b>4.2 Living Between the Two Cultures: Different Life Experience in the UK and the</b> <b>Motherland .....</b>	<b>130</b>
<b>4.3 Intercultural Adaptation Difficulties and Coping of Chinese people in the UK..</b>	<b>135</b>
<b>4.4 Intercultural Adaptation of Different Types of Chinese people in the UK .....</b>	<b>142</b>
4.41 Chinese Students.....	143



4.42 Chinese Workers.....	144
4.43 Chinese Immigrants .....	145
<b>4.5 Stay in the UK or return to China?.....</b>	<b>147</b>
<b>Conclusion .....</b>	<b>150</b>
<b>Chapter 5 Media Use, Intercultural Adaptation, and Identity Construction .....</b>	<b>154</b>
<b>Introduction.....</b>	<b>154</b>
<b>5.1 The Changing of Media Use of Chinese people in the UK.....</b>	<b>154</b>
5.11 From Print Media to Mobile Media .....	155
5.12 Affected by the Change of Media Context in China.....	158
5.13 Continue Changing During Intercultural Adaptation .....	160
<b>5.2 The Impact of Different types of Chinese-language internet-based media on the Intercultural Adaptation of Chinese people in the UK .....</b>	<b>162</b>
<b>5.3 Characteristics of Cultural Identity of Chinese People in the UK .....</b>	<b>170</b>
5.31 Mixed Cultural Identity.....	175
5.32 Global Citizenship .....	179
<b>5.4 The Influence of Different Chinese-language Media on Cultural Identity .....</b>	<b>182</b>
5.41 Traditional Chinese-language Mass Media .....	183
5.42 Chinese-language internet-based media .....	185
<b>Conclusion .....</b>	<b>188</b>
<b>Chapter 6 Conclusion .....</b>	<b>191</b>
<b>Introduction.....</b>	<b>191</b>
<b>6.1 Summary of Research Findings.....</b>	<b>191</b>
6.11 RQ1. How Do Chinese People in the UK Consume Chinese-language Internet-based Media? .....	191
6.12 RQ2. What Differences in the Consumption of Chinese-language Internet-based Media can be Observed Among Different Groups of Chinese People in the UK?....	194

6.13 RQ3. What Are the Current Circumstances of Intercultural Adaptation Among Different Groups of Chinese People in the UK? .....	196
6.14 RQ4. How Do Different Types of Chinese-language Internet-based Media Impact on their Intercultural Adaptation and Identities Construction of Chinese People in the UK? .....	199
<b>6.2 Contributions.....</b>	<b>202</b>
<b>6.3 Limitations and Future Research Directions .....</b>	<b>206</b>
<b>APPENDICES.....</b>	<b>210</b>
<b>Appendix 1: Application for Ethical Approval of Research.....</b>	<b>210</b>
<b>Appendix 2: Ethical Approval .....</b>	<b>222</b>
<b>Appendix 3: Focus Group Participant Information Sheet.....</b>	<b>224</b>
<b>Appendix 4: Interview Participant Information Sheet.....</b>	<b>227</b>
<b>Appendix 5: Consent to The Use of Data (Questionnaire Survey).....</b>	<b>230</b>
<b>Appendix 6: Consent to The Use of Data (Focus Groups) .....</b>	<b>233</b>
<b>Appendix 7: Consent to The Use of Data (Interview).....</b>	<b>236</b>
<b>Appendix 8: Questionnaire Sample.....</b>	<b>239</b>
<b>Appendix 9: Focus Groups Questions List .....</b>	<b>244</b>
<b>Appendix 10: Semi-Structured In-depth Interview Questions List .....</b>	<b>245</b>
<b>BIBLIOGRAPHY.....</b>	<b>246</b>

## LIST OF FIGURES

<i>Figure 0-1-1 Status of non-EU students with a leave expiry date between 8 April 2016 and 7 April 2017, UK, by nationality (Office for National Statistics, 2017) .....</i>	<i>15</i>
<i>Figure 1-11-1 Berry's (2006) classification of different kinds of groups in plural societies ..</i>	<i>26</i>
<i>Figure 1-12-1 The relationship diagram of sojourner group and diaspora group .....</i>	<i>29</i>
<i>Figure 1-12-2 The relationship diagram among Chinese sojourners, Chinese diaspora, Chinese students, Chinese workers, and Chinese immigrants .....</i>	<i>31</i>
<i>Figure 1-13-1 He and Guo's (2000: 7) classification of Chinese national identity .....</i>	<i>33</i>
<i>Figure 1-41-1 The W-shaped Curve adaptation model (Zeller &amp; Mosier, 1993) .....</i>	<i>51</i>
<i>Figure 2-32-1-1 Focus groups distribution information .....</i>	<i>75</i>
<i>Figure 2-33-2-1 Interviews information .....</i>	<i>80</i>
<i>Figure 3-11-1 Media terminal usage preference of Chinese in the UK .....</i>	<i>90</i>
<i>Figure 3-3-1 Most commonly used Chinese-language media types by Chinese people in the UK .....</i>	<i>100</i>
<i>Figure 3-31-1 The frequency that Chinese people in the UK use Chinese-language media. ....</i>	<i>103</i>
<i>Figure 3-31-2 The length of time that Chinese people in the UK use Chinese-language internet-based media every day .....</i>	<i>103</i>
<i>Figure 3-31-3 The frequency that Chinese people in the UK use different types of Chinese-language internet-based media .....</i>	<i>104</i>
<i>Figure 3-32-1 The reasons for using Chinese-language internet-based media .....</i>	<i>106</i>
<i>Figure 3-43-1 The average time per day that Chinese males and females in the UK spent on using Chinese-language internet-based media .....</i>	<i>115</i>
<i>Figure 4-3-1 How do Chinese people in the UK think about Chinese-language internet-based media in their daily lives .....</i>	<i>138</i>
<i>Figure 5-2-1 The relationship diagram of the length of Chinese people in the UK and their dependence on Chinese-language internet-based media .....</i>	<i>163</i>

<i>Figure 5-2-2 The frequency of Chinese people in the UK in use different types of Chinese-language internet-based media.....</i>	<i>165</i>
<i>Figure 5-3-1 Cultural identity orientation of Chinese people in the UK .....</i>	<i>170</i>
<i>Figure 5-3-2 Different types of Chinese participants responses toward the statement ‘I think I am a typical Chinese’ .....</i>	<i>172</i>
<i>Figure 5-3-3 Cultural identity orientation of Chinese who have lived in the UK for less than 5 years.....</i>	<i>173</i>
<i>Figure 5-3-4 Cultural identity orientation of Chinese who have lived in the UK for more than 20 years.....</i>	<i>174</i>
<i>Figure 5-42-1 The frequency with which Chinese people in the UK use different types of Chinese-language internet-based media.....</i>	<i>186</i>

# Introduction

## An Overview of the Research

The development of globalisation has intensified the growth of population movements worldwide, and with it, diaspora study and intercultural adaptation research have become hot research topics. As Brinkerhoff (2009: 12) argued, “immigrants are frequently on the cutting edge of technology adoptions.” In the era of traditional media, mother-language media in the host country, which was typically represented by ethnic-language newspapers, used to be one of the few important and available media through which immigrants could maintain emotional connections with and access news about their homeland. In recent years, driven by the development of new communication technology, it has become obvious that new media, and particularly social media has made major changes to the way immigrants live. How these changes brought on by new media development impact on the intercultural adaptation and cultural identity of immigrants needed to be further investigated, which provided the motivation for this research.

China is the country with the largest world population, and since the introduction of the country’s “reform and opening” policies in 1979 the migration of Chinese population in the worldwide has not stopped (Zhou, 2017). In recent years, there has been an increasing flow of Chinese students around the world. As one of the most favoured destinations for Chinese students to study abroad, the UK has witnessed a steady growth in the number of Chinese students (Dai, 2014; Guo et al., 2012). As a member of the large Chinese student cohort in the UK, the researcher was interested in conducting this research using her fellow Chinese students as research subjects. Thus, this research selects Chinese people in the UK as research subjects, conducts research on their consumption of Chinese-language and other media, and then further discusses the role of these media on their intercultural adaptation process within the current media context. The broad aims of the study are to explore the Chinese-language internet-based media use of Chinese people in the UK and how the consumption of this kind of media impacts on their intercultural adaptation and cultural identity construction in order to:

- Contribute new understanding and knowledge about the multiple media lives of different types of Chinese people in the UK in the current new media age, especially focusing on the role of Chinese-language internet-based media in their media lives.
- Develop an understanding of the current circumstances of intercultural adaptation of

different types of Chinese people in the UK, then highlight the effect that media has on their lives.

- Explore how Chinese-language internet-based media consumption impacts on the intercultural adaptation process of Chinese people in the UK.
- Discuss how mother-language, internet-based media impact on the cultural identity construction of Chinese people in the UK against the background of globalisation.

To achieve the aims listed above, this research designed a main research question and four sub-questions. This research will answer the main research question of ‘How do Chinese people in the UK consume Chinese-language internet-based media, and how does the consumption of Chinese-language internet-based media impact on their intercultural adaptation and identity construction?’ and the following four sub-questions:

- RQ1. How do Chinese people in the UK consume Chinese-language internet-based media?
- RQ2. What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese people in the UK?
- RQ3. What are the current circumstances of intercultural adaptation among different groups of Chinese people in the UK?
- RQ4. How do different types of Chinese-language internet-based media impact on their intercultural adaptation and identities construction of Chinese people in the UK?

To answer these research questions, this study adopts an explanatory sequential, mixed methods strategy that combines quantitative and qualitative research, deploying a questionnaire survey, focus groups, and semi-structured, in-depth interviews to collect data. This research comprised 373 questionnaires of which 306 were valid; conducted 4 focus groups and 10 semi-structured in-depth interviews. All the data was transcribed into text, then coded and analysed through Nvivo by the researcher. In the data analysis aspect, this research combines an inductive and deductive approach, that evidence questionnaire survey findings using an inductive approach, then uses a deductive approach to analyse data gathered from focus groups and semi-structured, in-depth interviews, to confirm or invalidate the conclusion of the findings from the questionnaire survey.

This research tries to fill several research gaps. The first one is to contribute understanding about the media life of Chinese people in the UK. As mentioned in the literature review chapter, few studies have selected Chinese people in the UK as research subjects, this research will fill

this research gap and further explore the mother-language media use of this group in this new media age. Secondly, previous research has failed to analyse the intercultural adaptation and identity change of overseas Chinese from the perspective of mother-language media use. Most scholars have conducted research from the perspective of media centralism and ignored the initiative and choices of audiences. Moreover, previous studies about overseas Chinese-language media have focussed on describing phenomenon, and only few of them have tried to link the Chinese-language media consumption of overseas Chinese people to their changing cultural identity. This research aims to fill these research gaps by providing a relatively comprehensive analysis of the media life of different groups of Chinese people in the UK, focusing on their media needs, media selection, and media consumption as well as their special media environment, and unifies the related theory such as digital diaspora (Brinkerhoff, 2009), uses and gratification theory (Katz et al., 1973), and so on, to construct a theoretical framework and further explore how mother-language media impact on their intercultural adaptation and cultural identity in the current new media age.

This research also contributes arguments to the topical debate about whether mother-language media obstructs or promotes the intercultural adaptation process of diaspora groups. This thesis contributes arguments to this debate by applying Hofstede's (2011) six cultural dimensions to analyse the cultural distance between Chinese culture and mainstream British culture, presenting the current intercultural lives of Chinese people in the UK, then highlighting the role that media plays during their intercultural adaptation process by combining several widely accepted intercultural adaptation models. To further discuss the impact of Chinese-language media on the cultural identity construction of Chinese people in the UK, the researcher first examines the cultural identity features of different groups of Chinese people in the UK, then elaborates upon potential factors that may impact on their cultural identity construction, finally dissecting how Chinese-language internet-based media encourages Chinese people to retain their Chinese cultural identity to a certain degree by unifying relevant theories including Simmel's (1921) 'The stranger', Anderson's (1983) 'imagined communities', Hall's (2003) perspective on cultural studies, and the like.

## **Research Background**

### **Chinese People in the UK**

For centuries people have migrated to the UK from around the world. One of the main reasons that Chinese people have come to the UK is to work. The earliest group of Chinese labour in

the UK were recruited as sailors to serve in the British navy and were sent to fight in both the Napoleonic Wars and the First World War (Gregor, 2003). After these wars, hundreds of Chinese sailors stayed behind, some of them began to work in factories, and others stayed around British ports as employees of shipping companies or (Gregor, 2003). In the mid-twentieth century, demographic decline and increasing demand for public services system resulted in a shortage of labour, the UK therefore relaxed immigration controls and received a large influx of labour from other countries (Karim & Al-Rawi, 2018). Thus, another wave of labour from China arrived in the UK with this flow (Wang, 2000). Later, promoted by globalisation and Mainland China's "reform and opening" policies, more and more Chinese workers and Chinese employees of transnational corporations have arrived at the UK since the 1980s (Zhou, 2017). Some of these people chose to work in the UK to find a higher income and a better life, and some for immigration (Tu, 2018). After years as sojourning workers, some of them settled down in the UK as Chinese immigrants, while others returned to China. According to data of the 2011 Census of the UK (Office for National Statistics, 2011), there were 433,150 people who came from the Chinese ethnic group making up 0.7% of the total population of the UK, and this constituted a 0.3 percentage point increase since 2001.

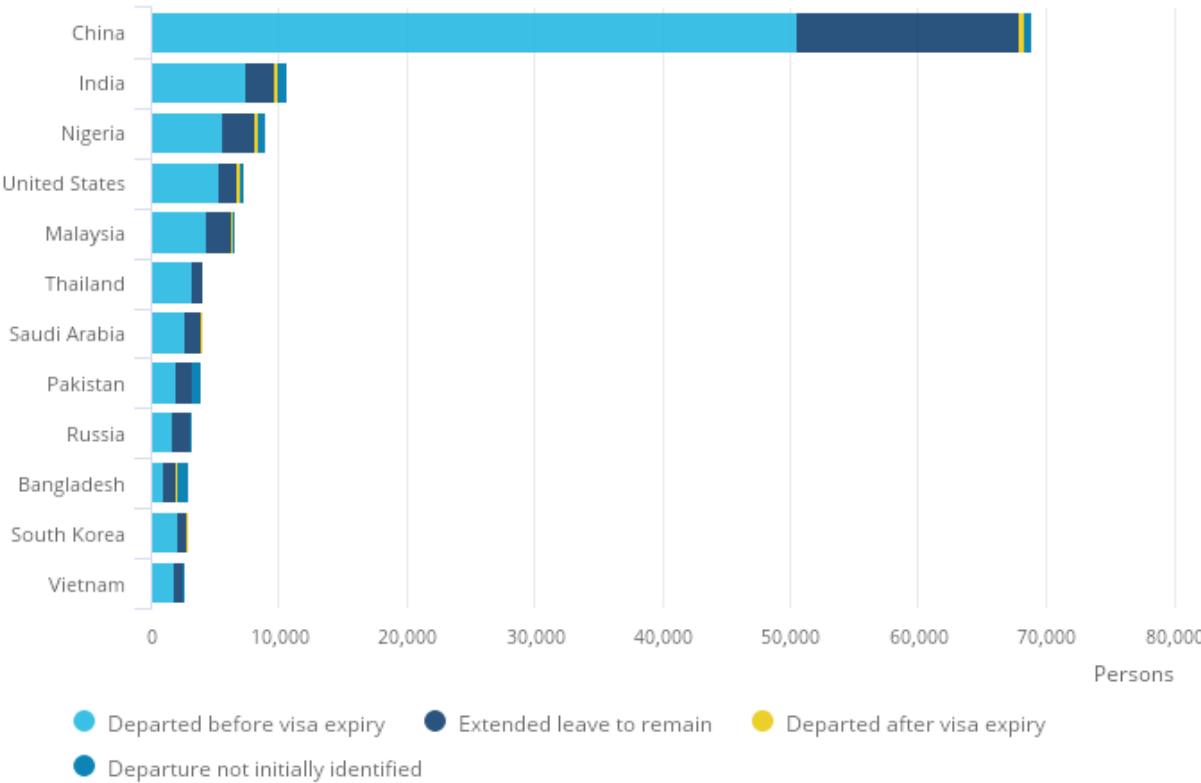
Apart from reasons of work and immigration, study is another main reason that Chinese people are resident in the UK. According to statistics from the ONS (Office for National Statistics) in 2016, non-EU nationals' international students account for 70% of students studying in the UK, and Chinese students make up about 35% (49,700) of this 70%. However, in 2010 the percentage of Chinese students was just 15% (28,400). The ONS data also showed that about one-fourth of Chinese students seek extended leave to remain in the UK after their study visa expired (see Figure 0-1-1 below). In addition, Wu's (2017) research suggests that three-quarters of the migrants from Mainland China in the UK since 2001 were new immigrants who first came as students. Plewa (2020) points out that today Chinese migration has evolved from being dominated by workers to being dominated by students. Thus, Chinese students comprise a major component of the Chinese people in the UK.

Based on data listed above, this research divides Chinese people in the UK into three main groups, Chinese workers, Chinese students, and Chinese immigrants. Chinese workers in the UK in this research mainly refers to Chinese labourers and Chinese workers who came to the UK for low-skilled work, they are usually less-educated and engaged as chefs, waiters, dishwashers in Chinese restaurants or work in Chinese shops. Similarly, this research defines Chinese students in the UK as Chinese people who hold UK student visas and came to the UK to study. Chinese immigrants in the UK in this study include all the Chinese people who came



to the UK for immigration purposes, or have lived in the UK for many years and hold a permanent residence visa or have become citizens of the United Kingdom. This research will further discuss the media consumption and intercultural adaptation processes of these different groups of Chinese people in the UK.

Figure 0-1-1 Status of non-EU students with a leave expiry date between 8 April 2016 and 7 April 2017, UK, by nationality (Office for National Statistics, 2017)



**Chinese-language Media in the UK**

The increasingly frequent population flows of migrants around the worldwide have made the intercultural adaptation of migrants a hot research topic. As strangers in the host country, newcomers find it difficult to integrate into the new society. When they face problems like discrimination, they tend to seek help and emotional support from their ethnic group diaspora communities (Karim & Al-Rawi, 2018). Chinese people in the UK gathered spontaneously to form their own Chinese diaspora communities (Li, 2015), such as the UK Fujianese Association, and the UK ShanDong Culture and Commerce Association. Some of these Chinese associations in the UK published and distributed newsletters to report on news and activities in their communities; these brochures were the prototype for the contemporary Chinese-language newspapers in the UK (Fang & Hu, 1989).

To help Chinese immigrants break down cultural barriers and better integrate into UK society, a group of early Chinese immigrants established a number of Chinese-language newspapers in the UK (Fang & Hu, 1989). The first fully-fledged Chinese-language newspaper in the UK was the “Sing Tao Daily (星岛日报)” which was founded by the Hong Kong “Sing Tao Daily (European Version) (星岛日报欧洲版)” in 1975 (Peng, 2007; Wang, 1998; and Yang, 1991). Its arrival marked the UK Chinese-language media moving into a new stage of localization (Cheng, 2001; and Peng, 2007). In December 2000, the first free Chinese-language newspaper in the UK, the “Chinese Business Gazette (华商报)” was founded, which marked the formal beginning of localization of free Chinese-language media in the UK (Wei, 2013 a).

In the early 21st century, some members of the Chinese diasporas who came to the UK as students succeeded, after over ten years of struggle, in creating Chinese-language newspapers with the support of Chinese communities in the UK (Dai, 2014). For instance, the ‘UK Chinese Times (英中时报)’ established by Chen Mingliang, and the ‘UK Chinese Journal (英国侨报)’ established by He Jiajin. Chinese-language newspapers appearing in the market at that period also included “The Chinese Weekly(华闻周刊)”, “European Times Britain Version (欧洲时报英国版)” and so on (Dai, 2014; Wei, 2013 b; and Yao, 2013). It was an unprecedented time for Chinese media to flourish. In addition to the regularly published Chinese-language newspapers mentioned above, there were also a number of other Chinese-language newspapers and journals, which including “Dong Meng Shang Bao (东盟商报)”, “China United Business News (联合商报)”, “Net Birds (网鸟)”, “Hua Cai Zhou Bao (华彩周报)”, “Hua Ren Jian Kang Bao (华人健康报)”, and “Ying Guo Hua Ye (英国华页)”(Wei, 2013b). There were more than a dozen Chinese-language printed media publications including comprehensive newspapers and professional media that focused on gambling, real estate, business news, and other fields competing for readers in the UK (Wei, 2013b). In the age of traditional media, these print media were the major component of Chinese-language media in the UK.

Compare with the relative prosperity of Chinese-language print media in the UK, the market for Chinese-language broadcast and Chinese-language television channel in the UK is on the wane (Wei, 2013b). Due to the relatively scattered distribution and limited size of audience, Chinese-language television channel in the UK is still faces significant operating pressures. Especially since early 2021, when the British Office of Communications (Ofcom) revoked the UK license of the Chinese broadcaster, China Global Television Network (CGTN) which is an

international English-language cable TV news service owned by the Chinese state media broadcaster, China Central Television (CCTV) and formerly known as CCTV-9 and CCTV News (BBC News, 2021). Nowadays, Phoenix Satellite Television Europe is one of few Chinese-language television channels still broadcasting in the UK. As a branch of Phoenix Satellite Television, Phoenix Satellite Television Europe relies on its parent company to provide its programming that is all produced in China (Wei, 2013b).

Since the age of the Internet was approaching, some Chinese people in the UK established Chinese-language websites online (Li, 2009). For example, Peter Deng founded the Liuyuan network (留园网) in 2003, which is positioned as a communication and assistance platform (Li, 2009). Users can post practical information, news, or ask for assistance on this kind of platform, for instance the ‘ybirds (英鸟)’ and ‘London Chinese (英国伦敦华人网)’, and interact with others. This type of platform promotes plenty of virtual British Chinese community events (Li, 2009). In addition, most of the Chinese-language newspapers also set up their own websites, for instance, the UK Chinese Times created ukchinese.com, while the UK Chinese Journal established www.ukjs.net. This kind of website usually positions itself as the supplementary channel for newspapers, providing real-time British news in the Chinese language. With the growth of popularity of social media, independent overseas information bloggers appeared and quickly occupied the Chinese social media platforms. Some independent information bloggers focus on disseminating UK related information here in UK, such as Red Scarf (英国红领巾) and (英国那些事儿) Baojie UK (英国报姐) who have millions of followers on Chinese social media platforms. Chinese people in the UK also access UK related news and various practical information by follow their accounts on Weibo, WeChat, or through visiting their websites.

Zeng (2013) suggests that the main types of Chinese-language media created by or for Chinese-people in the UK in the current media market fall into four categories. The first type is Chinese-language newspaper which is the most traditional and common form of Chinese-language media. The second type is Chinese-language media set up by British mainstream media for Chinese people in the UK and other Chinese-language speakers around the world, such as bbcchinese.com. The third type is the Chinese-language TV channel and TV programs in the UK that are produced by or for Chinese people in the UK. The fourth type is independent overseas information bloggers and the websites mentioned above.

Nowadays, the prevalence of internet-based media has broken down the time and space constraints and means Chinese people in the UK may visit sites and consume the content of

Chinese domestic media in the same way as people in China. This change means that traditional overseas, Chinese-language media development has suffered a setback. In recent years, most of the UK Chinese-language newspapers and journals have disappeared from the market and only a few of them are still in print. The popularity of social media has weakened the guiding function of overseas Chinese-language media because of the growth of UGC (user-generated content). New media has pushed traditional overseas Chinese-language media such as magazines, newspapers to move online, the medium fusion tendency. As ethnic media in the host country, these Chinese-language media play a special role in the intercultural adaptation of Chinese people in the UK. This research selects the unique research perspective of mother-language ethnic media usage of diaspora groups in the new media age to further explore how Chinese people in the UK consume Chinese-language internet-based media and to explore how the use of Chinese-language internet-based media impacts on their intercultural adaptation and identities construction.

This study took place in the UK from the early 2019 to the mid-2022, cover the researcher's three-year Ph.D. program at the University of Glasgow. It is worth pointing out that the coronavirus disease (COVID-19) broke out at the end of 2019, following which the COVID-19 pandemic swept the globe. All the data in this research was collected in the UK during January 2020 to March 2020. COVID-19 had not spread widely in the UK when the research conducted data collection, but it had outbroken in China which aroused great attention, arguments, and panic among people around the world. Therefore, the impact of the COVID-19 pandemic may have shaped the findings of this research on media consumption, representations, and the identity of Chinese people in the UK. For example, during the period the researcher conducted fieldwork, the participants (Chinese people in the UK) may have paid more attention to the epidemic situation in China, using Chinese-language internet-based media more frequently than usual to get China's coronavirus outbreak related news, or express concern for their family members or friends in China. Thus, participants of the research may show more dependence on Chinese-language internet-based media consumption than usual. More details of the impact of the pandemic will be presented and further discussed in the following research findings chapters of the thesis.

## **Thesis Structure**

Apart from the introduction, this thesis is divided into six chapters: the literature review chapter, the research methods chapter, three findings' chapters, and a conclusion chapter. The following descriptions set out the main contents of each chapter in this thesis.

**Chapter 1** is literature review that is concerned with critiquing the existing research in this area to review key theories, related concepts, main research findings in related research areas, define research objects, identify research gaps, and finally summarise the construction of the theoretical framework for this research. In detail, the first part of the chapter identifies the research object of Chinese people in the UK by comparing the concepts of overseas Chinese people, Chinese sojourner, and Chinese diaspora. Then the researcher further refines the main groups of Chinese people in the UK, Chinese students, Chinese workers, and Chinese immigrants. The second part of the chapter analyses the changes in overseas Chinese-language media over time through existing research, and reviews the major research findings in the area of overseas Chinese-language media study. The third part of the chapter discusses and reviews related theories and findings on the media consumption and identity construction of diaspora groups. The fourth part reviews theoretical models of intercultural adaptation and the cultural dimensions referred to in this research. This chapter then elaborates on the construction of the theoretical and conceptual framework for this research project. Finally, the conclusion summarises the identified research gaps that this research seeks to fill.

**Chapter 2** is a research methods chapter that describes the design and implementation of this research project in detail. According to the project's research design and conduction sequence, this chapter divides into six parts: the research questions, research strategy, research design, data analysis methods, data management, and ethical issues underlying the research. This chapter explains the research design process by evaluating and comparing different research methods. Then this chapter describes the organisation and implementation of the data collection process, including the questionnaire survey, focus groups, and semi-structured in-depth interviews. After that, the researcher elaborates on the qualitative data analysis approaches that this study uses. At the end, the chapter discusses the participants' anonymity, data management plan, and ethical issues related to this research.

**Chapter 3** is the first findings' chapter, which explores the research findings on the media life of Chinese in the UK. This chapter mainly focuses on the multivarious Chinese-language media consumption of Chinese people in the UK, and aims to answer the first and second research questions, namely: How do Chinese people in the UK consume Chinese-language internet-based media? and What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese people in the UK? This chapter sets out the findings of the research into the many ways that Chinese people in the UK access news and decide their information preferences, and the Chinese-language media consumption of

Chinese people in the UK. It then discusses the multivarious media consumption habits of different types of Chinese people in the UK and their critical thinking in relation to different news channels.

**Chapter 4** is the second findings' chapter of the thesis, that explores the findings on the intercultural adaptation of Chinese people in the UK and highlights the role of media during their intercultural adaptation process. This chapter aims to answer the third sub research question, namely: What are the current circumstances of intercultural adaptation among different groups of Chinese people in the UK? To answer this research question, the researcher examines the cultural distance between Chinese culture and the British culture, then sets out the unique intercultural life experiences of Chinese people in the UK and the various challenges faced by them. Following that, the chapter tries to explain how media impacts on the intercultural lives of Chinese people in the UK by analysing the intercultural adaptation challenges and coping mechanisms, and goes on to discuss the intercultural adaptation status of different groups of Chinese people in the UK. This chapter also contributes empirical evidence about Chinese people's adaptation experiences in the UK to discuss whether mother-language media encourages or discourages diaspora groups on their intercultural adaptation process. Eventually, this chapter sets out the research findings on the future plans of different groups of Chinese people in the UK, that further underscores the subjective willingness of different groups of Chinese people to integrate into UK society.

**Chapter 5** is the final findings' chapter, which is mainly explores the impact of media consumption on identity construction and the intercultural adaptation of Chinese people in the UK. It aims to answer the fourth sub research question, namely: How do different types of Chinese-language internet-based media impact on their intercultural adaptation and identities construction of Chinese people in the UK? This chapter summarises the characteristics of media consumption of Chinese people in the UK based on the dimensions of time and space separately, and further analyses the impact of different types of Chinese-language internet-based media on the intercultural adaptation of Chinese people in the UK in the current new media age. After that, the chapter explores features of cultural identity of Chinese people in the UK and analyses the different effects of traditional Chinese-language media and Chinese-language internet-based media on the changing cultural identities of Chinese people in the UK. This chapter contributes to the debate about whether mother-language media encourages or discourages diaspora groups to retain their original national cultural identity.

**Chapter 6** is the chapter which discusses the key findings of the thesis. The conclusion chapter summarises the main empirical research findings to coincide with each sub-research question. Following this, the researcher highlights the contributions of this thesis, and then further discusses the limitations of the research project. At the end, based on the research limitations discussed above, the researcher suggests some potential directions for further research in this and other related fields.

## Chapter 1 Literature Review

### Introduction

This research explores the role and impact of Chinese-language internet-based media on cultural identity and intercultural adaptation of Chinese people in the UK. The research is conducted within the context of the contemporary ethnoscape, where the phenomenon of population movement is becoming increasingly prevalent as a result of globalisation, and the effect of this phenomenon is expanding gradually (Karim & Al-Rawi, 2018). Based on Anderson's (1983) interpretation of nation and Hall's (1990; 2003) idea on cultural studies, this research further explores the intercultural adaptation and identity changing resulting from mother-language media consumption within the current global media context. In response to the lack of research relating to Chinese people in the UK, this research selects this community as its research subject and discusses how their consumption of Chinese-language internet-based media impacts on their intercultural adaptation and identity in this new media age. This literature review chapter reviews contemporary research achievements in related research fields to provide a comprehensive theoretical background, then goes on to define key concepts used in this study, identify academic debates and gaps in the current research, and finally construct a theoretical framework for this research.

This literature review chapter is divided into five main parts. The first part provides an overview of the concepts of overseas Chinese people, 'the stranger', 'the marginal man', Chinese sojourner, and Chinese diaspora. It then defines research objects and several key concepts, including Chinese students, Chinese workers, and Chinese immigrants. The second part of this chapter reviews the current state of research in the field of overseas Chinese-language media study, which aims to further identify research gaps. The third part of the chapter discusses literature on the internet-based media consumption of diasporas in the new media age and how media impacts on the identity of the diaspora. This part provides a corresponding background knowledge about the relationship between media and identity for readers. The fourth part of the chapter explores several major models of intercultural adaptation, literatures on how to measure an individual's intercultural adaptation, and the main factors that may impact on the individual's intercultural adaptation process. In the fifth part of the chapter the theoretical framework for the research is summarised, together with the key arguments in each relevant field. The conclusion then identifies the research gaps that this research aims to fill.



## 1.1 The Overseas Chinese People

With the continuing development of globalisation, population flows on a world-wide scale are increasing (Georgiou, 2013; Karim & Al-Rawi, 2018). As the country with the largest population, the widespread wave of cross-border movement of Chinese people has been formed and has not stopped since the reform and opening policies of the country in 1979 (Zhou, 2017). In China, most of research about the cross-border flow of Chinese people is classed as ‘Studies on Huaqiao (华侨, Chinese people who live abroad) and Huaren (华人, ethnic Chinese) or Haiwai Huaren (海外华人, overseas Chinese people)’ (Han & Tong, 2021; Wang, 2014). According to the interpretation of ‘Huaqiao (华侨)’ in Law of the People’s Republic of China on the Protection of Rights and Interests of Returned Overseas Chinese people and Their Relatives in 1990, Haiwai Huaqiao (华侨) refers to Chinese citizens living abroad. Haiwai Huaren (海外华人) refers to ethnic Chinese people emphasising the Chinese ancestry, and especially refers to expatriates who have Chinese descent while holding foreign nationality (Han & Tong, 2021; Wang, 2014).

Cultural studies that only divide people into different groups based on their nationality and ancestry are not enough. Cultural identity should be considered as a key aspect that defines a group of people from the same nation in cultural studies. A number of contemporary researchers studying immigrant groups such as Click (1938), Georgiou (2013), Karim and Al-Rawi (2018), and Siu (1952) use the concept of ‘sojourner’ or ‘diaspora’ to refer to ethnic groups temporary migration or dispersion outside their homelands. This division not only distinguished people from different nationalities, but also considered the cultural identity of immigrant groups. This can be reflected in the idea that a member of a diaspora group will no longer be a diaspora when he or she integrated into the host society (Shi et al., 2013; Wang, 2000). When compared to nationalities and blood ties, this research pays more attention to the cultural identity of overseas Chinese people. Chinese people in the UK can be regarded as a branch of overseas Chinese. This research divides overseas Chinese people into two main groups - Chinese sojourner and Chinese diaspora. It then further defines Chinese people in the UK into other groups and concepts used in this research, namely Chinese students, Chinese workers, and Chinese immigrants.

This part of the literature review consists of three sections: from stranger to sojourner, Chinese diaspora, and Chineseness. The first section reviews literatures on ‘the stranger’, ‘the marginal man’, and sojourner, then sums up the main features of sojourners. The second section

introduces the concept of Chinese diaspora, compares it with the term of Chinese sojourner, and then further defines several concepts related to Chinese people in the UK. Similarly, the last section reviews related research on the specific Chinese cultural identity - Chineseness.

### **1.11 From Stranger to Sojourner**

In the early research of the sociology of culture, important concepts related with Chinese people in the UK include 'the stranger', 'the marginal man', and the sojourner. Simmel (1908; 1921) puts forward the idea of 'the stranger' in his book *Soziologie* to refer to a person who is a member of a social system but not strongly attached to or not wholly accepted by other members of the system. As Simmel (1921) described, 'strangers' are fixed within a particular space or group, participate in social life and interpersonal interaction, but they adhere to the objective psychological cognition and emotion, and their identities also maintain a distance from the host society (Simmel, 1921; 1950). Specifically, in the dimension of space, 'strangers' are both wandering and relatively fixed; in the dimension of time, 'strangers' do not refer to people who are vagrants that come today and leave tomorrow; 'strangers' refers to people who are relatively stable, come today and stay tomorrow, and who are without a history in the host society (Simmel, 1921; 1950). In the aspects of social position and social relations, 'strangers' are in a group but are not part of a group, without property or kinship in a society, and they are free to move about and have no set position in society (Simmel, 1921; 1950). From these points, some Chinese people in the UK such as Chinese students and a portion of Chinese workers can be regarded as 'strangers' in British society: they come to stay for a period of time in the UK for study or work, but they still retain their Chinese identity and may hope to return to China in the future.

Simmel's ideas have heavily influenced the Frankfurt school and the Chicago school, including his student Robert Ezra Park, who is one of the leading figures in the Chicago school of sociology. The Chicago school focuses on immigrants groups, and explores the path of coexistence among different groups. Park (1928) further develops the concept of 'the marginal man' based on Simmel's research to refer to people who live in two different cultures and are strangers to both cultures. 'The marginal man' is a cultural hybrid who hopes to integrate into the host society, but who is always excluded from mainstream society (Park, 1928). 'The marginal man' is regarded as the product of cultural division and cultural integration under the background of the immigration wave and cultural change; he lives on the edge of the collision between two cultures and usually does not belong to a single one (Park, 1928; Stonequist, 1935). Therefore, 'the marginal man' is 'the stranger' in two cultures and usually has a bicultural

complex. From this point of view, a portion of Chinese people in the UK can be regarded as ‘the marginal man’, for instance Chinese immigrants. On the one hand, Chinese immigrants have settled in the UK for several years and hope to integrate into the local society; on the other hand, they are always excluded from the host society for some reasons, such as language difficulties and cultural barriers; Meanwhile, years even decades of time spent in the UK may have changed their Chinese identity and led them to generating a bicultural complex.

Based on the research of Simmel and Park, the concept of the sojourner was further developed by immigration researchers at the Chicago School in America in the first half of the twentieth Century (Siu, 1952; Wang, 2014). Click, who was a graduate of the University of Chicago, uses the term ‘sojourner’s attitudes’ in his Ph.D. thesis in 1938 (Siu, 1952). Siu (1952: 43) pointed out that the term ‘sojourner’ was first impressed on his mind after reading Click’s (1938) ‘The Chinese Migrant in Hawaii’. Based on Click’s research, Siu (1952) seeks to explain ‘sojourner’ from the perspective of sociology and considers this group of people as a deviant type of ‘stranger’. Thus, he defines the ‘sojourner’ as a stranger who lives in a foreign country for many years but who has not been assimilated by the host country. Different from the bicultural complex of the marginal man, sojourners are not between cultures, but they usually cling to the culture of their own ethnic group (Merz-Benz, 2010). Siu (1952: 34) suggests that sojourner should include “the colonist, the foreign trader, the diplomat, the foreign student, the international journalist, the foreign missionary, the research anthropologist abroad.” Siu (1952) also believes multifarious immigrant groups could be regarded as sojourners in some cases.

Unlike Siu (1952) who used non-assimilation by the host country as a criterion, Church (1982) emphasises that the purpose of sojourner who came to the host country should be - not for permanent residence. At the same time, Church (1982: 540) further stresses that sojourners are “relatively short-term visitors”. Berry (2006) and Jennifer (2008) agree with Church and hold that sojourners usually arrive in the host country for a set of specific purposes rather than permanent migration, such as studying, working, trade, military service and humanitarian assistance. Meanwhile, Berry (2006) suggests separating asylum seekers from sojourners by the individual voluntariness (see the Figure 1-11-1). Jennifer (2008) further defines sojourners as people who reside in a foreign country for a period of time, and do not plan to move permanently or acquire the nationality of the host country. In this research, as described in the section on Chinese people in the UK in the introduction chapter, the main purposes of Chinese sojourners coming to the UK are study and work. Thus, this research selects two groups of Chinese sojourners in the UK, Chinese students and Chinese workers, as the main research subjects.

Figure 1-11-1 Berry’s (2006) classification of different kinds of groups in plural societies

<b>MOBILITY</b>	<b>VOLUNTARINESS OF CONTACT</b>	
	<b>VOLUNTARY</b>	<b>INVOLUNTARY</b>
<b>SEDENTARY</b>	ETHNOCULTURAL GROUPS	INDIGENOUS PEOPLES
<b>MIGRANT</b> permanent temporary	IMMIGRANTS SOJOURNERS	REFUGEES ASYLUM SEEKERS

According to the studies above, all scholars agree that short-term residence is an important condition to distinguish the group of sojourners. It follows that the sojourner is a concept which is the opposite of the settler (permanent settlement). The major contentious point is to stress either ‘without being assimilated’ or ‘the purpose of coming to the host country is not for permanent settlement’ as another key condition to define sojourner. The researcher argues that whether being assimilated by the host country is used to distinguish sub-cultural groups in the host country, such as the Muslim diaspora and the Chinese diaspora in the UK; it seems too broad to only emphasise this point to define a sojourner. A member of the diaspora who aims to settle down in the host country and has lived there for many years, may also not be assimilated by the host country. Therefore, if one only follows the definition made by Siu (1952), it is difficult to distinguish between a sojourner and a member of the diaspora. Moreover, the short-term visitor aims to return to the homeland after sojourning; in contrast, a member of the diaspora may seek to settle down in the host country. Due to the different purposes of these two groups, they may also exhibit different practices in intercultural adaptation. Since both Chinese sojourners and Chinese diasporas can be classified as overseas Chinese people, this research suggests that the cultural identity features of these two groups should be discussed separately. Consequently, this research further divides Chinese people in the UK into three main groups Chinese students, Chinese workers, and Chinese immigrants to discuss the changing of their identity.

Huntington (2004) points out that the sojourner has specific subjective intentions, which echoes Click's 'sojourner's attitudes' (Siu, 1952). Huntington thinks the sojourner is the kind of immigrant who plans for a short-term stay, keeps looking forward to returning to the homeland, and refuses to be assimilated (Huntington, 2004; Wang, 2014). Yang (2000) researched early American Chinese immigrants and defined the phenomenon of sojourners who earn money in the America and aim to get a better life when they return to homeland as the 'sojourner hypothesis'. However, it should be noted that there has never had an insurmountable boundary between sojourners and settlers. Sojourners can change their mind and decide to stay in the host country and become settlers. In the study of Chinese migrants in Hawaii, Click (1980) found that most of the Chinese migrants in Hawaii thought they would stay for a short time; during the long time they lived in Hawaii, they always planned to return to their homeland but never did. For these Chinese migrants, their initial purpose was not to be permanent settlers, but they lived in Hawaii for a long time and never returned. It is difficult to still define these Chinese migrants as sojourners when they have settled permanently in Hawaii. Thus, only distinguishing sojourners by the subjective purpose that they did not come to the host country with the intention of settling permanently is not accurate. Moreover, there are lots of other complex factors that may impact upon the willingness of sojourners to choose to stay or return. These may include personal factors like language proficiency (host country language), religion, income, personal habits, and social relations; as well as some external factors for example the cultural environment and immigration policy of the host country. Both subjective intentions (such as the desire to return home, refusal to be assimilated, and so on) and objective facts (residence time, whether have obtained the nationality of the host country, etc.) are critical factors that should be considered when conducting research on sojourners.

Consequently, sojourner emphasises people in a sojourning state. Sojourners have the following four characteristics: firstly, sojourner emphasises the geographical transfer, that is, the sojourner must leave his motherland and move to a new host country or region. Secondly, contrary to permanent migration, sojourner refers to temporary resident and relatively short-term visitor (Church, 1982). Sojourners stay for a short period of time in the host country; the length of time may be from several days to several years. Thirdly, a sojourner does not intend to become naturalised or reside permanently in the host country. Fourth, sojourners refer to people who have not been assimilated by the host country. Most sojourners usually keep both practical and emotional connections with their motherland (Siu, 1952), and they try to maintain their original cultural identity (Click, 1980). As a result of arriving in a different cultural environment, sojourners often experience culture shock. Therefore, the intercultural adaptation of sojourners is an important research topic. Anderson and Guan (2018) point out that many

scholars have probed the intercultural adaptation processes of sojourners in different empirical research samples, but relatively less is known about the intercultural adaptation of Chinese sojourners. This research will explore the intercultural adaptation of Chinese sojourners in the UK.

### **1.12 Chinese Diaspora**

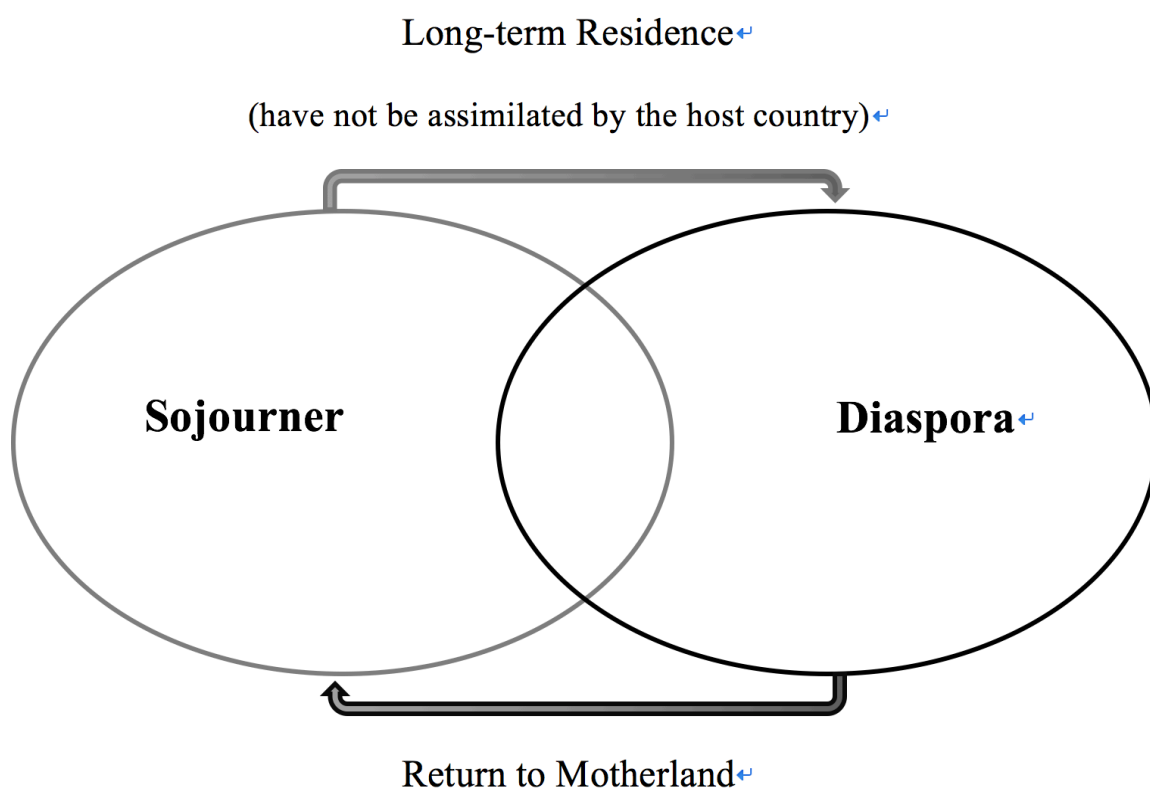
Nowadays, 'diaspora' is a widely accepted concept to describes people who separate from their original geographic location and reside elsewhere (Braziel & Mannur, 2003; Cristina, 2011). Diaspora was derived from Greek, and a widely accepted early use of the word is to describe the Jewish exile outside Palestine (Braziel & Mannur, 2003; Cristina, 2011). Historically, diaspora always relevant with a sense of displacement (Cohen, 1997). Members of diaspora re-root in the host society, they usually maintaining a collective memory of their motherland (Brubaker, 2005). The term 'Chinese diaspora' refers to the worldwide dispersion of 'ethnic Chinese' people (Shi et al., 2013); it was proposed on the basis of 'diaspora' (Cai, 2006), and has become widely used as a result of the wide-ranging globalisation that occurred during the late 20th century (Liu & Wan, 2013). Han and Tong (2021) suggest that the Chinese diaspora mainly refers to two Chinese concepts Huaqiao (华侨) and Haiwai Huaren (海外华人), that includes Chinese citizens living abroad and ethnic Chinese people who hold foreign nationality.

Compared with sojourner, diaspora is a concept which is broader and more complex (Braziel & Mannur, 2003). The term of 'diaspora' not only refers to transnationality and movement, but is also a symbol of political struggle, and is closely related to historical movements (Hall & Du, 1996). From this point of view, diaspora relates to special groups within a particular historical period. Besides, both sojourning and diaspora refer to living outside the homeland, with geographical migration as a prerequisite. Compared with a sojourner who is a short-term visitor who aims to return to the homeland, a diaspora refers to long-term settlers who have not been assimilated by the host country. Long-term migration usually leads to integration and confusion about identity. Thus, diaspora studies usually examine the conflict, social integration, and multiple identities of diaspora groups (Liu & Wan, 2013).

However, this does not mean that sojourner and diaspora are two separate groups with static members. Click's (1980) research found that most of migrants arrived at the host country as sojourners. The mobility of human identity should be noticed in researching human-related topics, thus this research tends to understand these two concepts as two different degrees and

stages of migration. Sojourners may end their sojourning by returning to their homeland or decide to take permanent residence in the host country. When sojourners settle in the receiving country, and are not assimilated after a period of residence, they can be regarded as members of diaspora. Similarly, a diaspora can also have an end-date (Shi et al., 2013). This means individual members of the diaspora may end their diaspora through return to their homeland, or finally assimilate into the host country. The assimilation process of diaspora can go on for generations, and end when the later generations completely assimilate in the host country (Shi et al., 2013).

Figure 1-12-1 The relationship diagram of sojourner group and diaspora group



For the above-mentioned arguments, this research constructs a diagram to display the relationship between a sojourner group and a diaspora group of one nation in a host country (see Figure 1-12-1). As the diagram Figure 1-12-1 shows, Chinese sojourners may join the Chinese diaspora through long-term residence in the host country, and their children may become second-generation or third-generation members of the Chinese diaspora before finally assimilating into the host society. Thus, as Wang (2000: 39) presents, “Once a Chinese is not always a Chinese.” Compared with second-generation or third-generation diaspora, the cultural identity of first-generation diaspora may experience greater cultural shock than subsequent generations, and they are more likely to identify themselves as Chinese people. For this reason,

this study focuses on the intercultural adaptation process and the changing pattern of media consumption amongst Chinese people in the UK, mainly focusing on the first-generation Chinese diaspora.

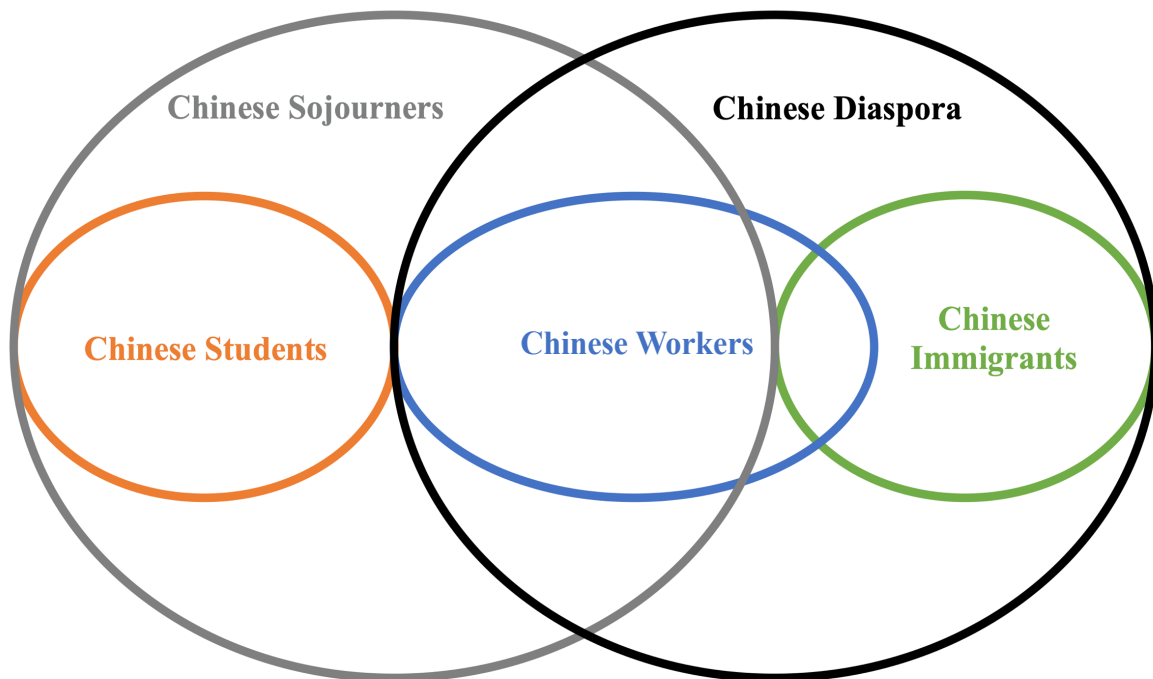
Levine (1977) classifies 'strangers' by their purposes of came to the host society, and then further divides them into different groups, includes guest, sojourner, newcomer, intruder, inner enemy, and marginal man. The concept of diaspora tends to include both newcomer and marginal man. The marginal man is between the cultures while sojourner is not (Merz-Benz, 2010). On the other hand, most sojourners came to the host country on a voluntary basis (Berry, 2006), while individual voluntariness is not an important factor in detecting diaspora identity. In contrast, non-assimilation by the host country is an essential basis to recognize diaspora groups. Most sojourners trend to maintain the cultural identity of their homeland (Click, 1980), while diasporas are discernible subcultural groups in the receiving society which having complex cultural identities (Brazier & Mannur, 2003), they usually display cosmopolitan attitudes and see themselves as global citizens (Karim & Al-Rawi, 2018). Therefore, 'overseas Chinese people' can be regarded as a term referring to all Chinese people living outside China that includes both Chinese sojourners and Chinese diasporas; but it does not mean that overseas Chinese people can be considered as a homogeneous group with the same cultural identity, and the difference of Chineseness between these two groups needs further discussion. Consequently, the Chinese people in the UK studied in this research consist of both of Chinese sojourners and Chinese diasporas who have lived in the UK for a period of time and are not assimilated into the British society and culture.

In summary, taking into consideration the present status of Chinese people in the UK set out in the research background section of this introduction, this research discusses the media consumption and intercultural adaptation process of these different groups of Chinese people in the UK by mainly dividing them into Chinese students, Chinese workers, and Chinese immigrants with consideration given to their purpose of coming to the UK, length of stay, and identities. Chinese students refer to Chinese people who hold UK student visas and came to the UK for study, while Chinese workers refers to Chinese migrant workers who came to the UK for skilled work. Chinese immigrants in this study are defined as all the Chinese people who came to the UK for immigration purposes, or have lived in the UK for many years and hold a permanent residence visas, or have become United Kingdom nationals. This study creates a diagram to demonstrate the relationship among the key concepts used in this research about Chinese people in the UK (see the Figure 1-12-2). Chinese students and most of Chinese workers are Chinese sojourners, but they may become Chinese immigrants if they take up



permanent residence or are granted UK citizenship. As Yang's (2000) 'sojourner hypothesis' argues, the early Chinese immigrants in America were sojourners who aimed to make money in the America and then return to their motherland for a better life. Similarly, some Chinese workers may work in the UK for decades but still plan to return to China in the future, their identity swings between Chinese sojourners and Chinese diaspora. Chinese immigrants especially first-generation Chinese immigrants form a significant part of Chinese diaspora in the UK, and they may end their diaspora lives by becoming assimilated into the UK society or by returning to China. Becoming assimilated into the UK society involves a change of Chinese identity, the following section will therefore discuss details of Chinese identity, Chineseness.

Figure 1-12-2 The relationship diagram among Chinese sojourners, Chinese diaspora, Chinese students, Chinese workers, and Chinese immigrants



### **1.13 Chineseness – A Fluid Chinese Cultural and National Identity**

Anderson (1983) who falls into the historicist and modernist school of nationalism creates the concept 'imagined communities' to deconstruct the existence of the 'nation state' based on nationality and nationalism discussion. Anderson (1983, p. 49) explains 'nation' as "an imagined political community and imagined as both inherently limited and sovereign", and maintains that 'nationality' is a subjective social construct. On this basis, Unger et al. (1996) argue that, the term Chinese nations contain four meanings: the first one is the official meaning,

which refers to all People's Republic of China (PRC) citizens; the second meaning refers not only to PRC citizens but also includes overseas Chinese people; the third meaning includes people from Mainland China, Hong Kong, Macau, and Taiwan who are seen by many as being part of the same Chinese nation under different political authorities; the fourth meaning refers to overseas Chinese people who are the object of this research, that is Chinese people who live abroad, but retain a sense of Chineseness and have emotional or actual connections with China.

Anderson's (1983) 'imagined communities' interprets the connection among members of a diaspora as sharing a common imagining, having similar interests, or identifying as part of the same nation; meanwhile, members of the community may never know each other (Anderson, 1983). Anderson (1983) also connects national identity in cultural identity to specific objects, such as museums, maps, and newspapers, and discusses nationalism from the perspective of 'consciousness', 'language', 'emotion', and 'historical memory'. Based on the arguments pointed out by Anderson (1983), Chinese diaspora can be regarded as an imagined community, which exists in the imagining of its members. Overseas Chinese people as members of Chinese diaspora share a common Chinese cultural and national identity, including Chinese consciousness, Chinese language, emotional and historical memory of the Chinese nation, and so on. Meanwhile, members of the imagined Chinese diaspora community are fluid and may never know each other.

The word 'Chineseness' is frequently used to describe a collective Chinese identity. Nowadays, there is still no agreement among scholars on the clear definition and exact constitution of Chineseness (Ho & Ho, 2021). In this research, the notion of Chineseness refers to a fluid Chinese cultural and national identity, which connects overseas Chinese people with their homeland. He and Guo (2000) set out four main contending views of Chinese national identity, namely: Chinese cultural (Confucianism) national identity, Han national identity, socialist national identity, and civic and territorial national identity (see Figure 1-13-1). Among them, Han national identity (Hanzu 汉族) as a racialised concept refers to sharing a common descent from the mythical Yellow Emperor, which was crucial to the formation of modern Chinese racial nationalism (Teng, 2016); Chinese cultural identity is a strong national identity which suggests a Chinese speech community consisting of people all over the world who share Chinese culture, especially Confucian cultural national identities (He & Guo, 2000). Thus, Chineseness of the overseas Chinese people can be regarded as a kind of globalised identity and borderless nationalism (He & Guo, 2000). Moreover, Chineseness also can be regarded as a culture-performing, a habitus (Wang & Zhan, 2019), a value system, or a cultural and social

practice (Yao, 2007) that exists in the daily life of individual Chinese people. Therefore, Chineseness may also find representation through of individual overseas Chinese people in their daily lives.

Figure 1-13-1 He and Guo’s (2000: 7) classification of Chinese national identity

Characters of National Identity Constructs		Sources of National Identity	
		Traditional	Modern
The Strengths of National Identity	Weak	Han national identity	Socialist national identity
	Strong	Confucian cultural national identities	Civic and territorial national identity

In the age of globalisation, the mobility of media enables the Chinese state to extend its influence in the overseas communities of Chinese people, meanwhile, Chineseness is reshaped with mobility, flexibility, and de-territorialisation (Sun, 2002; Wang & Zhan, 2019). Sun (2002) studies the electronic media consumption of Chinese migrants and finds that Chinese migrants may gain a sense of collective belonging to the homeland on the internet, as opposed to the fragmented identities that they experience in the host country. The case study of Chan (2005) focussing on the online forums established by Singaporean Chinese also finds that online Chinese forums are platforms for Chinese diasporas to express their Chinese cultural identity. This research follows Anderson’s interpretation of nation, regarding Chinese people in the United Kingdom (UK) as an imagined community, and exploring changes to their identity during their intercultural adaptation while living in the UK. This study also tests whether imagined communities still hold in the current global media context.

The government plays a complex and contradictory role in the flux of Chineseness (Lu & Gao, 2018). The government of the PRC attempts to establish a single Chinese identity through a homogenisation of culture and ethnicity (Obert, 2019). From the 1980s, the Chinese government have endeavoured to maintain the Chineseness of overseas Chinese people, and incorporate overseas Chinese people as an important branch of the national construction (Wang & Zhan, 2019). He and Guo (2000) argue that the overseas Chinese people always perform

more nationalistically than democratically, and they classify this kind of active nationalism as a type of Chinese super-nationalism. Research of Kuehn et al. (2013) supports the idea that the new generation of overseas Chinese people is impacted by cultural nationalist conceptions of Chineseness, showing a strong sentimental attachment to China and actively taking part in China's modernisation.

Many scholars contend that Chineseness is a fragile and changeable identity, and interaction with multiple parameters (Anthony, 2009; Tong, 2010; Wang & Zhan, 2019). Tong (2010) conceptualises Chineseness as a 'core-fringe identity model'; he argues that the core is the primordial nature, such as Chinese race, gene, and descent; the fringe is situational performance which can be reshaped by the social and cultural environment of host country. Tong (2010) also argues that the core of Chinese identity such as Chinese blood will never change, thus Chinese identity is permanent, and cannot be constructed by society. From this point of view, "Once a Chinese, always a Chinese" (Wang, 2000: 8). Hall uses 'ethnicity' to describe this kind of fringe identity, which refers to differences between people according to cultural construction rather than the race and descent (Procter, 2004). This research will follow Hall's (2003) perspective on cultural studies, regarding Chineseness as an identity of shared common historical experiences and cultural codes, continually changing and not an innate or fixed essence. This research contributes to the discussion of how the Chineseness of overseas Chinese people changes during their intercultural adaptation process.

## **1.2 The Overseas Chinese-language Media**

Anderson (1983) emphasises that written characters play a leading role in the formation of the nation. It was precisely because of the continuous progress and development of the written characters that the mass media, such as newspapers and periodicals, came into being (Anderson, 1983). Under the manipulation of mass media, the connections among members of a group are enlarged. As members of the group emerged, a sense of belonging, a nation, was then 'imagined' (Anderson, 1983).

The overseas Chinese-language media usually refers to Chinese-language media including newspapers, websites, broadcastings, television channels, and so on, that are created outside China or target overseas Chinese people as audience. In the age of traditional media, overseas Chinese-language newspapers were used as key tools for overseas Chinese to construct their imagination about their overseas Chinese communities. The Chineseness of overseas Chinese

people was sustained through traditional Chinese cultural elements and Chinese collective memory that was disseminated by this media (Sun, 2002). From this perspective, overseas Chinese-language media plays a key role in nurturing the ‘imagined communities’ of overseas Chinese people.

Most previous research on overseas Chinese-language media was conducted by Chinese scholars in China (Guo et al., 2012), thus a large number of the related research papers are written in the Chinese language. This part of the literature review chapter reviews the development path of overseas Chinese-language media and presents key findings about overseas Chinese-language media study.

### **1.21 Changing of Overseas Chinese-language Media Over Time**

Anderson (1983) presented the idea that the origin of nationality consciousness is language. Newspapers as the visual representation of language therefore fulfil an important function in sustaining imagined communities. Undoubtedly, newspapers used to be the most familiar type of Chinese-language media before the arrival of the Internet (Yang, 1991). Early Chinese diaspora communities relied on Chinese-language newspapers to publicise activities and spread news of the community (Guo et al., 2012). Many members of the Chinese diaspora community also advertised in these newspapers, which was often the major source of earnings for Chinese-language newspapers (Peng, 2007; Yao, 2013). This suggests that Chinese diaspora communities and Chinese-language newspapers have a strong attachment to one another. Furthermore, the relaxed policy on print media control in the majority of Western countries (Karim & Al-Rawi, 2018) is also an important factor that has led to the popularisation of Chinese-language newspapers within the overseas Chinese people communities (Dai, 2014). Individuals or groups of overseas Chinese people can set up a newspaper with low printing costs under the moderately relaxed press policies. Unlike the liberal attitude of Western governments to newspapers, the major Western countries especially European countries maintain strict control over the issue of broadcasting licenses (Karim & Al-Rawi, 2018). This means the majority of the Europe Chinese-language broadcasters (including those in Mandarin and dialects such as Cantonese) have to buy time slots on commercial radio stations to play Chinese-language programs at great expense (Dai, 2014). A similarly difficult situation exists for Chinese-language broadcasters wishing to set-up Chinese-language channels or broadcast Chinese-language programmes (Dai, 2014). Due to the long payback period of broadcasting and television channel, strong financial support from the backers is required for the everyday

operation of overseas Chinese-language broadcasting or television channels. For these reasons, newspapers have a more extensive and more profound influence among overseas Chinese people compared with other forms of Chinese-language media.

In recent years, social media as a popular manifestation of new media has brought important changes to overseas Chinese-language media. Firstly, social media breaks with the traditional top-down form of mass media, bringing a new model of participatory media, while the news production paradigm also been forced to change due to the decentralising nature of digital media (Karim & Al-Rawi, 2018). In contrast to the traditional paradigm, the new paradigm enables audiences to participate in the process of communication instead of accepting passively what they are told, and “media users have become content producers as well” (Bashri, 2017: 226). Therefore, Shepherd (2017) argues that with the model of user-generated content (UGC), discussion among audiences on social media is like a seminar; and it seems that audiences prefer to participate in a ‘seminar’ than receive a traditional top-down form of ‘lecture’. As a result, overseas Chinese-language newspapers have been significantly by new media, reducing the number of readers, advertising revenue, and their overall circulation (Dai, 2014; Wei, 2013 b). Guo et al. (2012) put forward the idea that media integration is an imperative and necessary choice for traditional overseas Chinese-language media. By way of integrating with new media, some overseas Chinese-language newspapers have established social media accounts, and their social media platform becomes another important channel where they can release news. Some of them like the UK Chinese Journal have abandoned the printed version of their newspaper and now only publish online. These newspaper social network sites can be seen as the continuation of traditional ethnic media on digital media, and as the product of media convergence of overseas Chinese-language newspapers and social media as well.

Furthermore, as described in the introduction to the thesis and the research background, there are some overseas information bloggers emerging on Chinese-language social media, who aim to help overseas Chinese people integrate into the host society. With the popularity of Weibo (a Twitter like social media) among Chinese people, these independent overseas information bloggers act as online opinion leaders (Zhang, 2016) and transnational information media influencers (He, 2017). Bloggers who focus on British information will typically post various items of UK-related news, consisting of events, news, travel information, entertainment and lifestyle guides. They also gather and translate English news into Chinese-language which might interest Chinese people. They then that post this content on their social networking sites. Sometimes, these bloggers organise online discussion by posting or reposting hot-button issues that their followers may participate in through the comment function of social media. These

hot-button issues may include the difficulties that Chinese people encounter in the UK, as well as major world events. Most of these blog accounts are created by young individual, Chinese people living outside China. Since these bloggers need to post a large amount of content to attract more followers, these blog accounts are often operated by a team rather than an individual (He, 2017).

The diaspora is usually at the forefront of technology adoptions (Brinkerhoff, 2009: 12). New media especially social media reduces the cost, including time, money, energy, physical costs, to the diaspora in receiving news. Before the popularity of the Internet, one of the most common news sources of overseas Chinese people was overseas Chinese-language media (Cheng, 2001; 2009). Nowadays, because of the instantaneous global communication of digital media, the news communication function of overseas Chinese-language media is not as important to overseas Chinese people as it used to be. Besides, overseas Chinese people often use instant messaging media to contact with their family or friends in the motherland, and receive information about new developments within the global Chinese diaspora through Internet. Overseas Chinese-language media especially newspapers established by overseas Chinese people communities used to be the most important bridge to link individual overseas Chinese people and their homeland when communication technology is underdeveloped (Peng, 2007; Zeng, 2013); even this kind of link is more often meant a type of emotional connection, there was difficult for overseas Chinese people to establish real time connections with China by print media at that time (Karim & Al-Rawi, 2018). At present, the different types of digital media platforms enable overseas Chinese people not only to connect emotionally but to create diversified transnational relationships. Overseas Chinese people are easier to impact by major events and changes of media context in China, that will affect the intercultural adaptation process of overseas Chinese people directly. This research tries to further explore this point.

Early Chinese diaspora communities were usually formed on the basis of their geographical location (Karim & Al-Rawi, 2018). By contrast, internet-based media can reach overseas Chinese people resident in many different places to organise spontaneously form virtual overseas Chinese people community through weak tie online (Granovettes, 1973; He, 2017). Panagakos (2003) argues new communication technologies have brought us toward the winding-up stage of conventional ethnic identities. This means the diaspora may form new identities because of the new media. For example, Chinese-language social media provides new platforms for different groups of Chinese people living all over the world to construct virtual Chinese communities. This research will explore this phenomenon from the perspective of the Chinese-language internet-based media consumption of Chinese people in the UK. To further

fill the research gap, this study will also explore the construction of virtual Chinese communities in the UK on internet-based Chinese-language media platforms, and in chapter 5 it will discuss how these virtual communities impact on the intercultural adaptation and cultural identity change of Chinese people in the UK.

## **1.22 Overseas Chinese-language Media Research Review**

Research studies in the field of overseas Chinese-language media in China began in the 1930s (Fang, 2001), while the current dynamic era of overseas Chinese-language media study started around the nineteen eighties (Dai, 2017; Fang, 2001), when many monographs in this area were published in succession. For examples ‘Hai Wai Hua Wen Bao Kan De Li Shi Yu Xian Zhuang (The history and present situation of the overseas Chinese newspapers and periodicals, 海外华文报刊的历史与现状)’ written by Fang and Hu in 1989; ‘Hai Wai Hua Wen Bao Ye Yan Jiu (Research on overseas Chinese newspaper industry, 海外华文报业研究)’ written by Yang in 1991; ‘Hai Wai Hua Wen Xin Wen Shi Yan Jiu (Study on the history of overseas Chinese journalism, 海外华文新闻史研究)’ written by Wang in 1998; ‘Hua Qiao Hua Ren Bai Ke Quan Shu. Xin Wen Chu Ban Juan (Encyclopedia of overseas Chinese people and ethnic Chinese about press and publication, 华侨华人百科全书新闻出版卷)’ publication in 1999; ‘Hai Wai Hua Wen Chuan Mei Yan Jiu (Research on overseas Chinese media, 海外华文传媒研究)’ written by Cheng in 2001; ‘An Introduction to Overseas Chinese Media (Hawai Huawen Chuanmei Gailun 海外华文传媒概论)’ written by Peng in 2007. These monographs recorded the development of overseas Chinese-language media in different countries, and lay the foundation and provide a reference for further research into this area. Records in these monographs about development overview of Chinese-language media in the UK are of particular interest and provides a depth of space for this study.

Moreover, the previous research into overseas Chinese-language media listed above was always focused on describing phenomena. These studies described the origins and developing state of the overseas Chinese-language media in many countries of the world; or summarised their main types of content, common characteristics and functions at different time periods, only a few of them tried to link the ethnic media consumption with cultural identity of the overseas Chinese people (Dai, 2014). Some studies on the intercultural adaptation of overseas Chinese people for instances Sandy (2010) and Ying and Sun (2009) mentioned the media consumption of overseas Chinese people, but failed to further analyse the deeper impact of Chinese-language media on



the identity construction of overseas Chinese people. Just as Dai (2017) discovered, most of the previous research is typically conducted from the standpoint of media centralism, and almost overlooks the requirements and choices of audiences. Thus, this research will organise from the perspective of audience, focus on the Chinese-language media consumption of overseas Chinese people.

On the other side, different cultural environment of different countries will have different impacts on the mother-language media consumption of overseas Chinese people. Previous researchers (see for examples Chou, 1997; Tan, 2016; and Yu, 2005) have always chosen to study the overseas Chinese people and overseas Chinese-language media in North America or Southeast Asia (Dai, 2014), a large part of related research findings reviewed in this chapter are from these studies. Few scholars have focused on the development of Chinese-language media in the UK. The few studies related to Chinese-language media in the UK tend to record the development of traditional Chinese-language media such as newspapers, magazines, broadcast, or television channels in the UK in different historical periods by the form of general history, and fail to analyse the intercultural adaptation process and identity change of Chinese people in the UK from the perspective of mother-language media use, that is a research gap which this research aims to fill. Thus, the researcher chooses Chinese people in the UK and Chinese-language internet-based media as research objects which previous relevant researchers rarely scrutinised and aims to contribute new knowledge to this field.

Many Chinese scholars (see for examples Cheng, 2001; Fang and Hu, 1989; Peng and Jiao, 2011; Wang, 1998; Wei, 2013 a; Yang, 1991) hold that overseas Chinese-language media study should be categorised as Chinese journalism research. Thus, while they explore issues on the area of overseas Chinese-language media research, they tend to concentrate on subjects like the effect of the overseas Chinese-language media on the building of China's international image, the role of the overseas Chinese-language media in enhancing the cross-cultural competence of China, and the impact of the overseas Chinese-language media in the politics and foreign affairs of China. For example, the research of Wei (2013 a), Wen (2016), and Zhao et al. (2014). Generally, these studies were all conducted from the perspective of Sinocentrism, that is the belief that overseas Chinese-language media mainly aims to serve China, and provide tools to propagate Chinese culture and ideology. However, some Chinese diaspora researchers produce proof to the contrary. For instance, Shi Shumei et al. (2013) described how the intellectuals in Singapore who moved from China created the concept of 'Nanyang (南洋)' for themselves. They have a strong desire to integrate into the mainstream of their host societies and many of

them objected to naming their culture as ‘overseas Chinese culture’. Consequently, this group of Chinese diasporas established overseas Chinese-language media to serve Chinese diasporas and help them to integrate into the host country. Thus, how different types of Chinese-language media impact on the intercultural adaptation of Chinese people in the UK needs to be further explored in this research.

### **1.3 Media and Identity**

Nowadays, cultural identity is shaped by global media flows (Chopra & Gajjala, 2011). Changing patterns of media consumption is one of the major forces affecting the intercultural adaptation process, especially the identity construction of diaspora groups. The virtual environment created by various digital media already exists in parallel with the actual environment, and even surpasses the latter (Wang, 2014). In recent years, the age structure of Chinese people in the UK has become younger due to an increasing number of Chinese students coming to the UK. internet-based media platforms are the world of the younger generation (Brinkerhoff, 2009), and young people tend to be more active on new media platforms (Koen, 2018). This research explores this change, and focuses on the internet-based media consumption of Chinese people in the UK to further explore how these media impact on identity during their intercultural adaptation process.

This section reviews literatures on various aspects of media and identity, and concentrates on discuss the relationship between media consumption amongst the diaspora and their identity construction. This part consists of four sections, they are: identity and cultural identity, mother-language media and identity, internet-based media consumption of the diaspora, and identity construction of the diaspora in the new media context. The researcher also particularly evaluates definitions of some key concepts relevant to this research, including cultural identity, ethnic media, and digital diaspora (Brinkerhoff, 2009), and so on, then further explains how these concepts are to be used in conjunction with this research. Through reviewing key theories and findings in this field of research, this section constructs a theoretical framework for this research on media and identity research.

#### **1.31 Identity and Cultural Identity**

Identity refers to how an individual understands and constructs his relationship to the world through time and space, and also relates to a person’s understanding about the future (Norton, 2000; Somani & Guo, 2018). The social identification approach originated in Tajfel’s (1978)

social identity theory (SIT) noted that individuals define their identities according to social groups, and these identifications may preserve and strength self-identity. Identity construction of Chinese people in the UK during their intercultural adaptation that this research focuses on is closely related to the field of cultural studies. Stuart Hall is a representative figure of the Birmingham School of cultural studies, while the school is a major component of the current cultural studies. From the perspective of cultural studies, Hall (1990; 2003) regards identity as a kind of ‘within’ representation, a changing essence, but strategic and positional (Schofield & Kupiainen, 2015). Follows Hall’s (2003: 234) interpretation of identity, this research regards cultural identity as a hidden oneness “which is never complete, always in process, and always constituted within, not outside, representation”.

Hall (2003) mainly emphasises two aspects of cultural identity: On one hand, the ‘oneness’ of cultural identity refers to shared common historical experiences, ancestry, and cultural codes. Moreover, the ‘oneness’ is also regarded as the base for forming community. Individuals identify with the community which consists of other people with similar cultural backgrounds, and they see themselves as members of this community (Somani & Guo, 2018). On the other hand, the ‘becoming (or ‘being’)’ emphasises the continuity of the process, that the future is as important as the past (Hall, 2003). It means that cultural identity is not an innate or fixed essence, but a positioning (Hall, 2003). Hall (1990) also argues that cultural identities of diasporic people are not one-size-fits-all but multiple with both similarities and differences. Thus, as strangers in the host society and members of the imagined community consist of overseas Chinese people, Chinese people in the UK may have multiple cultural identities. This research follows the research path of Hall, and further explores the fluid multiple cultural identities of Chinese people in the UK.

As mentioned in Section 1.13 above, this research mainly focusses on Chinese identity related to Chineseness, which includes both Chinese cultural identity and Chinese national identity (Cai, 2006; Wang, 2000). As a manifestation of social attributes, the cultural identity of individuals also affects their national identity (Han, 2010; Liu & Turner, 2018). Chinese people in the UK may still identify themselves as Chinese for some time after they have left China and have begun their sojourn or diaspora in a host country. However, they may gradually integrate into the host culture in the future, and then their Chinese identity will change and no longer display the same Chineseness (Cai, 2006). This research tries to explore the process of the identity transformation of Chinese people in the UK during their gradual adaptation to British society.

Identity can be considered as a subcomponent of the self-construal, which is a series of self-representations that define oneself and distinguish the self from the non-self (Yamaguchi, et al., 2016). Self-construal is a perception of the self which refers to how people perceive their relationships with others (Markus & Kitayama, 1991; Cross, et al., 2009). Previous research has summed up two chief types of self-construal orientations: independence and interdependence (Markus & Kitayama, 1991). People in western cultures tend to construe the self as separate from their social context and represent as independent and self-construal, while people in oriental cultures are more likely to consider themselves as members of a broader social environment and display a characteristic of interdependent self-construal (Markus & Kitayama, 1991). Globalisation has blurred cultural boundaries, and makes an individual, especially people who have experienced two or more cultures for a long time, able to simultaneously maintain both interdependent and independent self-construal (Kim, et al., 1996; Yamaguchi, et al., 2016). Thus, members of the Chinese diaspora who live in a narrow space of the western culture and oriental culture may feel confused regarding their self-construal state, which will further impact on their identities.

Self-narration is a key approach for an individual to express the self-construal, while identity roots in the self-narration of individual (Daniel & Reijo, 2015). Thus, this research will collect data related to identity of participants from their self-narration, details regarding data collection and analysis will be discussed in the following research methods chapter. However, Bamberg (2011) pointed out that people face three dilemmas when they narrate their identities: first, maintaining continuity as they change along with time; Second, mediating between the uniqueness of the self and sameness with others; Third, constructing the relationship between agency as 'individual-to-world' and 'world-to-individual'. Daniel and Reijo (2015) argue that agency is the essence of identity which interweaves with sociocultural situations. Therefore, identity formation is influenced by the sociocultural context, while social identity theory also proves this point (Somani & Guo, 2018). Thus, the identities of overseas Chinese people in a different host country may display different features. Research on the identity of overseas Chinese people should be conducted in the selected host country. This research will focus on the particular host society of the UK, and select Chinese people in the UK as its research subjects. Moreover, identities are always multiplicity, contradictory, fragmented, and situational (Hall & Du Gay, 1996), and one's identity is impacted by various complex factors that include one's social network, cultural circumstances, historical background, political ideology and institutions, individual choices, ability, and awareness, and so on (Jackson & Hogg, 2010). Thus, the cultural identity of individual overseas Chinese people may be different even in the same host country, this research will explore Chinese people in the UK by

subdividing them into different groups.

Almost all researchers agree that language maintenance is one of the most fundamental pathways for diasporas to construct transnational identity (Zipp, 2017). In 1960s, sociolinguists put forward an assumption of ‘speech community’(Gumperz, 1968), which refer to a stable group founded on the same mother language, a shared history, and geographical proximity (Seargeant & Tagg, 2014). Wenger (1998) put forward the concept of ‘communities of practice’ to describe people simultaneously belonging to different practice groups by sharing different kinds of practice; amongst these groups, shared language practices of membership are a major part of shared social practices. Anderson (1983) also discusses at length the important role of language in the origin of national consciousness in Europe in his book of ‘imagined communities’. Based on Anderson’s (1983) argument, Shi et al. (2011; 2013) created the term of ‘sinophone’ to describe Chinese-language speaking communities outside China, that refer to the hetrogenising and localising of Chinese culture that is produced in the process of Chinese emigration, the multiple identities, and problematic relation to China (Shi et al., 2013: 33). Though this concept is controversial, this proves language has a powerful force in influencing identity. Therefore, on this basis, this research will further discuss the impact of Chinese-language media consumption on the identity construction of diaspora groups amongst Chinese people in the UK.

Since the early 20th century, globalisation has accelerated population flows worldwide, and the original cultural identities of diasporas have been challenged. Hall (2003) pointed out that globalisation may have three main consequences for the cultural identity of the diaspora. Firstly, the established outline of national identity is challenged by the pressures of cultural diversity. Secondly, there is a growing sense of local identity. Finally, there is the production of new identities. Therefore, with the influence of globalisation and multiculturalism, people, especially those in diaspora groups, there is an inevitable tendency to construct hybrid identities pushed by cultural hybridisation. Diasporas are always caught in the conflict between the new local identity and the original identity. The new formed cultural identity is the product of cultural hybridisation which need to be further explored in this research.

Appadurai (1996) further developed Anderson’s ‘imagined communities’, defining the multiple worlds (such as images of the world established by the media) that are constructed by immigration spread globally through historical circumstance as ‘imagined worlds’. To further excavate the dimensions of global cultural flows, Appadurai (1996: 33) puts forward five elementary cultural dimensions, namely “ethnoscapes, mediascapes, technoscapes,

financescapes, and ideoscapes”. Among them, ethnoscape refers to the landscape of the global cross-border flow of people (Appadurai, 1996), and diaspora is a typical constituent part of the ethnoscape. Appadurai (1996) pointed out that members of a diaspora wish to have a better life in the host country, but they often suffer from discrimination and unemployment. This research will explore whether the global community and a de-territorialised world are only fantasies of theorists in relation the experiences and the changing identity of Chinese people in the UK.

### **1.32 Mother-language Media and Identity**

Individuals in imagined communities are connected through their imaginings as they consume the same print-language media (Anderson, 1983). People construct their imagined world with piecemeal fragments that they experienced through media (Appadurai, 1996). People may also construct their cultural identity by learning social norms from the media rather than learning behaviour or knowledge from a certain cultural group (Mora, 2008). For diaspora groups, media helps combine their fragmental points of identification by creating new connections between cultures and places thereby fulfilling the imaginary coherence of the history of all diaspora individuals (Yu, 2005). Media generate collective diaspora imaginings as well (Yu, 2009), members of the diaspora group may maintain their group identity by consuming the same mother-language media to meet their in-group needs (Somani & Guo, 2018). According to the interpretation of imagined communities, mother-language media in the host country used to be the primary way for diasporas to keep their imagined communities in the mass media age. From this perspective, overseas Chinese-language newspapers as a kind of mother-language media had been the primary medium for the Chinese diaspora to sustain the imagined diaspora communities and keep their original identity in the receiving society. Moreover, mother-language media also published local news from the host country to help migrants better adjust to the new environment, which has a positive impact on the intercultural adaptation process of migrants (Park, 1922); However, Park (1922) also pointed out that the deeply nationalistic characteristics of some mother-language media such as newspapers created by patriots has obstructed the integration of immigrants to some extent. Research by Click (1980) into Chinese sojourners in Hawaii also proved this point. Therefore, to what extent mother-language media accelerates or blocks overseas Chinese people in intercultural adaptation needs to be further examined.

In most countries, a diaspora is primarily ethnic. Media created by and for ethnics in a host country in the mother-languages of ethnics can be defined as ethnic media (Yu, 2009). Based on this definition, ethnic media created by and for Chinese people in the UK with content in the

Chinese language can be defined as Chinese-language media in the UK. In the traditional media age, it was hard for most Chinese people who lived in the UK to access and read Chinese-language newspapers published in China. So, the previous studies always emphasised the ethnic media created in the host country when researching the impact of mother-language media on the diaspora. However, the internet breaks the limitation of space (Karim & Al-Rawi, 2018; Yu & Sun, 2019). Chinese people all over the world may readily visit most of the Chinese-language websites or Chinese-language social media that is created either in China or in other countries. All they need is a device connected to the internet or plus a VPN (virtual private network). Thus, it seems Chinese-language internet-based media can be regarded as media that spread based on the internet and are created by and for Chinese people with content in Chinese-language. It seems no longer necessary to emphasise that the Chinese-language internet-based media should be created outside China.

With the rapid rise of new media in the recent years, digital media have become indispensable platforms for Chinese diasporas to present their cultural identity by the visual language. Meanwhile, this may change those imagined communities created and maintained by print media. Scholars are increasingly thinking about diaspora identities from the standpoint of media consumption. Appadurai (1996) describes various types of global digital media and the images of the world which build into the mediascape. Media manipulate people's imaginations of the world through elements, and people present their cultural identity as narrative on media platforms (Appadurai, 1996). Hall (1996) further emphasises that media is an agency of representation in a culture which plays a constitutive role. Some contemporary research exploring the identity of diasporas in the new media age proceed on this basis (for examples Al-Rawi & Fahmy, 2018; Ayo, 2017; and Georgiou, 2013). Thus, this research will focus on the Chinese-language internet-based media use of Chinese people in the UK, discuss cultural identity they presented in host country with the impact of digital global media.

### **1.33 Internet-based Media Consumption of Diaspora**

Uses and gratification theory argues that people consume media to gratify their needs (Katz et al., 1973). According to Maslow's (1970) hierarchical theory of needs, people's motivations are classified into eight categories of needs including: physiological, safety and security, belongingness and love, esteem, cognition, aesthetic appreciation, self-actualisation, and transcendence needs. Katz et al. (1973) classified needs that showed people mainly use the media to fulfil into cognitive needs, affective needs, personal integrative needs, social integrative needs, tension free needs. Internet-based media provide an enormous amount of

news and information about the host country and the local culture of the diaspora, which will suit the cognitive needs of the diaspora. Moreover, Cohen (1997) suggests diaspora always exist in the gap between time domain and space domain, and that the imagined communities may provide them with a sense of belonging and unity in a strange country. Virtual diaspora communities formed on internet-based media platforms may relieve diasporas' feelings of loneliness (Al-Rawi & Fahmy, 2018), and meet their affective needs and tension free needs (Katz et al.,1973). Furthermore, members of a diaspora may maintain their existing social relations from their homeland, and build new social relations in the host country through internet-based media (Boumba, 2018) that will help diaspora to satisfy their affective needs and social integrative needs. To contribute more empirical evidence to this area, this study will deploy uses and gratification theory (Katz et al., 1973) as a basis for interpreting and analysing research findings, and aims to discuss how Chinese-language internet-based media satisfies the needs of Chinese people in the UK.

Internet-based media reconstitute a broader field of traditional mass media, while the emergence of the internet makes electronic media break the limitation of time and space to a great extent, and formed the globally de-territorialisation of communities and cultures (Appadurai, 1996). As Georgiou (2013, 82) put it, "Long gone is the time of the hegemony of the national press that supported national imagined communities or of national broadcasting that contained and reaffirmed national ideological frames." For many diasporas, internet-based media consumption is a pathway to social integration that helps them to adapt the new social environment (Timmermans, 2018). With the appearance and constant innovation of modern communications technology, the links between individual members of a diaspora and virtual communities have witnessed exponential growth (Shuter, 2017). Some scholars have explored diaspora groups from the perspective of virtual diaspora community construction. For examples, Al-Rawi and Fahmy (2018) focused on how the Italy's diasporic Syrians strengthen their group identity through social media consumption. Boumba (2018) explored the cultural identity and self-expression of the 'virtual community' which was constructed by the Brussels second-generation Congolese youth diasporas on social media. This research will contribute empirical experiences about Chinese people in the UK to this discussion.

The internet facilitates the connection between dispersed members of the diaspora and promotes solidarity among them (Brinkerhoff, 2009). On this basis, Brinkerhoff (2009) further developed the concept of the digital diaspora community, to emphasise online virtual diaspora community construction through the internet-based media consumption of diaspora from the same country of origin (Brinkerhoff, 2009; Karim, 2003; Ponzanesi, 2020). Digital diaspora contains double



key meanings. On the one hand diasporas are from the same ethnicity or homeland (Brinkerhoff, 2009); on the other hand, the virtual community is formed on the internet using a common language, shared interests, a set of cultural codes, and the like (Al-Rawi & Fahmy, 2018). Digital diaspora community can be discussed in a wider range of circumstances, that is to consider the virtual diaspora community on digital platform as a kind of imagined community. As Boumba (2018) presented, the internet is a modern platform for diasporas to establish connections and make an ‘imagined community’ develop into a ‘virtual community’. Therefore, a digital community of overseas Chinese people may form on some digital platform that is specifically targeted at overseas Chinese people. The impact of virtual communities on the identities of overseas Chinese people needs to be further discussed.

Ayo (2017) tried to put forward the term of ‘diaspora journalism’ and described it as “the collective, organised, sometimes individual, sporadic practices, of diasporic subjects to purposively engage in activities of news and information gathering and dissemination as a tool for self-expression and for engaging in the socio-political and cultural interests of self, and of community, in the contexts of their homeland and host country (2017: 24-25).” Undoubtedly, one of the major functions of Chinese-language mass media is to spread news, and diaspora journalism emphasises news dissemination function of media. Furthermore, individual members of the diaspora are able to actively involve themselves in news and information collection, and then spread selected news and useful or funny information on internet-based media platforms for self-expression. Therefore, the digital media consumption process of overseas Chinese people can be identified as a kind of diaspora journalism media practice as well. However, Lewin (1947) stressed the role of gatekeepers in selecting news, filtering information, organising press, promoting media content, and approaches to dissemination. The lack of gatekeepers in the new media era may lead to audience experiencing a sense of suspicion surrounding media selection and media content consumption. This research will also explore how Chinese people in the UK identify genuine news when they take part in news communication on new media platforms.

### **1.34 Identity Construction of Diaspora in the New Media Environment**

Hall (1990) points out that cultural identities of diasporic people are multiple, not one-size-fits-all. Global media has resulted in members of a diaspora being able to keep in touch with their homeland and others, and to constitute and join in virtual transnational communities (Yu & Sun, 2019). There is no doubt that the spread of new media worldwide has changed the media habits of the diaspora dramatically (Yu & Sun, 2019) in ways that may obstruct the diaspora’s

solidification of national cultural identity (Chan, 2005), and enable them to have more flexible identities. Compared to traditional media, internet-based media provide greater opportunities for individual members of a diaspora to express themselves more freely. Chan (2005: 340) argues that “there is no central dominant voice on the internet, and therefore no ideological closure leading to a single “master narrative” of any particular nation”. Seargeant and Tagg (2014) point out that the consumption of new media not only created new online circumstances for people to build identity, but also spawned a number of constructivist ideas which related to the nature of identity. As Mahmood (2016) states, new media as a platform is worth further exploration, to understand the uninterrupted changing human identity and social relations in this digital age of growing international population flow better.

Globalisation directly promoted the production of transnationalism (Heller, 2003). Transnational flow encourages the diaspora to generate new forms of identities (Esteban-Guitart & Vila, 2015). This kind of hybrid identity is defined as transnational identity, that refers to a multiple identity that arises amongst members of the diaspora who maintain connections with their origin society and the host society (Esteban-Guitart et al., 2013, Portes, 1997). Globalisation also expedites the emergence of global citizenship and flexible citizenship. Global citizenship is also known as world citizens, it is a kind of value related with cosmopolitanism, which does not emphasis national community (Buckner & Russell, 2013), and regards all the people in the world are members of a single community (Merton, 1957; 1968). Global citizenship redefines territories and interdependency, that can be understood as the intensification of worldwide social relations that has made space irrelevant (Seelan, 2015). Flexible citizenship is a concept to describe how people select their citizenship according to the pursuit of economic interests rather than common political rights (Ong, 1998). Distinct from members of the diaspora, people with flexible citizenship usually hold multinational citizenship and travel freely between nations in pursuit of the maximum benefits (Ong, 1998). On this basis, this research will explore the expression of transnational identity amongst Chinese people in the UK against the background of globalisation, then further test whether the identities of Chinese people in the UK include features of global citizenship and flexible citizenship.

Some attempts have been made to explore the expression and identity of a diaspora on social media (see for examples Ayo, 2017; Georgiou, 2013; Karim, 2003; Karim & Al-Rawi, 2018). Georgiou (2013) studied Arab diasporas in three European cities and found that minority groups prefer to express themselves on digital media platforms to break down the restrictive of mass media. Branco (2018) explored the media consumption of members of the Nepalese diaspora in Portugal and argued that media are not only tools for members of a diaspora to maintain

contact with people in their homeland, but also to help them in studying new languages, adapting to new lifestyles, and constructing new identities. Boumba (2018) explored the self-emergence and cultural identity on social media of second-generation Congolese youth diasporas in Brussels, then concluded that because the various elements of culture on social media are presented with humour, and as a kind of entertainment, that social media are indispensable for diasporas. Wang (2014) researched digital media consumption amongst German Chinese sojourners and found digital media has a positive impact on the intercultural adaptation process of sojourners. These researches were focused on media consumption of various diaspora groups, and contributed to the research field of multidimensional impacts of digital media consumption amongst different ethnic minority diasporas in Europe. This research will contribute to this area as well.

Digital media platforms provide new tools for remote political participation, that means that members of the diasporas may break the limitation of space and participate in the politics and state affairs of their homeland from the host country (Ayo, 2017). Anderson (1992) categorised individuals who reside in the host country and partake in their motherland politics or other state affairs through a series of behaviours, including propaganda campaigns, and the offer of weapons or funds, as long-distance nationalists. Long-distance nationalists usually emerge when violent fighting or conflict occurs in their motherland (Şenay, 2013: 376-394). Thus, some studies (e.g., Al-Rawi & Fahmy, 2018; Erdem & Gündüz, 2017; Salojärvi, 2017; Timmermans, 2018) focussing on the relationship between diasporas and new media were conducted from the perspective of ethnic conflict and the rights of refugees. However, since the PRC government prevents citizens in Mainland China from accessing the majority of popular global social networking sites like Facebook, Twitter, and Instagram, Chinese citizens are more likely to use the Chinese social networking platforms such as Weibo, WeChat, and QQ; while overseas Chinese people rely on Chinese instant messaging tools to contact with people in Mainland China (Wang, 2014). Therefore, the content generated by Chinese people in the UK on these Chinese social media platforms is also restricted by the PRC government's information censorship. Thus, this research does not concentrate on the activities of long-distance nationalists within the Chinese diaspora nor the political participation of overseas Chinese people.

#### **1.4 Intercultural Adaptation**

Intercultural adaptation is a phenomenon describing people's long-term adjustment to cultural differences, that occurs when an individual enters a new culture and learns a new language,

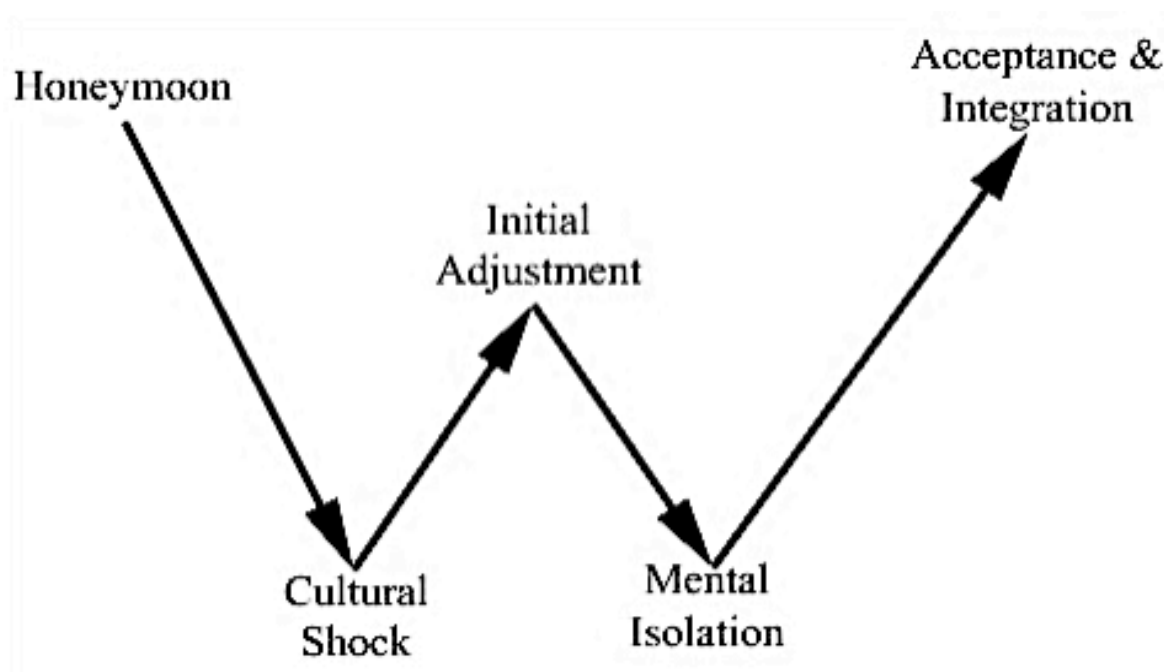
communication habits, social rules, and so on, then gradually accepts and integrates into the new host culture to form a multi-cultural background (Berry & Kim, 1988; Black & Gregersen, 1991; Furnham, 1988; Kim & Ruben, 1988; Searle & Ward, 1990). In the early research, Redfield et al. (1935: 229-230) defined intercultural adaptation as “those phenomena which result when groups of individuals having different cultures come into direct and continuous contact, with subsequent changes in the original cultural patterns either or both groups.” Thereafter, many scholars have developed a number of theoretical models and frameworks for intercultural adaptation research on this basis. The following content starts by describing, evaluating, and comparing several theoretical models of intercultural adaptation, then shows different approaches to measuring intercultural adaptation and interfering factors on it. Finally, studies relating to the influence of media consumption on intercultural adaptation will be reviewed. This part of literature review aims to construct a theoretical framework about this aspect of intercultural adaptation for this study.

#### **1.41 Theoretical Models of Intercultural Adaptation**

Lysgaard (1955) suggested a U-shaped Curve to describe the intercultural adaptation process of people. Lysgaard suggested that people’s adjustment to a new culture was an ongoing process that can be divided into temporary adaptation, crisis, recovery and adjustment. Oberg (1960) created the term ‘culture shock’ to describe the feelings of anxiety, confusion and strain that may occur when people first come into contact with a new culture. Then Oberg (1960) modified Lysgaard’s U-shaped Curve and further developed a four phases model of acculturation: the honeymoon stage; the crisis (experience culture shock); the recovery, and finally adjustment. Hofstede (1991) agreed with Lysgaard’s U-shaped Curve expatriate adaptation model as the first three stages of his intercultural adaptation model and added a fourth stage ‘stable state’ to the model. Hofstede (1991) argued that the length that an individual spends on each stage of adaptation tends to correspond with the length of the individual’s stay in the new culture. Gullahorn and Gullahorn (1963) extended Lysgaard’s U-shaped Curve to the W-shaped Curve adaptation model based on Oberg’s four phases mode (see the Figure 1-41-1). The W-shaped Curve refers to the predictable 5-stage model that includes honeymoon, cultural shock, initial adjustment, mental isolation, acceptance and integration, occurring when an individual experiences culture shock (Zeller & Mosier, 1993). Based on the work described above, Brown and Holloway (2008) summarised a four-stage adaptation model, that is excitement; culture shock; culture stress, and adaptation.

Adler (1975) further proposed a new stage of adaptation model, independence. Adler's (1975) 5-stage adaptation model described culture shock in more neutral terms. The first stage is 'honeymoon', the newcomers experience curiosity and excitement in this stage, while maintaining their original national cultural identities. During the second stage their lives become rife with hostility and irritability, the new culture overwhelms their familiar cues. They always suffer from cultural shock in this stage, and will feel a sense of self-blame when they encounter difficulties. In the third stage, the individual will reintegrate new cues and gradually adjust to the new culture. People usually feel anger and resentment to the difficulties they meet in new culture; they are difficult to help due to the emotion of anger. The fourth stage is adaptation that continues the process of reintegrating new rules and forming a relatively balanced perspective, which helps the individual interpret both the homeland and the host cultures. As described above, the fifth stage is independence, which means newcomers have ideally become comfortable with both the old and the new cultures (Adler, 1975). These five stages are a gradual transition that occur one after the other, and the boundaries between the stages are very blurred.

Figure 1-41-1 The W-shaped Curve adaptation model (Zeller & Mosier, 1993)



Gordon (1964) put forward seven possible dimensions as newcomers assimilate into a new culture, they are acculturation, structural assimilation, marital assimilation, identification assimilation, attitude reception assimilation, behaviour reception assimilation, and civic assimilation. Acculturation refers to the change of cultural patterns to those of host society. Structural assimilation refers to large scale newcomers' entrance into the major associations and institutions of the host society. Marital assimilation refers to large scale newcomers'

intermarriage with the locals of the host society. Identification assimilation means newcomers develop a sense of collective identities based on the host society. Attitude reception assimilation occurs when there is an absence of prejudice, while behaviour reception assimilation may occur if discrimination absence. Civic assimilation occurs when value conflicts and power struggles absence (Gordon, 1964).

To sum up everything that has been stated so far, intercultural adaptation is a state as well as a process. Theoretical models above showed the changing psychological state of intercultural individuals in their intercultural adaptation, the researcher summarises this intercultural adaptation process into a five-stage model: honeymoon, culture shock, initial adjustment, adaptation, and integration. Among these five stages, honeymoon also refers to a kind of temporary adaptation. The integration stage does not mean intercultural individuals are completely assimilated into the host society, but are showing a shrewd understanding of the host society's cultural values, cultural norms, and cultural symbols, and are able to switch between these two cultural systems flexibly, comfortably and freely. This research uses the five-stage model summarised above, along with Gordon's (1964) seven dimensions of assimilation to analyse the intercultural adaptation process of Chinese people in the UK. The research will explore the intercultural adaptation of Chinese people in the UK and further improve the five-stage adaptation model by combining data collected from Chinese people in the UK to these theoretical models.

#### **1.42 Measurement of Intercultural Adaptation**

Hammer et al. (1978) suggest that intercultural adaptation can be examined from two dimensions, psychological adaptation and sociocultural adaptation. Searle and Ward (1990) further propose that an individual's intercultural adaptation can be regarded as the adjustment to psychology and behaviour to adopt external social and cultural environment changes, and a complex result under the impact of various individual and social factors. Individuals' psychological adjustment is related to their intercultural sensitivities and focus on the status of emotional and cognitive of their intercultural lives. Good psychological adjustment is manifested in the sense of happiness, satisfaction with their intercultural lives, holding positive opinions about both cultural groups, and being able to adopt integration strategies in the transformation of these two cultures (Searle & Ward, 1990). Sociocultural adjustment relates to an individual's intercultural communication competence, and concentrates on the state of the individual's intercultural adaptation process in acquiring the cultural knowledge, and learning the social skills of the host country. Good sociocultural adjustment is manifested when the basic

cultural, knowledge, and social skills of the host country can be mastered, and the individual is able to communicate effectively with locals of the host country (Searle & Ward, 1990). This research will follow this path and analyse separately the intercultural adaptation of Chinese people in the UK from the aspect of psychological adaptation and sociocultural adaptation.

Kim's (1988, 2017) integrative communication theory of cross-cultural adaptation applies two models to explain how and why people are changed when moving from a familiar cultural environment to a host culture as they continue to interact with the new environment. One is the process model which presents the psychological progress of an individual as stress-adaptation-growth; the other one is the structural model which emphasises the intercultural competence and subjective intent of the individual (Kim, 2017). Ward et al. (2001) summarised three approaches to explore the intercultural adaptation of an individual, that included the stress and coping, the social identification, and the culture learning approach. Among them, the stress and coping approach hold that the intercultural adaptation process unfolds through the stress-coping-growth interaction (Kim, 2001; 2005); The approach also argues that the process of an individual suffering from stress and adaptation leads to the individual growth in intercultural communication competences during this period time (Kim & Ruben, 1988). This study will follow this research path, measure the intercultural adaptation progress of Chinese people in the UK by analysing their intercultural adaptation challenges and coping mechanisms.

The social identification approach originated in Tajfel's (1978) social identity theory (SIT) noted that individuals define their identities according to social groups, and these identifications may preserve and strength self-identity. Based on this, Berry (1980; 1997; 2003) created a model of acculturation that categorises intercultural adaptation strategies of an individual into two dimensions, attitudes towards adoption or rejection of the native culture and the host culture respectively. Berry then sets out four acculturation strategies separately corresponding to the different attitudes, they are: assimilation which caused by adopts the host culture and abandons the native culture, separation which resulted by rejects the host culture and remains the native culture, integration that caused by adopts the host culture and remains the native culture, and marginalisation led by rejects both of the host culture and the native culture. However, some later studies pointed out that an individual cannot always be neatly divided into these four categories, many factors such as language and the different purposes behind migration may affect an individual's acculturation strategies that lead to the movement between these categories (Chirkov, 2009; Steiner, 2009). Thus, this research focuses on the continuous identity change of Chinese people in the UK, and contributes to the discussion regarding an intercultural individual's movement between the four acculturation strategies.

The culture learning approach regards intercultural adaptation as the process of learning the related culture and skills of the host country (Bochner, 1982), anxiety/uncertainty management theory (AUM theory) is a typical theory in this framework. Anxiety/uncertainty management theory noted by Gudykunst (1988; 1993; 1995; 1998) extended Berger and Calabrese's (1975) uncertainty reduction theory. Gudykunst (1988; 1995) considered that individuals usually experience some level of anxiety and uncertainty interacting with people from another cultural group. Hammer (1989) proposed eight variables which may affect the degree of anxiety and uncertainty amongst sojourners in a new cultural environment. The eight variables are respectively: social support from the host country, shared social network, attitudes of host country members toward sojourners, communication modality of sojourners and the locals, stereotypes, cultural identity, cultural distance between home culture and the host culture, and proficiency in the host country's language (Hammer, 1989). Therefore, the influencing factors of a sojourner's intercultural adaptation can be summarised in two aspects, one is the intercultural communication competence of the sojourner, the other is the cultural similarity between the host country and the sojourner's homeland.

#### **1.42.1 Intercultural competence**

Bennett (1986, 1993) posited a framework for the intercultural adaptation process in his developmental model of intercultural sensitivity (DMIS), and regarded the cultivation of intercultural sensitivity as an approach to acquire intercultural competence. The DMIS constitutes six stages includes denial, defence, minimisation, acceptance, adaptation, integration, that charted the changing process of an individual from ethnocentric orientation to ethnorelative orientation (Bennett, 1993). The first stage, denial refers to an individual denying the exist of cultural differences, which reflects their isolation among people with different cultural backgrounds (Bennett, 1993). The second stage is defence, an individual in this stage acknowledges that some cultural differences exist, but establish defences against these differences (Bennett, 1993). The third stage is minimisation, which occurs when an individual acknowledges cultural differences but neglects them and believes that the common humanity of people far exceeds any cultural differences (Bennett, 1993). In the fourth stage named acceptance, a person understands and respects the cultural differences and moves from ethnocentrism to ethnorelativism (Bennett, 1993). During the fifth stage called adaptation, people improve their interaction capacity and communication skills, and their perspectives begin to change (Bennett, 1993). The last stage of this model is integration, individuals at this



stage not only attach importance to various cultures, but also constantly redefine their identities and evaluate their behaviours and values from various cultural perspectives (Bennett, 1993). Based on Bennett's (1986, 1993, 2004) developmental model of intercultural sensitivity (DMIS), Hammer and Bennett (1998) further developed the intercultural development inventory (IDI) to measure the intercultural competence of an individual. As an intercultural competence assessment tool, IDI is a 50-item questionnaire which enables researchers to measure the position of respondent on the intercultural development continuum (IDC) (Hammer, 2008). The IDC was developed by Hammer (2012) based on DMIS and years of data collected from the IDI, it refers to the progress of an individual's intercultural competence from monocultural mindset to intercultural mindset; the progress has been divided into five steps, denial, polarisation, minimisation, acceptance, and adaptation (Hammer, 2008; 2012). IDI assesses the distinctiveness of individual's cultural identity and a series of core orientations of the individual that are based on cultural difference, and helps identify key issues that respondents currently face and issues that may hold them back from moving further along the developmental continuum (Hammer, 2008; 2012). Therefore, this research will reference IDI to measure the intercultural competence of Chinese people in the UK.

Moreover, Gudykunst (2005) argues that effective communication is key to measuring the degree of intercultural adaptation, where effective communication means information interpreted by its recipient with the intended meaning of the sender. Effective communication shows that the intercultural individual should be able to use the language of the host country. The Sapir-Whorf hypothesis suggests that language helps mould a person's way of thinking (Lucy, 2001; Perlovsky, 2009; Sapir, 1921; 2012). Therefore, the English proficiency of Chinese people in the UK may have enormous implications on their intercultural adaptation in the UK.

In addition, Organista et al. (2010) suggest that through integration strategy an individual may become bicultural. Intercultural individuals with bicultural identity are not only able to use the languages of both two cultures, but also understanding the two culture's values and are able to adjust their behaviours from one cultural framework to another flexibly and easily (Organista et al. 2010). This research first uses a questionnaire survey to test the cultural identity tendencies of Chinese people in the UK, then combines these findings with data collected in focus groups and interviews to analyse and examine whether biculturalism appears widespread among Chinese people in the UK.

### 1.42.2 Cultural distance and cultural dimensions

Cultural distance refers to degrees of cultural difference between countries, including differences in cultural norms, social structures, values, perceptions, and ideologies (Morosini, et al., 1998). The cultural distance between the immigrants' host country and home country would impact on their intercultural adaptation (Bochner, 1982). Two countries with a close cultural distance means there is a cultural similarity between these two countries. People are more likely to adapt to a host country which has a similar culture to their homeland. Thus, the cultural distance between Chinese culture and the British culture will impact on the intercultural adaptation progress of Chinese people in the UK.

Furthermore, Simmel (1921) suggests a 'stranger' is a freer person who can view his relationship with others in a more universal and objective manner and is not subject to the restrictions and constraints of social traditional customs or precedents. Thus, the perceptions and impressions of 'strangers' to a society or a culture are more objective than a member of the society or the culture. The perceptions and impressions of Chinese people in the UK towards British culture will reflect the cultural value differences between Chinese culture and British culture and will help reveal the cultural distance that they believe exists between these two cultures. Therefore, this research tries to measure the cultural distance between Chinese culture and British culture from the perceptions and impressions of Chinese people in the UK towards British culture.

Hofstede (2011) summarised six cultural dimensions to measure the cultural differences between two cultural values, namely: power distance, individualism or collectivism, masculinity or femininity, uncertainty avoidance, long-term orientation and short-term orientation, and indulgence versus self-restraint. The dimension of power distance refers to the degree that members of a society accept inequality. The higher the score in this dimension, the easier it is for the members to accept social inequality (Hofstede, 2011). The dimension of individualism or collectivism refers to whether members of a society think of themselves mainly as 'I' or 'we' (Hofstede, 2011). In a highly individualistic society, social interpersonal connections are weak and social relations are loose. A low individualism score indicates that members of the society are willing to suppress their own desires to maintain the harmony of the group (Hofstede, 2011). The dimension of masculinity or femininity measures the gap between values for male and female. Masculinity stands for a society values traditionally masculine traits such as being strong and brave, and femininity stands for a society values feminine traits for instance modesty and empathy (Hofstede, 2011). The uncertainty avoidance index describes

the attitude of people toward uncertainty and anxiety (Hofstede, 2011). People in cultures who score highly on the uncertainty avoidance scale attempt to make their lives as controllable as possible, while people with a low uncertainty avoidance score tend to be more inclusive and more relaxed towards accepting changes (Hofstede, 2011). In relation to long-term orientation and short-term orientation, people in countries with a long-term orientation tend to be pragmatic. They are inclined to act pragmatically in the present, to work for the future, and willing to accept delayed gratification. Conversely, people in short-term oriented cultures tend to place more emphasis on instant gratification (Hofstede, 2011). The final cultural dimension is indulgence versus self-restraint. Societies with a high indulgence score are more inclined to focus on leisure and personal happiness (Hofstede, 2011). In contrast, people in societies with a low indulgence score adhere to strict social norms and regard it is wrong to indulge in comfort and enjoyment (Hofstede, 2011). In this research, these cultural dimensions will be used to measure Chinese cultural value and British cultural value.

Harris et. al, (2004) suggests ten detailed attributes that can be used to measure the cultural differences among countries, namely: self-awareness and sense of space, time and time consciousness, clothes and appearance, food and dietary habits, communication and language, social circle and relationships, values and norms, faiths and attitudes, learning, work habits and practices. Based on the perceptions and impressions of Chinese people in the UK of British culture, this research will analyse cultural differences between the British culture and Chinese culture using these ten aspects by discusses different experience of different cultures that provide by Chinese people in the UK, then further discuss the cultural distance between these two cultures.

### **1.43 The Impact of Media Use on Intercultural Adaptation**

Many scholars have demonstrated that the media consumption of immigrants will impact on their intercultural adaptation process (Dalisay, 2012; Kim, 1977; Lee, 1989; Shoemaker et al., 1985). Kim's (1977) research tested 400 Korean immigrants in America and found that immigrants who have stronger motivation towards intercultural adaptation will use the host country's media more frequently. The use of the host country's media helps immigrants to learn the local language, become familiar with local culture, find information and news about political, social, and discover other aspects of the host country (Dalisay, 2012; Lee, 1989; Shoemaker et al., 1985). However, with the development of new technology, globalisation and the Internet, immigrants not only use the host country's local media but also have access to a wide selection of media, including media in the mother language media. Some of these mother-

language media are established by diaspora in different parts of the world, while others are set up by organisations in their home country. Immigrants always spend part of their time consuming their mother-language media. Hmida et al. (2009) researched Maghrebins living in French, and found that most of the Maghrebins consume both of French-language media and their mother-language Arabic media. Lee and Tse's (1994) research found that many long-time immigrants from Hong Kong spend a lot of time consuming Hong Kong media, although they have lived in Canada for more than seven years. Building on this foundation, this study will further explore the relationship between the Chinese-language internet-based media consumption of Chinese people in the UK and their intercultural adaptation.

There is continuing debate as to how mother-language media impact on the intercultural adaptation of a diaspora. Park (1922) notes that some mother-language media created by immigrants in their own language have deeply nationalistic characteristics. This may act as a kind of ethnic media in the host country which can obstruct immigrants from integrating into the host society. On this basis, Kim (2001) argues that the use of mother-language media obstructs the intercultural adaptation of the diaspora. Nevertheless, the research of Wang (2014) suggests that virtual communities formed on mother-language internet-based media platforms are important approaches for Chinese sojourners in Germany to construct a group identity and seek assistance. This provides both psychosocial and social support for sojourners and promotes their intercultural adaptation process. In exploring how the consumption of Chinese-language internet-based media impacts on the intercultural adaptation process of Chinese people in the UK, this study will add to the body of research into how mother-language media consumption impacts on the intercultural adaptation of members of a diaspora.

In the new media environment, the question of how the consumption of new media impacts on intercultural adaptation of a diaspora has become a hot research topic (Adikari & Adu, 2015; Wang, 2014). New media not only provides more avenues than traditional mass media to publish news and information, but it also provides social support and a platform for interpersonal communication. Social support is a key avenue for a member of a diaspora to alleviate intercultural adaptation pressures. The research of Adikari and Adu (2015) found that social networks can help international students socialise with others, share knowledge about the host society, and reduce the stress of intercultural adaptation. Compared with traditional mass media, new media, particularly social media, may have a greater and deeper impact on the intercultural adaptation process of a diaspora. This research will discuss the impact of the consumption of Chinese-language internet-based media, especially social media, on the intercultural adaptation process of Chinese people in the UK.

In this new media age, audiences have become more active than ever; they are free to choose information channels and information types. Sunstein (2007) suggest the term ‘information cocoon’ to describe the phenomenon of people mainly focusing on the information they interested in, thereby creating a ‘daily me’ to shackle themselves in a relatively fixed cultural space. Thus, some Chinese people in the UK will stay in their information cocoons (Sunstein, 2006) by using the same social media and receiving information from these platforms every day. The ‘information cocoon’ created by these social media platforms may affect the intercultural adaptation process of Chinese people in the UK by providing them homogenous information familiar environment, this study will further discuss this point.

### **1.5 Theoretical Framework**

This study is based on the field of media study and cultural studies and aims to explore the mother-language media consumption of diaspora, as well as how their media consumption impacts their intercultural adaptation and identity construction. This study selects Chinese people in the UK as research objects and focuses on their media consumption, intercultural adaptation, and identity construction, and the relationships and interactions among the three. The theoretical framework of this research is constructed on this basis.

Park (1922) and Click’s (1980) research argued that the deeply nationalistic characteristics of mother-language media has obstructed the integration of immigrants to some extent. Moreover, Sunstein (2007) applied an information cocoon to emphasise the ‘joseki’ of people in the media and the information type selection in the new media age. Overreliance on Chinese-language internet-based media may lead to Chinese people in the UK staying in a Chinese cultural context online, reducing their exposure to the host society, thereby affecting their intercultural adaptation. Therefore, to what extent Chinese-language internet-based media accelerates or blocks Chinese people in the UK in their intercultural adaptation and identity construction needs to be further examined in this research. This will happen by tracking the changing impact of mother-language media consumption on the intercultural adaptation in the life of a member of diaspora.

Media consumption in this research refers to the use of media by individuals, and focuses on the relationship between media and their audiences (Chandler & Munday, 2020). This research applies use and gratification theory to explore the Chinese-language internet-based media consumption of Chinese people in the UK. Katz et al. (1973) argued that people consume media

to fulfil their various needs, includes cognitive needs, affective needs, personal integrative needs, social integrative needs, and tension free needs. Gratifications can be obtained from different aspects of media consumption, such as from media content, from familiarity with a specific type of media, from general contact with the media, and from the social context of media consumption (Katz et al., 1973). Based on the collected data about different aspects of media consumption of Chinese people in the UK, this study will analyse how Chinese-language internet-based media gratifies these needs separately.

Hall (1996) emphasised that media is an agency of representation in a culture which plays a constitutive role. Thus, media consumption of diaspora groups may change during their intercultural adaptation process. The researcher explores the changing media consumption of Chinese people in the UK on two levels, one is as the development of information technology, another is the length of time Chinese people stayed in the host country. Nowadays, driven by user generated content (UGC), Chinese people in the UK can connect with their homeland through the internet, and they form various virtual diaspora communities on Chinese-language social media platforms such as WeChat and Weibo; Brinkerhoff (2009) defined this kind of phenomenon as a digital diaspora. Online virtual diaspora communities of Chinese people in the UK on Chinese-language social media platforms such as WeChat or Weibo can be regarded as a new form of virtual community within the current globalisation and new media context. The virtual communities formed on Chinese-language media can also be seen as a speech community (Gumperz, 1968) that connects its members together through a common language - Chinese. On this basis, this research investigates how this kind of online virtual diaspora community is organised on Chinese-language internet-based media, especially on social media. It then discusses how Chinese people in the UK use the internet to maintain connections with China, and how online virtual diaspora communities impact on the intercultural adaptation and identity changing of Chinese people in the UK.

Identity comes from people's self-construal; this study explores the self-narration of intercultural individuals both through their media use and through their direct narration in focus groups and interviews. In term of identity construction of Chinese people in the UK, Chinese identity in this research mainly refers to Chinese cultural identity and Chinese national identity. In the aspect of Chinese national identity, this research follows Anderson's (1983) interpretation in his 'imagined communities', that regards the Chinese national identity of Chinese people in the UK as sharing a common imagining, having similar interests, or identifying as part of the Chinese nation. This point will be used as one of the key conditions when defining Chinese people in the UK and selecting members of them as participants to join

in this research. Anderson (1983) also argued that members of an imagined community are connected through their imaginings as they consume the same print-language media. For Chinese people in the UK, Chinese-language internet-based media helps combine their fragmental points of identification by creating new connections between cultures and places thereby fulfilling the imaginary coherence of the history of all the members of the group (Yu, 2005). Chinese people in the UK may maintain their Chinese identity by consuming the same Chinese-language media to meet their in-group needs (Somani & Guo, 2018). This concept provides the theoretical foundation for this study, which is that media consumption may impact people's identity construction.

People may also construct their cultural identity by learning social norms from the media (Mora, 2008). In the aspect of cultural identity, this research follows Hall's (2003: 234) cultural study route, which regards cultural identity as a hidden oneness that is never complete and is "always in process, and always constituted within, not outside, representation". Hall (2003) also emphasises the role of media as an agency of representation in a culture. Chinese people in the UK also can be regarded as 'strangers' (Simmel, 1921) and 'the marginal man' (Park, 1922) in the host society, where they usually have a bicultural complex. The Chinese cultural identity of Chinese people in the UK also affects their Chinese national identity (Han, 2010; Liu & Turner, 2018). Hall (2003) also pointed out that globalisation may challenge the national identity of people by the pressures of cultural diversity and may promote people to generate new identities. Nowadays, Chinese people's identity of Chineseness has been challenged by global citizenship and flexible citizenship (Buckner & Russell, 2013; Ong, 1998). Thus, this research further explores to what extent global citizenship and flexible citizenship affect identity construction and the original Chineseness of Chinese people in the UK within the current global context.

It is necessary to discuss the intercultural adaptation of Chinese people in the UK when exploring how Chinese-language internet-based media consumption impacts intercultural adaptation. This research reviewed several theoretical models of intercultural adaptation in Section 1.41. These models showed the changing psychological state of intercultural individuals in their intercultural adaptation, and the researcher summarises this intercultural adaptation process into a five-stage model: honeymoon, culture shock, initial adjustment, adaptation, and integration (Adler, 1975; Berry, 1980; Gudykunst, 1988; Hammer, 1989; Hofstede, 1991; Kim, 1988; Lysgaard, 1955; Oberg, 1960). Gordon (1964) put forward seven possible dimensions as intercultural individuals assimilate into a new culture: acculturation, structural assimilation, marital assimilation, identification assimilation, attitude reception assimilation, behaviour reception assimilation, and civic assimilation. This research uses the

five-stage model summarised above, along with Gordon's (1964) seven dimensions of assimilation, to analyse the intercultural adaptation process of Chinese people in the UK.

The culture learning approach regards intercultural adaptation as the process of learning the related culture and skills of the host country (Bochner, 1982). Anxiety/uncertainty management theory (AUM theory) is a typical theory in this framework. Anxiety/uncertainty management theory is noted by Gudykunst (1988; 1993; 1995; 1998) who extended Berger and Calabrese's (1975) uncertainty reduction theory and added that individuals usually experience some level of anxiety and uncertainty interacting with people from another cultural group. This kind of anxiety and uncertainty is affected by the intercultural competence of the intercultural individual as well as the cultural distance between the individual's host country and home country (Bennett, 1986; 1993; 2004; Bochner, 1982). Therefore, the intercultural adaptation of Chinese people in the UK is affected by their intercultural competence and the cultural distance between Chinese culture and British culture. Based on the framework of the cultural learning approach, this study will examine the cultural distance between Chinese culture and British culture, and then measure the intercultural adaptation of Chinese people in the UK by referencing the intercultural competence differences among them.

In the aspect of exploring the cultural distance between Chinese culture and British culture, this research uses Hofstede's (2011) six cultural dimensions to measure the differences of cultural values between these two cultures, namely: power distance, individualism or collectivism, masculinity or femininity, uncertainty avoidance, long-term orientation and short-term orientation, and indulgence versus self-restraint. This study also applies the ten detailed attributes suggested by Harris et al. (2004) to measure the cultural differences among countries, namely: self-awareness and sense of space, time and time consciousness, clothes and appearance, food and dietary habits, communication and language, social circle and relationships, values and norms, faiths and attitudes, learning, work habits, and practices. Based on these dimensions and aspects, this research will mainly analyse cultural distance between British culture and Chinese culture by the collected qualitative data.

To measure the intercultural competence of Chinese people in the UK and their psychological adaptation in intercultural adaptation, this research references the developmental model of intercultural sensitivity (DMIS) posited by Bennett (1986, 1993) and the intercultural development inventory (IDI) developed by Hammer and Bennett (1998). DMIS is also known as the Bennett scale, and is a framework to describe the different approaches that people react to when they experience cultural difference (Hammer, 2008). The DMIS is constituted of six



stages including denial, defence, minimisation, acceptance, adaptation, and integration (Bennett, 1993). These six stages of the DMIS show the changing process of intercultural individuals' psychological adaptation, as well as the process of people improving their intercultural competence step by step from ethnocentrism to ethnorelativism (Bennett, 1993). IDI is a 50-item questionnaire which is developed based on DMIS, to assess the distinctiveness of an individual's cultural identity and a series of core orientations of the individual that are based on cultural differences (Hammer, 2012). The researcher-designed questionnaire is based on Bennett's (1986; 1993; 2004) DMIS and Hammer and Bennett's (1998) IDI to further measure the intercultural competence of Chinese people in the UK.

In terms of measuring the intercultural adaptation of Chinese people in the UK, based on the path suggested by Hammer et al. (1978), this research will analyse the intercultural adaptation of Chinese people in the UK from dimensions of psychological adaptation and sociocultural adaptation. Hammer (1989) further suggested eight variables which may affect the degree of anxiety and uncertainty amongst sojourners in a host society: social support from the host country, shared social network, attitudes of host country members toward sojourners, communication modality of sojourners and the locals, stereotypes, cultural identity, cultural distance between home culture and the host culture, and proficiency in the host country's language (Hammer, 1989). On this basis, this research will try to explore the role of media consumption among these variables, and further develop more variables related to Chinese-language internet-based media consumption that may impact the intercultural adaptation of Chinese people in the UK.

In addition, Gudykunst (2005) emphasises that effective communication is key to measuring the degree of intercultural adaptation, which presents the significance of language and other communication skills during an individual's intercultural adaptation. Thus, the researcher sets whether the intercultural individual's ability to communicate with people in the host society by the local language is key data needed to be collected in the fieldwork. Furthermore, referencing the integrative communication theory proposed by Kim (2001; 2005), this research applies the stress and coping approach to measure the intercultural adaptation progress of individuals. The approach argues that the intercultural adaptation progress of individuals can be analysed by their intercultural adaptation difficulties and coping (Kim, 2001; 2005). Therefore, the research applies focus groups and interviews to collect qualitative data about intercultural adaptation challenges and coping of Chinese people in the UK to further analyse and measure their intercultural adaptation progress. All the details about the research methods applied in this research will be elaborated in the next chapter.

## Conclusion

This chapter defined related concepts used in this research, reviewed key empirical findings in the research area, identified research gaps this study aims to fill, and finally constructed a theoretical framework for this research.

The first part of this chapter discussed the concepts of ‘the stranger’, ‘the marginal man’, Chinese sojourner, and Chinese diaspora. According to definitions of sojourner and diaspora in previous literature, this part of the chapter further clarified the research object of the research, that is Chinese people in the UK. There are few related studies selecting Chinese people in the UK as research subjects, and this research aims to fill this research gap. Chinese people in the UK in this research refers to all the first-generation Chinese living in the UK that including both of Chinese sojourners and Chinese diaspora; then Chinese people in the UK are further classified into three main types, Chinese students, Chinese workers, and Chinese immigrants. This is a creative new method for classification on overseas Chinese people. Based on classified groups, this research further analyses features of different groups of Chinese people in the UK on media consumption, intercultural adaptation, and identity construction separately in Chapter 3, Chapter 4, and Chapter 5.

The second part of the chapter reviewed the main findings of overseas Chinese-language media research and further identified research gaps in this area. Previous research papers have failed to analyse the intercultural adaptation and identity change of Chinese from the perspective of mother language media use. Most of the scholars have usually conducted research from the perspective of media centralism and ignored media the choice of audiences. This research aims to fill this research gap by focussing on the patterns of media consumption of Chinese people in the UK in the current new media age. Previous studies about overseas Chinese-language media have focussed on describing phenomena, and only few of them have tried to link ethnic media consumption with the cultural identity changing of overseas Chinese people. One of the creative choices of this study, that breaks with this research pattern, is to explore the construction of virtual Chinese diaspora communities on Chinese-language internet-based media from the perspective of audiences’ media use. This part of the research findings will be set-out and displayed in Chapter 3.

Following that, this literature review chapter further reviewed theories and definitions of related concepts about media and identity that are used in this research, including uses and gratification

theory, imagined communities, ethnic media, digital diaspora, global citizenship, flexible citizenship, and so on. This research contributes to the Chinese-language mediascapes which relates to Chinese people in the UK. By summarised several main empirical studies about mother-language media consumption of different diaspora groups, the researcher finds current research is still debating how mother-language media impact on the intercultural adaptation of a diaspora, and whether mother-language media will hinder a diaspora from integrating into the host country. This research aims to contribute new discussion to this debate by providing empirical findings about the relationship between media consumption and the intercultural adaptation status of Chinese people in the UK. It will also help fill the research gap into how the mother-language media consumption of Chinese people in the UK impacts on their intercultural adaptation and identity changing in the current global cultural context. Research findings about this aspect are included in Chapter 5.

This study also aims to fill the research gap relating to the intercultural adaptation of Chinese people in the UK. To gain a deeper understanding of intercultural adaptation, this chapter reviewed several main theoretical models used in intercultural adaptation research. The researcher found that although there are some controversies among scholars about the specific steps of intercultural adaptation, they agreed that an individual's intercultural adaptation is a process from temporary adaptation, cultural shock, to adaptation (Adler, 1975; Berry, 1980; Gudykunst, 1988; Hammer, 1989; Hofstede, 1991; Kim, 1988; Lysgaard, 1955; and Oberg, 1960). Each step changes gradually from one to the next, and the boundaries between steps are blurred. On this basis, this research aims to contribute more empirical experiences and new knowledge about the intercultural adaptation of Chinese people in the UK (see Chapter 4). This also helps the researcher to further examine the role of media in the intercultural life of diaspora in the present media context (see Chapter 5). The specific research design and data analysis approach will be expounded in detail in the following chapter on research methods, Chapter 2.

## Chapter 2 Research Methods

### Introduction

This chapter gives a full explanation of research methods applied in this study. The research methods set out in this chapter are designed to explore how Chinese people in the UK use Chinese-language internet-based media, and how these media impact on the construction of their cultural identities and intercultural adaptation. Specifically, this chapter is divided into research questions, research strategy and methodology, research design, data management plan and anonymity, and related ethical issues in this research. This chapter starts by setting out the main research question and sub-questions of the study. After that, the researcher briefly discusses the mixed methods strategies and research methodology adopted in this research. Then the researcher explains how research methods were designed and implemented in greater detail. Based on explanatory sequential mixed methods, this research mainly uses questionnaire survey, focus groups, and semi-structured, in-depth interviews to collect data. Finally, the anonymity and ethical issues underlying this research are discussed.

### 2.1 Research Questions

This research project investigates the impact of Chinese-language internet-based media use of Chinese people in the UK on their cultural intercultural adaptation and identities construction. The research aims to answer the following main research question: How do Chinese people in the UK consume Chinese-language internet-based media, and how does the consumption of Chinese-language internet-based media impact on their intercultural adaptation and identities construction?

The main research question is then divided into four specific sub-questions specified below, and the following research methods are designed to answer these research questions:

- RQ1.** How do Chinese people in the UK use Chinese-language internet-based media?
- RQ2.** What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese people in the UK?
- RQ3.** What are the current circumstances of intercultural adaptation among different groups of Chinese people in the UK?
- RQ4.** How do different types of Chinese-language internet-based media impact on Chinese people in the UK on their intercultural adaptation and identities construction?

## 2.2 Research Strategy and Methodology

Understanding communications will enable us to fully understand the approaches to how we live (Deacon, 2007). Katz et al. (1973) put forward the idea that audiences may choose their media sources actively, and the audiences will look elsewhere if these sources are not able to satisfy their demand. This research follows this research path and holds that the purpose of media use can be derived from survey data on audience needs. Gunter (2000) summed up several traditional data capture approaches that focused on measuring the media consumption of audiences, they are questionnaires, diaries, electronic recording devices, experience sampling, observation, and in-depth interviews. The first three approaches are generally deployed for a relatively large-scale audience measurement and aim to collect reliable quantitative data, while the last three methods are used to gather qualitative data such as conversation, narrative, text, and so on (Gunter, 2000). As Creswell (2014) argued, no method is flawless, and the integration of quantitative and qualitative data would help to neutralise the shortcomings of each of them. Thus, this research will use a mixed-methods research approach that combines both qualitative and quantitative approaches to answer research questions.

Quantitative research methods are specifically structured cross-sectional surveys (Elliott, 2005) that aim to examine the present status of people or events from aspects of amounts and frequencies (Thomas, 2003). The first sub-question of the research explores the current state of Chinese-language internet-based media consumption by Chinese people in the UK in terms of frequency, duration, and dependence; while the second sub-question of the research makes a cross-sectional comparison between different types of Chinese people in the UK based on the findings of the first sub-question. In this respect, quantitative research methods such as questionnaire survey are therefore more appropriate to investigating the first sub-question and a part of the second sub-question.

In recent years, an increasing number of scholars have applied qualitative approaches to the researching the media use of audiences (Gunter, 2000; Creswell, 2014). Unlike quantitative research, qualitative research focuses on small samples and pays close attention to the observation and description of the phenomena; researchers generally use non-standardised methods to generate abundant, detailed, and complex data (Ritchie, 2014; Silverman, 2017). This research will examine the relationship between Chinese-language internet-based media consumption and intercultural adaptation, and focus on the phenomena of cultural identity changes. The third and fourth sub-question of the research will discuss the intercultural adaptation of Chinese people in the UK and the impact of Chinese-language internet-based

media consumption on the intercultural adaptation and identity construction of different groups of Chinese people in the UK. To explore these questions, the research needs to analyse an individual's behaviour and subjective sensation changes. Quantitative methods incline to obscure the individual (Elliott, 2005), while qualitative methods tend to remove this drawback. From this perspective, qualitative research is more appropriate to investigating the third and fourth sub-questions of the research. Besides, the second sub-question which will explore differences in the consumption of Chinese-language internet-based media among different groups of Chinese people in the UK, apart from the questionnaire survey method mentioned above, focus group is an appropriate method to get more data about this research question. Therefore, the researcher will use qualitative data collection methods to generate data as well. Based on the preceding description and discussion, a mixed-methods research approach that combines quantitative research and qualitative research techniques is best suited for this research.

There are several types of mixed methods strategies. Creswell (2014) identifies and classifies three core mixed methods designs: convergent parallel mixed methods, explanatory sequential mixed methods, and exploratory sequential mixed methods. The relationship and order of quantitative data collection and analysis and qualitative data collection and analysis are the key elements that distinguish these methods. Among them, explanatory sequential mixed-methods design refers to the initial collection of quantitative data first, which is then analysed and the results are used to plan the following qualitative data collection and analysis; it emphasises that the quantitative and qualitative database should be analysed separately, since quantitative results will be a foundation of qualitative data collection (Creswell, 2014). In this research, the quantitative data collection is used to explore the first and a part of second research sub-questions that make up the first stage of this research. The analysis of the research results from this quantitative data provides an important frame of reference for the researcher to adjust the qualitative data collection plan to investigate another part of the second sub-question and the third and fourth research sub-questions. Thus, research methods of this research project will be based on an explanatory sequential mixed methods design. Questionnaire survey, focus group, and semi-structured in-depth interview are utilised to collect both quantitative data and qualitative data.

### **2.3 Research Design and Implemented**

This research design aims to provide an applicable data-collecting approach for the discovery of how the Chinese people in the UK use Chinese-language internet-based media, and how the

use of Chinese-language internet-based media impacts on intercultural adaptation and identities construction. According to the data from the Home Office's migrant journey report to September 2019, 36% of immigrants from all countries came to the UK for formal study while 35% of them came to the UK for work (Georgina, 2020). Therefore, the researcher selected participants based on this proportion and invited both Chinese students and Chinese workers to join in this research. The researcher also invited Chinese people who came to the UK for other purposes, such as to marry or visit family, to take part in this research. In this study, Chinese people in the UK were divided into five types according to their gender and purpose for coming to the UK, they were Chinese students, Chinese workers, Chinese female, Chinese male, and Chinese immigrants. The researcher analysed 300 questionnaires followed up by 4 focus groups: the Chinese student focus group, the Chinese worker focus group, the Chinese male focus group, and the Chinese female focus group. The researcher also carried out 10 semi-structured, in-depth interviews with mainly Chinese immigrants as interviewees. The questionnaire survey was the first step of the data collection. The collected quantitative data was then analysed. After that, the researcher organised focus groups and semi-structured in-depth interviews to gather the qualitative data. Finally, all the collected qualitative data was coded and analysed through NVivo.

### **2.31 Questionnaire Survey**

Survey research is usually applied to gather empirical data about attitudes and opinions from a large number of respondents on a wide range of topics (Hansen, 1998; Dillman et al., 2014). The questionnaire is a basic survey tool that is used to gather information about the present status of some target variable within a particular group, after which the findings were summarised and reported (Hansen, 1998; Thomas, 2003; Denscombe, 2014). Questionnaire survey in this research aims to collect abundant data that relates to the current state of Chinese-language internet-based media use of Chinese people living in the UK. The questionnaire survey was the first step of the data collection of the study for three reasons. Firstly, the feedback from the questionnaire survey would help the researcher to build a general framework for the research findings. Secondly, the findings in the questionnaire survey provided a foundation to design the detailed focus group questions. The researcher revised the direction of in-depth exploration and further updated the interview questions based on the results from the questionnaires. Thirdly, new questions revealed by the questionnaire could be further explored through follow-up research.

Due to the time limitations of the research project, the researcher prioritised cross-sectional questionnaire survey. This is one of the most commonly employed quantitative research methods that is used to make up for the possible shortcomings of qualitative research (Hansen, 1998; Bulmer, 2002). Areas of dispute revealed by the questionnaire survey were then explored through focus groups. Due to the limited scale of the research, the sample size was limited and mainly adopted closed questions and semi-open questions. To find the potential problems that might exist and improve the questionnaire, the questionnaire was tested and revised more than ten times before the formal survey was conducted. People who satisfy the following three conditions were selected as participants for this survey:

- Over 18 years old;
- Holding China nationality, come from China, or consider themselves Chinese;
- Have lived in the UK for more than half a year.

To ensure the flexibility of the research and collect more valid data on a broader scale, the researcher mainly used electronic questionnaires. To facilitate the statistical data collection, electronic questionnaires were designed on the professional questionnaire survey software 'Wenjuan' ([www.wenjuan.com](http://www.wenjuan.com)). This research collected 373 responses to the questionnaire, with 306 fully completed, and all questionnaires were preliminary analysed before the subsequent focus groups and semi-structured in-depth interviews were conducted.

### **2.31.1 Questionnaires design**

It is important for the researcher to consider the response burden when designing questionnaires (Denscombe, 2014). To ensure a high response rate and secure more qualified questionnaires, the researcher designed the questionnaire to ensure that most responders would be able to complete the questionnaire in no more than 10 minutes. Similarly, the ordering of questions in the questionnaire is very important since early questions may influence the response to later questions in ways that are difficult to predict (Wilson, 2013). Wilson (2013) put forwards three approaches to ordering questions in a questionnaire: the funnel approach, the inverted funnel approach, and the logical order approach. The funnel approach refers to a questionnaire that starts with general questions and then becomes increasingly specific. The inverted funnel approach begins in reverse with the specific questions posed first (Wilson, 2013). The logical questionnaire presents questions in a logical order, such as by time sequence, a functional sequence, and so on (Wilson, 2013). The design of the questionnaire in this research adopted both a funnel and logical order approach. The questionnaire began with some basic questions



then follow a gradual deepening process. At the same time, the researcher arranged specific questions relating to cultural identity construction and intercultural adaptation in logical order.

The questionnaire used in this research was constructed in three sections (see the Appendix 8 Questionnaire Sample). The first section asked for basic information, which including gender, age, level of education, the length of time that the participant has stayed in the UK, and the purpose for which the participant came to the UK. This section not only help the researcher to understand the basic characteristics of participants in this research, but could also be used as an independent variable for further classification statistics and attribution analysis. The second section related to Chinese-language internet-based media consumption which formed the key part of this questionnaire. This section sought to examine participants' Chinese-language internet-based media habits (for example device, frequency, duration, and the like). The third section of the questionnaire posed questions about cultural intercultural adaptation and identities construction which related to the psychological state of participant. Questions in the third section sought to explore the propensity of Chinese people in the UK to maintain or change their cultural identities, and measure the position of participants on their intercultural adaptation.

In term of questions design, questionnaires in this research mainly adopted closed-ended questions, combined with a few open-ended questions. The types of questions including single choice, multiple-choice, and fill in the blanks. To shorten the time required for participants to complete the questionnaires, most of questions in these questionnaires were single choice questions. Besides, to ensure the flexibility of the questionnaire and the objectivity of the research results, most of the choice questions were offered 'other option' and provided space for the responder to add details or extra information according to their actual situation. Questions related to the participants' basic information and media consumption habits were mainly presented in the form of multiple-choice questions. Questions exploring the access frequency of different Chinese-language media, cultural identity, and intercultural adaptation of participants were designed using a Likert-type scale, where participants respond to statements or questions in terms of an agreement or preference continuum. When explore the frequency of Chinese-language internet-based media consumption, most of these questions used a 5-point Likert-type scale, which was both analytical and simple for the participants to understand (Dawes, 2008). Following on from the previous research findings on media consumption frequency, five different degrees of frequency were deployed as a level of measurement, including frequent use every day, several times per day, several times per week, 1-2 times per week, and rarely used. In terms of the questions design for the third section to measure the cultural identity and intercultural adaptation of participants, the researcher

references Hammer and Bennett's (1998; Hammer, 2008; Hammer, Bennett & Wiseman, 2003) intercultural development inventory (IDI). The questionnaire gave several descriptions of cultural identity and intercultural attitude. Participants were then asked to select an option for each description from a 5-point Likert-type scale based on their circumstances. The five options were: strongly agree, agree, partly agree, disagree, and strongly disagree. Finally, the researcher provided an extra blank for participants to describe anything else they would like to share or express about their intercultural adaptation and cultural identity.

### **2.31.2 Issuing questionnaires**

Questionnaires in this research are self-completed questionnaires, that were sent to targeted participants and completed by the participants themselves (Hansen, 1998; Denscombe, 2014). The website link for the electronic questionnaire was sent to several social media groups including WeChat group and QQ group that comprised different types of Chinese people in the UK (WeChat group of University of Glasgow Chinese student, WeChat group of London Chinese association, and so on). The researcher asked eligible Chinese people in these groups to fill the questionnaire. The researcher also asked editors working in the UK Chinese-language media for assistance, and sent electronic questionnaires to the emails of Chinese people in the UK who have subscribed to the electronic newspapers. The researcher also sought assistance from the local Chinese community in the UK to find the contact information of Chinese people living in the UK, and the electronic questionnaire was then sent to them. Moreover, the researcher went to Chinese restaurants, Chinese supermarkets, and Chinese shops to find staff and customers who were qualified to take part in the questionnaire survey. To make sure the data was valid, the researcher personally waited in restaurants and shops while participants filled in the questionnaire. Furthermore, the researcher travelled to different universities in London, Edinburgh, Birmingham, and Glasgow to find participants who matched the conditions for participating in the survey. Clearly the data collected via the questionnaire may contain a certain amount of invalid data. In order to obtain more effective data, the sample size could be increased during the actual research. To avoid potential problems caused by response bias (Hansen, 1998), the researcher had set a deadline for questionnaire data recovery once the number of questionnaires recovered reaches the minimum requirement. The database of questionnaire was closed after the deadline. In order to ensure the total number of qualified questionnaires achieved the goal of 300, the researcher invited 373 participants to complete questionnaires and had received 306 valid questionnaires by the deadline. Among these questionnaires, 358 of the responses were obtained via the electronic questionnaire, and 15 of them were obtained via the paper questionnaire. In order to facilitate data analysis, the

researcher imported data collected via paper questionnaires into the electronic questionnaire database that was provided by the questionnaire survey software ‘Wenjuan’ (www.wenjuan.com).

### **2.31.3 Data analysis of questionnaires**

This research adopted an electronic questionnaire designed by the researcher on professional survey website Wenjuan (www.wenjuan.com). In addition to its questionnaire design function, Wenjuan (www.wenjuan.com) website also provides professional questionnaire analysis assists, including function and data filter tools. Questionnaire distribution status and questionnaire answer statistics were automatically created by the website, enabling real time updates. It is also able to display the results of a questionnaire survey intuitively, which helped improve the efficiency of the data analysis process. Moreover, data statistics tables or charts based on the questionnaire survey results were generated on wenjuan.com websites. The researcher checked the answers of each questionnaire, the validity of each questionnaire was judged and invalid questionnaires were filtered out. The researcher mainly used an inductive research approach to analysed data collected through questionnaire survey. Since the number of participants from the questionnaire survey is not big for inferential analysis, the researcher conducted a descriptive analysis (Creswell, 2014). The descriptive analysis was divided into three steps: describing the profile of the survey results, exploring correlations and associations among different parts of data, and generalising the key findings (Denscombe, 2014). Finally, the analysed results of the questionnaire survey were used as a reference to the grouping of focus groups, to adjust the prepared questions for discussion in focus groups and semi-structured in-depth interviews, and to act as a supplement to support the data findings from the qualitative data.

### **2.32 Focus Groups**

A focus group is a widely used research method in qualitative research that aims to collect data about interactions among a group of participants through the discussion of specific topics (Morgan, 1996; Mann and Stewart, 2000; Remler and Van Ryzin, 2015). These are also known as ‘focus group discussions’ or ‘group discussions’ (Barbour, 2007). Focus groups should always be used together with questionnaire survey in media research (Hansen, 1998). Compared with other qualitative research methods, focus groups are usually considered as a better choice for researching media impact since they are closer to the way that people commonly interpret media content, namely by discussing it with others (Gunter, 2000). In this

research, focus groups provided the main research method to explore the second, the third, and the fourth research sub-questions. The second research sub-question is focused on the differences in Chinese-language internet-based media consumption among different types of Chinese people in the UK. Participants were divided into different focus groups based on gender, the purpose of their stay in the UK, and according to the length of time they have stayed in the UK. Participants may experience a safer more conducive atmosphere for self-disclosure in a focus group with others who resemble themselves in various ways (Daphne and Deborah, 2015). The results from different focus groups were designed to explore the differences in Chinese-language internet-based media using, intercultural adaptation status, and identity changing of each type of participant.

### **2.32.1 Focus group distribution and participant identification**

The researcher organised four focus groups for this research project, these were: the Chinese students group, the Chinese workers group, the Chinese female group, and the Chinese male group. As the data from Home Office showed, at the end of 2019, study was the most common reason for non-EU citizens coming to the UK, while the majority of non-EU work immigrants came to the UK for skilled work (Office for national statistics, 2020). Thus, this research organised a Chinese students focus group and a Chinese workers focus group. Chinese students who came to the UK for study and were holding a T4 visa were invited to participate in the Chinese student focus group, while Chinese people who came to the UK for work were invited to take part in the Chinese workers focus group. Different genders tend to be attracted by different online experiences, for instance males prefer video game play while females prefer social media use (Gackenbach & Lee, 2018). Thus, it was necessary to set up gender control focus groups. Each focus group comprised a moderator and six to eight interviewees, and discussed unstructured questions that aimed to draw forth views and opinions from the participants (Creswell, 2014). Thus, with four focus groups the total number of participants who part in the focus group research was 26 (see the Figure 2-32-1-1).

To be selected for this study, focus group participants needed to fulfil four requirements. First, they needed to physically live in the UK. Second, they should be Chinese ethnic or hold Chinese nationality or consider themselves as Chinese. Third, this study focuses on the use of Chinese-language media, so the focus group participants should have experiences on Chinese-language media use and be able to read in the Chinese-language (simplified Chinese characters or traditional Chinese characters). Fourth, this study sought to explore the intercultural adaptation

and identity change of Chinese people, so the focus group participants should have abundant intercultural life experiences or have live in both the UK and China for more than half a year. The researcher arranged for the participants in each focus group to get together to conduct a face-to-face discussion. The researcher sent all the participants a ‘focus group participant information sheet’ and a ‘consent to the use of data (focus group) form’. This package included a brief introduction from the researcher to demonstrate the focus group procedure, explaining the ethical form and its applications, setting the date, place, and length of focus group.

Figure 2-32-1-1 Focus groups distribution information

<b>Date</b>	<b>Group Name</b>	<b>Age Range</b>	<b>Length of Stay in the UK</b>	<b>Number of Participant</b>	<b>Place</b>
8 Feb 2020	Chinese Females	23 - 30	6 Months -6 Years	6 Females Participants	Edinburgh
14 Feb 2020	Chinese Workers	24 - 65	7 Years - 30 Years	6 Participants 2 Males & 4 Females	London
18 Feb 2020	Chinese Students	20 - 24	1 Year - 3 Years	7 Participants 3 Males & 4 Females	Birmingham
29 Feb 2020	Chinese Males	22 - 42	6 Months - 27 Years	7 Males Participants	Glasgow

All the focus groups in this research were conducted face to face. The researcher selected quiet public places to conduct focus groups, such as a seminar room at a college or university, the common room of student accommodation, or a quiet restaurant. When selecting the cities to conduct the four focus groups, the researcher used to consider selecting four cities located respectively in England, Scotland, Wales, and Northern Ireland. Due to most of the questionnaire survey participants who expressed their willingness to participate in focus groups living in Scotland and England, the researcher conducted the first focus group (Chinese females focus group) in Edinburgh, and then travelled to London to conduct the second focus group (Chinese workers focus group). However, after the researcher completed the Chinese workers focus group in London, panic caused by the outbreak of the COVID-19 made some Chinese

people in the UK worried about participating in focus groups face-to-face due to the risk of coronavirus. On the other hand, the researcher lacked funding for travel to Wales and Northern Ireland. The researcher had to seek help from friends and try to find eligible participants in nearby cities which had relatively larger populations of Chinese people. Therefore, based on purposeful sampling and convenience sampling, Birmingham and Glasgow were selected to conduct the third (Chinese students focus group) and the fourth (Chinese males focus group) focus groups separately. Finally, the four focus groups took place in Edinburgh, London, Birmingham, and Glasgow. All the four groups were completed in February 2020.

Edinburgh is the capital of Scotland and its second largest city. It is also a city where Chinese people gather. Moreover, the researcher is a Chinese female who has lived in Edinburgh for a long time, it was therefore relatively simple for the researcher to find suitable participants in Edinburgh who met all the necessary requirements. Thus, the research organised the first focus group in Edinburgh. The researcher selected six adult Chinese females of different ages, occupation, education background, and length of stay in the UK to join in the focus group. To ensure the smooth running of the follow-up focus groups, the researcher slightly adjusted the details of questions that were discussed in the first focus group, for example by modifying the question formulation and changing the order of the questions.

After that, the researcher went to London to find Chinese workers to participate in the Chinese workers focus group. London is the capital of the UK and the city with the largest Chinese population. The researcher identified that there were lots of Chinese workers were working in Chinatown, and the researcher went to Chinese shops, Chinese restaurants, and Chinese barber shops in Chinatown to invited Chinese workers to participate in the research outside working hours. The researcher also has recourse to the local Chinese community in the UK to recommend qualified Chinese workers as participants. Finally, six Chinese workers comprising two males and four females were invited to participate in the Chinese workers focus group.

The research also selected the large city of Birmingham located in the centre of England as a suitable place to conduct a focus group. Seven Chinese students comprising three males and four females were selected as participants to take part in the Chinese student focus group. Chinese students in this group included both undergraduate students and postgraduate students. The researcher sought participants for the Chinese student focus group in three ways. First, the researcher asked for friends in Birmingham to recommend classmates to join the focus group. Second, the researcher looked for potential participants through the Birmingham local Chinese

student WeChat groups. Third, the researcher visited different university campuses in Birmingham to seek out potential participants.

Finally, the researcher returned to Scotland and organised the Chinese males focus group in Glasgow. Seven Chinese males of different ages, occupation, income, education background, and duration of stay in the UK took part in this focus group. Some questionnaire survey participants who had expressed a willingness to join the focus group research were invited to join this focus group. The researcher also sought the help of Chinese communities in Glasgow to find suitable focus group participants.

### **2.32.2 The implementation of focus groups**

Each focus group was divided into three stages: introduction, key topics discussion, and conclusion. The researcher acted as the moderator of each focus group. During the introduction to each focus group, the researcher first distributed the ‘focus group participant information sheet’ to all participants, before explaining the theme and purpose of the study to participants, as well as explaining the meaning of Chinese-language internet-based media. The researcher also answered questions raised by the participants about the focus group, and made sure all these questions were answered before moving on to discuss the topics for the formal focus group discussion (see the Appendix 9 Focus Groups Questions List). Several icebreaker questions were posed as the start of the key topics discussion, such as ‘How long have you been living in the UK?’ and ‘Why did you chose to come to the UK?’ To ensure the authenticity of the interview, the moderator avoided expressing opinions and using inductive words during the interview. Where there was an imbalance between participants’ contributions to the discussion, the moderator encouraged participants who spoke less to express their opinions. Whenever the discussion digressed from the subject, the moderator brought back it back to the topic. The moderator limited the duration of each focus group to 1 hour. Two professional recording devices were used to record the entire discussion process of each focus group. All focus groups were conducted in Mandarin Chinese. The researcher observed the nonverbal expressions of participants and took notes. At the end of the discussion in each focus group, the moderator delivered a summary of the main opinions that were presented during the discussion, then asked if there was anything else that participants would like to discuss. At the end of each focus group, all participants were asked to sign and return the ‘consent to the use of data (focus group)’ form which had been approved by the Ethical Committee in the College of Arts at the University of Glasgow on 8 January 2020 (see the Appendix 3). All the signed ‘consent to the use of data (focus group)’ forms were collected and stored in a secure location by the researcher.

### **2.33 A Semi-Structured In-depth Interview**

A semi-structured in-depth interview is one of the major data collection methods used in qualitative research, it is usually organised around a predetermined set of open-ended questions (Gubrium et al., 2012). Thus, a semi-structured, in-depth interview was selected as a supplementary data collection method to explore the in-depth impact of Chinese-language internet-based media consumption on the intercultural adaptation and identity construction of Chinese people in the UK. Moreover, in-depth interviews may increase the willingness of Chinese people in the UK to express their thoughts and feelings by providing relatively private surroundings for interviewees. In this research, media consumption of Chinese people in the UK are their daily activities that involved their personal habits, personal feelings, and personal experiences. Thus, interviewees in interviews may be prepared to reveal some valuable details that they are not be willing to provide through focus groups. These in-depth interviews also encourage interviewees to provide more detailed answers. This research sought to collect data related to interviewees' personal experiences, and hence narrative data frequently appeared in the data-collection process, such as reasons that Chinese people choose to use particular media, their current feeling about their intercultural experiences, and the like. It is relatively difficult to ask participants to write down their thoughts directly in a questionnaire. However, if the details about their thoughts and feelings could not be collected, it would be hard to distinguish what factors were influencing their decisions and how important these factors impacted on their media selection and intercultural adaptation. Furthermore, since the Chinese immigrants who willing to participate in this research were scattered all over the UK, it was difficult to schedule face-to-face Chinese immigrant focus groups. Semi-structured interviews therefore offered a way to collect more detailed and relevant data in a short period and make up for any deficiencies in the questionnaire survey and focus group data.

#### **2.33.1 Preparation for the interview**

The preparation process for interview involves question list design, pre-test interviews, and subsequent revision of the question list. Designing and evaluating the interview question list and procedures was the first step in preparing for the interviews. All the questions used in the interviews explored the in-depth impact of Chinese-language internet-based media on the identity construction and intercultural adaptation of Chinese people in the UK (see the Appendix 10 Semi-Structured In-depth Interview Questions List). Topics raised in the interview questions related to the interviewees' background, their intercultural adaptation



experience in the UK, their media consumption habits, and their cultural identities. In addition, all questions needed to be structured to avoid any refusal to answer questions or vague answers (such as “I am not sure” or “I do not know”). All the questions in the question list explored at least one facet that this study aims to explore, and all questions in the draft list were tested in the pre-tests which formed the second step of the preparation process.

The purpose of pre-tests is to explore how different interviewees might interpret the questions and to learn how to run the whole process of interview. In this research, there were three main purposes for the pre-test. First, it aimed to provide an overview of how interviewees would respond to questions on the question list and identify questions that respondents found difficult to answer (for instance where interviewees were not willing to explain their answers or only provided vague answers). Second, it helps to train the researcher to identify and overcome with particular problems that may occur during the interview process. Finally, it aims to identify other practical issues that might arise (for example, testing recording devices and note-taking techniques). Specifically, the first interview was treated as a pilot so that the researcher could reflect on what did or did not work during the interview process. Formal interviews commenced after the pre-test interview, but it was also necessary to build critical reflection into all the rest of interviews, and consequently, the question list was slightly revised based on the specific situation and circumstances of each interview. Data from the pre-test interview was analysed together with the other interview data. Questions on the interview question list were slightly revised based on the experience of pre-test.

### **2.33.2 Interviewees and participants**

In recent years, the population of Chinese people in the UK has grown steadily. According to the data from the Office for national statistics (ONS, 2017), Chinese student numbers have remained at around 45,000 since 2011; however, not all students leave the UK once they have completed their studies. Some Chinese students stay on in the UK and become active in different walks of life. In 2018, one of the largest inflows of immigrants to the UK was from China numbering around 52,000 (ONS, 2018). Interviewees for research were selected from Chinese immigrants in the UK. A wide range of facets of Chinese people in the UK were used to select interviewees. These took into account occupation, educational background, income level, and length of residency in the UK. The researcher also chose to interview three Chinese people who work or have worked in Chinese-language media in the UK as interviewees. As they were familiar with the methods of operation of the UK Chinese-language media, they would be able to provide some useful feedback from the perspective of the media. The sample

size of the semi-structured in-depth interview is ten, and the researcher tried to find these interviewees in different part of the UK. Four cities in the UK were selected as main locations to find interviewees, these were London, Birmingham, Edinburgh, and Glasgow.

Figure 2-33-2-1 Interviews information

	<b>Assumed Name</b>	<b>Gender</b>	<b>Age</b>	<b>Length of Stay in the UK</b>	<b>Occupation</b>	<b>Purpose of Stay in the UK</b>
<b>1</b>	X	Male	43	18 Years	CEO of an IT Company Chinese Restaurant Owner	Study and Work
<b>2</b>	C	Female	35	10 Years	Chief Editor of a Chinese-language Media in the UK	Study, and Married with a Chinese Immigrant
<b>3</b>	F	Male	45	18 Years	Manager of a Chinese Travel Agency	Study and Work
<b>4</b>	D	Male	29	19 Years	Staff in a British Company	Family Immigration
<b>5</b>	ZH	Male	44	22 Years	CEO of a Transnational Chinese Company	Work
<b>6</b>	L	Female	40	4 Years	Manager of a Transnational Chinese Enterprise	Immigration and Work, Married with a British
<b>7</b>	M	Female	30	6 Years	Editor of a Chinese-language Media in the UK	Study and Immigration
<b>8</b>	ZE	Female	28	5 Years	Journalist of a Chinese-language Media in the UK	Study and Work
<b>9</b>	H	Male	52	27 Years	Lawyer	Study and Immigration
<b>10</b>	J	Male	21	1.5 Years	Student	Study

To find potential interviewees who match requirements of the research, the researcher applied the following approaches. First, snowballing is one of the most effective approaches that the researcher used to find satisfactory interviewees. In this approach, the researcher found most of interviewees via friends' recommendations. Second, the researcher tried to find interviewees on university campuses and within the local Chinese communities in the UK. Third, the researcher travelled to "Chinatowns" and universities in each selected city, sought for interviewees in Chinese shops and Chinese restaurants, while adhering to all the University of Glasgows ethical rules and regulations regarding interview practice. Fourth, the researcher also found interviewees through Chinese-language internet-based media, such as WeChat groups. Fifth, the researcher attempted to contact journalists working in UK Chinese-language media to participate in the research. Finally, ten suitable interviewees were invited to join in this research (see the Figure 2-33-2-1). The researcher sent an 'interview participant information sheet' and a 'consent to the use of data (interview) form' to each of these interviewees, and gave a brief introduction to explain the interview procedure, the ethical form and its applications, and to arrange the place of interview and interview time with them.

### **2.33.3 The implementation of interview**

Interviews in this research were usually conducted as face-to-face interviews. A face-to-face interview provides the opportunity of meeting participants in person and limits the potential intervention of third parties. This is beneficial in building the trust of interviewees and enabling the interviewer to ask more complex questions, as well as ensuring a higher response rate (Leisher, 2014). Furthermore, face-to-face interviews enable the interviewer to observe interviewees' nonverbal communication such as the expression in their eyes, body language, facial expressions, and unconscious gestures and motions, which provide more direct visual aids in help the interviewer to judge the status of interviewees and better understand the answers and responses off by interviewees (Gubrium et al., 2012). Therefore, the researcher endeavoured to conduct all the interviews by face-to-face.

Qualitative research means paying attention to and understanding people's subjective perception and language expression. This research focuses on the Chinese-language internet-based media use, and all the selected interviewees needed to be Chinese-language speakers. Moreover, the researcher and almost all the interviewees were native Chinese speakers, and some Chinese people in the UK who rely on Chinese-language media may not be fluent in English. Therefore, in order to better understand interviewees' expressions and obtain more effective information, all the interviews were conducted in Mandarin Chinese.

To make sure all the interviewees understood the subject and purpose of this research and to avoid possible ethical issues before the interview began, the researcher distributed an 'interview participant information sheet' to interviewees that introduced the research subject and purpose to them. At the end of each interview, interviewees were required to sign the 'consent to the use of data (interview)' form that had been approved by the Ethical Committee in the College of Arts at the University of Glasgow (see the Appendix 4). All the ten signed 'consent to the use of data (interview)' forms were collected and stored in a secure place by the researcher.

One of the main goals of qualitative research has always been to capture the words and perceptions of interviewees. Consequently, obtaining a verbatim record is necessary if the subsequent analysis is to be valid and meaningful (Gubrium et al., 2012). Thus, the researcher used two recording devices to record the entire interview process (with the agreement of the interviewees). Moreover, the body language of interviewees was noted during the interviews by the researcher to better understand the subtextual expression of interviewees.

To make sure that all the conversation from the interview could be recorded and would not be affected by surroundings (such as noise and onlookers), each interview was conducted in a relatively quiet place, such as a university library seminar room, quiet cafe, common room of a building, office of the interviewee, etc. The duration of each interview was approximately one hour. Where the interviewee spontaneously provided more information and the interview sometimes took longer, but no interview took more than two hours. To control the duration of interview, the researcher chose to end the conversation when interviewees had provided sufficient information to answer each question. Once an interview finished, any problems that occurred in the interview (such as the inappropriate use of leading questions or questions that the interviewee chose not to answer) were noted and revised in the process of preparing for the next interview. After this the recordings, together with the body-language notes, were transcribed into text.

The researcher took the role of interview organiser and interviewer. In-depth interviewing differs from other forms because it requires the significant involvement of the interviewer. To ensure the objectivity of the research results, the interviewer avoided expressing opinions and asking leading questions. The interviewer also asked questions based on the answers of interviewees and encouraged interviewees to provide additional information. Before starting the interview, the researcher explained the research aims and purposes to the interviewee, and informed them that their conversation would be recorded, and pointed out the location of the

recording devices to the interviewees. Potential interviewees were free to refuse to take part in the research, and were told that they could end the interview at any time, at which point the voice recording would be deleted.

## **2.4 Qualitative Data Analysis**

Organising and preparing the collected qualitative data is the first step of data processing (Creswell, 2014). In this study, all the interviews and focus groups were conducted in Mandarin Chinese and the raw data was made as Chinese-language recording. Thus, all the recordings were first transcribed into Chinese-language text. The transcriptions were made manually by the researcher, and this process also led the researcher to enhance her initial thoughts while conducting the interviews and focus groups. Qualitative data usually include dense and abundant text data, which need to be screened by the researcher when conduct data analysis (Deacon, 2007; Creswell, 2014). Since the data of four focus groups and ten interviews was abundant, the researchers used the highly respected professional qualitative data analysis software - NVivo to assist data coding during the process of data analysis (Denscombe, 2014). Once the work of transcribing all the recordings to Chinese-language text was finished, all the texts were imported into NVivo. Then the transcription Chinese-language text data was coding within NVivo, and the responses and opinions of participants were extracted and analysed.

There are five basic approaches to the analysis of text: content analysis, discourse analysis, conversation analysis, and narrative analysis (Denscombe, 2014). Since the research focuses on the text collected in focus groups and interviews, content analysis was mainly used in this research. Content analysis usually follows a logical and relatively straightforward process, and provides a clear approach of quantifying the contents of a text (Denscombe, 2014). Specifically, this research applied deductivist content analysis, where the qualitative data collected in this research was analysed through several predetermined theories summarised in literature review, before seeking to support or challenge them through empirical experience (Young, et al., 2020). This research also used a deductive approach, informed by the relevant theory to analyse qualitative data, to confirm, supplement, or invalidate the questionnaire survey findings. After all the recordings were transcribed to Chinese-language text, the researcher read all the data to build a basic understanding, then started coding the data. Codes were based on different themes that this research sought to explore, for example, the frequency of Chinese-language media consumption, reason for using Chinese-language internet-based media, difficulties in intercultural adaptation, cultural identity, and so on. The researcher used a narrative approach to the presentation of findings which is the most popular approach when presenting qualitative

research (Creswell, 2014). The narrative may include some discussion of different themes and multiple opinions from individual participants (Creswell, 2014). The final step in the data analysis was to provide a narrative description of the findings in this final thesis (Creswell, 2014).

In qualitative research, where narrative data is central for communication, translation is often unavoidable as most participants prefer to tell their story in their native language (Al-Amer et al., 2015). In this study, both the focus groups and interviews were conducted in Mandarin Chinese, and the raw data were transcribed as Chinese-language text. Consequently, translation was inevitable when providing a narrative description of the findings in the thesis. Translation was a complex and time-consuming task, there is no consensus about how researchers should address this vital issue (Al-Amer et al., 2015). Normally, translation should be done by the researcher, a professional translator or a group of people who are familiar with the language of the original text and who are fluent in the target language. An individual's translation practice can often be deeply affected by the individual's experience and understanding of social norms in his or her area (Dai et al., 2019). In this respect, translation was not a mechanical process but rather a creative process which was informed by the translator's own social and cultural background. The process of transforming oral Mandarin Chinese to English language text can result in some linguistic and cultural misunderstandings. Thus, to make the participants' narrative vivid, comprehensible, and be accurately expressed with minimum misinterpretation, the translation work in this research was carried out jointly by the researcher and a professional English-language proof-reader. The translation of Chinese text transcription to English language was conducted by the researcher, and the task of proofreading was outsourced online to a professional English-language proof-reader.

## **2.5 Data Management and Anonymity**

In terms of data management, the original data for this research was backed up, and back-up copies were used to conduct data analysis, while the original data was safely stored to avoid damage (Denscombe, 2014). All the paper version questionnaires were converted into electronic form, and the original paper questionnaires were locked in the researcher's drawer. Electronic questionnaires are stored online in the researcher's personal account of wenjuan.com. The exported statistical data and figures of questionnaires along with voice recordings from focus groups and interviews, and transcriptions of recordings, were stored on a password-protected computers and backed-up on password protected hard disk. To avoid potential risks for participants from this research, only the researcher is able to access this data.

This research raises certain ethical concerns in gathering data via questionnaire, that were addressed before embarking on research using data. These included the nature of consent, and properly identifying and respecting expectations of privacy on gathered data when confronted with research projects based on data obtained via a questionnaire. Since the questionnaire survey includes various demographic information, some participants may be sensitive about their privacy, and provide inaccurate information. In order to make sure that the data was accurate and to avoid ethical issues, the real names of participants were not requested in the questionnaire, all identifying information was omitted or encoded when the data were used.

To avoid the possible leakage of private details and to obtain more realistic data in focus groups and interviews, it was very important for this research to provide anonymity for all participants. Chinese people come to the UK for different purpose, some of them were forced to leave China and have to stay in the UK under an assumed names, therefore they may wished to remain anonymous. Moreover, this study refers to participants' descriptions on their cultural identity, thus participants in this research may be worried about the leaking of personal information that could cause them harm. To ensure the privacy and anonymity of participants and interviewees', the researcher has not collected personally identifiable information (for example, name, working place, company title, and so on).

All the data in this research is unavailable for secondary use. In order to access any part of the dataset, the researcher must agree to certain 'terms and conditions for use' that prohibit any attempts to re-identify subjects, to disclose any identities that might be inadvertently re-identified, or to otherwise compromise the privacy of the subjects. Moreover, participants may worry about the safety of their voice recordings, the researcher therefore informed the participants that the original voice recordings could be deleted once the recording was transcribed into text where required. The entire research project, including the above data management steps, need to be reviewed and approved by the university and the research supervisors.

## **2.6 Ethical Issues**

Researchers may encounter ambivalent moments that require making moral judgments during the data collection process (Guillemin & Gillam, 2004). This research received approval from the Ethical Committee in the College of Arts at the University of Glasgow on 8 January 2020 (see the Appendix 2). The main ethical issues in this research have been clarified in the ethical

application form, and ethical clearance for this project has been granted by the College of Arts Research Ethics Committee. This section mainly focuses on the steps taken to protect the anonymity and privacy of all the interviewees.

In this research, a portion of Chinese people in the UK were selected as interviewees and participants for this study. All the interviewee and participants in this research were adults; for the convenience of classification, an individual over 18 years old counts as an adult. The researcher gave priority to inviting Chinese people in the UK with whom the researcher was familiar with to participate in the research. For example, the staff in the Chinese supermarket that the researcher frequently visits, or staff in the Chinese restaurant which the researcher's friend used to work. When compared with complete strangers, it was easier for the researcher to build trust quickly with these people. Before conducting the research, the researcher has always shown participants the Participant Information Sheet which carries the University logo and clearly identifies the school, department, subject area where the research has been carried out, and explains to them the research purpose. The researcher emphasised that this was an academic research project in which the data would only be used for academic purposes. The researcher answered any questions participants had before starting the research and made sure that participants understood that this was an academic study that did not relate to any other business institutions or governments. The researcher has also asked the local Chinese community to help in finding suitable participants as potential participants were more likely to trust these communities.

In interviews and focus groups, the questions the researcher asks may arouse traumatic memories among interviewees about their experience of becoming part of the diaspora. These memories may include the passing away of family members, unemployment, experiencing accidents, suffering discrimination in the UK, etc. The researcher fully respected their willingness to participate in the interviews. Therefore, careful consideration was given to interviewees' situation and emotional needs, and extra care was taken to protect them. Specifically, all the interviewees were informed before interviewing that the process might arouse memories about their experiences of the diaspora. All the participants were told that they are free to leave the conversation before, during, and after the interview or focus group if they felt unable to proceed, and their interview or focus group recordings would be deleted at that same time.

In order to ensure the safety of the researcher and participants, the researcher strictly observed the College Ethics Policy. All the interviews and focus groups were conducted in an



unthreatening public area with convenient transportation, such as the university's seminar room, a relatively quiet cafe, Chinese restaurant (during quiet times), the reception room of the interviewee's company, common room of student accommodation, and so on. Interviews and focus groups were conducted in the daytime. The researcher was also mindful of her personal safety, in relation to physical, legal, reputational, psychological, emotional factors. Details and contact information regarding places to be visited for each interview or focus group were left with a contact person, and the researcher suggested that participants in the research did the same. The researcher used WeChat to contact with the contact person to confirm safe arrival at the location and safe departure. The researcher also told the contact person to contact local police, as well as the 24-hour University security line (+44 141 330 4444), in the event of any serious incident occurring during the research.

## **Conclusion**

This chapter provides an overview of research methods adopted by this research. It points out clearly the approach to research questions, research strategy, research design, data analysis, data management and anonymity, and how the researcher dealt with the existing and possible ethical issues connected to the research. This chapter also describes reasons for the design of these research methods, seeks to explain the research path comprehensively by describing the process by which the research was carried out.

This chapter begins by putting forward the research questions. In this part, the researcher brief introduces and summarises the background to the research, then introduces the main research question and the four sub-questions that this thesis sets out to explore. In accordance with the research questions, the researcher then put forwards the suitable research strategy. The section on research strategy evaluates both the qualitative and quantitative research methods, then sets out a suitable research strategy for this research, that employs an explanatory sequential mixed methods approach, which collects quantitative data first then plans the following qualitative data collection based on the results of the quantitative data analysis.

The research design section forms the main body of this chapter which demonstrates specific data collection methods. The first part focuses on discussing the plan for the questionnaire survey, describing details of design of questionnaires, issuing questionnaires, and the approach to analysing the quantitative data collected from the questionnaires. It also expounds some factors that impacted on the researcher's design for the questionnaire. The next section centres on the design of focus groups. It explains how four focus groups were organised and how

participants in focus groups were recruited. The last section of this part summarises the reasons for adopting semi-structured in-depth interviews, interview preparation, and the procedure of interview. The information about participants in both of focus groups and interviews is summarised in tabular form. Moreover, this part of the chapter compares the advantages and disadvantages of various data collection methods, and showed how this research design tried to adopt the strong points of each method while compensating their weaker points. In summation, this research draws its primary data from 306 questionnaires, 4 focus groups, and 10 semi-structured in-depth interviews. Then this chapter discusses ways of analysing the collected qualitative data and expounds the transcription and translation adopted in this research. Content analysis and text analysis techniques were mainly used to analyse the qualitative data collected through focus groups and interviews, while a narrative form was used to present research findings in this thesis.

This chapter goes on to discuss the data management plan and data anonymity plan for this research. All the electronic data gathered through the research were stored on the researcher's password-protected personal computers and backed-up on password-protected mobile hard disk. To protect the anonymity of participants, all the participants are permitted to remain anonymous and all the data referenced in this research was used anonymously. Finally, this chapter emphasises what the researcher has done to avoid possible ethical issues during the various stages of research preparation and research fieldwork, including: the researcher's obligation to inform participants that they were participating on a purely voluntary basis and that they had the right to withdraw at any time, and the steps taken by the researcher when planning focus groups and interviews to ensure the safety of participants and the researcher. The research findings obtained by analysing data collected from the research methods designed in this chapter will be explored in the following chapters on the research findings.

## **Chapter 3 Varied Media Life of Chinese People in the UK**

### **Introduction**

This thesis examines the under-explored relationship between the Chinese-language internet-based media use of Chinese people in the UK and their intercultural adaptation process. This chapter sets out research findings on the media consumption habits of Chinese people in the UK, which aims to answer the first and the second research questions, namely: How do Chinese people in the UK consume Chinese-language internet-based media, and What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese people in the UK? The chapter starts by discussing how Chinese people in the UK access news and other information in this new media age, then sets out the information preferences of this group of people. The next section focuses on the purposes and preferences for consuming Chinese-language media among Chinese people in the UK. It then describes characteristics of media use amongst different cohorts of Chinese people in the UK. Finally, the researcher analyses and discusses other factors that may impact on the media preferences of Chinese people in the UK, with reference to theories mentioned in the previous literature review chapter.

### **3.1 Multiple Approaches to Obtain News and Other Information**

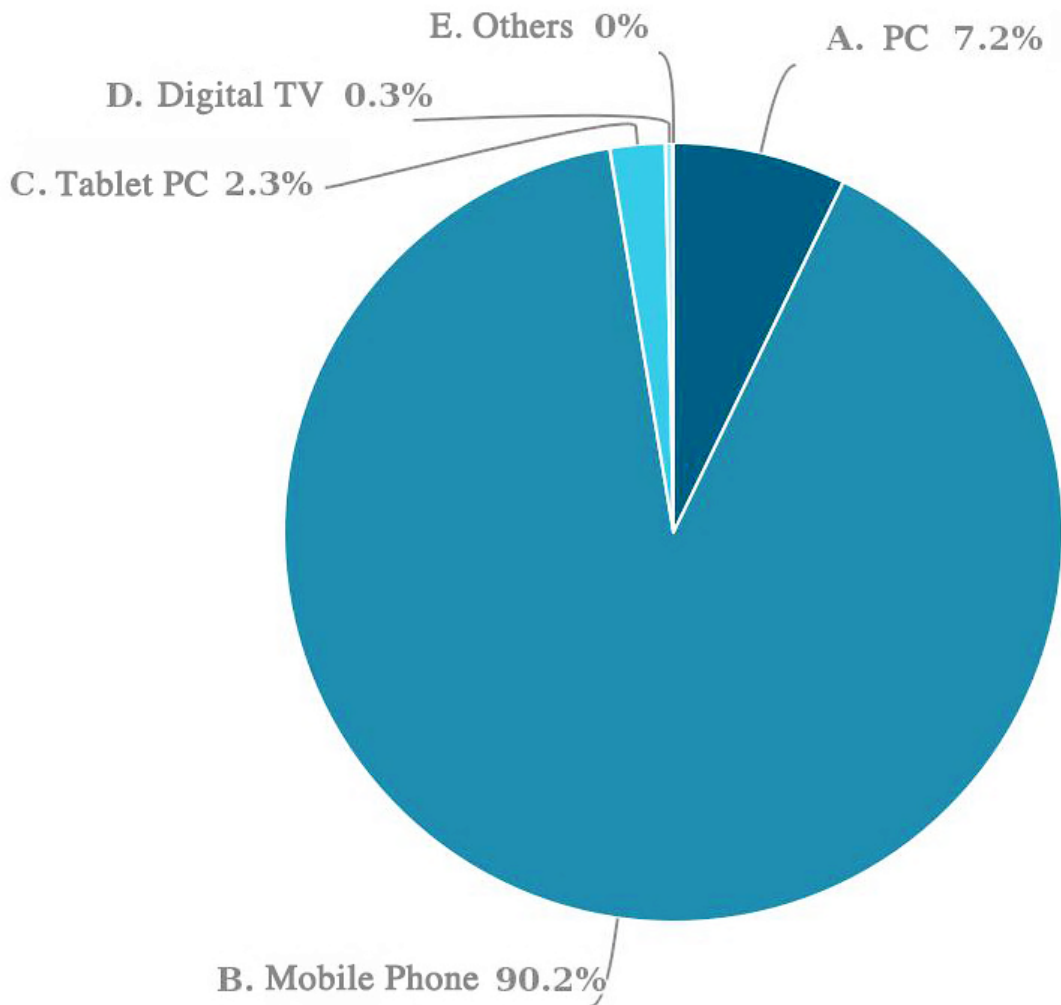
Nowadays, news and other information can be spread both from the top down and from the inside out (Jenkin et al, 2013). This research found that the current approaches used by Chinese people in the UK to access news and other information mainly rely on accessing the internet via mobile devices and coexistent multiple media platforms. The most common way that Chinese people in the UK access information is through a combination of Chinese-language media channels and English-language media channels. Similarly, social media platforms play a major role in the daily media lives of Chinese people in the UK. The following sub-sections describes these findings in detail.

#### **3.11 Concentrate on Mobile Device and Coexistence of Multiple Media**

In the mass media age, the main way that Chinese people in the UK would access news and information was through the UK Chinese-language media, which comprised Chinese-language newspapers, Chinese-language TV channels, and Chinese-language broadcasting. Nowadays,

the Internet breaks the limitation of space and time and has changed the media consumption habits of Chinese people in the UK. As Uy-Tioco and Cabalquinto (2020) put forward, mobile phones and other related network information technologies have reordered time and space and have verified the hypothesis of ‘perpetual contact’. The personal social networks of mobile phone users can stretch over vast spaces and extend to all over the world. (Moore, 2000).

Figure 3-11-1 Media terminal usage preference of Chinese in the UK



This research proves that mobile media accessed via mobile device have become the main channels for Chinese people in the UK to access information. The quantitative data gathered through 306 questionnaires and the qualitative data that was collected through focus groups and interviews shows that mobile media have become the main pathway for Chinese people in the UK to access news and other information (see in the Figure 3-11-1). As the Figure 3-11-1 shows, 92.5% of participants chose mobile devices (such as mobile phone and tablet PC) as the most frequently used device to access news and other information. According to statistical data obtained from the China Internet Network Information Centre (abbreviated as CNNIC), as of

March 2020, around 99.3% of Chinese Internet users access the Internet through their mobile phones, this is largely consistent with the data obtained in this questionnaire survey (CNNIC, 2020). At the same time, only 7.5% of participants selected PC and digital TV as the main devices they used to access information. It is clear that Chinese people in the UK have entered the era of mobile media.

Qualitative data gathered from focus groups and interviews also shows that mobile phone is the most commonly used device by which Chinese people in the UK access information. Moreover, the appearance of various kinds of news and social media apps designed for mobile devices have provided direct channels for Chinese people in the UK to access information. Participants in focus groups and interviews said that they usually access information through social media apps, news apps, mobile browsers, etc via their mobile phones. The most commonly used websites or apps for Chinese people in the UK to access information are WeChat, Weibo, Phoenix News, CCTV News, Twitter, LinkedIn, YouTube, BBC, The Guardian and so on. Thus, it is obvious to conclude that internet-based media have become the main channels for Chinese people in the UK to access information, at the same time, traditional approaches for accessing information, such as newspaper, television, radio have become marginalised in the daily lives of Chinese people in the UK.

Nowadays, people have abandoned the traditional mode of receiving mass information passively, and use a more active information retrieval mode to obtain information, such as following influencers and bloggers on social media, downloading dedicated apps, using search engines, etc. Indeed 79.1% of participants to the research questionnaire responded that they use a Chinese-language search engine to access information every day (see in the Figure 3-31-3 in the Section 3.31). In focus groups and interviews, over half of participants agreed that they always use Google when searching for specific information in the UK.

As Wang (2014) discovered, Google and Baidu are the two most commonly used search engines among Chinese people, with users selecting different search engines for different information needs. Wang's (2014) research suggested that Chinese sojourners in Germany prefer to search for professional information on Google, while Baidu was mainly used to find entertainment and retrieve China-related information. In comparison, this study finds that Chinese people in the UK use Google more widely. Interviewee ZH (February 2020) suggested that throughout his 22 years of life in the UK, Google has become an indispensable tool of daily life. ZH has rarely used Baidu as Google meets most of his information search needs, and searching for information via Google has become a habit of him (Male interviewee ZH, February 2020).

Interviewee F (February 2020) agreed with ZH and added that he usually gets breaking news from Chinese-language media, but always uses Google to search for details about the event, because he thinks that Google provides richer content. A participant from Chinese male focus group who has lived in the UK for half a year said, “Information on Google is more comprehensive than Baidu, and information on Google is more useful for my life in the UK.” (Chinese male focus group in Glasgow, February 2020).

Another participant from the Chinese male focus group made an interesting comment on this issue, “Most of the time I do not make a conscious choice about a specific search engine, I usually open my browser and use its default search engine when I need to search something.” (A participant from the Chinese male focus group in Glasgow, February 2020). Thus, the means for Chinese people in the UK to access information is gradually presenting the feature of focus on information preference rather than media platform preference. That means Chinese people in the UK usually actively search for the type of information or news they are interested in via multiple media channels, rather than sticking to a one or several selected media platforms and passively receiving information provided by these platforms.

In respect of traditional media consumption, 4 of 10 interviewees said that they regularly watch TV in their daily lives. This research finds that older participants are more likely regularly watch TV in their daily lives compared to younger participants under 30 years old. Interviewee X (February 2020) who is 43 years old and has lived in the UK for 18 years said he usually watches news TV programs at weekends, and typically watches British local TV channels, for example BBC News. The other three interviewees who said they regularly watched TV were interviewee L (February 2020) who is 40 years old and has been resident in the UK for 4 years, ZH (February 2020) who is 44 years old and has lived in the UK for 22 years, and interviewee H (February 2020) who is 52 years old and has lived in the UK for 27 years. In the decades from the early of 1990s to the full popularisation of the internet in Mainland China, watching TV was a significant channel for Chinese to obtain information and entertainment (Yue & Chen, 2010; Zhu & Berry, 2009). The 4 interviewees mentioned here were born between the 1960s and the 1980s in Mainland China, they grew up during the booming developmental stage of the Chinese television industry, thus they may retain the viewing habits formed in their youth.

This research also suggests that for those participants who regularly watch TV, watching TV is more like a habitual leisure activity rather than the main way for them to access news. Chinese interviewee ZH (February 2020) said, sometimes he often listened to BBC and ITV music

programmes in the evening, sometimes his TV simply provided a sound background whilst he is occupied with other things. Another interviewee H (February 2020) also said that he often keeps his TV on with BBC News playing as a sound background when he at home, but he rarely gives the television his undivided attention. Interviewee L (February 2020) said, she would rather watch digital TV instead of traditional TV programs broadcast in real time by TV channels. She usually searches for videos or movies that she interested to watch in her spare time.

In terms of media consumption of print media, there are only 6 participants among 36 participants in both focus groups and interviews who said that they read paper version newspapers. Of them, interviewees C (February 2020), D (February 2020), and ZH (February 2020) said that they would sometimes read free English-language newspapers provided on public transport. Interviewee ZE added, “Since there is no signal in the London underground, I will read newspapers that have been left on seats of trains to pass the time.” (Female interviewee ZE, February 2020).

Another participant from the Chinese workers focus group (February 2020) who is 65 years old and has lived in the UK for more than 20 years mentioned that sometimes he brings free Chinese-language newspapers from the self-service point in London Chinatown. He said that because he does not speak English, Chinese-language newspapers used to be the most important way for him to access information before the arrival of smartphones (Chinese workers group in London, February 2020). Although now he mainly accesses information and news via WeChat on his smartphone, he has maintained the habit of picking-up and reading Chinese-language newspapers (Chinese workers focus group in London, February 2020).

Interviewee H (February 2020) who has lived in the UK for 27 years said he receives paper versions of several Chinese-language newspapers by email every week, occasionally he would read these newspapers. Similarly, H (February 2020) also subscribed to the Times and the Guardian via email, but most of the time he just skimmed over the contents of these newspapers.

Almost all the UK Chinese-language newspapers have their own official account on WeChat, even those that no longer publish paper copies and only post news through their WeChat accounts, such as the UK Chinese journal. Interviewees L (February 2020) and F (February 2020) said that they do not read paper versions of Chinese-language newspapers, but they always browse content posted by the UK Chinese-language newspapers on WeChat on their

mobile phones, and they believe that the contents of these publications are relevant to their lives in the UK and have a high level of credibility.

This study finds that although a section of Chinese people in the UK still read newspapers, these are no longer the main way that they access news. The emergence of internet-based media and new media have rapidly taken the place of print media, which is pushing and enhancing the digitisation of Chinese-language newspapers in the UK. Interviewee C who is the editor-in-chief of a Chinese-language newspaper in the UK says, nowadays Chinese-language newspapers in the UK are placed in an awkward position, responding to the impact of new media, they have given up the paper version of newspapers altogether and plan to develop short video production, but it is very difficult for them to do this due to the shortage of professionals and funds (Female interviewee C, February 2020).

### **3.12 Combination of Chinese-language Channels and English-language Channels**

Except for participants from the Chinese workers focus group, all the participants in other focus groups and all the interviewees agreed that they prefer to access information from both Chinese-language channels and English-language channels. Interviewee C (February 2020), H (February 2020), and ZH (February 2020) all agreed that people usually prefer to access information in their most familiar language. Chinese-language is the mother tongue of most Chinese people in the UK, and it is therefore easier for them to read Chinese and understand the nuances of Chinese-language. A participant in Chinese student focus group (February 2020) told the researcher that they usually chose to use Chinese-language media for entertainment because most of time they cannot understand the British sense of humour. However, although participants from the Chinese students focus group (February 2020) said that they prefer to choose a Chinese-language media platform for entertainment, it does not stop them using English-language media platforms such as YouTube or Instagram to watch videos and access entertainment information. Some Chinese people in the UK watch English programs on these English-language media platforms, while others like to watch Chinese-language programs on these platforms. A participant from the Chinese students focus group (February 2020) gave two reasons for his frequent use of YouTube: on the one hand, he hopes to find out what British people or other people around the world say about China; on the other hand, there are a lot of free Chinese-language programs on YouTube that he can watch.

The consumption of English-language media is influenced by language ability and changed media circumstances. Relatively speaking, Chinese people in the UK with low English



proficiency tend to mainly use Chinese-language media and see English-language media only as a supplementary channel to get news and useful information. This helps to explain why participants in Chinese workers group rarely use English-language media. A participant (February 2020) from the Chinese workers group said that they cannot speak English, much less use English-language media. Similarly, a participant (February 2020) from the Chinese students focus group said, his English is poor, thus most of time he uses Chinese-language media to access information, but sometimes he needs to access information on English-language media, such as when he needs to check what kind of documents he should prepare when for applying a Schengen Visa in the UK.

More concretely, apart from the participants in Chinese workers group, participants in the other three focus groups and ten interviewees agreed that they often use English-language media in their daily lives as well, and English-language media is always used to access local or community news or information in the UK, and news about British current affairs that relates to their lives. As a participant (February 2020) from the Chinese male focus group who has lived in the UK for 27 years said, English-language media (mainly referring to local British media) is significantly better than Chinese-language media in terms of timeliness when covering local news in the UK. He went on to say that if he wants to access UK-related news quickly, he will definitely choose to search on the British media, the BBC or other British news websites. This is the fastest option, since Chinese-language media take time to translate this news or information into the Chinese language, and there will therefore be a delay of at least 15 minutes.

Chinese people in the UK also use English apps in their daily life, such as Google maps, urban transportation apps, and weather forecast apps, etc. A Chinese student said that when he participated in a welcome event for international students organised by his university and met some Chinese senior students, they suggested that he download some local apps such as Google maps and TripAdvisor, these apps proved helpful for his daily life in the UK (Chinese students focus group in Birmingham, February 2020).

In addition, participants in this research also suggested that comparing information on various channels and platforms would help them to check the accuracy of information. A participant from the Chinese female group said, “If there are some controversial incidents, I usually select to compare the coverage of the incident on multiple Chinese-language channels and English-language channels, then form my own judgment about it.” (Chinese female focus group in Edinburgh, February 2020). The detailed findings about the critical thinking of Chinese people

in the UK in relation to the different news and information channels of English-language and Chinese-language media will be discussed in the Part 3.5 of this chapter.

### **3.13 The Indispensable Role of Social Media**

Social media is a category of new media which refers to online communication platforms that comprise various types of blogs, microblogs, instant messaging (IM), wikis, and social networking sites (SNS), with the most representative examples including WeChat, Weibo, Facebook, and Twitter (Leighton & Michael, 2017). In recent years, the use of social media has surged initially driven by young people before being widely adopted by people all over the world (Ellison, 2013). This research found the social media most commonly used by Chinese people in the UK includes WeChat, Weibo, Facebook, Twitter, Instagram, WhatsApp, Messenger, and so on.

One of the primarily functions of social media is to enable users to build up and maintain a variety of social networked contacts beyond geographical barriers by remote connectivity (Mendelson & Papacharissi, 2010; Seargeant & Tagg, 2014; Leighton and Michael, 2017). This is also one of main motivations for Chinese people in the UK to use social media. Nowadays, with the increase of social media functions, Chinese people in the UK interact with social media daily for a growing number of reasons. Social media is not only an important tool for Chinese people in the UK to extend and maintain their social network, but it is also an important way for them to access and share necessary information. Chinese immigrant X (February 2020) said he obtains over 70% of news and other information through social media platforms, especially through Chinese-language social media.

In focus groups and interviews, all the participants agreed that currently WeChat is one of the most widely used Chinese social media apps among Chinese people living in the UK. Based on the data from CNNIC, instant message software users account for 99.2% of all the Internet users in China (CNNIC, 2020). As one of the most popular instant message software apps in China, WeChat is widely used among Chinese people in the UK as well. All the participants in this research said that they use WeChat frequently every day. H (February 2020) who has lived in the UK for 27 years, said WeChat is the only Chinese-language media he uses every day. WeChat accounts, messages sent by WeChat friends, post and repost messages on WeChat's circles, and WeChat groups, provide multiple channels for Chinese people in the UK to access news and other information via WeChat. Three participants from the Chinese workers focus

group (February 2020) said that they regularly browse the Tencent News account which is a default account in WeChat that posts all kinds of news and other useful information every day.

Weibo is another of the most popular social media apps among Chinese people in the UK, especially among Chinese students. Compared with WeChat, the Weibo platform is more open. It is easy to browse the information shared by others without following each other, or to search information published by other local users through its locating function. As a social media, Weibo has the twin characteristics of a wide audience and real-time communication. A Chinese student from the male focus group said that, when there is some major emergency or he would like to know about the surrounding news, he usually browses the real-time Weibo for hot events by searching on keywords to access instant information (Chinese male focus group in Glasgow, February 2020). In comparison to WeChat which is widely used by various types of Chinese people in the UK, Weibo is primarily popular amongst Chinese students in the UK. Ten participants in this research who are Chinese students (Chinese female focus group in Edinburgh, February 2020; Chinese students focus group in Birmingham, February 2020; Chinese male focus group in Glasgow, February 2020) agreed that they regularly use Weibo to access news and other China-related information.

Compared with Chinese-language social media, English-language social media was rarely used by participants in this research. Generally speaking, participants in this study said that they occasionally used English-language social media to access entertainment news, contact non-Chinese friends, and contact other Chinese people in the UK who do not use Chinese-language social media. Interviewee X (February 2020) said he would not use English-language social media because he thought Chinese-language social media could meet all his media needs. Another interviewee F (February 2020) who has lived in the UK for 18 years said that he seldom uses English-language social media because he has few non-Chinese friends, and only maintains the most basic communication with non-Chinese colleagues or customers through several specific English-language social media apps such as WhatsApp and Messenger. Participants from the Chinese students group (February 2020) agreed that due to the learning need, they often use WhatsApp to communicate with their non-Chinese classmates; meanwhile, they also expressed that they only use this kind of English-language instant messaging when they need to communicate with their non-Chinese classmates, and they will not browse it in their free time as frequently as they use WeChat. Participants from the Chinese students group (February 2020) also agreed that they occasionally use Facebook or Twitter since most of their friends in the UK are Chinese, but sometimes they use Instagram to watch posts from their friends and follow non-Chinese stars to keep up with world trends.

### 3.2 Information Preference

The information demands of Chinese people in the UK are diverse. This research finds that main types of news that Chinese people in the UK pay close attention to include international news, major news, large events, China-related news, local news in the UK, and so on. The information preference characteristic of Chinese people in the UK is focussed on both China-related news and the UK-related news.

On the one hand, as Wang (2000: 8) argued, “once a Chinese, always a Chinese”. No matter how long they have lived in the UK, Chinese people in the UK are always influenced by China in various ways. Almost all the Chinese sojourners and first-generation Chinese diaspora in the UK, grew up in China and their relatives and friends are still in China. They keep abreast of China-related news due to a kind of emotional connection. Secondly, some Chinese sojourners plan to return to China in the future, thus they keep a close watch on dynamics of China. Thirdly, many Chinese people in the UK are engaged in China-related work, China-related news may therefore relate directly to their daily activities.

Even though some Chinese people in the UK do not intend to return to China and have few emotional connections with China, they still watch China-related news. As Chinese immigrant D (February 2020) suggested, Chinese people in the UK who have yellow skin and black hair have difficulty changing their Chinese appearance even though they may have otherwise adapted to the local society, and others in the host society therefore still regard them as Chinese by default. They are therefore inevitably influenced by China-related events that push them to focus on China-related news. As Chinese a worker who has worked in the UK for more than ten years says, he watches China-related news because if there are some big events happened in China, he will be affected by these event (Chinese workers focus group in London, February 2020). For example, few customers came to Chinese restaurants after the COVID-19 outbreak was announced in China. So he thinks this is not about whether he cares about China or he came from Chinese or not, important events breaking in China may influence his life in the UK directly. Thus his news consumption is not a question about whether he loves China or not, but he will always be inseparable from China (Chinese workers focus group in London, February 2020).

On the other hand, there is no doubt that Chinese people in the UK pay attention to local news and information in the UK which may closely impact on their daily lives in the UK. However,

the degree of interest in UK-related news of Chinese people in the UK changes the longer they stay in the UK. A participant from the Chinese male group (February 2020) suggested his information preference in the UK could be divided into two periods. During the first period when he had just arrived at the UK, he was curious about everything in this new environment and hoped to understand more about the local culture and society. At that time, he downloaded a lot of local media apps to browse all kind of information he was interested in. He searched for all kinds of UK-related information to help him adapt to his new life in the UK, including how to rent a flat, how to renew a student visa, and so on. However, the first period did not last for a long time, and he came to the second stage soon once his life in the UK had stabilised. In the second period, he deleted most of apps that he has been download in the first period, and moved back to Chinese-language media platforms that he used to use when he was in China. Information he mainly focused on during this period was the UK-related information about his life and some entertainment information. He said that this second period lasted for a long time and has lasted until the present (Chinese male focus group in Glasgow, February 2020).

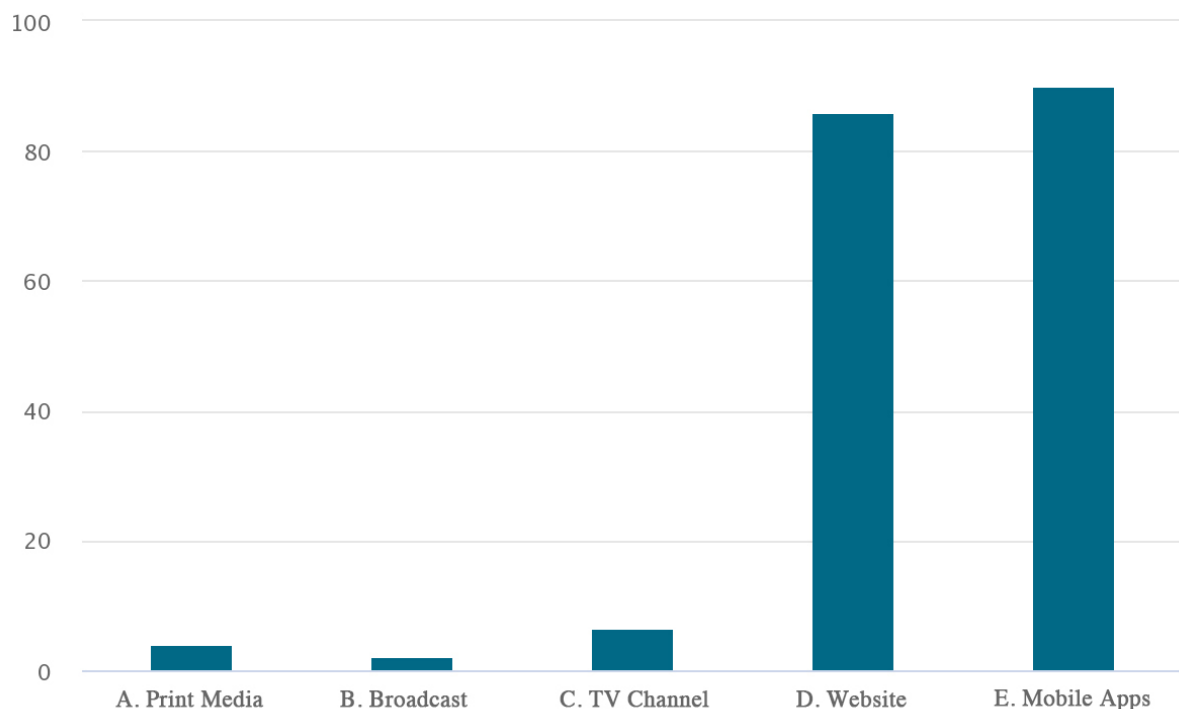
The experience shared by the participant in Chinese male group mentioned above reflects that the information preference of an individual Chinese people in the UK may change dependent on their length of stay in the UK, which indicates that the needs of Chinese people in the UK are changing during their intercultural adaptation progress. The feature of the first period of information preference of the participant from the Chinese male focus group mentioned above corresponds to the typical feature of the first step from models of intercultural adaptation summarised in the literature review chapter, which is the honeymoon stage (Adler, 1975; Gullahorn & Gullahorn,1963; and Oberg,1960). The changes of the participant's information preference in the second period showed a process of reintegrate and adjust media use behaviour to gradually form new media usage habits. Details about how the media use of Chinese people in the UK reflects and impacts on their intercultural adaptation process will be further discussed in the Chapter 5 of the thesis.

### **3.3 Chinese-language Media Use**

The types of Chinese-language media that Chinese people in the UK use most frequently are Chinese-language internet-based media including websites and mobile applications (see in the Figure 3-3-1). Chinese-language internet-based media refers to all kinds of Chinese-language media that operate via the internet, and mainly include various Chinese-language websites and applications, and Chinese-language social media. As mentioned in the above Section 3.13, most of the participants in this research agreed that WeChat is the Chinese-language social media

platform used most widely used amongst Chinese people in the UK. Participants from the Chinese workers focus group (February 2020) agreed that the social function of WeChat has basically replaced the function of the traditional contact list or phone book. In addition, most of participants agreed that they always read the subscribed WeChat accounts they are most interested in and frequently browse the information posted by their friends on WeChat in their free time.

Figure 3-3-1 Most commonly used Chinese-language media types by Chinese people in the UK



Chinese-language websites that Chinese people in the UK used relatively frequently also include Chinese-language news websites, Chinese-language information aggregation websites, Chinese-language video websites, and all kinds of Chinese-language mobile apps. Among them, Chinese-language news websites include The Paper News, The People’s Daily, Phoenix News, etc; Chinese-language information aggregation websites including Zhihu (Zhihu is a Chinese-language question-and-answer website where questions are created, answered, edited, and organized by the community and its users), Douban (Douban is a Chinese social networking service website that allows community users to create content and leave comments related to film, books, music, recent events, and activities in Chinese cities), Red Scarf (Red Scarf is the UK’s most popular Chinese-language lifestyle and information portal. Red Scarf’s website provides tips, advice and insights on British life and culture for young Chinese people studying

or working and living in the UK), and so on; Chinese-language video websites that Chinese people in the UK use frequently including Bilibili, Youku, Tencent video, iQIYI.COM, iFun, and the like; Chinese-language mobile apps that Chinese people in the UK use frequently not only include all kinds of Chinese-language social media represented by WeChat and Weibo, but also include multiple types of Chinese-language mobile apps such as Alipay (Alipay is one of the world's largest third-party mobile and online payment platform which widely used in China) and the short video platform Tik Tok (Tik Tok is a Chinese video-sharing social media that is used to create and share short dance, comedy, talent videos, and so on).

It is worth mentioning that previous research conducted by Wang (2014) about the use of new digital media by Chinese sojourners in Germany found that Chinese sojourners in Germany seldom used online shopping. However, in this research about the Chinese-language media use of Chinese people in the UK, the researcher finds that most Chinese people in the UK frequently use online shopping, which may be reflect the development of e-commerce and the improvement of global logistics system in recent years. Despite living in the UK, over half of Chinese student participants (Chinese students focus group in Birmingham, February 2020) said that sometimes they would use China's domestic shopping websites such as Taobao and JD in the UK.

When using traditional media such as TV, radio and newspaper, Chinese people in the UK tend to choose English-language media rather than Chinese-language media. Only a few Chinese people in the UK watch Chinese-language TV channels and listen to Chinese-language radio. This was probably because there are few Chinese-language TV and radio channels in the UK. Similarly, only five participants said that they occasionally read Chinese-language newspapers. Most of the paper version of Chinese-language newspapers in the UK are distributed in the form of free subscribed and free self-pick-up publications. Due to the narrow coverage and relatively low impact of these publications, some Chinese students in the UK were not even aware that there are Chinese-language newspapers in the UK. Additionally, most of Chinese-language newspapers in the UK have electronic editions and use their WeChat accounts to publish information. It seems that Chinese people in the UK today prefer reading on electronic devices rather than in traditional print media.

The following sub-sections of this section will discuss in detail the frequency that Chinese people in the UK use different types of Chinese-language media, through a combined analysis of the questionnaire survey results and the qualitative data collected in focus groups and interviews. Then this section will further analyse the reasons and motivations for Chinese

people in the UK to use Chinese-language media by referencing the uses and gratifications approach.

### **3.31 The Frequency of Use of Different Types of Chinese-language Media**

The 306 valid questionnaires gathered from the questionnaire survey in this research showed that 79.1% of participants consume Chinese-language media every day, among them, 43.5% of participants use Chinese-language media very frequently, while 35.6% of participants use Chinese-language media many times a day (see the Figure 3-31-1). The average length of time that Chinese people in the UK use Chinese internet-based media is about 3 hours per day (see the Figure 3-31-2). The survey results show that Chinese internet-based media plays an important role in daily lives of Chinese people in the UK, and most of them spend a relatively long time using these media every day.

Moreover, the research suggests that the frequency that Chinese people in the UK use different types of Chinese-language internet-based media varies greatly (see the Figure 3-31-3). 94.4% of respondents to the questionnaire survey indicated that they usually use Chinese-language social media many times a day. Other kinds of Chinese-language internet-based media that Chinese people in the UK use frequently include search engines, video websites and apps, and learning websites and apps. By comparison, over 50% of Chinese respondents to the questionnaire survey indicated that Chinese-language state-controlled media, Chinese-language news portal websites, Chinese-language tourism websites, and Chinese-language game sites are rarely used in their lives in the UK.

Participants from the focus groups and interviewees in this research also agreed that they almost always use Chinese-language social media every day. A Chinese student who has lived in the UK for two years said, “I use Chinese-language social media every day, I always browse my social media on cell phone when I am free.” (Chinese students focus group in Birmingham, February 2020). Three Chinese students from the Chinese female focus group expressed similar views. “I usually browse my WeChat and Weibo on my phone every night before I sleep and every morning before I out of bed.” (Chinese female focus group in Edinburgh, February 2020). “I always take a glance at the top trending searches of Weibo every morning before I get up.” (Chinese female focus group in Edinburgh, February 2020). “I use WeChat every day, I browse WeChat accounts and WeChat Moments when there is nothing to do.” (Chinese female focus group in Edinburgh, February 2020). These findings further demonstrate that Chinese-language social media is very important for Chinese people in the UK in their daily lives.



Figure 3-31-1 The frequency that Chinese people in the UK use Chinese-language media

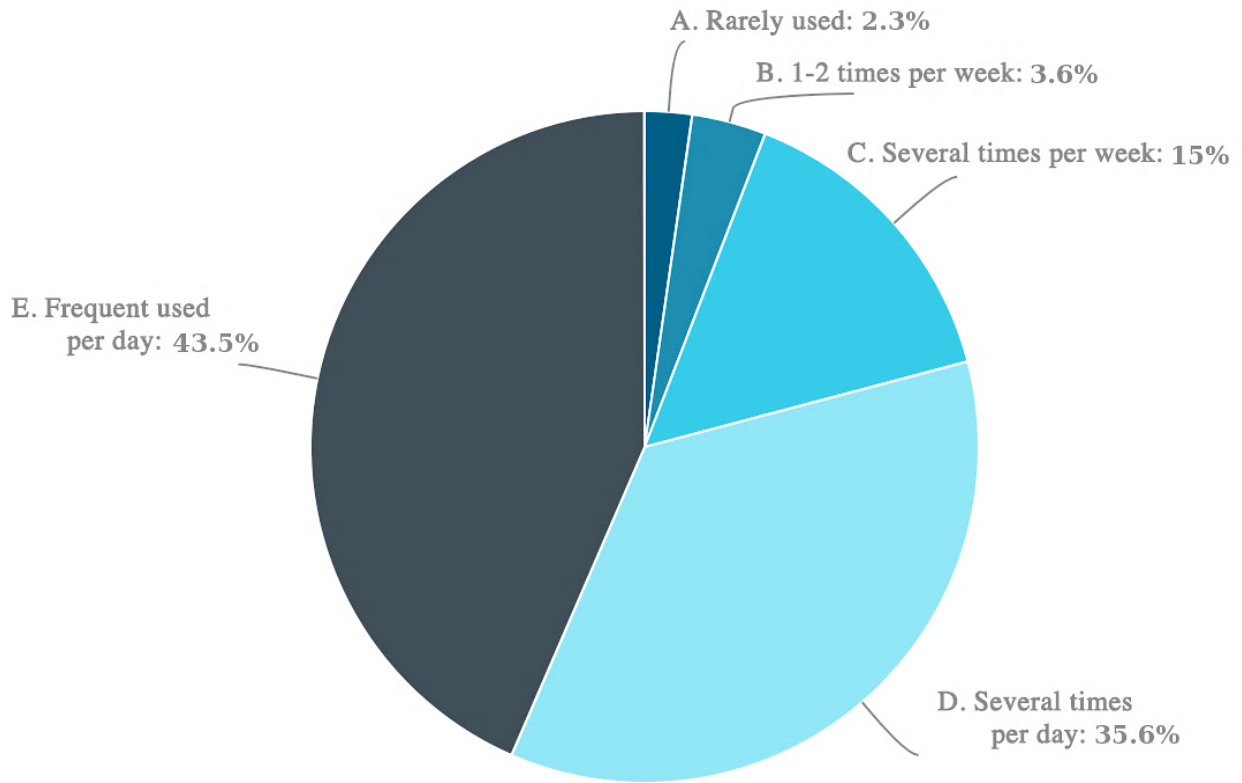


Figure 3-31-2 The length of time that Chinese people in the UK use Chinese-language internet-based media every day

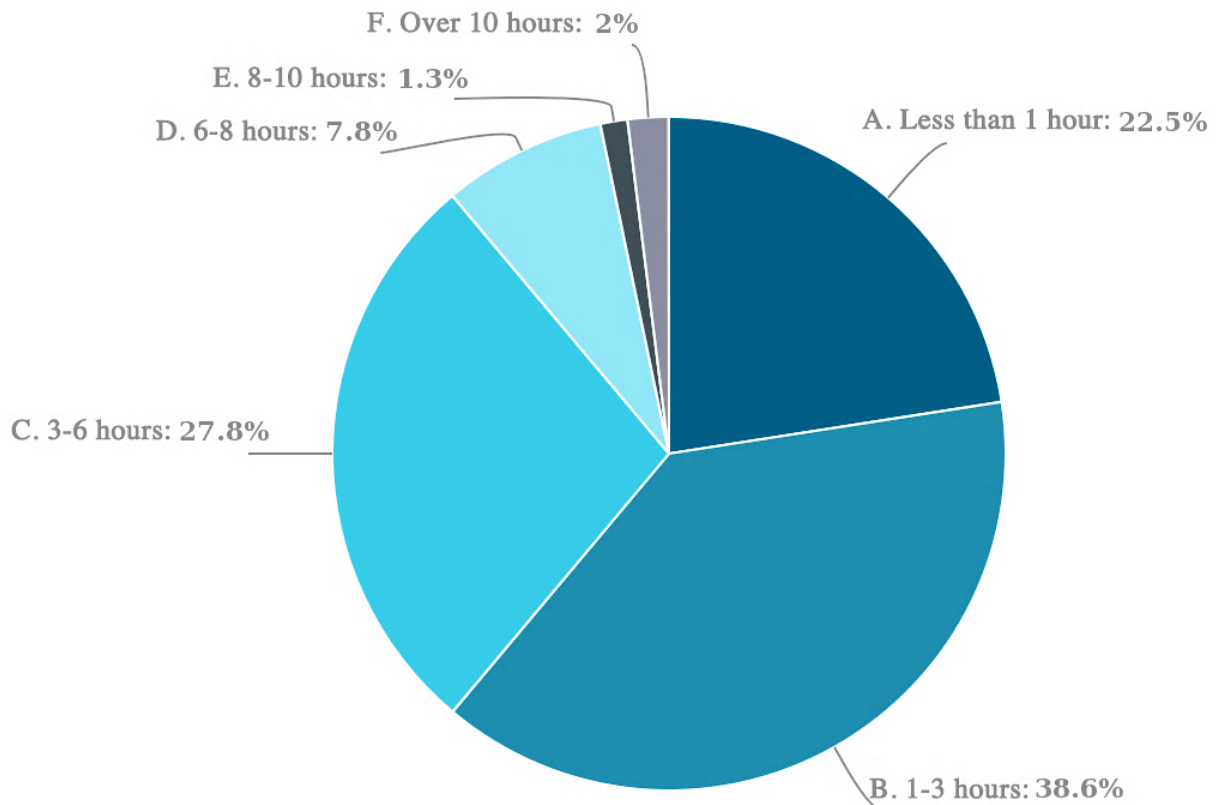
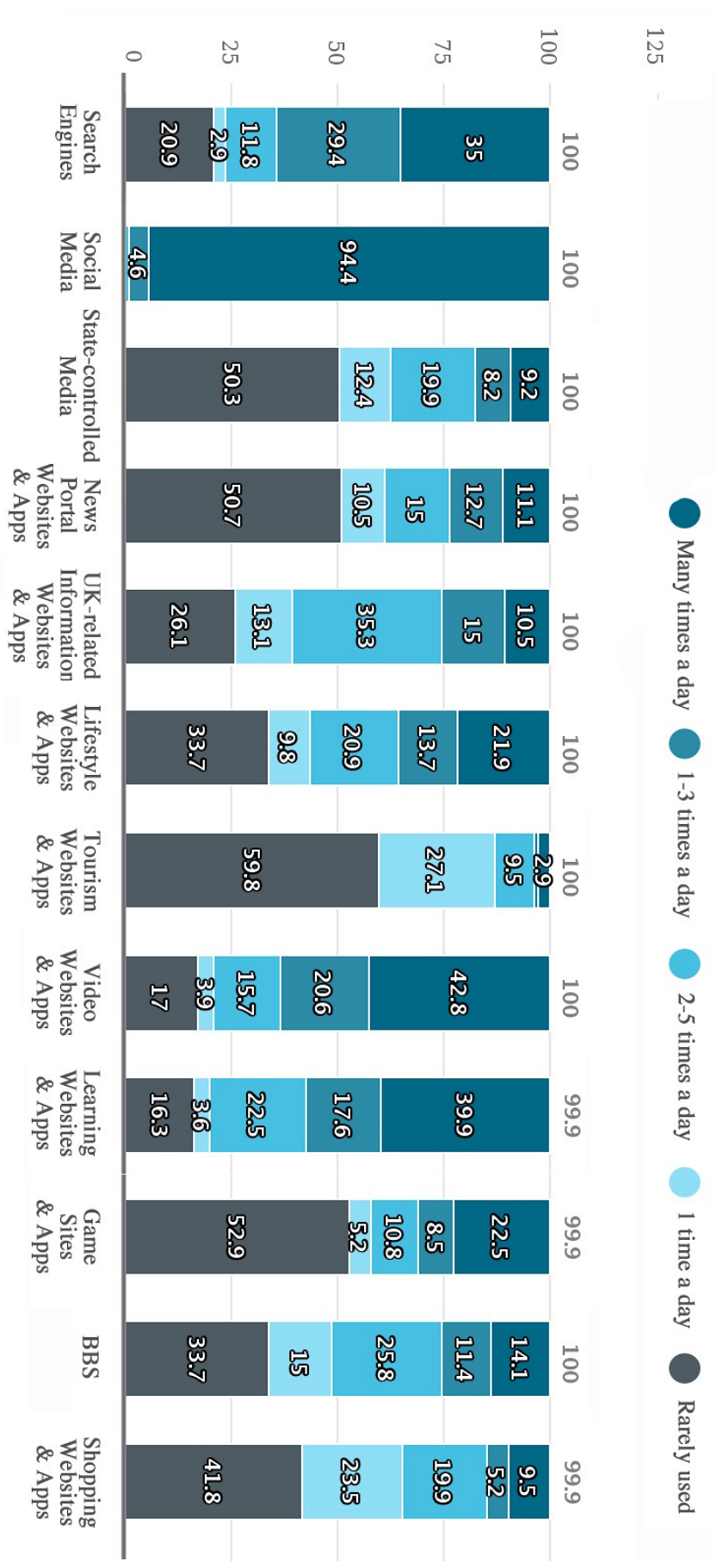


Figure 3-31-3 The frequency that Chinese people in the UK use different types of Chinese-language internet-based media



The research of Wang (2014) suggested that only a few Chinese sojourners in Germany use online shopping, which suggested that online shopping was not important in the daily life of Chinese sojourners in Germany. However, in recent years, with development of electronic commerce and the logistics industry in the worldwide, the operational efficiency of the logistics has been improved and the cost of deliveries has been reduced, and online shopping has been widely accepted by the public. In this research, the researcher finds that most of Chinese people in the UK have rich experiences of online shopping, they also use Chinese-language UK-related information websites to receive promotional information about online shopping. In the questionnaire survey (see the Figure 3-31-2), 58.2% of participants said they used Chinese-language shopping websites every day. This is a clear behavioural change of amongst overseas Chinese people in relation to their Chinese-language internet-based media use.

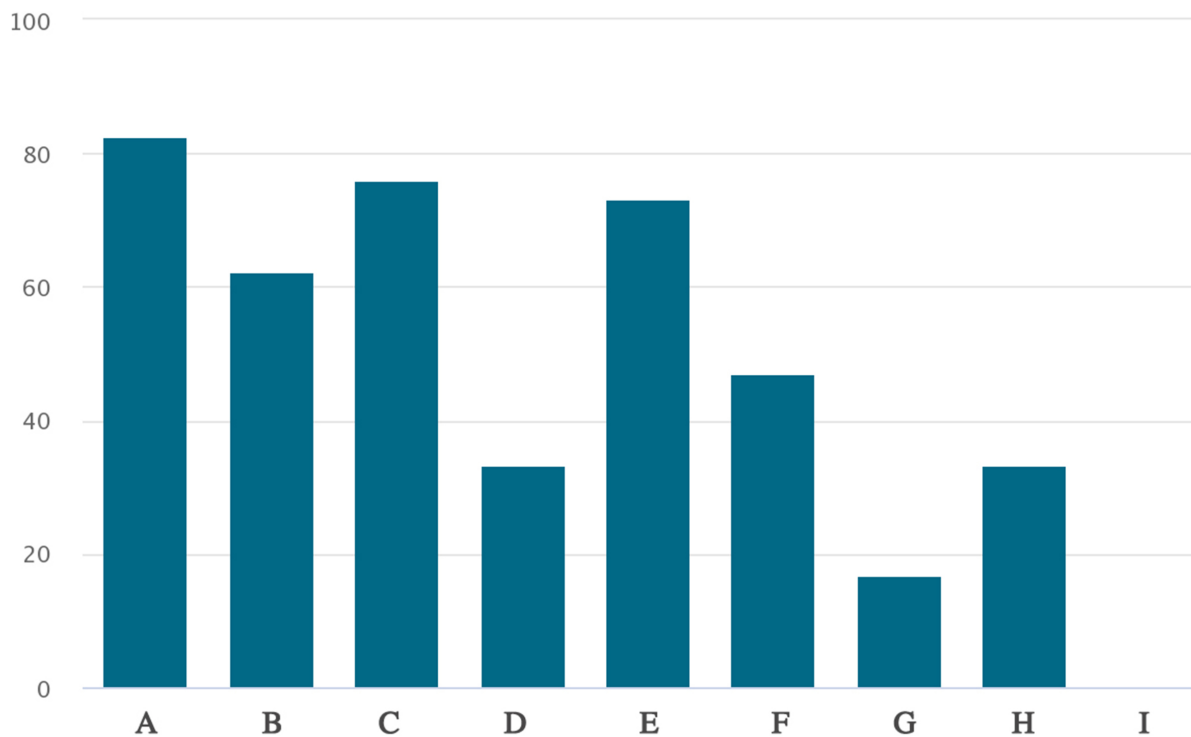
### **3.32 Purpose of Using Chinese-language Media**

Maslow (1970) classifies the basic needs of people into five categories: physiological, safety and security, belongingness, esteem, and self-actualisation. He also argues that these needs appear sequentially from lower needs to higher, and the lower needs are more powerful than the higher needs (Lester, 2013). Based on that, Katz et.al. (1973) further put forward their ‘uses and gratifications approach’ which argues that individuals consume media for a set purpose to meet their psychological or social needs, consisting of cognitive needs, affective needs, personal integrative needs, social integrative needs, and tension free needs. From this point of view, the researcher combined the findings of previous studies and listed several potential needs that Chinese people in the UK use Chinese-language internet-based media to meet (see Figure 3-32-1). According to the Figure 3-32-1 below, the main purposes for Chinese people in the UK to use Chinese-language internet-based media can be summarised into four points: as the major information source to meet their cognitive needs, access China-related news and information, maintain or expand social relations to meet their affective needs and social integrative needs, and for entertainment that may fulfil their tension free needs (Katz et.al.,1973). The following content will analyse the purpose for which Chinese people in the UK use each type of Chinese-language internet-based media.

Ethnic media provide ethnic minorities with news and information in their own mother-language and provide platforms for minority communities and their audiences to engage in discussion and exchange comments, views, and opinions (Deuze, 2006). In the survey participants were asked why they use Chinese-language internet-based media. The researcher finds that Chinese people in the UK mainly use Chinese-language internet-based media to

access news and other useful information. There are two main reasons why Chinese people in the UK select Chinese-language internet-based media to access news. The first is that people usually prefer to get information in their most familiar language, which is most often their mother-language. As one of the interviewees, ZH who has lived in the UK for 22 years said, “The main purpose for me to get news on Chinese-language media is because I prefer to get news in our mother tongue (Chinese-language), it is faster and more convenient for me to read news in the Chinese-language.” (Male interviewee ZH, February 2020). Interviewee L, who has lived in the UK for more than four years also said that reading Chinese-language content is easier than reading an English-language text, so she chooses to pay more attention to Chinese-language media platforms to access interesting news or find out about popular events (Female interviewee L, February 2020).

Figure 3-32-1 The reasons for using Chinese-language internet-based media



- A. Keep in touch with family and friends in China.
- B. Make friends, and keep in touch with Chinese friends in the UK.
- C. Get China-related news and information.
- D. Get news and information of the UK, such as rental and recruitment.
- E. Entertainment
- F. Study
- G. Work
- H. Online shopping
- I. Others

The other reason is that Chinese people in the UK tend to keep the media consumption habits formed over a long time when they were living in their motherland. The interviewee C, who has worked in the UK for more than ten years said that sometimes she liked to browse American media, but she only watches their Chinese-language channels. C is interested to know what American media say when some major events occur, but she typically browses these new feeds with no specific purpose, only do it out of ingrained habit (Female interviewee C, February 2020). Interviewee L also said she usually does not read news intentionally and just browses news on WeChat out of habit. L has subscribed to Tencent News and some other WeChat accounts that have been created by Chinese-language newspapers in the UK, some news popups posted by these WeChat accounts appear on her mobile phone screen automatically, sometimes she clicks on the link to watch the news if she interested in it (Female interviewee L, February 2020).

Moreover, Chinese-language internet-based media is a main way for Chinese people in the UK to access China-related news and information. A participant from the Chinese students group said he like to keep abreast of hot social issues in China through Chinese-language media. Another participant from the Chinese students focus group said, “Using Chinese language Internet based media will help me keep up with the times (in China).” (Chinese students focus group in Birmingham, February 2020). Another participant from the Chinese students focus group said, “It is easy for us to get some news or other information through short video on Tik Tok; it is faster and more efficient.” (Chinese students focus group in Birmingham, February 2020). F who has lived in the UK for about 18 years said, “I usually get some big news about China through Chinese official media, you know, official media is always highly reliable.” (Male interviewee F, February 2020).

Mobile media particularly instant messaging (IM) apps play an enormous role in the daily life of the transnational family to fulfil their social integrative needs (Morgan, 2011; Uy-Tioco and Cabalquinto, 2020). Our survey shows that over 80% of respondents rely on Chinese-language internet-based media, especially Chinese-language social media, to keep in touch with their family members and Chinese friends in China (see the Figure 3-32-1 above). In focus groups and interviews, almost all the respondents agreed that WeChat is the most important tool for them to maintain contact with their families and friends in China. On WeChat, family members are able to gather in a transnational social space, produced by mobile digital equipment (Nedelcu and Wyss, 2016). In the Chinese students group, all the participants said that WeChat is the only media they use to contact their parents or other family members regularly. In the Chinese workers focus group (February 2020), a participant said that the popularity of WeChat

increases the convenience. It was very expensive to make overseas calls before the emergence of WeChat. Now they can talk to their friends and family members in China via WeChat as long as there is network signal, and they can even see each other via video call on WeChat. WeChat has saved them the cost of traditional international telephone calls, now almost no one around them uses the traditional international call. Besides, the Chinese worker also adds that the mobile payment function on WeChat is remarkably convenient. Before, when they were physically in the UK, it was not convenient for them to remit their money back to China. Now they can transfer money to their family members or friends simply via WeChat (Chinese workers focus group in London, February 2020).

Madianou and Miller (2012) point out that people select a specific media in relation to the characteristics of this platform and limitations of other devices and channels. In focus groups and interviews, participants agreed that WeChat is an important tool for communication among Chinese people in the UK. Reasons for Chinese people in the UK choosing to use WeChat are the powerful functionality of the app and its high utilisation rate in China. There are a variety of WeChat groups for Chinese people in the UK that cover various subsections of Chinese society in the UK, including Chinese student groups at each university, second-hand goods groups, fellow townsman groups, colleague groups, Chinese community groups, etc., that may meet their social integrative needs. These WeChat groups have taken on part of the function of interpersonal communication. They provide a major way for Chinese people in the UK to publish and obtain information and fulfil their cognitive needs. M, who has lived in the UK for seven years said,

I mainly use Chinese-language social media to communicate with my friends, we live far away from each other and are not able to meet to chat face to face very often, but I can communicate with them frequently on Chinese-language social media. When I am free, I will leave message to them on WeChat, they will read the message when they are free, and they do not need to reply to me quickly if it is not an urgent matter (Female interviewee M, February 2020).

Another Chinese immigrant ZH (February 2020) agreed that WeChat is a very important tool for him to maintain connections with his Chinese friends both in China and in the UK. ZH (February 2020) added that when he met a friend who have not seen in ages, the first thing they would do is to add each other as friends on WeChat. ZH (February 2020) suggested another advantage to using WeChat is speed. ZH (February 2020) said,

If someone asks me for help, I will search my address book on WeChat, and find someone who can provide that help. It is much faster than before, I do not need to

turn over the phone list and call them one by one to ask them (Male interviewee ZH, February 2020).

However, on the other side, a Chinese student participant said that sometimes he felt tired of the social pressure brought by the WeChat Moments. For instance, when he is browsing posts on WeChat Moments, he often receives a lot of useless information without asking for it (Chinese students focus group in Birmingham, February 2020). This Chinese student participant describes that it is sometimes annoying to see plenty of posts on WeChat Moments, often saturated with advertisements and clutter (Chinese students focus group in Birmingham, February 2020). Some of the content posted by his friends on WeChat is boring, but he has to click 'liked' to these posts because they are all his friends, and they may see each other's updates as well. It is awkward if they see he click 'liked' to one of his friend's post and did not click 'liked' to another's (Chinese students focus group in Birmingham, February 2020). These kinds of pressures brought by human interaction on social media not only exist among Chinese people in the UK, but may exist widely among many social media users in this new media age, which can be further explore in the future research.

Chinese people in the UK rely on Chinese-language internet-based media to provide them psychological and emotional support. As Anderson (1983) suggested in the theory of imagined community, audiences maintain an imagined community by using the same language and print media. 'Chinese people in the UK' can be regarded as an imagined Chinese-speaking community within the English-speaking society. Nowadays, the emergence of Chinese-language internet-based media especially Chinese-language new media platforms such as WeChat and Weibo have become the new place for members of the imagined community of Chinese people in the UK to maintain a mental image of their sense of kinship. These imagined communities may help their members to fulfil their affective needs and tension free needs (Katz et.al.,1973). For example, users who have a WeChat account particularly related to information about news and the activities of Chinese people in the UK formed an imagined community. This research finds that this kind of imagined community may help its members to reduce loneliness and meet their affective needs and tension free needs. As a participant from the Chinese students focus group said, "Using WeChat or Weibo might make me feel like I was in China, and helps me to relieve my loneliness in the UK." (Chinese students focus group in Birmingham, February 2020).

Furthermore, over 70% participants in questionnaire survey regarded Chinese-language internet-based media as their important source for entertainment, that act as a mean to fulfil

their tension free needs and relieve from stress (Katz et.al.,1973). A Chinese student P (February 2020) from the Chinese students focus group who has lived in the UK for two years expresses she usually uses Chinese-language internet-based media for entertainment. P (February 2020) says, when she should study but I do not want to study, or she feels bored, she will browse the Tiktok and Weibo. Specifically, P (February 2020) also like to watch videos that she is interested in on a Chinese-language internet-based media and it is the best way for her to kill time by looking around for new content. Chinese student N also agreed with P and says, “Generally if I want to read some entertainment news, I will search on Chinese-language internet-based media.” (N from the Chinese students focus group in Birmingham, February 2020). Chinese student W (February 2020) from the Chinese students focus group said he usually likes to watch funny entertainment videos on the Chinese-language video website, and he also keeps track of the top trending searches on Weibo. He always opens the Bilibili website at mealtimes to watch variety TV shows and funny videos upload by uploaders he followed. When the researcher asked whether they ever watched British entertainment programs, another participant in Chinese students focus group said, “I rarely watch them, because we cannot understand their humour. But sometimes I like to watch some vlogs made by foreigners living in China, to understand foreigners’ views on China and Chinese culture.” (Chinese students focus group in Birmingham, February 2020).

Wang’s (2014) research has shown that different motivations for Chinese people to come to the UK affect their media choices and motivations for media consumption, and this research supports this view. Chinese-language learning websites and apps are used more frequently by Chinese students in the UK. Some students also communicate and discuss academic issues with others on Chinese-language BBS. A Chinese student (February 2020) from the Chinese students focus group who plans to return to China said he always searches for recruitment information on the Chinese-language recruiting websites and compares the current salary of several relevant jobs. In addition, this study found that the different occupations of Chinese people in the UK has an important impact on their Chinese-language media consumption preferences. Interviewees C (February 2020), M (February 2020), and ZE (February 2020) who are media professionals said they pay more attention to international news and breaking news from China. Thus, they frequently browse websites of Chinese state-controlled media and Chinese-language news portals. Interviewee L (February 2020) who works for a technology company says she always accesses industry news especially industry dynamics and trends in China via Chinese-language internet-based media.



This study finds an interesting phenomenon, over 50% of respondents to the questionnaire said they use Chinese-language shopping websites every day (see the Figure 3-31-3). Chinese-language shopping websites in this research mainly refer to shopping websites created for or by Chinese people. This research finds that Chinese people in the UK use these websites for three main reasons. Firstly, they buy some goods online for their family members or friends in China. A participant (February 2020) from the Chinese female focus group said she always buys daily necessities for her parents in China on Taobao, because her parents are old and do not know how to shop online.

Secondly, some Chinese people in the UK purchase goods from Chinese-language shopping websites and then transfer them from China to the UK using international express delivery services. Participants from the Chinese female focus group (February 2020) suggested that they purchase on Chinese domestic shopping websites because some goods are too expensive in the UK but relatively cheaper in China. These goods include garments, Japanese and Korean cosmetics, and digital electronic products, and are cheaper than goods purchased in the UK even after the shipping costs from Mainland China to the UK have been factored in. Moreover, the international express from Mainland China to the UK usually costs a couple of days to a month, Chinese people in the UK would not wait too long for their goods from China (Chinese female focus group in Edinburgh, February 2020).

Thirdly, some Chinese people in the UK use China's domestic Chinese-language shopping websites to check prices and compare customer reviews of goods. A participant from the Chinese male focus group said, if he wants to buy a product, especially some electronic product in the UK, he always checks the price, recommendation level, and product details on Taobao or JD; customer product reviews on these Chinese-language shopping websites also provide him with a useful reference. Similarly, if the price of the product in the UK is much higher than it is in China, then he will not buy it in the UK (Chinese male focus group in Glasgow, February 2020). In sum, these Chinese shopping websites have gradually changed the daily lives of Chinese people in the UK and help them to fulfil their personal integrative needs. The phenomenon of the increasing use of Chinese domestic shopping websites among Chinese people in the UK also shows a development trend towards greater globalisation.

### **3.4 The Different Media Use Habits of Different Groups of Chinese People in the UK**

As illustrated in the literature review in Chapter 1, this research divides Chinese people in the UK into Chinese students, Chinese workers, and Chinese immigrants. In Chapter 2 on research

methods the researcher described how this research would conduct four focus groups: Chinese students focus group, Chinese workers focus group, Chinese male focus group, and Chinese female focus group. This section discusses the different media consumption habits of these distinct groups of Chinese people in the UK.

### **3.41 Chinese Students**

Data from the Office for National Statistics (2020) in the UK shows that immigration for study is the most common reason why non-EU citizens have come to the UK since 2016. In this research, Chinese people who came to the UK for study and hold a T4 student visa can be regarded as a member of the Chinese student cohort in the UK. Chinese students are the major component of Chinese sojourners in the UK, and their T4 student visa allows them to stay in the UK for a limited duration lasting from half a year to several years. The average length of time that participants from the Chinese students focus group live in the UK is 2 years. Since this is a relatively short period, Chinese students are able to maintain their original cultural identities with a low degree of localisation, and also hold on to the media consumption habits they formed in China.

As summarised in the literature review in Chapter 1, the five-stage intercultural adaptation model includes: honeymoon, culture shock, initial adjustment, adaptation, and integration. Like most Chinese people in the UK, Chinese students in the first honeymoon stage of intercultural adaptation experience a temporary change in their media consumption when they arrive in the UK. For example, driven by this kind of honeymoon, some Chinese students when they first come to the UK register with and use instant messaging software and social media apps that they do not use in Mainland China, such as Facebook, Twitter, Instagram, WhatsApp and Messenger. Some try to use Google to replace Baidu when they search online, watch videos on YouTube, while others download the BBC News app, and search for solutions on local Chinese-language information media platforms such as Red Scarf when they encounter challenges and difficulties.

A participant from the Chinese students focus group (February 2020) describes his experience regarding the temporary change of media use. He downloaded and registered lots of foreign social media apps and added new friends when he had just arrived at the UK. At that time, he frequently browsed content on these social media platforms, but he soon the novelty wore off and he seldom uses these social media anymore. The participant had lived in the UK for more than a year at the time he participates in this focus group, and he now says he rarely use these

English-language social media unless he has already read all the updates and content on his Weibo and WeChat and really got nothing better to do (Chinese students focus group in Birmingham, February 2020). Other participants in the focus group agreed with the above participant's point of view and further noted that they were curious about everything when they first came to the UK. Another participant in the Chinese students focus group mentioned that he browsed various unfamiliar websites in the UK out of curiosity. He also registered a YouTube account and searched for a lot of videos that were hard to find in China, but soon he began to think that some of these videos were not accurate or objective, and he rarely watched these anymore (Chinese students focus group in Birmingham, February 2020). Furthermore, participants (February 2020) from Chinese students focus group also said that they usually use English-language media for study. For example, they learn English by listen to BBC News, or they use WhatsApp to communicate with classmates from other countries and carry out group discussions.

In terms of the daily lives of Chinese students in the UK, they usually download local life guide apps, such as Google Map, TripAdvisor, urban public transportation apps, following the recommendation of more senior Chinese students in the UK, or following the guidance provided on Chinese-language information websites on what to do when studying abroad (Chinese students focus group in Birmingham, February 2020). One of the participants from the Chinese students focus group said, "I used to use Chinese domestic apps when I was in China, but now I have arrived at the UK, I am happy to try to download and use some local websites and apps." (Chinese students focus group in Birmingham, February 2020).

However, participants (February 2020) from the Chinese students focus group agreed that they gradually go back to their media use habits formed in China when the intercultural adaptation honeymoon was over. They mainly access news and other kinds of information by Weibo, WeChat, and various Chinese-language media (Chinese students focus group in Birmingham, February 2020). As for entertainment, Chinese student usually give priority to Chinese-language entertainment platforms (Chinese students focus group in Birmingham, February 2020). In addition, due to some copyright issues and the limitation of Internet borders between Mainland China and the UK network, some programmes on Chinese-language video platforms will not play when using an IP address from the UK. For this reason, Chinese students try to find other channels to fulfil their media needs. A Chinese student who has lived in the UK for three years says that they often use a VPN to hide their IP address in order to play Chinese online games, or watch Chinese TV dramas on Chinese-language video platforms (Chinese students focus group in Birmingham, February 2020). Besides the website in China, Chinese

students also use YouTube and iFun as supplementary channels to watch Chinese movies and Chinese TV series (Chinese students focus group in Birmingham, February 2020).

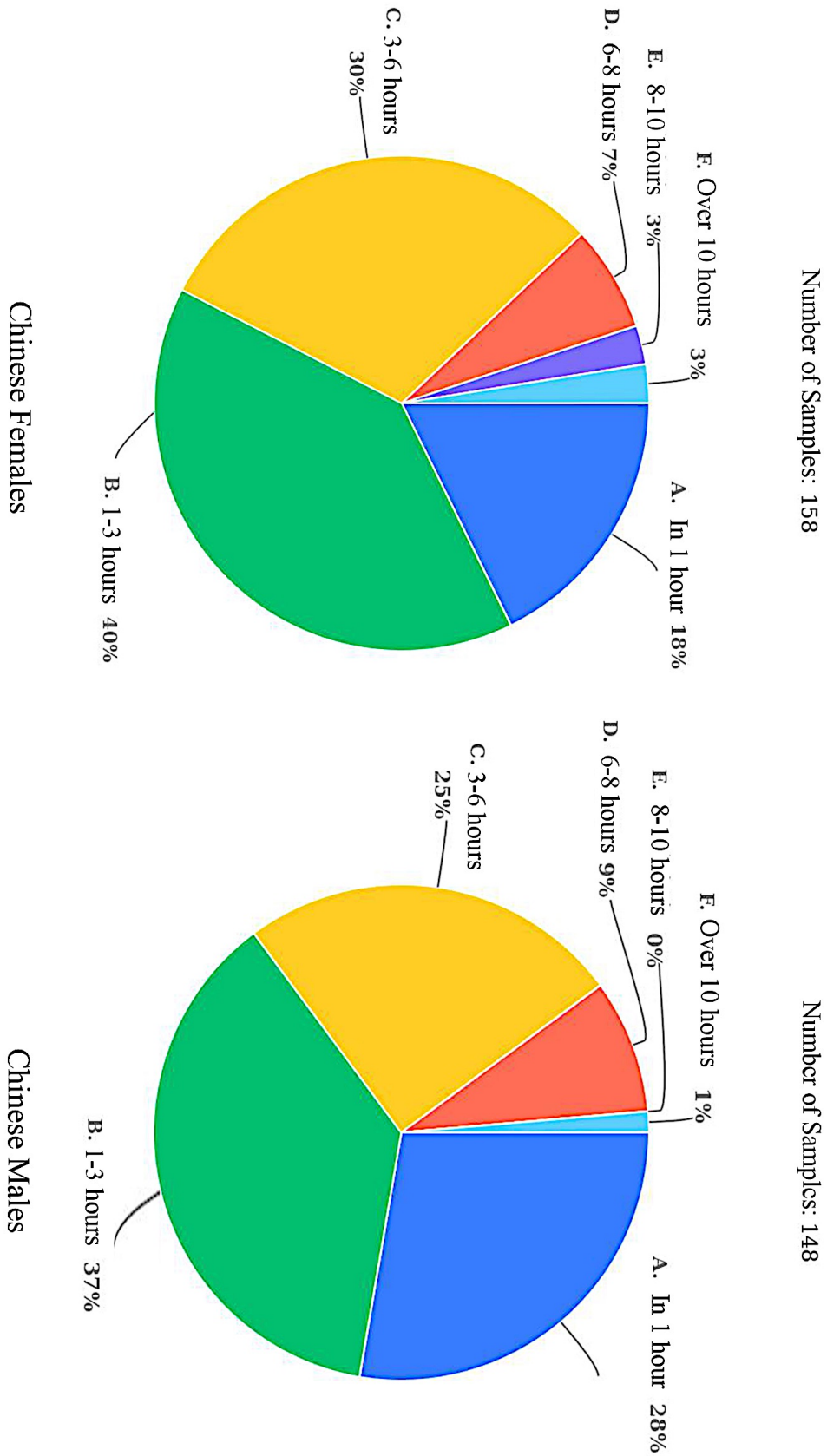
### **3.42 Chinese Workers**

Work is one of the main reasons for non-EU immigrants to come to the UK (Office for national statistics, 2020). The visa data from Home Office shows an increase in the numbers of Asian citizens arriving in the UK from 2007 to 2020, with 69% coming to the UK for work (Office for national statistics, 2020). Of these, there are plenty of Chinese workers who come to the UK for low-skilled work and to improve their livelihoods. These Chinese workers usually gather in the Chinatowns of some major cities in the UK, and work as chefs, dishwashers, and waiters in Chinese restaurant, driver, hairdressers, and shop assistants in Chinese supermarkets, etc. In this study, Chinese workers mainly refers to Chinese people who came to the UK for low-skilled work. As described in the research methods section in Chapter 2, six Chinese workers working in Chinese restaurants were invited to take part in the Chinese workers focus group which included two males and four females. The age range of these participants was from twenty-four years old to sixty-five years old, and they have lived in the UK from seven to thirty years.

Due to their lack of proficiency in English, participants from the Chinese workers focus group agreed that Chinese-language media is one of the few ways for them to access information. In the focus group discussion, a participant who is over sixty-year-old and has lived in the UK for more than 20 years said that he does not speak nor read English, so he can neither read nor understand the content of English-language media (Chinese workers focus group in London, February 2020). Two older Chinese workers said they still read Chinese-language newspapers, but the most common Chinese-language media they use is WeChat. They said that WeChat is the most user-friendly social media app for them. They say they use WeChat almost every hour of every day because almost all Chinese people in the UK use WeChat. They thought that WeChat was the most widely used social media app for Chinese people in the UK. Besides, they not only use WeChat for communication, but also access news and useful information through WeChat accounts such as Tencent News (Chinese workers focus group in London, February 2020). The overall educational level of Chinese workers in the UK is not high, and many of them do not speak English even when they have lived in the UK for several years. Thus, when compared with Chinese students, Chinese workers in the UK seem more dependent on Chinese-language media.

### 3.43 Chinese Male and Female

Figure 3-43-1 The average time per day that Chinese males and females in the UK spent on using Chinese-language internet-based media



The researcher tried to explore the differences in the Chinese-language social media use different genders of Chinese people in the UK. This study forms the hypothesis that media consumption habits may vary according to gender. Thus, this research arranged the Chinese male focus group and the Chinese female focus group, to explore similarities and differences of media consumption habit between Chinese males and Chinese females in the UK through comparing the findings of these two focus groups. Data collected from the questionnaire survey suggests that Chinese females in the UK spend more time every day on Chinese-language internet-based media than Chinese males in the UK (see the Figure 3-43-1), other than that, the difference preference of Chinese males and females in relation to Chinese-language media are less obvious when comparing the qualitative data obtained from these two focus groups. In terms of information acquisition preference, both gender groups keep abreast of world events and China-related news. Besides, participants from the Chinese female group pay more attention to entertainment news and shopping information, while participants in the Chinese male group show a relatively stronger interest in sports-related news, political news, and gaming information. In general, the findings regarding the different media consumption habits of Chinese males and females in the UK are not as revealing as expected.

### **3.44 Chinese Immigrants**

Nine Chinese immigrants in the UK of different ages, professions, and length of stay in the UK were invited to be interviewed as part of this research. The average duration of time that these Chinese immigrants have lived in the UK is about 14 years; amongst them, the longest is 27 years, while the shortest is 4 years (see the Figure 2-33-2-1 Interviews information in Chapter 2). The results of the interviews show that, Chinese immigrants prefer to access information through multiple channels which includes both Chinese-language channels and English-language channels. Media that Chinese immigrants in the UK regularly visit and use include WeChat, Baidu, BBC News, the Guardian, Google, and YouTube, etc. In term of their information preferences, Chinese immigrant interviewees emphasise that they are interested in international news, China-related news, and the UK-related news.

This research also finds Chinese immigrants usually have relatively fixed approaches and habits when it comes to accessing news or useful information. For example, they watch news programs on BBC News at a regular time every day, browse subscribed news on WeChat every night before going to bed, and the like. This phenomenon is probably because most of these Chinese immigrants are in the ‘adaptation’ stage or ‘integration’ stage of five-stage intercultural

adaptation model summarised in the literature review chapter, their new media consumption habits in the host country have now been formed.

In addition, another obvious feature of Chinese immigrants media use is, that when compared with participants from the Chinese students group and Chinese workers group, Chinese immigrants show greater trust and reliance on the British mainstream media. This may be because Chinese immigrants and Chinese students (or Chinese workers) are at different stages of intercultural adaptation, which will be further discussed in the following Chapter 4 and Chapter 5 of the thesis.

### **3.5 Critical Thinking to Different News and Information Channels**

The term ‘gatekeepers’ was created by Kurt Lewin which refers to disseminators who select and filter news and information during the process of communication (Bouhnik and Giat, 2015). Through the influence of globalisation, audiences are have more extensive and greater choice over the media they consume than ever before. In the era of new media, the choice of approach to access to information and the ability to judge the authenticity of news have become issues that people need to think about. Compared with the era of mass media, the era of new media means audiences can participate in the process of news production and communication. Everyone can publish information and news on their social media platforms, and their roles may free transform between the roles of news consumers and news producers. In these circumstances, Meraz and Papacharissi (2013) suggest that the public or celebrities may adopt the role of Internet gatekeepers, and Napoli (2015) suggests digital platforms might adopt the role of algorithmic gatekeepers (Russell, 2019). The researcher agrees with the above suggestions and suggests that in most instances audiences act as their own gatekeepers.

Changes brought about by social media have improved the timeliness of news communication; however, one of the negative effects of this change is that it makes it more difficult for the public to judge the authenticity of news by themselves. In these circumstances, audiences who are acting as their own gatekeepers need to choose which news and information channels to believe. Audiences access the information that they think is credible by choosing a reliable information channel. The media consumption preferences of audiences are an expression of the perceived objectivity and authenticity of different information channels. Chinese people in the UK usually access information through both Chinese-language channels and English-language channels in these cross-cultural circumstances. This study finds that there are three main types of attitudes amongst Chinese people in the UK to the reliability of different information

channels. The first type believe that the British mainstream media has a higher degree of credibility. The second type believe the news that Chinese official media reports. The third type do not have a fixed dependable news channel. This kind of person always choose to access information or news from several different channels (such as search for information on social media by themselves) and compares reports from different media on the same news story, before forming their judgment. The following content in this section will elaborate research findings regarding the attitude of Chinese immigrants, Chinese students and Chinese workers towards accessing news and information on different media channels.

The results of interviews show that Chinese immigrants who have lived in the UK for a long time (ten years or longer) with high level of English proficiency and high degree of localisation are more inclined to believe in the accuracy of news reports of British mainstream media. X who has been living in the UK for 18 years, says: “I rely on the British mainstream media such as BBC and the Guardian as my main information sources.” (Male interviewee X, February 2020). Another interviewee F who has lived in the UK for 18 years says he used to compare reports of BBC and Chinese-language media like Tencent News on the same event and rarely finds a significant difference between these different media channels (Male interviewee F, February 2020). From his 10 years of experience living in the UK, F (February 2020) believes that that BBC’s reports are reliable. Chinese immigrant H (February 2020) who has lived in the UK for 27 years trusts British mainstream media and regards these as the main channels for accessing news. H (February 2020) expresses that he habitually reads the Times every day before going to bed. Meanwhile, H regards BBC News as one of the most important sources of news. H always watches TV while cooking; he is also accustomed to leaving his television turned on and lets BBC News play all the time when he is at home, so that he can keep on top of everything that is happening in the world (Male interviewee F, February 2020).

Nevertheless, H (February 2020) says that he does not like media with a pre-determined standpoint. Thus, he says he always skips China-related reports on BBC News, and he does not like to read contents made by personal bloggers with a pre-determined standpoint either (Male interviewee H, February 2020). H says he has never downloaded the APP of Toutiao (a famous Chinese-language news app which is widely used in China) or Baidu, he thinks news on these media are tendentious (Male interviewee H, February 2020). H (February 2020) says he has joined many WeChat groups and people send all kinds of things in the group all the time, sometimes he reads articles or news reports reposted by his friends on their WeChat Moment, but he never clicks on articles with the title ‘How very impressive is our motherland’ or ‘The Americans are scared to death’ and the like; he thinks these contents are written under



information asymmetry (Male interviewee H, February 2020). Besides, he never reads the Epoch Times because it has a prejudged standpoint that is anti-communist. He also does not like CNN because he thinks CNN does not follow the principle of balanced coverage. In contrast, H thinks the BBC offers balanced coverage and presents its readers or viewers both sides of the story and lets readers judge by themselves (Male interviewee H, February 2020). H also reads headline reports provided by Google and uses Google to retrieve news, he thinks Google news has a relatively neutral stand as well (Male interviewee H, February 2020).

Participants in both the Chinese workers focus group and the Chinese students focus group in this research tend to consider that the credibility of Chinese official media is superior. Although some Chinese workers have lived in the UK for several decades, their language proficiency and other factors have limited their ability to assimilate into the local society in the UK. Because of the language barrier, Chinese-language channels are the only way for them to access information. A Chinese worker who has lived in the UK for over twenty years made this point during focus group discussion, “There are a lot of fake news stories and rumours on the Internet, if you want to read news, you should read the People’s Daily, it is an official media, and the reliability of their information is high.” (Chinese workers focus group in London, February 2020). Referencing the selective coverage of news by the official media, another participant from the Chinese workers group discusses the social responsibility of media, saying that media should serve the country and are not allowed to comment on things at will, or to release news that is not allowed. He says, that if official media talk about things without any restraints, the whole country will descend into chaos (Chinese workers focus group in London, February 2020).

Moreover, participants from the Chinese students group agreed that they pay greater attention to the press from the official media of China. They often watch CCTV News, and follow the official Weibo account of the People’s Daily as well (Chinese students focus group in Birmingham, February 2020). A Chinese student Y from the focus group said that anybody can write news releases in this social media age, news report from the Chinese official media are quite reliable. Although he now lives in the UK, he always chooses to watch news reports by Chinese official media if he wants to know what is happening in China (Chinese students focus group in Birmingham, February 2020). Another Chinese student CH (February 2020) said the official media acted as the gatekeeper for the public by filtering news. He believes that “Reference News” of Xinhua News Agency is the most stable source of information. He deems that news on the official media such as “Reference News” has been properly evaluated and filtered by authoritative media, so the reliability of these news stories is high (CH from the

Chinese male focus group in Glasgow, February 2020). Furthermore, CH (February 2020) deems that although many people feel that the reports of the official media follow certain fixed patterns, Chinese official media has a lot of hidden meanings which enable people to read between the lines. He thinks Chinese official media have their own coded terms, people who want to understand the hidden meanings of Chinese official media news need to understand these coded terms (CH from the Chinese male focus group in Glasgow, February 2020).

When questioned about whether they compare the similarities and differences of reports about the same news event acquired from different channels, all the participants report that they have experiences of this. Interviewee M points out, “We can read some news that Chinese official media was allowed to release, but abroad we can read news that shows two sides of the same coin.” (Female interviewee M, February 2020). When talking about position and perspective of media in coverage, Chinese immigrant X (February 2020) who is interested in current political and economic news says he usually watches reports from Chinese state-controlled media first. It’s his opinion that articles carried by state-controlled media in China may reflect the stance of the Chinese government on certain issues. He will then read articles published by British media or other countries' media, and contrast the content to see what they think about the event and how they report on the same event, then comprehensively analyses the event by combining all their viewpoints (Male interviewee X, February 2020). Sometimes, people may think news is a way to understand all facts about an event. X (February 2020) considers that it is quite difficult for an individual to gain a full picture of an event through news reports, because an event might include multi-aspects, either good or bad. Different media take different stances on an event, which will lead to different tendencies and positions. X says, some media outlets hope to express and spread their viewpoints and opinions through news reports to their readers. This is something that cannot be avoided, it is also impossible for a journalist to report an event without adding any subjective comments and remaining completely objective. Therefore, he thinks it is necessary to read and compare the viewpoints held by different people or different media on the same event (Male interviewee X, February 2020).

Some Chinese people in the UK suggest that they always browse and compare comments of news on different social media. Participant B says, “I mainly acquire news from Weibo, but in terms of some disputable topics, I would look at Twitter to compare views and opinions from different perspectives.” (B from the Chinese female focus group in Edinburgh, February 2020). However, news coverage on social media is concise and succinct because of the limits to length of text on social media platforms. Interviewee J who is a young Malaysian Chinese living in the UK indicates, if he is interested in a certain news story he finds on Chinese-language social

media, he will try to find more detailed in-depth coverage on an authoritative media site such as some professional news websites (Male interviewee J, March 2020).

Another reason that Chinese people in the UK access news from multiple media channels is because of the lack of China-related news content in the British media. Chinese immigrant C (February 2020) says that although she discovered BBC News has its own Chinese website, the British media did not provide abundant China-related news and information; so, she mainly gets some China-related news and information from Chinese-language media (Female interviewee C, February 2020). Meanwhile, if she sees a UK-related major news story that she interested in Chinese-language media, she will then search for the original English-language detailed news report to learn more about events (Female interviewee C, February 2020).

This study also finds that audiences are more willing to believe in news posted by journalists, although sometimes these news stories are posted on the personal social media accounts of journalists. Four interviewees mention that they regularly access news about current events from a Chinese journalist whom they trust and are familiar with. Interviewee H says, he has used a WeChat group for Chinese people in the UK that was set up by a Chinese journalist who used to work in BBC called 'Reading News with Li Wen'. This journalist summarises the headlines of each mainstream newspaper in the UK into Chinese-language and sends them to the WeChat group (Male interviewee H, February 2020). H usually read messages posted on the journalist's WeChat account every day, and H thinks it saves him time and energy from searching for and digesting uninteresting and useless news from newspapers (Male interviewee H, February 2020). Interviewee ZH also points out, he always read news posted by one of his friends who works for the Xinhua News Agency (Xinhua News Agency is one of Chinese official news media). ZH thinks news posted by this friend reports on different events fairly, which is quite different from the typical Chinese official media that usually hides something from its audience (Male interviewee ZH, February 2020).

Interviewee F also said that, he also likes to read the headlines list summarised by the Chinese journalist who used to work in the BBC News. He usually reads them before bed or early in the morning, not only because this Chinese-language headlines list covers almost all the headline news from the major newspapers in the UK, but the list is also summarised clearly and concisely by the journalist (Male interviewee F, February 2020). Besides, interviewee L (February 2020) says she always browses information posted on the WeChat accounts of the UK Chinese-language newspapers; she thinks these news stories are filtered by professional journalists and are therefore more believable. Therefore, as Singer (2014) suggested, in this new media age,

journalists may adopt the role of primary gatekeepers who choose or post news, while active audiences who repost news might adopt the role of secondary gatekeepers. The researcher also believes that some journalists and mainstream media adopt the role of new gatekeepers in this era of new media represented by social media.

## **Conclusion**

This chapter elaborates the findings of this research on the media consumption habits of Chinese people in the UK, and aims to answer the first and second sub research questions, namely: How do Chinese people in the UK consume Chinese-language internet-based media, and What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese people in the UK? The chapter also provides input into the core debates about the effect of different factors on the media choice of Chinese people in the UK, includes gender, English language proficiency, length of stay in the UK, and so on. Finally, the chapter presents the critical thinking of different groups of Chinese people in the UK about news and information spread on different media platforms in this new media era.

In the mass media age, the UK Chinese-language print media as a type of mother-language media in the host country was the main way for Chinese people in the UK to sustain their imagined communities (Anderson, 1983). Nowadays, new media which is mainly composed of mobile media and internet-based media have changed the media lives of Chinese people in the UK. Chinese-language internet-based media have replaced the position of the UK Chinese-language print media and became one of the most important ways for Chinese people in the UK to maintain an emotional connection with their motherland. Chinese people in the UK typically access information from both of Chinese-language channels and English-language channels, although their use of English-language media is limited by their level of English language proficiency. Furthermore, Chinese-language internet-based media, especially social media, enables Chinese people in the UK to establish real-time connections with their homeland. It is obvious that Chinese-language media consumption of Chinese people in the UK has changed from unicity to diversification, and the trend towards digitisation is increasingly evident.

In regard to the information preference of Chinese people in the UK, this research found that the most obvious feature of Chinese people in the UK is their interest in both China-related news and the UK-related news. Meanwhile, the information preference of Chinese people in the UK changes along with their intercultural adaptation progress. Chinese people in the UK have a honeymoon stage (Adler, 1975; Gullahorn & Gullahorn, 1963; and Oberg, 1960) when

they first arrive in the UK, and during this period, they try to use the British local media and access the UK-related information as much as possible. This stage will not last for a long time, and then they may return to their information cocoons, and gradually form new comfortable media consumption habit that is mainly based on their previous habits formed in China.

Following that, this chapter described the frequency of use of different types of Chinese-language media. Chinese-language social media represented by WeChat is the most common type of Chinese-language internet-based media that Chinese people in the UK use. Other types of Chinese-language internet-based media that Chinese people in the UK use frequently include search engines, video websites and apps, and learning websites and apps. This shows that Chinese-language internet-based media impact on almost all aspects of Chinese people's daily lives in the UK. The reasons that Chinese people in the UK use these Chinese-language internet-based media include accessing news and information, acquiring emotional support and social support, maintaining, and expanding social relations, maintaining connections with China and the world, entertainment, work or study, and shopping. This means Chinese-language internet-based media can meet most of the core media needs of Chinese people in the UK.

Then this chapter analysed the media use of different groups of Chinese people in the UK. This chapter discussed the media use features of different groups of Chinese people in the UK, namely: Chinese students, Chinese workers, Chinese males and Chinese females, and Chinese immigrants. Among them, Chinese students showed a strong dependence on Chinese-language internet-based media, especially social media represent by WeChat and Weibo, Chinese-language entertainment platforms such as video websites, short video apps, games. Since many low-skilled Chinese workers do not read English, they have no choice other than to use Chinese-language internet-based media as their main way to access news, they even said that they use WeChat throughout the day (Chinese workers focus group in London, February 2020). In contrast, research into the Chinese-language internet-based media use of Chinese males and females in the UK, found that Chinese females spend more time using these media than Chinese males; Chinese females pay comparatively more attention to entertainment news and shopping information, while Chinese males focus more on sports-related news and gaming information (see the Figure 3-43-1). Compared with Chinese students and Chinese workers in the UK, Chinese immigrants expressed greater trust in the British mainstream media, and have relatively fixed channels to access news and information. This difference reflects the fact that Chinese immigrants, Chinese students or Chinese workers are at different stages of intercultural adaptation, which will be further discussed in Chapter 4 and Chapter 5.

Finally, this chapter discussed the critical thinking of Chinese people in the UK towards the various media channels and finds that, national mainstream news agencies and journalists often adopt the role of gatekeeper on social media platforms in this new media age. Moreover, Chinese students and Chinese workers tend to regard Chinese official media as the most reliable news source, while Chinese immigrants showed greater trust and reliance on the British mainstream media. However, as described in the introduction to the thesis and the literature review in Chapter 1, many Chinese immigrants first come to the UK as international students. The different attitudes of Chinese students and Chinese immigrants towards the British mainstream media and Chinese-language official media reflects that their consumption habits are changing along the intercultural adaptation process. The next chapter will concentrate on the intercultural adaptation progress of Chinese people in the UK, and further elaborate findings on the third research question, namely: What are the current circumstances of intercultural adaptation among different groups of Chinese people in the UK?

## **Chapter 4 Intercultural Adaptation of Chinese People in the UK**

### **Introduction**

In order to explore the impact of Chinese-language internet-based media consumption of Chinese people in the UK on their intercultural adaptation, the intercultural adaptation of Chinese people in the UK needs to be comprehensively analysed. The media consumption of Chinese people in the UK in their intercultural lives will also mirror the process and stage of their intercultural adaptation. As discussed in the literature review chapter, intercultural adaptation can be examined from a psychological and sociocultural perspective (Hammer et al., 1978; 2003; 2008), and the process may be measured through the stress-coping-growth interaction (Kim, 2001; 2005). On this basis, this chapter mainly discusses challenges encountered by Chinese people in the UK in terms of their psychological and sociocultural adaptation, as well as showing how they cope with these intercultural adaptation challenges. This chapter will analyse data mainly collected from interviews and focus groups, describing the current circumstances of intercultural adaptation of Chinese people in the UK, which aims to answer the third research question, namely: What are the current circumstances of intercultural adaptation among different groups of Chinese people in the UK? Findings in this chapter will help fill the research gap in studies about the current intercultural adaptation process of Chinese people in the UK.

Based on the different life experiences of participants in the UK and China, this chapter begins with a description of the different cultural values of Chinese people in the UK with reference to Hofstede's (1991; 2011) cultural dimensions and ten measurements of cultural difference suggested by Harris et. al, (2004), that aims to measure the cultural distance between the British culture and Chinese culture. The chapter then discusses intercultural adaptation challenges and the coping mechanisms of Chinese people in the UK. This research analyses how different types of Chinese-language media support the lives of Chinese people in the UK in various ways and helps them to cope with intercultural challenges. Following this, features and details of the intercultural adaptation process of different types of Chinese people in the UK are elaborated, which aims to reveal the panorama of intercultural adaptation status of Chinese people in the UK. Finally, the chapter described the future plans of Chinese people in the UK, specifically whether they will stay in the UK or return to China, that will lay the foundation to further analyse their cultural identity in the next chapter.

#### **4.1 Cultural Distance - The Friction Between Chinese and British Cultural Values**

Cultural distance refers to differences between countries in relation to cultural values, norms, social structure, perceptions, and ideas (Morosini et al., 1998). As described in the literature review chapter, the cultural distance between the host country and home country will impact the intercultural adaptation process of both sojourners and members of the diaspora (Bochner, 1982). Thus, the cultural distance between Chinese culture and British culture may directly impact the intercultural adaptation process of Chinese people in the UK. On the other hand, Simmel (1921) suggests a ‘stranger’ is a freer person, who can view his relationship with others in a more universal and objective manner and is not subject to the restrictions and constraints of social traditional customs or precedents. Thus, the perceptions and impressions of ‘strangers’ to a society or a culture is more objective than a member of the society or the culture. The perceptions and impressions of Chinese people in the UK towards British culture will reflect the cultural value differences between Chinese culture and British culture and will help reveal the cultural distance that they believe exists between these two cultures. This research mainly applies Hofstede’s (1991; 2011) cultural dimensions to help articulate the differences of cultural values, perceptions, and ideas between Chinese culture and British culture, including: uncertainty avoidance, power distance, individualism or collectivism, long-term orientation, and indulgence versus self-restraint. Based on the description of Chinese people in the UK on their perceptions and impressions towards British culture, the study will analyse the similarities and differences of Chinese culture and British culture on each cultural dimension in the following content.

Hofstede (2011) used uncertainty avoidance to describe the extent to which members of a culture are threatened by ambiguous or unknown situations and create beliefs and systems that try to avoid them. By analysing the experiences and feelings of Chinese people in the UK, this research suggests that there are some similarities between Chinese and British cultural values with regards to uncertainty avoidance. In terms of expression, it seems that people in both China and Britain are more comfortable with an ambiguous approach. Interviewee X (February 2020) who has lived in the UK for nearly twenty years pointed out that Chinese people think carefully before speaking, instead of expressing themselves instinctively and expressively. In the same way, the British people also like to express themselves euphemistically. X further added, Americans usually express their opinions directly, but the British are different, so when he communicates with British people, especially in some business situations, he needs to carefully try to figure out the true meaning of their words (Male interviewee X, February 2020). Interviewee M (Female 2020) who has been settled in the UK for 6 years added, said she did



not think the British culture was similar to Chinese culture until she experienced American culture when she travelled to the United States. M (Female 2020) suggested that compared with Americans, who usually like to express themselves in a most explicit way, the British people are more polite and euphemistic.

However, the research also argues that British people tend to avoid uncertainty more than Chinese people. Participants from the Chinese workers focus group (February 2020) and Chinese students focus group (February 2020), and interviewee F (February 2020) and interviewee L (February 2020) agreed that one of their first impressions of British culture was that British people 'follow the rules'. This kind of rigid 'follow the rules' mindset of British people seems to suggest that British culture tends to avoid uncertainty more than Chinese culture. Interviewee J (February 2020) who is a Malaysian Chinese student in the UK said, that British people usually deal with things rigidly. For example, if something does not work according to their rules, they will not adopt a flexible approach, they would say, 'I am sorry, I can't do it, I don't know how to do it.' (Male interviewee J, March 2020). A participant CH from the Chinese male focus group (February 2020) thought this kind of rigid 'follow the rules' mindset was inefficient, and inflexible.

This kind of inflexible mindset in British culture is also reflected in their attitude towards time management. Interviewee M said, "I think that the British people are slow but very meticulous. My feeling is most British people deal with things rigidly and totally follow the rules, they will complete their work on time according to their schedules" (Female interviewee M, February 2020). Interviewee L (February 2020) who has worked in the UK for more than four years also felt the British people have a strong sense of time management. L (February 2020) said the British people always like to make appointments before doing things. When arranging a social interaction, a Chinese person will ask directly, 'Are you available at this moment?' or 'Can we have a chat if you are not busy now?'; in contrast, British people often say, 'Can we make an appointment to meet?' or 'Let me check my schedule and find a time when we can talk' (Female interviewee L, February 2020). These illustrated the culture difference between Chinese culture and British culture in term of time and time consciousness, which also reflected that in the respect of time management, British people tend to avoid uncertainty more than Chinese people.

The dimension of power distance refers to the degree that members of a society accept inequality. The higher the score in this dimension, the easier it is for the members to accept social inequality (Hofstede, 2011). In terms of power distance, the attitude of British culture towards inequality is to believe that inequalities between members of the society should be

minimised, and people should be treated as equals. The British approach to equality is also reflected in the British 'follow the rules' mindset. British society may hope to ensure that everyone is treated equally by strictly following the rules. Chinese immigrant interviewee ZH (February 2020) and H (February 2020) who have lived in the UK for more than twenty years said that the UK has the cultural characteristics of being independent, free, unsophisticated, and equitable. Interviewee H (February 2020) said the British society is equal and free, he could even feel free to criticise the prime minister of the UK on the internet; but he could not imagine what would happen to him if he did this in China.

The experiences shared by participants in this research also illustrated the different power distance between Chinese society and British society. Interviewee ZH (February 2020) said that the British society values equality between people, so he does not feel the difference in age, social status and economics when interacting with British people. China emphasises respecting the old and loving the young, so when he was in China, ZH (February 2020) always showed respect to older people and talked to a child with the magisterial authority of an adult. In China, the younger generation must show deference to the elder generation. It is regarded as extremely impolite to directly address someone by his or her first name, but in the UK, everybody addresses each other using first names, thus people's relationships are more likely to be built on equality (Male interviewee ZH, February 2020). Similarly, interviewee H (February 2020) said he felt free to express his political opinions in the UK, he even can say the prime minister is a liar, or a jerk, but if he was in China, he could not say a Chinese leader was a jerk. Thus, while Chinese government has adhered to the principle that everyone is equal for decades, when it comes to traditional Chinese culture, inequalities between people are considered acceptable. Chinese society is a large power distance society while the British society is a relatively small power distance society. Therefore, when Chinese people move to the UK they move from a large power distance society to a small power distance society, and then they often regard British society as more equal.

The dimension of individualism or collectivism refers to whether members of a culture regard themselves mainly as 'I' or 'we' (Hofstede, 2011). The cultural pattern of individualism stresses how people of the culture pursue independence and freedom and focus on the needs and rights of individuals, while collectivism emphasises the principle of prioritizing group cohesion and a collectivist society: it pays more attention to group goals rather than individual benefits (Hofstede, 2011). Chinese culture emphasises collective and group relationships (Li, 2015), while British culture shows more characteristics of individualism. British people tend to focus more on themselves rather than establishing relationships with other people in society.

Interviewee L (February 2020) felt people in the UK are relatively independent as they do not have to rely too much on interpersonal relationships. This reflected the cultural difference between Chinese culture and British culture in terms of self-awareness (Harris et al., 2004), as Chinese people tend to regard themselves as 'we', while British people always think of themselves as 'I'.

On this basis, this research illustrated that some people who come from a high collectivist Chinese culture feel a sense of remoteness in intercultural communication when they interact with British culture. It is probably caused by the different degrees of interdependence between members of British and Chinese societies. As participants in Chinese students focus group (February 2020) said that British people are polite and kind, but they also keep their distance. A Chinese male participant who has lived in the UK for more than 20 years added, "The British people are gentlemanly. I do not know whether they discriminate against me in their hearts or not, but they are very polite on the surface." (Chinese workers focus group in London, February 2020). Interviewee ZE (February 2020) said that although she made a lot of British friends who have common interests and hobbies with her, she thought the British people are more independent, and it is not easy for her British friends to open their hearts to her (Female interviewee ZE, February 2020). Interviewee L (February 2020) summarised that British people need more private space in social communication and will only share their innermost thoughts with particularly close friends, so they do not appreciate the excessive enthusiasm of Chinese people.

On the other hand, this research argues that Chinese immigrants who grew up in a relatively collectivist culture where they always felt pressure from people around them, may feel freer in the UK. Interviewee ZE (February 2020) who came to the UK five years ago as a student believes her life in the UK is freer, this kind of freedom means that the British people are relatively independent, and they keep a certain distance from each other and do not interfere too much in each other's personal lives. Interviewee M (February 2020) also suggested that she was able to express her thoughts and opinions more freely in the UK. M (February 2020) gave an example, that if she was pregnant and did not want to get married, no one in the UK would interfere with her decision in the UK; but if this happened to a friend who was living in China, her friend would face a great deal of pressure from the people around her, and they would persuade her friend to get married. M (February 2020) does not want to get married but she want to have her own child, when she told her Chinese friends about this, they felt her thoughts had become westernised; but M said that this is what she had always thought, it's simply that the UK society has given her more support to express her thoughts, and has given her the

courage to do what she thinks is right (Female interviewee M, February 2020).

In the cultural dimension of long-term orientation or short-term orientation, China is more in line with the characteristics of a typical long-term orientation country. In Chinese cultural context, Chinese people tend to work hard to ensure a better future, which leads in part to them feeling long-term work stress and competitive pressure. In comparison, British society seems to concentrate more on the balance between the present and the future. Interviewee C (February 2020) said that the working pressures in China and the UK are different. Chinese people work hard to achieve successful careers, while the British people pay more attention to enjoying life (Female interviewee C, February 2020). Interviewee M (February 2020) who is a Chinese student who has lived in the UK for more than 6 years also felt that work pressures in the UK seemed to be relatively low. Lots of M's friends in China work from 9 a.m. to 9 p.m., six days a week which made her friends feel under great pressure; In contrast, M has a relatively easy working life in the UK; she even has enough time and energy to grow vegetables and flowers in her garden (Female interviewee M, February 2020).

In the culture dimension of self-indulgence, the study suggests that the British are more obviously self-indulgent than their counterparts in China. That is, people in British society have a tendency to place a higher degree of importance on leisure time. A rich and varied cultural life is essential for the British people, they pay more attention to enjoying life today rather than to the delayed gratification of their desires (Chinese worker focus group in London, February 2020). Interviewee ZE (February 2020) said that British people's culture life is abundant, diversified and inclusive; she can experience more than a single culture in the UK. By comparison, Chinese people tend to be more restrained. Chinese society does not place much emphasis on personal leisure time and focuses on controlling people's desires. With this value orientation, Chinese culture regards the meaning of life as showing diligence, and the pursuit of pleasure is frowned upon (Hofstede, 2011). Thus, some Chinese people in the UK felt that their lives in the UK are much less stressful than in China. Interviewee J (March 2020) thought that the key word in British culture is relaxation, he thought the British people focus on the balance between work and life, J (March 2020) said, "Malaysian Chinese are hard-working, they spend too much time working and have little time to relax and enjoy life."

#### **4.2 Living Between the Two Cultures: Different Life Experience in the UK and the Motherland**

As described in the last chapter, Chinese people in the UK usually have very strong practical

and emotional ties with China. All the participants in this research have experiences of living in both the UK and China. Although some Chinese immigrants have settled in the UK, they regularly fly between the UK and China for a variety of reasons. Influenced by this special intercultural environment, Chinese people in the UK gradually form a unique understanding of the social environment and cultural landscape of the UK and China. Harris et al. (2004) suggests ten detailed attributes that can be used to measure the cultural differences among countries, namely: self-awareness and sense of space, time and time consciousness, values and norms, clothes and appearance, social interactions and relationships, food and dietary habits, communication and language, work habits and practices, learning, faiths and attitudes. The above section of this chapter (Section 4.1) has analysed the different cultural values between Chinese and British culture regarding self-awareness and time consciousness by reference to Hofstede's (1991; 2011) cultural dimensions. With reference to the cultural differences suggested by Harris et al. (2004), this section will analyse the different life experiences of Chinese people in the UK and those in China, focusing on exploring differences in social interactions and relationships between British and Chinese culture reflected in the different life experiences of Chinese people in the UK. Research findings described in this section will also contribute to knowledge about the current intercultural adaptation status of Chinese people in the UK.

The different cultural values of Chinese culture and British culture in the dimension of individualism or collectivism led to these two societies are quite different in social interactions and relationships. In term of social relations, Chinese male interviewee X (February 2020) thought the British society is different from the Chinese 'nepotism' society. Chinese-style 'nepotism' refers to personal relationship affecting collaborations and promotions. People they are familiar with or regard as being part of their close network may get preferential treatment. When X was working in China, he spent a great deal of time maintaining his business relationships in his personal time, and this special 'nepotism' culture in China put great pressure on him (Male interviewee X, February 2020). Participants from the Chinese workers focus group agreed that the British society is relatively straightforward, they do not have to bother much about complicated social relations as they did when they were in China (Chinese worker focus group in London, February 2020). Interviewee Chinese immigrant F (February 2020) who has settled in the UK for more than 10 years also thought his social relations in the UK were more straightforward than in China. F (February 2020) spends most of his free time with his family when he lives in the UK; but when he was returned to China, he usually spent most of his time with a group of people that includes his friends and business partners. He enjoys his regular trip to China every year to meet and stay with his old friends, but when the visit is over,

he is glad to return to the UK and enjoy an easy life with his family (Male interviewee F, February 2020).

In the interpersonal context, interviewee ZH (February 2020) shared his different experiences on communicating with Chinese people and the British people. ZH (February 2020) said most of the topics he talks about with Chinese people are about their feelings to promote their interpersonal relationships, while the topics he talks about with British people are practical issues, such as work and other matters. Interviewee C (February 2020) who emigrated to the UK 10 years ago says that British people pay attention to themselves and like the expression of personality, while Chinese people pay more attention to the feelings of people around them, Chinese people are proud of their humility. People in China like to compare themselves to people around them and so there is a lot of social pressure; in the UK, people are relatively independent and do not try to keep up with the Joneses as much, so Chinese people may feel more relaxed here (Female interviewee C, February 2020).

In respect of work habits and practices, participants in this research agreed that British people usually handle their work rigidly and totally ‘follow the rules’, while Chinese people are relatively flexible on working. On the other hand, X (February 2020) said that based on his two years’ work experiences in China, he thought that Chinese people have to spend a lot of time on dealing with social matters, which means that people need to expend more time and effort managing social relations. In contrast, X (February 2020) felt the work in the UK is relatively freer and more relaxed, he discusses work tasks with his colleagues and business partners only during work time. They do not need to interact with each other after working hours, so he can spend more time with his family (Male interviewee X, February 2020).

Based on the analysis of experiences shared by participants in this research, more cultural differences were found between Chinese culture and British culture in the aspects of food and dietary habits, learning, communication and language. Participant P (February 2020) in the Chinese female focus group said she has had to change her eating habits since coming to in the UK, which makes her feel like her quality of life has declined. In terms of learning and education, a participant from the Chinese students focus group (February 2020) mentioned that the teaching methods between China and the UK are obviously different. If he wants to achieve a good result in China, he just needs to follow teacher’s instructions strictly; but in the UK, he must find related literatures and references by himself, and do more critical thinking; he even did not know how to write a paper when he first became a student at the British university

(Chinese students focus group in Birmingham, February 2020). Furthermore, most of participants in Chinese workers focus group (February 2020) expressed they could not understand the English and can not communicate with local British people. Some of Chinese students also mentioned that they are not very good at English, therefore, they often seek help from Chinese-language internet-based media, such as a Chinese-language translation website to translate English learning materials and use a Chinese online dictionary to support their study in the UK (Chinese students focus group in Birmingham, February 2020).

With respect to differences between Chinese culture and British culture on faiths and attitudes (Harris et al., 2004), most of participants in this research did not mention these forces. Only one interviewee H (February 2020) said that, although he has lived in the UK for 27 years, he always held his believe in Buddhism firmly. H (February 2020) said that some British people go to church every week due to their faith, but he never went to church even though he lived next to a church. H (February 2020) respected British people's religion, but he has never been able to bring himself to believe in God, and he cannot feel the sense of holiness in a church. By contrast, he believes in Buddhism, and he can feel the sense of awe in a temple (Male interviewee H, February 2020). This represents an insurmountable cultural difference for him.

In addition to the ten cultural differences suggested by Harris et al. (2004), the researcher suggests that 'humour' should be expanded as a new category to measure cultural differences. Humour can be regarded as a tendency of expression or the experience of provoking laughter and providing amusement (Martin & Ford, 2018). Previous research has suggested that there are differences in humour perception and expression between Eastern and Western cultures (Chen & Martin, 2005; Martin & Ford, 2018). Evidence found in this research exists to support this point as well. Chinese student W (February 2020) in the Chinese students focus group said he usually likes to watch funny entertainment videos or Chinese entertainment programmes on the Chinese-language video website. Another participant (February 2020) further explained that they usually use Chinese-language media for entertainment because most of time they cannot understand the British sense of humour. It shows there is an obvious contrast between Chinese culture and British culture in the dimension of humour. More research should in the future work on studying how the perception and expression of humour is affected by different cultures operates.

However, the UK is a mixed culture country, the culture Chinese people perceive in the UK may not necessarily the real British culture. Some participants in this research suggested they felt there are differences in British culture in different parts of the UK. One participant from the

Chinese male focus group (February 2020) compared his experiences in London and Edinburgh and said he thought Scottish people are more enthusiastic and friendlier. Thus, the so-called British culture perceived by Chinese people in the UK may in fact be a mix of English culture, Scottish culture, Welsh culture, Irish culture, and other cultures in the UK. As one participant (February 2020) from the Chinese male focus group said, the culture they experience in the UK maybe not the true British culture. He (February 2020) said, “We have been in the UK for a relatively short period of time, so our impressions of British culture and the British people may be slightly different from the reality.” The so-called British people we meet in the UK may not be really British, they may be immigrants from various other countries. It is difficult to recognise if they are British before asking them their nationality (Chinese male focus group in Glasgow, February 2020). People from all over the world live in the UK, therefore an individual who looks like a white British person may not really a British, whereas those who do not look like white British people may be born and bred in Britain (Chinese male focus group in Glasgow, February 2020).

Interviewee D (February 2020) also suggested that it is hard to determine whether the differences that Chinese people in the UK experience between Chinese culture and the British culture depend on cultural differences; some differences may be caused by individual differences rather than cultural differences. For example, D (February 2020) who has settled in the UK, said some of his friends in China have the same thoughts and preferences with him. D (February 2020) believed that the internet has amalgamated people’s thinking to a certain extent. As interviewee D described, it is very difficult for the researcher to distinguish to what extent the perceptions and behaviour of people from different cultural contexts have been affected by the internet. The next chapter (Chapter 5) will try to contribute more empirical experiences to this discussion by tracking how the internet-based media impact on various aspects of Chinese people’s lives in the UK.

Furthermore, during the time Chinese people are living in the UK, a part of their impression of British culture and the British people will come from the media they consume in their daily lives, this may lead to their impressions being affected by the deviation between the image of British culture shaped by the media and the actual British culture. This research finds that there was different perception of British culture between Chinese people in the UK who predominantly use Chinese-language media and those who mainly access information from the British mainstream media. For example, in this research, Chinese immigrants who use the British local media more frequently showed more appreciation of British culture than those Chinese students and Chinese workers who predominantly use Chinese-language media. Of



course, these different perceptions may also be affected by some subjective factors of the participants, for instance Chinese immigrants may take the predetermined standpoint that they prefer the British culture because that is what encouraged them to emigrate to the UK in the first place. Therefore, more research needs to be conducted on the extent to which the media affect the impressions of British culture among different groups of Chinese people in the UK. The following section (Section 4.4) in this chapter will elaborate upon the intercultural adaptation of different types of Chinese people in the UK, then the next chapter (Chapter 5) will try to contribute to this discussion by analysing the impact of Chinese-language internet-based media consumption on the intercultural adaptation of different groups of Chinese people in the UK.

### **4.3 Intercultural Adaptation Difficulties and Coping of Chinese people in the UK**

Intercultural adaptation refers to the process of people changing in a new cultural environment and achieving effective communication competence (Martin & Hammer, 1989; Piller, 2011). The process of intercultural adaptation is related to an individual's intercultural competence and cultural differences. To assess an individual's intercultural competence, Bennett (1986, 1993, 2004) put forward the developmental model of intercultural sensitivity (DMIS) to conceptualise dimensions of intercultural competence. This tracks the change of people in the process of intercultural communication from ethnocentrism to ethnorelativism through six stages: denial, defence, minimisation, acceptance, adaptation, integration (Bennett, 1993). Searle and Ward (1990) divide individual intercultural adaptation into two aspects, psychological adjustment, and sociocultural adjustment. Thus, the researcher regards intercultural adaptation as the adjustment of individual psychology and behaviour to changes within the cultural environment, and the variety of responses reveals the impact of various individual and social factors. With regards the cultural difference, as mentioned in the section 4.1 and 4.2, Chinese culture and British culture are considerably different in the aspects of self-awareness, time and time consciousness, food and dietary habits, communication and language, social interactions and relationships, values and norms, faiths and attitudes, learning, and work habits and practices. This section will analyse intercultural adaptation difficulties met by Chinese people in the UK that caused by various cultural differences.

Psychological adjustment focuses on the state of emotional and cognitive changes during an individual's intercultural adaptation. Good psychological adjustment is manifested in a sense of happiness and satisfaction with the foreign cultural life, holding positive views on both two

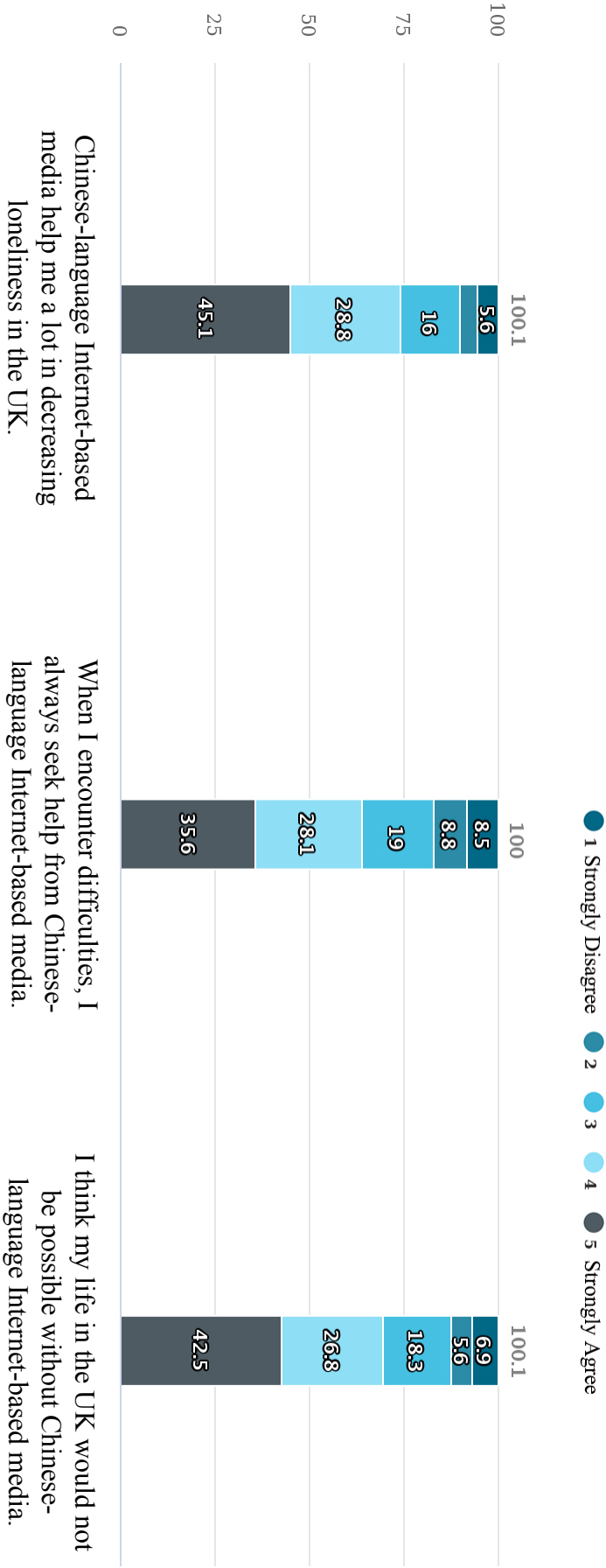
cultural groups, and being able to adopt an integration strategy in the transformation between these two cultures. While sociocultural adjustment focuses on the state of individual intercultural adaptation in acquiring the cultural, knowledge, and social skills of the host country. Good sociocultural adjustment is manifested in mastering the basic cultural, knowledge, and social skills of the host country, and being able to communicate effectively with locals from the host country (Searle and Ward, 1990). Approaches to exploring an individual's intercultural adaptation mainly include managing stress and coping, culture learning, social identification, and so on (Ward, Bochner and Furnham, 2001). Thus, this section will discuss the intercultural adaptation of Chinese people in the UK starting with the aspect of intercultural adaptation challenges (and stress) and coping, and cultural learning, while further highlighting the role of media during the intercultural adaptation process of Chinese people in the UK.

Chinese people who come to the UK at different times encountered different intercultural adaptation challenges, they also show different characteristics and preferences in terms of coping with the intercultural adaptation challenges. In the past, to allay anxiety and to cope with the intercultural adaptation challenges in their daily lives, newly arrived Chinese people in the UK were more likely to seek help from existing Chinese communities (include Chinese friends and Chinese intermediaries) and Chinese-language newspapers in the UK. Interviewee ZH (February 2020) who settled in the UK more than 20 years ago said that the biggest challenge he encountered when he first arrived at the UK was the challenge of finding a livelihood. Most of the work he found came through the recommendations of friends in the Chinese community who had already lived in the UK for a long time. He thinks that 20 years ago he mainly relied on his Chinese friends' help to solve problems (Male interviewee ZH, February 2020). Chinese immigrant F who arrived at the UK 18 years ago shared his experiences about the first few years after he arrived in the UK. When he met with difficulties or needed help in the UK, he always looked to his friends, classmates, and seniors for help, or searched for useful information on Chinese-language newspapers (Male interviewee F, February 2020). F (February 2020) mentioned there were a wealth of information about Chinese community activities, news, job advertisements and rental information in Chinese-language newspapers in the UK. Chinese-people in the UK could access most of the information they needed through these newspapers. Chinese-language newspapers he read at that time included the Chinese Business Gazette and the UK Chinese Times, he was able to find almost all the information he needed in them (Male interviewee F, February 2020).

Nowadays, the internet-based media especially Chinese-language internet-based media are the most important tools for Chinese people in the UK to seek for help when they encounter problems. According to the analysis of the 306 questionnaires received in this research, 73.9% of participants agreed that Chinese-language internet-based media helps them to overcome loneliness to a large extent, 63.7% of participants said that they would turn to Chinese-language internet-based media when they met with difficulties, while 69.3% of participants think that they could hardly do without Chinese-language internet-based media during their stay in the UK (see the Figure 4-3-1 below). A Chinese student participant from the Chinese students focus group (February 2020) said that when she encounters a difficulty in the UK, her first action is to search on the internet such as Google or Baidu, to find out what other people who have encountered this difficulty have done. Another Chinese student from the Chinese students focus group said, he downloaded apps related to the local life in the UK by following other's advice on the Chinese-language internet-based media. These apps helped him improve his life in the UK (Chinese students focus group in Birmingham, February 2020). Exploring the different approaches of Chinese people in the UK when coping with difficulties, this section analyses how different types of Chinese-language media provide support in the daily lives of Chinese people in the UK.

Intercultural adaptation is a difficult process, with most Chinese people in the UK suffering from cultural shock when they first arrive in this new cultural environment. Following the five-stage adaptation model summarised in the literature review chapter, culture shock is the second stage followed by a short period of excitement, then the intercultural newcomer may ongoing culture stress (Brown & Holloway, 2008) before achieving adaptation. In reaction to this kind of cultural shock on psychological adaptation, people experience a sense of uncertainty, anxiety, and loneliness (Gudykunst, 1995). This research suggests that this kind of loneliness may lead to Chinese people in the UK seeking emotional support on Chinese-language social media. Interviewee D (February 2020) who came to the UK 19 years ago with his parents, said he felt out of place and experienced a great sense of loneliness during the first few years after his arrival in the UK. Participants from the Chinese students focus group (February 2020) also agreed that compared to their lives in China, they feel a sense of greater uncertainty and loneliness in the UK. Chinese student E (February 2020) felt the UK was quiet all the time, and the quiet brought her an oppressive feeling. Another Chinese student P (February 2020) from the Chinese students focus group said that she has few friends in the UK and her social circle is narrow, most of time she is alone and spends a great deal of time on Chinese-language social media.

Figure 4-3-1 How do Chinese people in the UK think about Chinese-language internet-based media in their daily lives



All the Chinese participants in four focus groups of this research agreed that the language barrier is one of the biggest sociocultural adaptation challenges that they encounter in their processes of intercultural adaptation in the UK, which often leaves them unable to communicate effectively with local people. From the Chinese students focus group (February 2020), all the participants agreed that they have at times failed to comprehend what they were taught during lectures. A Chinese student added she could not understand the English accent and dialect when she travelled to the north of the UK, so it was hard for her to communicate with the local people when she was asking for directions (Chinese students focus group in Birmingham, February 2020). Another participant from the Chinese students focus group (February 2020) said, he wanted to make friends with British people and other foreigners in the UK, but his English is not very good and as a result his social circle is limited in Chinese speakers. Participants from the Chinese workers focus group (February 2020) also pointed out that language difficulties present big challenges for them. They have to seek out help from the Chinese community or an interpreter when they need to communicate with local British people. Interviewee D (February 2020) who came to the UK when he was 10 years old thought one of the main reasons that made it difficult to integrate into British life was language barriers caused by his poor English-language skills. Interviewee H (February 2020) still remembers the first night he arrived at the UK when he watched BBC News. This was his first time watching an English TV programme, and the only word he understood was ‘Goodnight’. Thus, the language barrier is one of the key factors resulting in Chinese people in the UK remaining dependent on Chinese communities and Chinese-language media.

As Sapir-Whorf hypothesis suggests, our language helps mould our way of thinking, and people speaking different languages will have different thought patterns, different ways of thinking, different language structures and features of using languages (Lucy, 2001; Perlovsky, 2009; Sapir, 1921; 2012). Interviewee H (February 2020) pointed out that it is hard to change one’s way of thinking, as this is formed in childhood. H speaks both Chinese and English, but he is accustomed to thinking in Chinese (Male interviewee H, February 2020). H thinks the British cultural is very inclusive, but it is very hard for people who are accustomed to the Chinese way of thinking to fully integrate (Male interviewee H, February 2020). Interviewee C (February 2020) then added that in some respects the Chinese mind works rather differently from the occidental one, and her Chinese style of thinking obstructed her ability to adapt to the local British culture. Interviewee X (February 2020) thought language barriers are compounded by cultural differences. X (February 2020) said when he started his business in the UK, some British customers told him he must ensure his customers can refund products purchased within

14 days without giving reasons. In fact, this is a common condition of trade in the UK, but he did not know this at that time, and thought that that these British customers were deliberately making things difficult for him (Male interviewee X, February 2020). He thought this misunderstanding was possibly caused by cultural value differences between China and the UK (Male interviewee X, February 2020).

Intercultural adaptation difficulties on the sociocultural adaptation of Chinese people in the UK are mirrored in various aspects of cultural differences between the British culture and Chinese culture. Among the ten aspects of cultural differences offered by Harris et al., (2004), several Chinese participants in this research emphasised that the difference between Chinese culture and British culture with regards food and dietary habits are important factors that prevent them from adapting to mainstream British society. Interviewee H said he has changed a lot to integrate into British society, but he cannot change his Chinese tastes in food, he cannot go without rice and Chinese soup for a long time (Male interviewee H, February 2020). In the Chinese female focus group, participant P (February 2020) said she has had to change her eating habits since coming to in the UK, which makes her feel like her quality of life has declined. Participant L (February 2020) also mentioned, “There is no canteen in our university, so most of time I have to cook for myself. At the beginning I liked cooking, but soon I felt it is too tiring to cook every day.” A participant from the Chinese male focus group (February 2020) also said that he could not adjust to British food, he even did not know how to find a good Chinese restaurant when he first arrived at the UK. Several participants from the Chinese male focus group who came from Sichuan in China, which is famous for its spicy food, said it was hard for them to stomach British food or to find an authentic Sichuan restaurant (Chinese male focus group in Glasgow, February 2020). Thus, a participant from the Chinese male focus group (February 2020) said that when he first arrived at the UK, he used Google maps to search for Chinese restaurants and read customer comments carefully before selecting a restaurant. Participants from the Chinese female focus group (February 2020) also mentioned that they usually browse restaurant comments on a Chinese-language social media called RED (小红书 Xiao Hong Shu). Here they are able to obtain information about Chinese restaurants in their city recommended by other Chinese people.

Another pinch point for Chinese people in the UK is the difficulty in getting medical treatment. Although the NHS provides many medical services for free, participants from the Chinese workers focus group agreed that it is inconvenient to see a doctor in the UK. In China, they can walk in to a hospital to see a doctor at any time they need, but in the UK, they have to make an

appointment with their GP first and wait for at least one or two weeks to see a doctor (Chinese worker focus group in London, February 2020). This reflects the difference between Chinese culture and the British culture in relation to time management and working habits (Harris et al., 2004). Participants from the Chinese students focus group (February 2020) also complained about this. Since it is difficult to see a doctor in a timely fashion when they do not feel well, they usually search their symptoms on a Chinese-language internet-based media such as Baidu to find how to treat on it, or consult an online doctor through Chinese-language websites regarding medication. They then went to a pharmacy in the UK to buy suitable medicines.

In other aspects of daily life, a participant from the Chinese students focus group (February 2020) complained about the high cost of living in the UK, he usually transfers pound into renminbi (RMB) to calculate his daily cost and found prices in the UK are exorbitantly high, several times as much as they are in China, it was hard for him to accept these high costs. This is one of the reasons that Chinese students use Chinese shopping websites to order relatively cheaper products from China to the UK. Besides, some Chinese people in the UK suggest that they struggle to acclimatise to the British weather and climate. One participant from the Chinese male focus group who has lived in both Edinburgh and Glasgow said, he could never bring himself to enjoy the weather here, high winds and ‘just rain, rain, rain’ (Chinese male focus group in Glasgow, February 2020). Interviewee J (March 2020) who is a Malaysian Chinese added, because Malaysia is a tropical country, he thinks the UK is very cold, and the fact that it rains every day makes him feel depressed. Sometimes they would use Chinese-language social media to complain about the weather in the UK with their Chinese friends.

Several participants in this study put forward the idea that Chinese society has changed a lot over recent years. Interviewee M (February 2020) argued she had not returned to China very frequently, but she found China had changed a lot when she returned to China last year, especially the popularity of mobile payments. M grew up in China and likes to eat Chinese food, she said one of the obvious experiences is that ordering takeaway food on mobile apps in China has become very convenient (Female interviewee M, February 2020). Participants from the Chinese students focus group (February 2020) noted that some Chinese people often said, ‘a foreign moon is brighter than the Chinese moon’, but after they came to the UK, they found their lives in the UK are different from what they imagined. For example, “Shops close very early, and shopping is not very convenient, ordering takeaway food is not as convenient as in China.” (Chinese students focus group in Birmingham, February 2020). Interviewee D (February 2020) who moved to the UK with his parents when he was 10 years old, has lived most of his life in the UK but he went to live in China for several months during recent years.

When talking about his experiences in China, D (February 2020) was impressed with the convenient and comfortable life in China. He thought China may be more suitable for many young people, there are many recreational activities for young people in their leisure time; in contrast, he felt sometimes his life was too boring in the UK (Male interviewee D, February 2020).

In sum, participants in this research agreed that the internet that includes Chinese-language internet-based media, Chinese communities in the UK, and the British professionals or institutions are the three main approaches by which Chinese people in the UK seek help when they encounter difficulties. Chinese communities in the UK include both the physical and virtual Chinese community. The physical Chinese community refers to all kind of Chinese people organisations in the UK who provide support for Chinese people, while the virtual Chinese community includes all the imagined groups of Chinese people in the UK such as Chinese students in the UK and Chinese immigrants in the UK. Although Chinese people in the UK can now find most of the information they need on the Internet, they still need other Chinese people to provide help in some cases. For example, a participant from the Chinese male focus group (February 2020) said, when he needs to renew his student visa in the UK, he searched for information on Chinese-language websites about the application process, but some requirements for the visa application has changed, so he encountered many problems during the process. Finally, he asked his Chinese friend who had done this before for help, and his friend guided him to apply step by step (Chinese male focus group in Glasgow, February 2020). Another Chinese student E (February 2020) from the Chinese students focus group said that he was not familiar with the local transportation systems when he first arrived in the UK, his Chinese friend took him to travel by train and then he knew how to travel by train in the UK. However, sometimes Chinese people in the UK may not be able to find Chinese people who can offer them help. Chinese student T (February 2020) from the Chinese students focus group said if he needed to ask somebody for help, he would prefer to ask Chinese people first. He would only ask for help from a local British people if he could not find a Chinese who could help him. Another Chinese student (February 2020) from the Chinese students focus group said that most of time his Chinese friends in the UK also have difficulty solving the problems that he cannot solve, so he has to ask British local people or professionals for help.

#### **4.4 Intercultural Adaptation of Different Groups of Chinese people in the UK**

As described in the literature review chapter, the culture learning approach regards intercultural adaptation as the process of acquiring the related culture and skills of the host country (Bochner,



1982). This study finds that the process of Chinese people learning the culture and skills of the UK may be impacted by the reasons they chose to come to the UK, the length of time they have lived in the UK, their individual intercultural competences, and their subjective desires. Among these, subjective desires refer to the intensity of subjective desire that Chinese people in the UK have towards integrating into UK society, such as their personal choices, attitudes to the social norms of the host society, and whether they actively communicate with the local people. The developmental model of intercultural sensitivity (DMIS) posited by Bennett (1986, 1993), divides the reactions to cultural difference of an individual along his or her intercultural adaptation process into six stages, they are: denial, defence, minimisation, acceptance, adaptation, integration. These mark changing the changing progress of an individual from ethnocentric orientation to ethnorelative orientation (Bennett, 1993). The degree of intercultural adaptation of Chinese people in the UK is also reflected by their different reactions to cultural difference. The following content will further analyse intercultural adaptation differences among Chinese students, Chinese workers, and Chinese immigrants with reference to the qualitative data.

#### **4.41 Chinese Students**

Chinese students usually stay in the UK for a relatively short period of time, they often live in a relatively closed and fixed social cultural environment such as student accommodation on university campuses. Participants from the Chinese students focus group (February 2020) agreed that Chinese students like to cluster together in small groups. They find Chinese students in a class always form a group spontaneously, they will go to class together and sit together, and are unwilling to make active contact with other foreign students in the class or to take the initiative to integrate into British society. To explain this, participants in the Chinese student focus group said that this is because they are not fluent in English and are restricted by culture barriers (Chinese students focus group in Birmingham, February 2020). As the analysis in last section (Section 4.3) showed, the English-language barrier is one of the biggest challenges faced by Chinese people in their intercultural adaptation process in the UK. A male participant from the Chinese students focus group (February 2020) said that he is unable to integrate into the British society due to his lack of fluency in the English language, sometimes he wants to communicate with the British people and other foreign people in the UK, but he is not confident about using English to talk with them smoothly and happily.

Apart from language skills, individual personality and preference also have a great influence on the intercultural adaptation of an individual. Participants from the Chinese students focus

group also said that are a lot of Chinese students in their classes or around them who think it is not necessary for them to integrate into the life with foreigners (Chinese students focus group in Birmingham, February 2020). A participant from the Chinese students focus group (February 2020) added, if a Chinese student has a Chinese partner or good Chinese friends in the UK, they might not want to go to a foreigners' party, and he thought this is the main reason they do not integrate into local society in the UK. Another participant from the Chinese students focus group (February 2020) said he did not find the British lifestyle attractive to him. He shares few common interests and habits with the British people, and is not interested in the musical entertainment that is provided in bars every day. Interviewee J who is a Malaysian-Chinese student said, he enjoyed the lifestyle in Malaysia better than the British lifestyle (Male interviewee J, March 2020). Another Chinese student thought he may have some prejudice against foreigners and felt that foreigners may also discriminate against him, so he decided not to make contact with them (Chinese students focus group in Birmingham, February 2020). A Chinese student from the Chinese male focus group (February 2020) added,

I think it is very difficult to integrate into a city. If the standard of adaptation is just to feel comfortable to live here, then I think it may have been achieved for me, if the standard of adaptation is to assimilate and talk in a lively and jovial way with British people in a bar. I think it depends on the specific person I am interacting with. It is not about where this person comes from but related to whether we share common interests. I think it is individual differences, not cultural differences that matter.

Thus, this study suggests that Chinese students in the UK show the characteristic of adaptation but not integration according to the scale of intercultural adaptation. The above evidence shows that Chinese students tend to stay with people from a similar culture to theirs, and shy away from people from other cultures. According to the developmental model of intercultural sensitivity (DMIS) (Bennett, 1993), this suggests Chinese students in the UK may in the stage of denial, defence, minimisation, acceptance, or even adaptation, but have not attend the stage of integration. As a female Chinese student L from the Chinese female focus group said, "The adaptation we feel is just a kind of habit, it is not a real integration" (L from the Chinese female focus group in Edinburgh, February 2020).

#### **4.42 Chinese Workers**

Similar with Chinese students, the feature of 'adaptation but not integration' is evident Chinese workers as well. One of the reasons that Chinese students' fail to integrate into the society of the UK is their short period of they stay in the UK, while the major limiting factor of some

Chinese workers who have lived in the UK for more than twenty years and still fail to integrate into the society of the UK is the limitation of their intercultural competencies. Similar to some of the Chinese students mentioned above, though many Chinese workers stay in the UK for long periods, they are still unable to communicate effectively with the local British people. As participants from the Chinese workers focus group (February 2020) described, language is one of the major obstacles they must overcome during their intercultural adaptation process. These Chinese workers often live in Chinese communities in the UK all the year round, apart from the necessity to work and move around, they rarely have opportunity to make contact with other races in the UK.

Moreover, participants from the Chinese workers focus group (February 2020) also said that the living habits that they developed in China decades earlier are unlikely to change. As a Chinese participant from the Chinese workers focus group said, “I come from Chongqing, I feel that life should have hot pot and mah-jong. In any case, it is very difficult for me to integrate into the British society.” (Chinese workers focus group in London, February 2020). All the same, Chinese workers in this research were relatively satisfied with their current lives in the UK. They are not fully integrated into the British society, cluster together in Chinese communities, use Chinese-language internet-based media to contact their Chinese friends, try to adapt their behaviours and lifestyles to the new cultural norms of the host society. This reflect Chinese workers in the UK are at the intercultural communication and sensitivity stage from defence, minimisation, to acceptance, they may remain at the stage of acceptance forever and never reach the stage of integration.

#### **4.43 Chinese Immigrants**

According to the analysis of the interview data, Chinese immigrants are seem to generally enjoy their intercultural lives, and the degree of their integration into UK society is related to the length of time they stay in the UK. Some interviewees in this research who are new Chinese immigrants and have lived in the UK less than ten years are still in the process of intercultural adaptation, they enjoy their current lives and have high expectations for their future lives in the UK. Interviewee L (February 2020) emigrated with her family to the UK five years ago, but said she has not adapted to society of the UK yet. L (February 2020) said she does not mix with Chinese people who came to the UK decades ago, she is new to the role; she came to the UK to do the same work she did in China, so her life in the UK is not much different from her former life in China, and she feels quite satisfied with her present life in the UK.

Interviewee M (February 2020) who has lived in the UK for 6 years also said she has not integrated into UK society to any great extent. She said she has not really rooted in one place since she was a child, so she does not think it is necessary for her to integrate into UK society (Female interviewee M, February 2020). Nevertheless, M (February 2020) made some interesting friends after she moved in London, which changed her character and daily life. M (February 2020) said that her life in the UK is always changing. Her friends in the UK always show her a lot of different things that made her feel very welcome and happy. At that time she started to explore some new things, such as going to exhibitions, skiing, travel to Europe, and going out to find delicious food with her friends, that made her think it would be wise to decide to settle in the UK (Female interviewee M, February 2020).

However, it is extremely difficult for Chinese who grew up in China to achieve both psychological and sociocultural adaptation in the UK in the short term. ZE (February 2020) who has lived in the UK for five years said that she has adapted to the life as a Chinese person in the UK, but does not really fit in with British society. Interviewee C (February 2020) who has lived in the UK for 10 years emphasised the importance of length of time and subjective desires in the process of intercultural adaptation; that is, the length of time Chinese people have been living in the UK, and whether they choose to get out of the comfort zone of their Chinese ex-pat communities and actively integrate into the local communities in the UK. C (February 2020) said she felt that she has adapted, but not fully integrated. She came to the UK when she was twenty years old, and she has been living here for ten years (Female interviewee C, February 2020). C (February 2020) thought because the length of time she lived in China is longer than the time she has lived in the UK, her mindset and lifestyle are still more like a Chinese person. Thus, to better ingrate into the UK society, C (February 2020) decided to make more British friends and understand their mindset in order to get along with them.

Intercultural adaptation is a long and complicated process, and culture shock appears to be greatest in the early stages of arrival in the new environment and decreases over time (Ward & Kennedy, 1996). For Chinese immigrants who have lived in the UK for around twenty years or longer, the UK is not only their adoptive country, but now feels like their real home. Most of these Chinese immigrants have completed the process of intercultural adaptation and are at the intercultural communication and sensitivity stage of integration. Chinese immigrants at this stage accepted their identities are not constructed on a single culture; they integrate into the British cultures naturally and are able to shift effortlessly between these two cultures (Bennett, 1993). Interviewee H who has lived in the UK for 27 years said, “Relatively speaking, I should be adapted. I can tolerate the British food, and I sent my children to Eton College.” (Male

interviewee H, February 2020). Interviewee ZH (February 2020) who has lived in the UK for 22 years said, he not only adapted to life in the UK but is also very fond of his life here. Interviewee F (February 2020) and Interviewee X who have lived in the UK for eighteen years also said that they have completely adjusted to their lives in the UK. Interviewee X (February 2020) added that now he has adapted to the lifestyle and culture of the UK, he may feel a cultural shock if he returns to China, and there will be some differences that would be difficult to adapt to.

In contrast, some deep-seated habits, and attitudes of Chinese people in the UK are hard to change. For example, interviewee F (February 2020) said he and his family still celebrate traditional Chinese festivals every year although he has been settled in the UK for 18 years. Moreover, a participant from the Chinese workers focus group who has worked in the UK for more than twenty years said, “I will never really integrate into the UK no matter how long it has been. I cannot communicate with English. I have black hair and yellow skin, obviously I am a Chinese.” (Chinese workers focus group in London, February 2020). Thus, the intercultural adaptation process of Chinese people in the UK is affected by many complicated factors, the length that Chinese people have lived in the UK may impact the intercultural adaptation degree of them, but it cannot directly determine the degree to which Chinese people integrate into the British society. Likewise, the future plans of Chinese immigrants in the UK will also impact on their willing to integrate into the UK society. This point will be further discussed in the next section.

#### **4.5 Stay in the UK or return to China?**

People’s identity always relates to their understanding of the future (Hall, 2003; Norton, 2000). Chinese students and Chinese workers may select to return to their homeland or stay in the host country and become Chinese immigrants. When it comes to whether they will select to stay in the UK in the future, participants from the Chinese students focus group (February 2020) agreed that they intend to return to China after graduation. This study finds that there are three main factors that influence Chinese students’ decisions to return to China after graduation:

First, many Chinese student feel they lack a sense of belonging in the UK. A Chinese student participant from the Chinese students focus group (February 2020) said, “I do not have a sense of belonging in the UK. To my mind, the UK is only a country I am visiting and this is not strange to me.” Another Chinese student participant (February 2020) said, unless her family

would come to stay in the UK with her, she would not consider staying here alone. Second, participants from the Chinese students focus group (February 2020) believed that they will have better career opportunities in China than in the UK. They may select to stay in the UK for a short period for internship or work after graduation, because they believe work experiences in the UK may help them to find a better job in China. However, a male participant E from the Chinese students focus group (February 2020) said, “Because I think the recent years in China have seen great development, there will be more job offers in China, so I do not want to stay here after graduation.” Third, participants from the Chinese students focus group (February 2020) said that they find life more suitable to them in China. A participant from the Chinese students focus group (February 2020) said that English language is a big restriction for him, and he felt the pace of life in the UK is too slow, the UK is suitable to stay for a short period, but he felt it would be too lonely and too boring to stay longer.

In contrast to all the participants from the Chinese students focus group (February 2020) who want to return to China after graduate, the situation of Chinese workers is more complex. Chinese workers come to the UK for survival and work, their original purposes of sojourn were to make themselves a living and send money home to their families. Some older Chinese workers (February 2020) hold on to the traditional Chinese idea that ‘falling leaves return to their roots’, and hope to return to China in retirement. However, an older participant from the Chinese workers focus group (February 2020) said, “I do not know if China would accept me back at that time. I hold a British passport, and because China prohibits double nationality, I have no idea if I can return to China when I retire.” A female Chinese worker who married to a British man and has lived in the UK for nearly ten years said she will alternate between living in China and in the UK once her children are fully self-supporting. If her health and physical condition permits, she would like to spend half the year in China and half the year in the UK (Chinese workers focus group in London, February 2020). Another Chinese worker said that he will mainly stay in the UK in the future. He said that all his family members are in the UK now, his children grew up in the UK and they would not choose to emigrate to China, he wants to stay with his children as he grows old (Chinese workers focus group in London, February 2020). As a result, when compared with Chinese students, the decision of Chinese workers whether to return to China seems be affected by more objective factors. Their identities swing between Chinese sojourners and Chinese immigrants. The next chapter will further analyse the mixed identity of Chinese workers in the UK.

The term Chinese immigrants refers to Chinese people who have settled in the UK. In contrast to their feelings towards China, the feelings of Chinese immigrants towards the UK are more

complicated. On the one hand, most Chinese immigrants have family members in the UK and their children were born and grew up in the UK, they have lived here for a long time and have a strong sense of belonging to the UK. On the other hand, they still retain some Chinese traits, such as dietary habits, mindset, and the Chinese language, these characteristics made them different from the indigenous British. Some Chinese immigrants came to the UK hoping for a better life, some of them came to the UK with their families in their childhood. Although some of Chinese immigrants hope to return to China in the future, others prefer to remain in the UK with their families, this research finds that the decision of Chinese immigrants about whether they will stay in the UK in the future or not can be summarised by two factors. The first factor is uncertainty, that is, none of them gave a definite answer to this question. In details, when answering the question as to whether they will stay in the UK in the future, Chinese immigrant participants in this research did not give a definite and clear answer. The words of ‘maybe’, ‘I don’t know’, and ‘I am not sure’ were frequently used by Chinese immigrants when they answered this question. Interviewee D (February 2020) said, “I am not sure, but I will remain here (in the UK) for the time being. I don’t know what will happen in the future. Both staying here or returning to China are OK for me.” Interviewee C (February 2020) said, “I don’t know what will happen in the future, I will make my own choice according to the changing situation.”

Second, although they were not sure whether they would remain in the UK in the future, all the Chinese immigrant participants were satisfied with their current lives in the UK and do not plan to change their current place of domicile in the short term. Interviewee C (February 2020) said that even though she was not certain whether she would return to China in the future, she would not change her current life in the UK during the next five years. Interviewee X (February 2020) also indicated he was very satisfied with his current life in the UK, but he did not exclude the idea of returning to China if his business required him to look for new opportunity in China. But X thought he would encounter many challenges if he returned to China, such as finding an appropriate school for his children (Male interviewee X, February 2020). Interviewee ZH (February 2020) told the researcher he qualified to apply for a British passport ten years ago, but he still holds a Chinese passport. His initial thought was that he may return to China after his kids grow up; however, ZH (February 2020) said that in recent years this idea was less definite, and it might be more convenient for him to hold a British passport. Moreover, China is becoming more and more open, so ZH (February 2020) hopes China may accept dual nationality in the future. Now his thought was just to have a simple life with his family in the UK, and he does not think too far into the future (Male interviewee ZH, February 2020).

Chinese immigrant H (February 2020) who has been settled in the UK for 27 years answered the question of whether he will return to China in the future from a different perspective. H (February 2020) said there were three valuable things in our lives: financial freedom, freedom of action, and ideological freedom. He would like to stay in the country where these three freedoms can be achieved. H (February 2020) conveyed that financial freedom does not mean having a great deal of money, it means he does not need to sacrifice a lot of things he likes in order to make money.; The second is freedom of action, this means he can go wherever he likes with no restrictions (Male interviewee H, February 2020). In this regard, it is relatively more convenient for him to hold a British passport while it is troublesome to apply for a visa with a Chinese passport (Male interviewee H, February 2020). The last one is ideological freedom, he can think anything he wants as long as he does not harm others (Male interviewee H, February 2020). Thus H (February 2020) summarises that if he stays in China, he can achieve the financial freedom, however, the last two freedoms are difficult for him to achieve. So that he prefers to spend his life simply and freely in the UK rather than return to China (Male interviewee H, February 2020).

In sum, in relation to their future plans, Chinese students are more likely to return to China after completing their studies. Therefore, some Chinese students in the UK lack the incentive to actively integrate into UK society. In contrast, some Chinese workers in this research want to integrate into the UK society, but the restriction of language skills makes integration challenging. Since it is difficult for them to really integrate into the host society, they may lack a sense of belonging in the UK and plan to return to China in the future. Although some Chinese immigrants are not sure whether they will return to China in the future, they appear to enjoy their current lives in the UK and do not plan to change their current lives in the short-term. Thus, in terms of their subjective desires, Chinese immigrants may take a more positive attitude towards adapting to British culture compared with Chinese students and Chinese workers.

## **Conclusion**

This chapter elaborates on the current intercultural adaptation process of Chinese people in the UK from analysing the cultural distance between the British culture and Chinese culture, their intercultural adaptation difficulties and coping strategies, and their attitudes to the future. In term of cultural differences, participants in the research agreed that the British culture they have experienced is different from their initial ideas of Western culture. There are many similarities between Chinese culture and the British culture, such as like to use indirect ways of expressing



themselves, showing courtesy and friendliness to other people. In terms of cultural differences, there are obvious differences between British and Chinese culture in relation to individualism or collectivism, power distance, long-term or short-term orientation, and self-indulgence versus self-restraint. These differences are reflected in the different habits of Chinese people and British people, for example, British people typically like to strictly follow the rules in daily life to ensure everyone is treated equally, while Chinese culture encourages more flexible behaviour and adjusts rules to solve problems.

Moreover, cultural differences between Chinese culture and British culture often mean that Chinese people in the UK have different feelings towards living in the UK and China. People in Britain tend to keep work and their personal life separate, they placed emphasis on the importance of family ties and have relatively straightforward social relationships. Chinese culture has a tradition of cherishing family, the Chinese style of 'nepotism' also emphasises that social relations are extremely important in the society. Thus, Chinese people who prefer to live in the UK often said that they need not bother dealing with social relations when living in the UK, that makes them feel easier and less stressed. Chinese students who are new arrivals tend to think that lives in the UK are too boring and less convenient than in China. In the aspect of social interaction, some participants think the British people pay most attention to themselves and like the expression of personality, while Chinese are proud of their humility and pay more attention to the feelings of people around them. However, the Internet may amalgamate people's behaviours and thoughts to a certain extent against the background of globalisation, and the impression of Chinese people in the UK on the British culture may be affected by the types of media they consume in their daily life. These factors make it difficult to distinguish whether the main factor that cause differences in social interaction between British and Chinese people is cultural difference or individual personality difference, as well as affecting the accuracy of the impression Chinese people in the UK about British culture.

In the aspect of intercultural adaptation of different types of Chinese people in the UK, this research suggests that individual differences are finally presented as discrepancies in intercultural communication competence. Intercultural communication competence relates to four dimensions, namely: personal attributes, communication skills, psychological adaptation, and cultural awareness. Intercultural communication competence is also manifested in the abilities of intercultural awareness, intercultural sensitivity, and intercultural effectiveness (Dai & Chen, 2014). Individual Chinese people in the UK who have good intercultural communication competence can better respond to intercultural adaptation challenges and perform better in terms of both psychological adaptation and sociocultural adaptation. For

example, they can use the local language to effectively communicate with the local people, adjust their mode of thinking to adapt the local sociocultural environment, and actively seek out effective methods to solve difficulties they encounter. In general, Chinese people in the UK who have good intercultural communication competence can adjust their cognition, affection, and behaviour quickly to adapt to the sociocultural environment of the UK. Moreover, the degree of intercultural adaptation of Chinese people in the UK is related to their subjective desire to stay in the UK, and the length of time they lived in the UK already. Chinese people who have lived in the UK longer and have stronger subjective wills to adapt to the UK society tend to better adapt to the British culture. The degree of the intercultural adaptation of Chinese immigrants who came to the UK for immigration tend to be deeper than Chinese sojourners who came to the UK for study, work, or to visit.

This research suggests the internet, including Chinese-language internet-based media, various physical and virtual Chinese communities in the UK, and the British professionals or institutions are the three main ways that Chinese people in the UK seek help when they encounter difficulties. Bennett's (1986, 1993, 2004) developmental model of intercultural sensitivity (DMIS) divided the change of an individual in intercultural communication process into six stages: denial, defence, minimisation, acceptance, adaptation, integration. Chinese people in the UK who are in the early stages of intercultural adaptation including denial, defence, minimisation, and acceptance are more dependent on Chinese people whether from physical or virtual Chinese communities in the UK, or on Chinese-language internet-based media to provide them with practical help and emotional support. Chinese people who are in adaptation or integration stage usually have their own developed approaches to coping with difficulties, and they trend to show a low dependence on Chinese-language internet-based media.

In terms of future plans, most recent Chinese students in the UK would like to return to China after graduate. This is due to lack of a sense of belonging in the UK, better development opportunities in China, and the fact that they are more attuned to the living environment in China. Compare with Chinese students, factors that influence whether Chinese workers select to return to China seem to be more complex. On one hand, they hold the traditional Chinese idea that 'falling leaves return to their roots' and hope to return to China when they grow older. On the other hand, many have become UK nationals and their children have grown up in the UK and they are unwilling to separate from their children. They are uncertain about whether they will stay in the UK in the future, but they are satisfied with the current lives in the UK and not planning to change this state in the short-term. Building on the current intercultural

adaptation processes of Chinese people in the UK described in this chapter, the following chapter will further analyse the impact of media consumption on the changing cultural identity and intercultural adaptation of Chinese people in the UK.

## **Chapter 5 Media Use, Intercultural Adaptation, and Identity Construction**

### **Introduction**

Chapter 3 and Chapter 4 explored the media use of different groups of Chinese people in the UK and the current state of intercultural adaptation of Chinese people in the UK, based on these findings, this chapter will examine the relationship between the mother-language media use of members of the Chinese diaspora and their intercultural adaptation. This chapter will seek to answer the fourth research question, which is: How do different types of Chinese-language internet-based media impact on their intercultural adaptation and identities construction of Chinese people in the UK? This chapter starts by describing three features of the changing media consumption patterns of Chinese people in the UK that affect the process of their intercultural adaptation. Following that, the impacts of different kinds of Chinese-language internet-based media on the intercultural adaptation of Chinese people in the UK will be analysed. After that, the researcher will summarise the main features impacting on the cultural identity of Chinese people in the UK during the new media age.

On this basis, this chapter further elaborates the influence of different Chinese-language media on the changing cultural identity of Chinese people in the UK such as the construction of digital communities of Chinese people in the UK. Digital communities of Chinese people in the UK are virtual communities formed on different kinds of Chinese-language internet-based media platforms that constitute a ‘digital diaspora’. Digital diaspora refers to a set of loose relationships that are formed by the internet-based media consumption of diasporas and the construction of a virtual diaspora community online (Brinkerhoff, 2009). The impact of this kind of digital diaspora community on the identity construction of Chinese people in the UK will be further discussed in this chapter. As the last findings’ chapter of the thesis, this chapter aims to further fill the research gap by showing how Chinese-language internet-based media impacts on the identity construction and intercultural adaptation of Chinese people in the UK.

### **5.1 The Changing of Media Use of Chinese people in the UK**

The purpose of people accessing and consuming media is to meet their needs (Katz et al.,1973). Thus, the media use of Chinese people in the UK may reflect their needs during their intercultural adaptation process. This part of the chapter will start by analysing features of media use of Chinese people in the UK and show the intercultural adaptation process of Chinese

people in the UK through the stories of their changing media use. Three main changes are summarised in this part of the chapter. First, the media use of Chinese people in the UK is inevitably affected by the changing media environment of the world and the development of information and communication technology, most notably the change from print media to mobile media. Second, the media use of Chinese people in the UK is affected by the change of media context in China. Third, the media life of Chinese people in the UK is changing as individuals gradually adapt to the host society. The impact of different kinds of Chinese-language internet-based media on the intercultural adaptation of Chinese people in the UK will be further explored in the subsequent section.

### **5.11 From Print Media to Mobile Media**

In the past couple of decades, the transformation of the media environment has had a great impact on the media life of Chinese people in the UK. In this research, five Chinese immigrants in the UK explained how their media consumption has been changed by the transition from print media to mobile media. Interviewee X said his media consumption has changed markedly during the past 18 years in the UK (Male interviewee X, February 2020). The Internet was springing up when X had first arrived in the UK about 18 years ago; he could access some news and information through the internet, but it was not widespread. The mainstream media at that time was paper media, radio, or television (Male interviewee X, February 2020). X (February 2020) still remembered when he was a student that he often went to Chinatown to find Chinese-language newspapers, and X also liked to read magazines and journals published by the university where he studied. In recent years, X (February 2020) no longer uses print media due to the popularisation of smartphones, the development of the mobile internet, and a variety of other intelligent devices through which information can be accessed. Nowadays, X (February 2020) accesses about 90 percent of the information he needs through his mobile phone.

Interviewee F (February 2020) who also has lived in the UK for 18 years further added that he used to rely heavily on print media when he first came to the UK. The Internet and social media were not very well developed at that time, and the main way for F to access to news and information was through print media (Male interviewee F, February 2020). As far as F can recollect, the Chinese Business Gazette (Chinese Business Gazette is the first professional Chinese weekly free newspaper in the UK which was officially launched in London in November 2000) was the only Chinese-language newspaper he used to read when he first arrived at the UK,. Later around 2006, other Chinese-language print media appeared, such as

the UK Chinese Times, Nouvelles D'Europe, The Chinese Weekly, UK Chinese Journal, and so on (Male interviewee F, February 2020). Most of these Chinese-language newspapers were published on Wednesday or Thursday, and news presented in these newspapers was often a week old, there did not carry the latest news, and if there was some major breaking news F needed to watch British TV. There was a lot of news and activities from the Chinese communities in the UK in these newspapers. F and his friends always looked forward to the publication of these newspapers every week, and they used to pick them up at Chinese supermarkets; F usually collected seven or eight newspapers at a time (Male interviewee F, February 2020). There were also some newspapers that F never read, such as The Epoch Times and the like, as he thought that the information and news they contained was fake. (Male interviewee F, February 2020).

D's main memories of Chinese-language newspapers are related to his childhood. Nineteen years ago, D came to the UK with his family when he was 10 years old, he said, "sometimes Chinese supermarket would give us several free Chinese-language newspapers when we went to buy something. I was too young to read these newspapers, but my parents liked to read them." (Male interviewee D, February 2020). H (February 2020) who is about D's parents' age and has lived in the UK for 27 years said that he used to subscribe to the People's Daily newspaper when he first came to the UK, sometimes he would also read free Chinese-language newspapers such as the Chinese Business Gazette as well. H (February 2020) thought one of the main changes in his media consumption in the UK during the past 27 years is the change in his reading habits which from reading print to reading on screen.

ZH (February 2020) who has lived in the UK for 22 years told the researcher about his media career which began when he first came to the UK in the last century. Since ZH speaks Mandarin very well, he started to work as a part-time news anchor for European satellite TV, which was later taken over by the Phoenix Chinese News and Entertainment Channel (Phoenix CNE Channel). He worked there for half a year when he first arrived in the UK (Male interviewee ZH, February 2020). At that time, ZH read the broadcast news but he did not care about news and politics. He was exhausted by all the hustle and bustle and had no energy to care about anything else (Male interviewee ZH, February 2020). With regards his own media consumption, ZH recalls that his landlady at that time who was from Hong Kong routinely brought lots of newspapers to him, such as the Hong Kong Apple Daily, Sing Tao Daily, and the like. Besides these newspapers, his landlady also gave him some videotapes of Hong Kong TV dramas as well. He did not have access to much entertainment at that time, and just watched the videotapes that circulated among his Chinese friends (Male interviewee ZH, February 2020). At that time,

most of Chinese around him came from Guangdong or Hong Kong, and ZH (February 2020) had to learn Cantonese to communicate with them. To learn the English language and access real-time news, ZH also watched BBC news and listened to broadcast FM 95.7. (Male interviewee ZH, February 2020).

C who has lived in the UK for 10 years thought the main change in her media life over the past decade in the UK is the changing role of the mobile phone. She remembers that 10 years ago when she first arrived at the UK, there was no WeChat, she had to use a personal computer to communicate with her families in China (Female interviewee C, February 2020). C (February 2020) recalls, that at that time her mobile phone could only send texts and make phone calls. Mobile Internet was not so developed at that time, so she did not think that access to the Internet was a necessary function for mobile phones (Female interviewee C, February 2020). Most Chinese students like her only had mobile phones with basic telephonic functions at that time, and they needed to rely on computers to access the internet. Thus the frequency with which Chinese people in the UK used the Internet was very low compared to now (Female interviewee C, February 2020). At that time, Chinese-language newspapers in the UK were flourishing, C (February 2020) was working towards a degree in media studies, thus she was always reading Chinese-language newspapers when she was a student. The library of C's university received the latest issues of the English-language newspapers every day, so she read these newspapers sometimes as well (Female interviewee C, February 2020). Nowadays, WeChat is the most widely used media platform among Chinese people in the UK. C (February 2020) says that though the Chinese community in the UK is very small, everybody has various WeChat groups. If something happens, the news is quickly reposted to WeChat groups, so every member of these groups will receive the news as soon as they check their mobile phone (Female interviewee C, February 2020).

According to the contributions of the interviewees above, this research finds that as Brinkerhoff (2009, p. 12) argues, "diasporas are frequently on the cutting edge of technology adoptions". The rapid development of Internet technology and mobile communication technology means that web services have developed to the mobile area. All the interviewees above agreed that the frequent appearance of new media products and new digital equipment continues to provide ever more convenient approaches for them to access news and communicate with others. Nowadays, Chinese people in the UK have a multitude of new media choices which have greatly changed and enriched their daily lives. At the same time, the popularity of Internet and mobile devices enables Chinese people in the UK to use Chinese-language media easily.

Chinese people in the UK are no longer as reliant on the local Chinese-language media in the UK as they were in the past.

### **5.12 Affected by the Change of Media Context in China**

Even though Chinese people in the UK have extremely diverse reasons for migration, a common feature of their time abroad is the inseparable connection between them and their homeland (Karim & Al-Rawi, 2018; Ogunyemi, 2017). In this research, all the participants in focus groups and interviews agreed that their media consumption habits continue to be affected by the changing media context in China. The key reasons found in the research that explain this situation are further analysed below.

First, Chinese people in the UK who are engaged in work related to China need to build practical connections with China and therefore some practical requirements in relation to their business communications. This is also a reason why Chinese people in the UK are interested in accessing China-related news as explained at the beginning of Chapter 3 (3.2 Information Preference). Some Chinese people in the UK work for transnational enterprises which have business ties or branches in China, while others run businesses with Chinese people or with Chinese companies in China. This requires them to establish close ties with China and to understand the media context in China.

For example, interviewee X said that as mobile payment has become popular in China, his company now cooperates with Alipay to popularise the mobile payment business in the UK. As X said, “Nowadays, almost all Chinese restaurants and Chinese supermarkets in London China Town accept payment via Alipay. This change is definitely affected by the popularity of mobile payment in China.” (Male interviewee X, February 2020). Another interviewee L (February 2020) who works for a UK-based Chinese electronic technology company, said that although email is the main communication media in her daily work, WeChat is also a significant tool for her to communicate with her Chinese colleagues in China. L said that her Chinese colleagues in China usually use group chat on WeChat to communicate with each other, their company has a variety of WeChat groups, and she usually creates a new WeChat group chat when more than two people want to talk about something (Female interviewee L, February 2020). Interviewee M who works as an editor in a Chinese-language media in the UK also shared her experience, “In the past few years, Weibo has become very popular in China, our newspaper established our official Weibo account and updates daily. Likewise, in recent years, WeChat



Subscription has become more popular, so we pay more attention to updating content on our WeChat account.” (Female interviewee M, February 2020). Interviewee ZE who also works for a Chinese-language newspaper in the UK said that her Chinese-language newspaper cooperates with several domestic newspapers in China, so she needs to use Chinese-language media frequently to keep herself up to date with the media context in China and to access the latest China-related news (Female interviewee ZE, February 2020).

The Internet has broken down geographical restrictions, and Chinese people in the UK can easily learn about changes of media environment in China through the internet. Similarly, it is easier for Chinese people in the UK to maintain their emotional connections to China through internet-based, mother-language media. As mentioned in Chapter 3 (3.41 Chinese Students & 3.42 Chinese Workers), some Chinese people in the UK who do not use English are more accustomed to using Chinese-language media due to the language barrier. These Chinese people in the UK usually react quickly to changes of media context in China, and use new media or applications that are recommended by their Chinese friends in China. They also use popular Chinese social media to access information and interact with Chinese people both in the UK and in China. Consequently, Chinese people in the UK construct new imagined communities maintained by Chinese-language through various Chinese-language internet-based media platforms, these imagined communities may help them to relieve their feeling of loneliness in the host country (Anderson, 1983).

Furthermore, instant messaging (IM) is currently the most popular way for people to communicate on the internet. As mentioned in the Chapter 3 (3.32 Purpose of Using Chinese-language Media), most of Chinese people in the UK usually chose Chinese instant messaging apps to keep in touch with their families or friends in China due to the access limitations placed on non-Chinese social media in mainland China. The changes in frequently used instant messaging apps by Chinese people in the UK are affected by changes in popular media in China. As interviewee C describes, ten years ago when she first arrived in the UK, she kept in touch with her families in China by QQ. At that time smartphones in China were not as popular as they are today, so she usually used her computer to log on to QQ and chat with her parents and friends (Female interviewee C, February 2020). C went on to say that today they use WeChat to communicate instead of QQ and use smartphones more frequently than computers (Female interviewee C, February 2020).

Each year, a large number of Chinese people come to the UK, young Chinese account for a large proportion of these sojourners. As described in Chapter 3 (3.32 Purpose of Using Chinese-

language Media), these Chinese newcomers to the UK have been brought up in Chinese media context, and the consumption habits they developed in China continues to influence their media consumption habits in the UK. People inevitably experience different degrees of uncertainty and anxiety when they move away from familiar cultural environment and arrived in an unfamiliar society (Gudykunst, 1995). To reduce uncertainty and relieve anxiety, some people turn to familiar media to satisfy their psychological need for security (Katz et al.,1973), such as the Chinese-language media that Chinese people used to use in China. Therefore, this section of the Chinese community in the UK is deeply affected by the media context in China, a point that is well illustrated by the Chinese students focus group in this research. Participants from the Chinese students focus group said that they continue to be influenced by the media context in China even after have lived in the UK for more than one year, for example, they may discuss hot-button issues that spread on Chinese social media with their friends in the UK, and they may also use mobile payment systems popular in China such as AliPay and WeChat while shopping in the UK.

In addition, some Chinese immigrants in the UK visit China regularly. These Chinese immigrants in the UK experience the changes of media context in China first-hand and share these changes with other Chinese people in the UK when they return. A participant from the Chinese workers focus group (February 2020) says that she found mobile payment and ordering by scanning the QR code in restaurants was very popular when she returned to her hometown in China for a visit. On her return she then promoted mobile payment and ordering by scanning the QR code in the Chinese restaurant where she worked in London, and this change has been highly praised by Chinese tourists and Chinese students. She said, “Pay by WeChat or Alipay (mobile payment) is very convenient to Chinese tourists. They can make the payment in Chinese Yuan (Renminbi, RMB) directly and do not need to bother about currency exchange rates. It is very convenient for us (the restaurant staff) as well.” (Chinese workers focus group in London, February 2020).

### **5.13 Continue Changing During Intercultural Adaptation**

The degree to which the media consumption habits of Chinese people in the UK are affected by the media context in China mirrors to some extent their level of intercultural adaptation in the UK. In order to reduce uncertainty/anxiety and adapt to the new social environment, people must learn new social skills when they come to a new cultural environment (Gudykunst, 2005); these new social skills include communicating effectively with the locals and using the local media. Thus, Chinese people in the UK may make a conscious effort to change their media use

habits to better integrate into the local social environment of the UK. Their media consumption may also change gradually as they integrate more deeply into the new cultural environment. When Chinese people in the UK no longer need familiar Chinese-language media to alleviate their intercultural anxiety, they may achieve a deeper level of intercultural adaptation.

In this research, almost all the interviewees agreed that they used Chinese-language media more frequently than English-language media when they first arrived at the UK. However, their media consumption habits change as they gradually adapt to their lives in the UK. Chinese immigrants in this research who have lived in the UK for a long period of time and are able to communicate effectively with the local people in English show a stronger dependence on the mainstream British media. For example, interviewee H (February 2020) who has lived in the UK for 27 years used to read *The People's Daily* every day when he first arrived at the UK, but gradually he began to doubt the accuracy of their news reports, so he has now given up reading this newspaper.

For the reasons, H (February 2020) explained he would like to read relatively neutral press reports which have no strong political overtones. H says that from the perspective of Chinese people, British mainstream media is full of negative comments and criticism. The British media scrutinise their government, and will criticise the government if the government for its failings. In comparison, people would have difficulty seeing reports of the darker sides of China in Chinese mainstream media. H (February 2020) regards this as a problem. H shared an experience to illustrate this point. H (February 2020) used to meet a Chinese high official who said that 'Britain is really unsafe.' H (February 2020) thought that most British houses do not have anti-theft doors or anti-theft windows, so he felt really confused about why the Chinese official thought that Britain was so unsafe. The official said that during the 5 days he had stayed in the UK, he had read a local British newspaper which had reported homicide cases every day (Male interviewee H, February 2020). Later, H (February 2020) read the same newspaper and found these were follow-up reports on the same murder, thus H understood why during his stay the official saw 'murder' 'murder' 'murder' in the newspaper and why the official thought that the UK was not safe. H (February 2020) thinks there are also many crimes that happen in China, but Chinese media does not cover them. So, H (February 2020) thinks British media would tell the public both sides of the story and leave it to the reader to make judgement. H (February 2020) said he does not watch CNN either, he regards news on CNN as tendentious and he does not like it; in contrast, he thinks the news on the BBC is relatively pertinent (Male interviewee H, February 2020). H thinks most media outlets in the UK are relatively independent and not completely controlled by the government. Although sometimes British media may show

unbalance reporting, he thinks that most of the time they are relatively neutral and free of ideology (Male interviewee H, February 2020).

Chinese immigrant X (February 2020) and L (February 2020) also said that as their awareness and understanding of the British media gradually deepened, their media usage habits have gradually changed. X (February 2020) said he almost did not use the British local media when he first arrived in the UK eighteen years ago, but now he usually watches the British television channels at weekends. He said, “My children were born and have grown up in the UK, , my family began to watch BBC television news or British TV plays together on weekends after we had children to give them an appropriate English-language environment.” (Male interviewee X, February 2020). Similarly, changes in the media consumption habits of L (February 2020) also related to her family life in the UK. L (February 2020) said she did not use Facebook or Twitter when she first arrived at the UK. Now that she has lived in the UK more than four years, she regularly uses her Facebook group to access news and information about the community where she is living (Female interviewee L, February 2020). Another reason that L (February 2020) began to use Facebook and Twitter is that the school her children attend often posts news and information about activities on their official Facebook or Twitter accounts. L therefore needed (February 2020) to browse this kind of information to understand the dynamics of the school. She also uses Facebook and Twitter to search for educational information about how to develop her child’s interests and skills. Gradually, L (February 2020) found there was lots of useful and practical information on English-language social media, for example some local news provides information about discount offers, so she uses these social media more frequently now.

## **5.2 The Impact of Different types of Chinese-language internet-based media on the Intercultural Adaptation of Chinese people in the UK**

The analysis of the questionnaire survey results showed that, the frequency and dependence of Chinese people in the UK on the consumption of Chinese-language internet-based media may relate to their length of stay in the UK and their degree of integration into local British society. Although nearly 50% of participants in the questionnaire survey responded that they depend heavily on Chinese-language internet-based media, the dependence of participants who had lived in the UK over 20 years on Chinese-language media was lower than other participants (see the Figure 5-2-1). The qualitative data also proves that Chinese immigrants who have lived in the UK for more than 20 years and show a high degree of localisation tend to rely less on Chinese-language internet-based media. Interviewee H (February 2020) and participant P (Chinese male focus group in Glasgow, February 2020) who both have lived in the UK for 27

years said that they usually use the UK local media, the only Chinese-language internet-based media they use now is WeChat, and they mainly use that to communicate with their Chinese friends. Thus, the Chinese-language internet-based media use of Chinese people in the UK is to some degree reflected in their intercultural adaptation level.

Figure 5-2-1 The relationship diagram of the length of Chinese people in the UK and their dependence on Chinese-language internet-based media

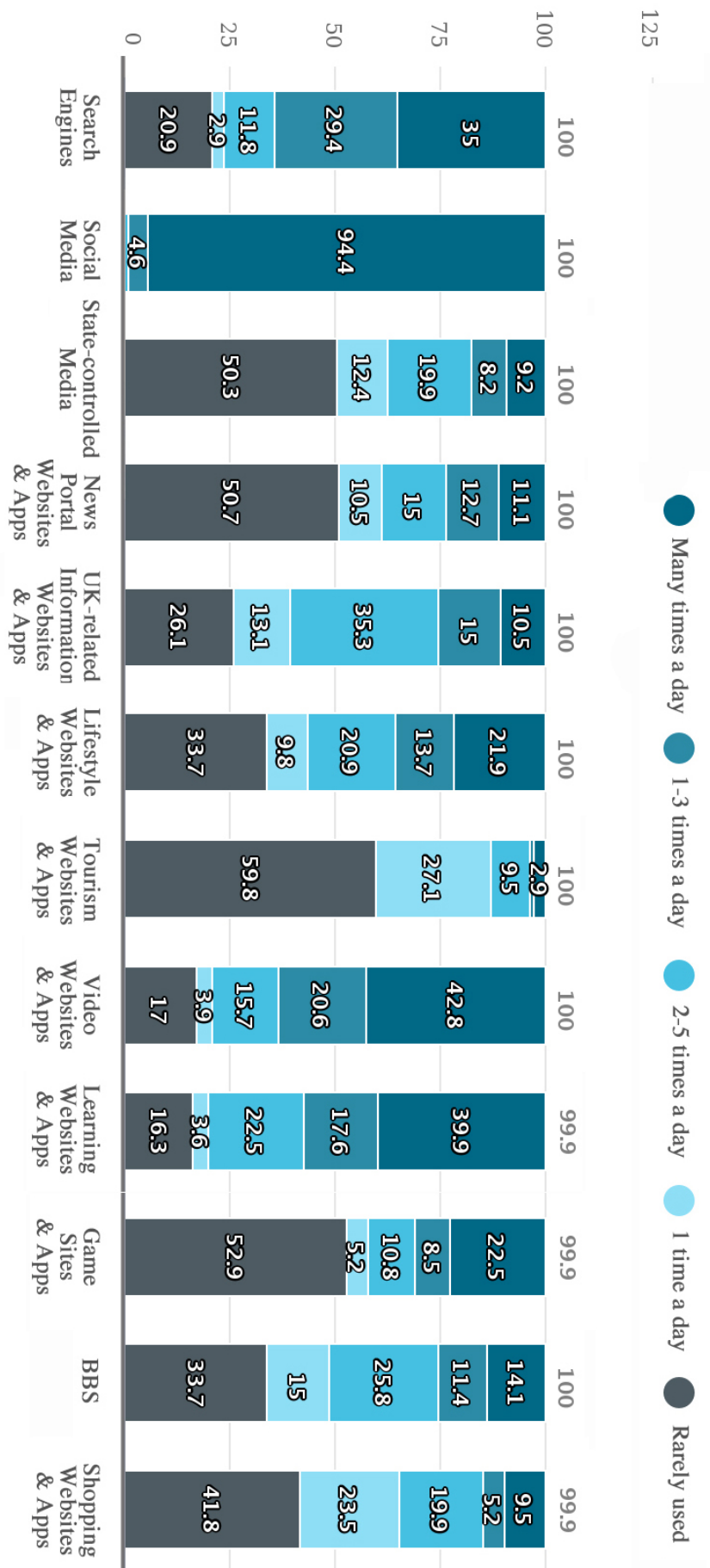


As described in the literature review in Chapter 1, Gordon (1964) divides the intercultural adaptation process of newcomers in the host society into seven aspects: acculturation, structural assimilation, marital assimilation, identification assimilation, attitude reception assimilation, behaviour reception assimilation, and civic assimilation. Among these, acculturation refers to the process by which new arrivals learn and adopt the local language and other typical characteristics of the host culture; structural assimilation refers to whether newcomers have equal access to the major institutions and associations of the host society (Gordon, 1964). Gordon (1964) puts forward the idea that acculturation may come first, while structural assimilation is more likely to bring other types of assimilation. During their process of intercultural adaptation, media mainly help newcomers on their acculturation and structural assimilation by providing consumers with knowledge and information about the host society. This section will discuss the impact of Chinese-language internet-based media on the intercultural adaptation of Chinese people in the UK, especially on acculturation and structural assimilation aspects.

The result from the questionnaire survey about the frequency with which Chinese people in the UK use different types of Chinese-language internet-based media (see in the Figure 5-2-2) shows that, Chinese-language internet-based media that are used relatively frequently by Chinese people in the UK include search engines, social media, the UK-related information websites and apps, lifestyle websites and apps, learning websites and apps, video websites and apps, BBS, shopping websites and apps. The researcher analyses the impact of these types of Chinese-language internet-based media on the intercultural adaptation of Chinese people in the UK separately by combining this data with the collected qualitative data from focus groups and interviews.

Both of quantitative data and qualitative data in this research showed that Chinese-language search engines are some of the most frequently used type of Chinese-language internet-based media among Chinese people in the UK, and Baidu is the most widely used type of Chinese-language search engine. Participants in all the focus groups agreed that even though they also use the Google search engine frequently, they usually use Baidu to search for China-related news and information. Chinese people in the UK maintain a connection with China to access emotional and psychological support by focusing on China-related information. Interviewee X (February 2020) said that he usually chooses to search on Baidu if he needs to access some China-related news. He thinks the China-related information on Baidu is more abundant, and he is able to find the information he wants more efficiently.

Figure 5-2-2 The frequency of Chinese people in the UK in use different types of Chinese-language internet-based media



Chinese-language search engines are important tools of cultural learning for Chinese people in the UK, which help them to learn British local custom, social values, norms, cultural attitudes, and behaviours that aid their acculturation. Chinese people in the UK always search for news and guidance information that relates to their lives in the UK on Chinese-language search engines. A participant from the Chinese male focus group (February 2020) said that if he wants to understand some British customs, social rules, law, or when he encounters some special situation in the UK that he does not know how to deal with, he will turn to Baidu or Google. Besides, a participant from the Chinese students focus group (February 2020) said that when she was not feeling well in the UK, she always searches her symptoms on Baidu and then found the medicine recommended by the doctors online. She said, it is too slow and troublesome to see a doctor in the UK, she has to make an appointment with her GP first and wait for at least one week (Chinese students focus group in Birmingham, February 2020). So, she usually solves the problem like this if she has some minor ailments (Chinese students focus group in Birmingham, February 2020). Thus, on one hand, Chinese-language search engines help Chinese people in the UK to understand the British culture and adapt to the British society. On the other hand, for some Chinese people in the UK who are not yet integrated into the British culture, Chinese-language search engines also act as buffers between the British society and Chinese society.

Chinese-language social media helps Chinese people in the UK to build and maintain their social circle, as well as provide emotional support to help them to fulfil their affective and tension-free needs (Katz et al.,1973). Interviewee X (February 2020) said that social media helps him to access more information and establish stronger social relations. Interviewee D (February 2020) said he feel less lonely when he is using Chinese-language social media in the UK. Interviewee L (February 2020) said that Chinese-language social media has an indispensable positive impact on her adaptation to the life in the UK. She thinks people would feel very lonely and would take a longer time to adapt to the local society if there was no social media. With the assistance of social media especially Chinese-language social media, L said that adaptation process of Chinese people in the UK moves faster, there are many things she needs to be mindful of having only been in the UK for half a year (Female interviewee L, February 2020). On the other hand, interviewee H (February 2020) who came to the UK 27 years ago, says he does not think his life in the UK would be hard without Chinese-language social media, but he does use Chinese-language social media to watch China-related news and communicate with his relatives and friends in China.



As described in Chapter 3, in the past decades, Chinese-language newspapers in the UK used to be one of the main sources of information for Chinese people in the UK. These Chinese-language newspapers facilitated the acculturation and structural assimilation of Chinese people in the UK by providing practical information such as property rental information, activities information about British Chinese communities, and recruitment information. Nowadays, Chinese-language UK-related information websites have assumed this traditional function of Chinese-language newspapers. These websites are often created by individual social media bloggers or the UK Chinese-language newspapers. They collect and post various and abundant practical information that may be needed or interested by Chinese people, including information about British local food, festival activities, discount information, travel guides. In a similar way to the UK Chinese-language newspapers, Chinese-language UK-related information websites play a positive role on Chinese people's intercultural adaptation processes in the UK; they help Chinese people in the UK adapt to the British society and facilitate their acculturation and structural assimilation. Interviewee C (February 2020) remembers there were few Chinese-language information channels that could guide newcomers to integrate into the British society ten years ago, and at that time, Chinese-language internet-based media was not as developed as it is now. It was relatively difficult for a Chinese newcomer who was not good at English to find practical information in the Chinese-language (Female interviewee C, February 2020). Nowadays, Chinese people in the UK can find a wide variety of information about the the British lifestyle to help make their lives better in the UK (Female interviewee C, February 2020).

Interviewee M (February 2020) shares her experience about using a famous Chinese-language UK-related information website called Red Scarf, she said that if she needs to apply a visa in the UK, she usually searches for guidance on Red Scarf, this website published lots of useful information about the visa application process for Chinese people in the UK. Information on Red Scarf is usually update in a timely fashion, and she can almost find everything she wants on the website; it is very convenient and she does not need to search English-language websites anymore, so she thinks Chinese-language UK-related information websites like Red Scarf are very practical (Female interviewee M, February 2020). Interviewee ZE (February 2020) agreed with M and added that when she need to get some useful information, she always made the subconscious decision to search by Chinese-language. ZE (February 2020) also thinks that Chinese-language UK-related information websites are very convenient, these websites have translated the information she need into Chinese-language, that saves her time when searching and collecting information (Female interviewee ZE, February 2020). As interviewee F (February 2020) added, "We feel easier reading Chinese than English, so although Chinese-

language internet-based media is not the main way for me to get information, I like to read some interesting content on these websites.”

Chinese-language UK-related information websites, especially websites created by the UK Chinese-language newspapers also provide information regarding the activities of various British Chinese communities and dynamic news about Chinese people organisations in the UK, that meet the cognitive needs of Chinese people in the UK. Meanwhile, Chinese-language UK-related information websites provide platforms for Chinese people in the UK to form online Chinese communities and help Chinese newcomers to satisfy their social integrative needs, affective needs, and tension free needs (Katz et al.,1973) more quickly. Interviewee X who is a member of the Hunan Chinese Association in the UK said, “Chinese-language UK-related news websites are very important to our Chinese community, they provide platforms for Chinese people in the UK to find and share information. Chinese groups based on these platforms make me feel fuller life.” (Male interviewee X, February 2020).

Other types of Chinese-language internet-based media that may impact the intercultural adaptation of Chinese people in the UK include lifestyle websites, learning websites, video websites, BBS, and shopping websites. These Chinese-language media may act on acculturation process of Chinese people in the UK, and result in changes in their language, food, clothes, and so on. Participants from the Chinese students focus group (February 2020) agreed that, these Chinese-language internet-based media are very helpful to their lives in the UK, for example, for learning English, saving money through the provision of discount information, etc. On one side, Chinese student participantssaid that they felt the extreme familiarity and closeness that comes through the use of a familiar media platform may alleviate their feelings of uneasiness and loneliness in a non-Chinese society (Chinese students focus group in Birmingham, February 2020). On the other side, Chinese student participants also retrieve non-Chinese website information through Chinese-language websites (Chinese students focus group in Birmingham, February 2020). For instance, they use Chinese-language online forums to search for information about academic writing or English-language learning websites in the UK that recommended by other Chinese students (Chinese students focus group in Birmingham, February 2020).

This research also finds that due to differences among individuals such as age, personal character, purpose of sojourn, etc., Chinese people in the UK show different degrees of dependence on different types of Chinese-language internet-based media, this may be because they are at different stages of intercultural adaptation. As analysed in Chapter 4, Chinese

immigrants display a relatively high degree of intercultural adaptation. In contrast, the current intercultural communication and sensitivity stages of Chinese students and Chinese workers in the UK range from denial, defense, minimization, acceptance, to adaptation; few reach the stage of integration in a relatively short sojourn period. Thus, when compared with Chinese immigrants, Chinese students and Chinese workers have a higher dependence on Chinese-language internet-based media.

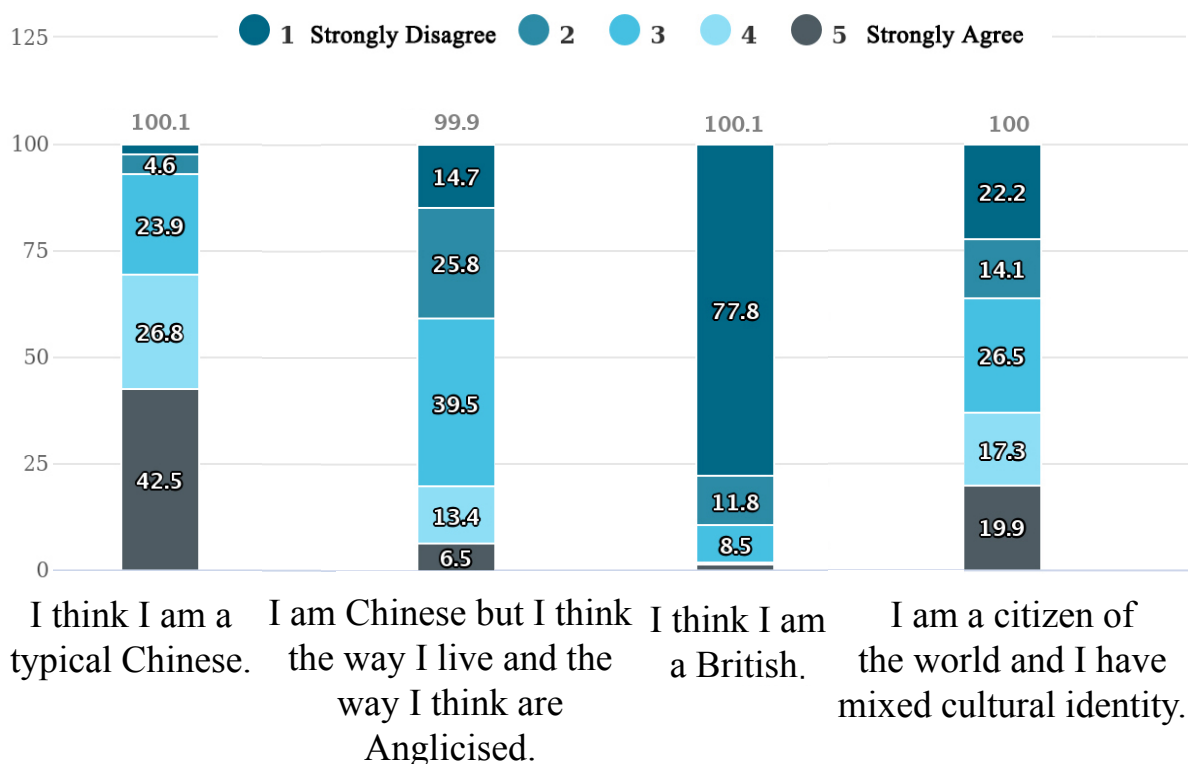
For Chinese immigrants, Chinese-language internet-based media is the spice of their daily lives in the UK, but also provides an important window for them to understand the situation in China. Moreover, some of them rely on Chinese-language social media to run their China-related business. For most of the Chinese students in the UK, Chinese-language internet-based media includes Chinese-language learning websites and Chinese-language UK-related information websites that are indispensable to their studies and daily life in the UK (Chinese students focus group in Birmingham, February 2020). They use online dictionaries and Chinese-language translation websites to translate English-language learning materials; and use Chinese-language social media to communicate with their Chinese classmates in the UK and family members in China (Chinese students focus group in Birmingham, February 2020). For Chinese workers, Chinese-language internet-based media are important channels for Chinese workers to seek out entertainment. Participants from the Chinese workers focus group (February 2020) said that Chinese-language UK-related information websites can help them to live better in the UK. Chinese-language news websites are also the main ways for them to get access news and other information. Chinese-language social media provides the most effective means for them to ease the work pressure and access emotional support.

Generally, this research suggests that in most instances, Chinese-language internet-based media may help Chinese people in the UK adapt better to British society on the sociocultural and psychological adaptation scale, by providing them with a range of information and emotional support. However, severe dependence on Chinese-language social media may lead to Chinese people in the UK staying in their information cocoons (Sunstein, 2006) that prevent them from integrating into British society. As elaborated in the literature review chapter, Bennett (1986, 1993), divided the intercultural adaptation process of an individual into six stages, namely: denial, defense, minimisation, acceptance, adaptation, and integration. This research argues that Chinese-language internet-based media may help or promote Chinese people in the UK in their transition from the denial, defense, minimisation and acceptance stages, to the adaptation stage, but does not help, or may even hinder them in their transition from the adaptation to the integration stage.

### 5.3 Characteristics of Cultural Identity of Chinese People in the UK

Cultural identity becomes the most prominent among cross-cultural context, especially among sojourners and diasporas in the contemporary world (Smith, 2011). Cultural identity refers to a group of people or individuals defined by themselves or others in terms of cultural or subcultural categories that contain nationality, ethnicity, language, religion, and gender (Chandler & Munday, 2020). Cultural identity stresses two aspects. The first aspect is the ‘oneness’ that refers to shared common historical experiences and cultural codes, while the second aspect is the ‘becoming (or ‘being’)’ which emphasizes the continuity of the process, that the future is as important as the past (Hall, 2003). Cultural identity is a positioning and will be influenced by various complex factors that include social network, cultural circumstances, historical background, political ideology and institutions, an individual’s choices, ability, and awareness, and so on (Jackson & Hogg, 2010). Chinese people in the UK as a group of people who share common Chinese historical experiences and Chinese cultural codes, are estranged from their familiar Chinese cultural environment, and continue to be affected by British culture. Thus, the cultural identity of Chinese people in the UK is influenced by the culture of China and Britain, and they may display features of mixed cultural identity.

Figure 5-3-1 Cultural identity orientation of Chinese people in the UK



Quantitative data gathered from the 306 questionnaires shows that based on the participants surveyed 69.3% of Chinese people in the UK regard themselves as typical Chinese, while 89.6% of Chinese people in the UK participants do not think they are British (see the Figure 5.3.1). The investigators speculate that older Chinese people in the UK may be more likely to identify themselves with Chinese culture than young Chinese, and the result of questionnaire survey seems to prove this. Questionnaire survey of cultural identity orientation of Chinese people in the UK shows that, 66.2% of young Chinese participants (under 30 years old) think of themselves as typical Chinese, while 77% of Chinese participants over 30 years old regard themselves as typical Chinese (see the Figure 5-3-2). Moreover, the data also shows that nearly 60% of Chinese people in the UK partly agreed that the way they think and the way they live have become Anglicised even though they see themselves as Chinese (see the Figure 5-3-1). This indicates that due to the interaction of these two cultures, Chinese people in the UK may form a mixed cultural identity. These findings will be further discussed by combining the responses from the questionnaire survey with the qualitative data.

Figure 5-3-2 also shows that 70.2% of Chinese participants who have lived in the UK for less than 5 years think of themselves as typical Chinese. In contrast, 78.6% of Chinese participants who have lived in the UK for more than 20 years regard themselves as typical Chinese (see the Figure 5-3-2). Contrary to the expectations of the researcher, the questionnaire survey data shows that the correlation between the Chinese identity of Chinese people in the UK and their length of stay in the UK is not as significant as expected. Of course, this may be impacted by the small sample size and statistical deviation and therefore needs to be further explored. The data comparison also shown there are other factors other than their ages and length of stay in the UK that may impact on the Chinese identity of Chinese people in the UK. These factors are further analysed by combining the quantitative with the qualitative data in the following sections (Section 5.31 and Section 5.32).

The Figure 5-3-1 also shows that over one-third of the total participants agreed they are global citizens and have mixed cultural identities (see the Figure 5-3-1). Globalisation driven by the Internet has promoted the mobility of media, which enables Chinese cultural identity to be reshaped (Sun, 2002; Wang & Zhan, 2019). As Brinkerhoff (2009) argued, members of a diaspora are usually on the cutting edge of new technology adoptions. Whether the internet-based media or other factors have led to Chinese people in the UK to generate a mixed cultural identity and regard themselves as global citizens need to be further explored with refer to the qualitative data collected in this research.

Figure 5-3-2 Different types of Chinese participants responses toward the statement ‘I think I am a typical Chinese’

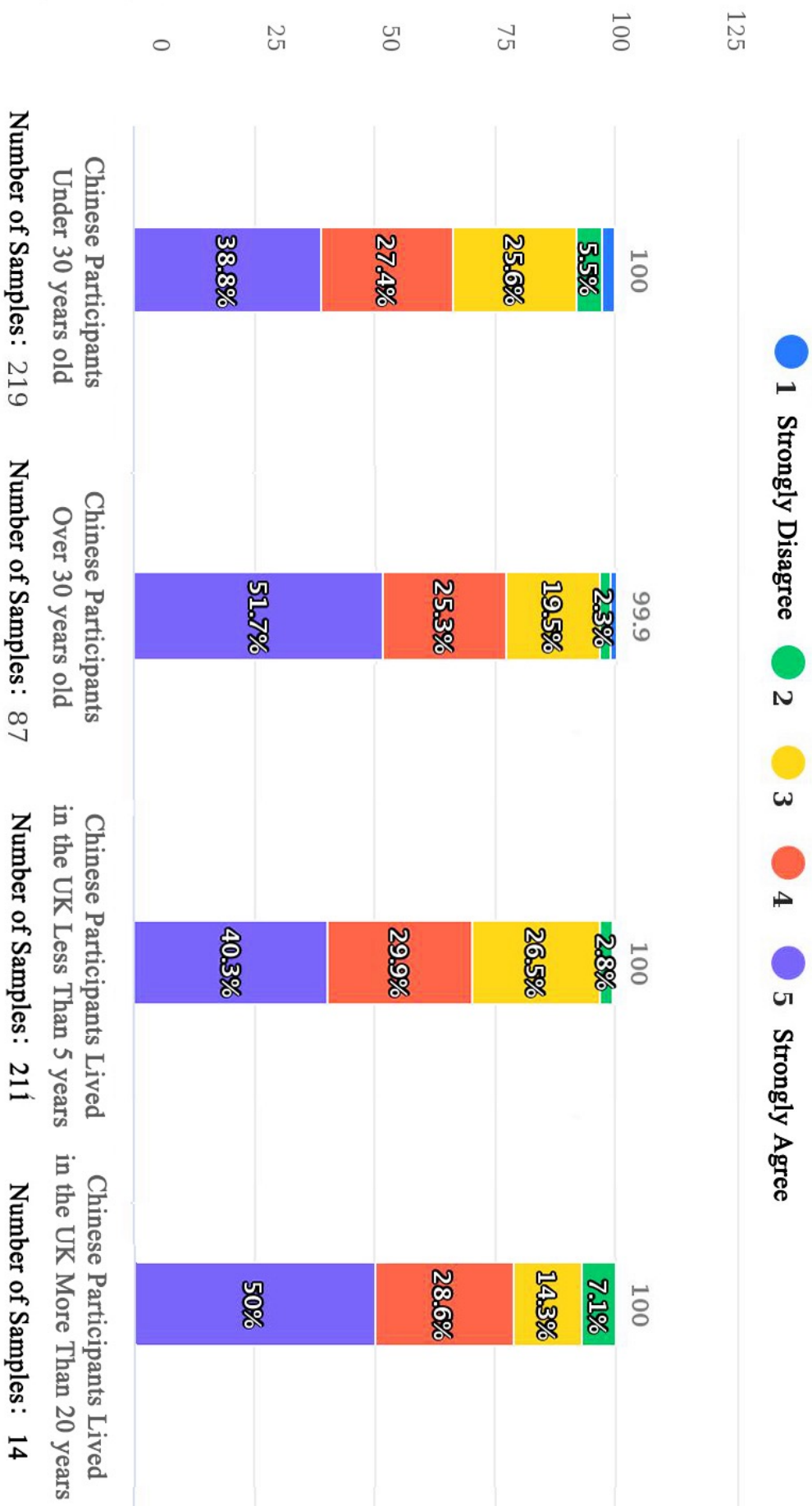


Figure 5-3-3 Cultural identity orientation of Chinese who have lived in the UK for less than 5 years

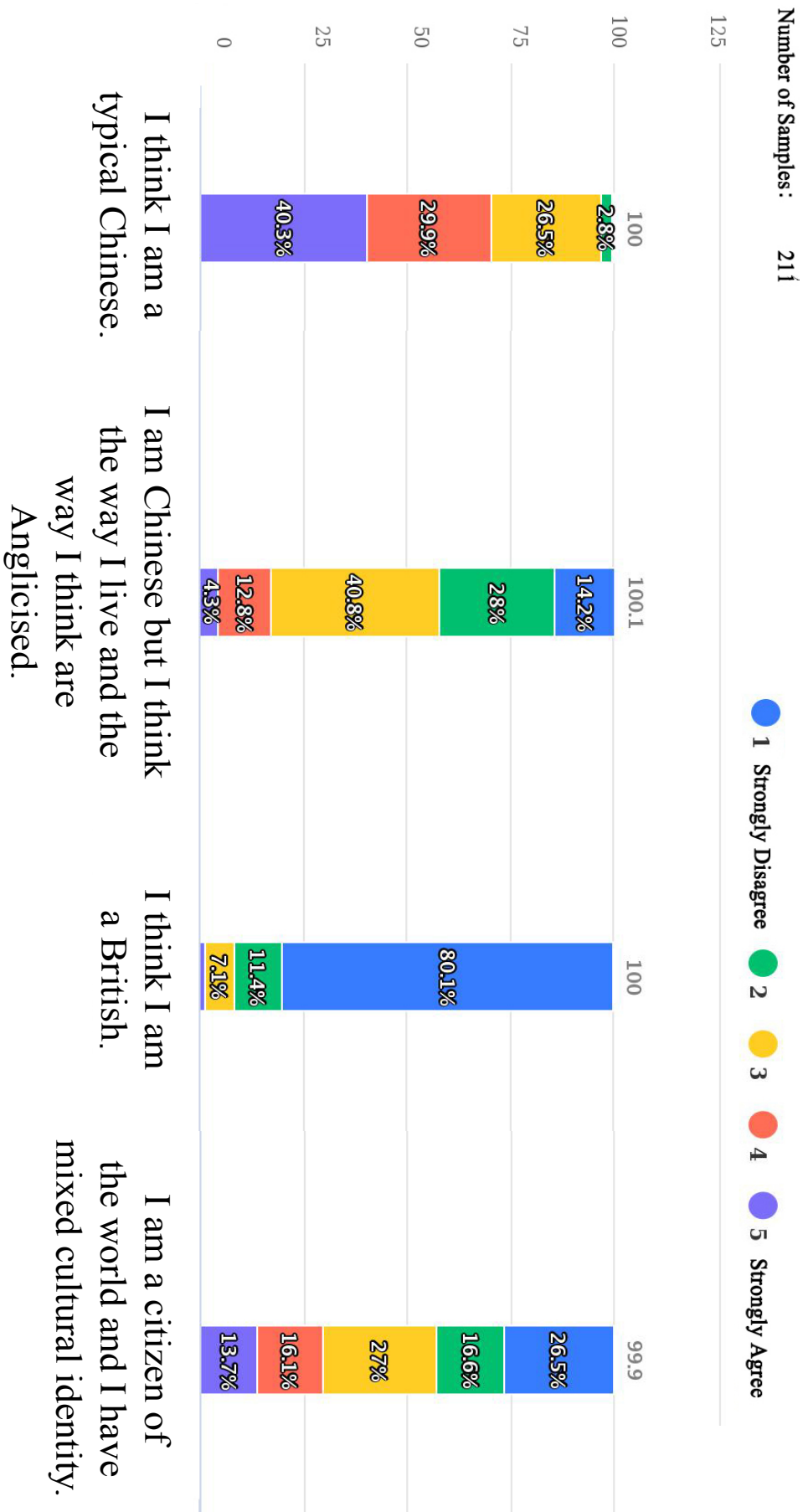
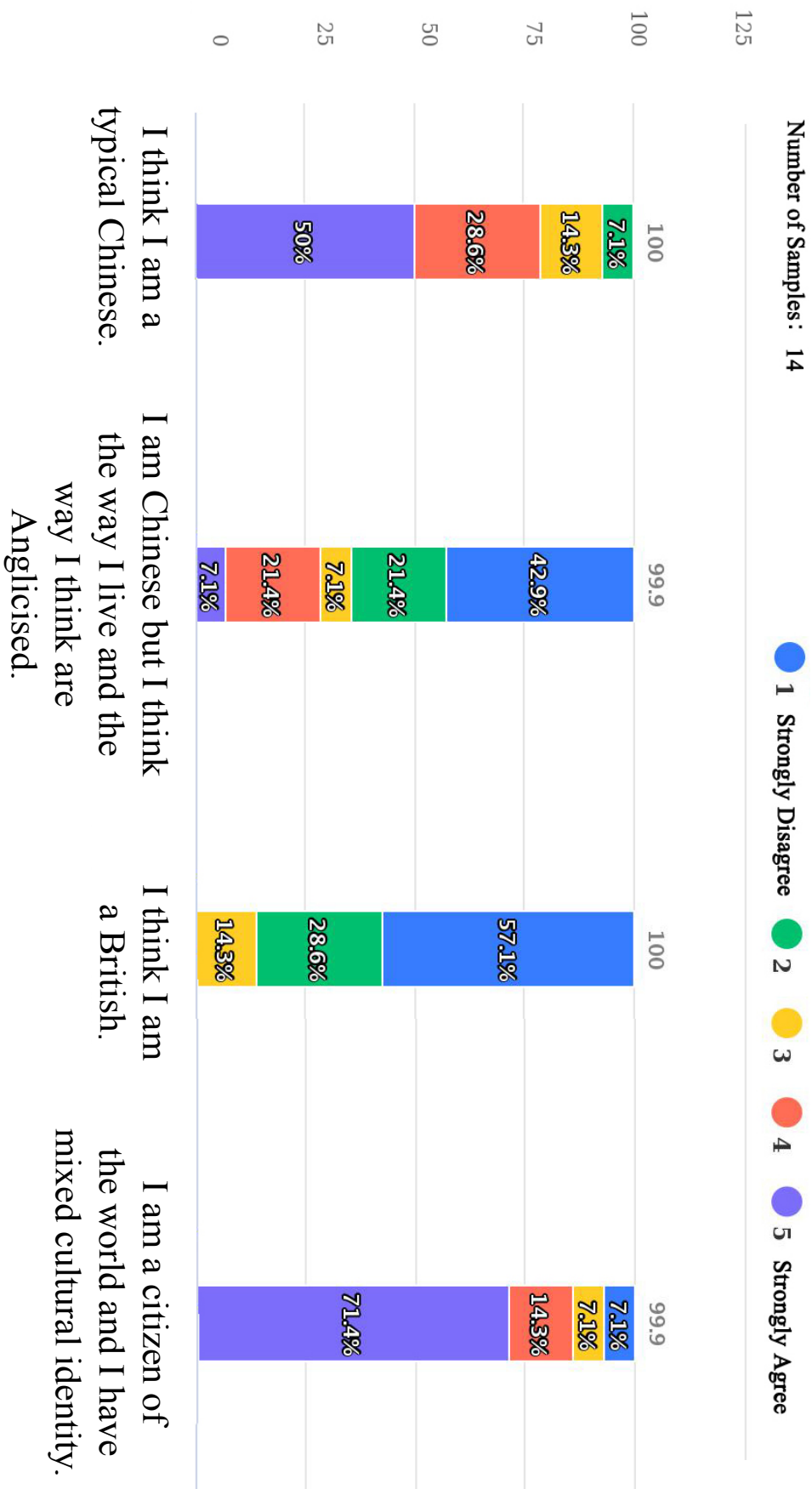


Figure 5-3-4 Cultural identity orientation of Chinese who have lived in the UK for more than 20 years





Moreover, having contrasted the series of variable data shown in the Figure 5-3-3 and Figure 5-3-4, the research finds that Chinese people who have lived in the UK for more than 20 years obviously identify more as global citizens identity with a mixed cultural identity than Chinese people who have lived in the UK for less than 5 years (see the Figure 5-3-3 and the Figure 5-3-4). This result seems indicate that long term intercultural life may encourage intercultural individuals to generate a mixed cultural identity and/or regard themselves as global citizens. Nevertheless, the sample size involved in this questionnaire survey is not large enough to be statistically significant, which impact on the accuracy of the research findings. As described in the research methods section in Chapter 2, the quantitative data obtained from the questionnaire survey in this research provides a basis for the qualitative data analysis. Then based on the findings described above, this chapter analyses the qualitative data collected from focus groups and through interviews, seeking further evidence to prove, support, explain, or refute the findings obtained from the questionnaire survey results shown above.

### **5.31 Mixed Cultural Identity**

As elaborated in the literature review, identity be regarded as self-construal; individuals living in an intercultural context can simultaneously maintain both of interdependent self-construal and independent self-construal (Yamaguchi, et al., 2016). Transnational flow implies migrants will live between their original cultural framework and the host cultural framework, and their situation will force them to generate new forms of identity (Esteban-Guitart & Vila, 2015). This new form of identity is defined as a transnational identity, which refers to the hybrid or multiple identity that forms among immigrants who maintain connections with their origin society and the host society (Esteban-Guitart et al., 2013, Portes, 1997). When Chinese people in the UK are exposed to two or more cultural contexts over a long period, then they gradually lost their traditional Chinese identity and form a new transnational identity. This research defined this kind of new transnational identity as mixed cultural identity, which refers to a kind of hybrid identity formed in an intercultural context. To explore the impact of Chinese-language internet-based media use on cultural identity of Chinese people in the UK, this part analyses this types of mixed cultural identity of Chinese people in the UK. The qualitative data of this research come from the interviewees' responses to interview questions about their self-representation, and shows that the cultural identities of Chinese people in the UK present the characteristic of 'mixed'. This kind of mixed cultural identity is the result of the interaction among various cultures that include Chinese cultures, British cultures, and other cultures in the British society. Chinese identity can be described by models of Chinese cultural identity (dominated by

Confucianism) or by Chinese descent-based models (Teng, 2016). Chinese people in the UK are Chinese in lineage and ‘mixed blood’ in terms of culture. Therefore, as a group that is different from the majority of British people, they will always be confused about their identities.

According to the concept of ‘The stranger’ put forward by Simmel in 1908, the biggest characteristic of ‘strangers’ is that while they participate in local community life and interpersonal interaction, they still adhere to objective psychological cognition and emotion, and their identity keeps them at a distance from the local community in which they live (Simmel, 1950; Wang, 2014). The researcher found that Chinese students make up a typical group of ‘strangers’ in the society of the UK; they stay in the UK but have a strong sense of belonging and identity to their homeland - China. Participants from the Chinese students focus group (February 2020) expressed that they have a stronger sense of belonging to Chinese culture after they have lived in the UK. This may be explained by the differences they experience between themselves and local population when they are placed in a new environment. Thus, participants from the Chinese students focus group (February 2020) preferred to meet other Chinese people in the UK because they felt more comfortable and relaxed when communicating with Chinese people rather than with non-Chinese people. When talking about their cultural identity, participants from the Chinese students focus group (February 2020) mentioned that despite their exposure to different cultures in the UK, they could not change their attitudes towards Chinese traditional culture, such as language, eating habits, etc.

Similarly, Chinese workers have a strong Chinese culture identity and emphasise that they will always be Chinese. Participants from the Chinese workers focus group (February 2020) said that the original purpose them coming to the UK was to make a living, and they hoped to return to their hometowns for a better life rather than to be assimilated into the UK society (Chinese workers focus group in London, February 2020). This point corresponds with Yang (2000) ‘sojourner hypothesis’ which presumes that early American Chinese immigrants were sojourners who aimed to make and save money in America and then return to their motherland for a better life. In addition, when compare with British people, Chinese people who have grown up in oriental cultures always display features of an interdependent self-construal (Markus & Kitayama, 1991), this may be caused by the collectivist tendencies within Chinese culture. Due to the limitation of their individual intercultural competences such as English language proficiency, support from the various Chinese communities in the UK (such as townsmen associations) are very important to Chinese workers in helping them to overcome the challenges they encounter in the UK (Chinese workers focus group in London, February 2020). Thus, Chinese workers in the UK are always heavily dependent on various physical and virtual

Chinese communities in the UK, as well as Chinese-language media. The degree of intercultural communication of Chinese workers usually remained at the stage of denial or defense for a long time, which preserves their Chinese cultural identity and makes it difficult for them to integrate into British society.

According to the concept of ‘imagined communities’ developed by Anderson (1983), Chinese students and Chinese workers who speak Chinese (Mandarin, Cantonese or other Chinese dialects) and rely on Chinese-language media as the main way to access information, will maintain their original imagined Chinese community in China or create a new imagining about ‘community of Chinese people in the UK’. Chinese people in the UK build a sense of belonging around these imagined communities, and both of these two kinds of imagining will continue to consolidate their sense of belonging to their Chinese identity. Chinese-language newspapers in the UK used to be the main tools for Chinese people in the UK to maintain the imagined British Chinese people community. Nowadays, the Internet enables Chinese people in the UK to use the same Chinese-language internet-based media that is popular among domestic Chinese people, which means they imagine that they are in a same Chinese community as domestic Chinese people, and they can gain a sense of belonging from this kind of imagining. Thus, without integrating into the local British society, Chinese people in the UK can gain a sense of belonging from Chinese-language internet-based media. This is a kind of Chinese cultural identity, which helps to explain why some Chinese students hold that they do not feel it is necessary to integrate into British society (Chinese students focus group in Birmingham, February 2020).

As Siu (1987) described, Chinese sojourners often stick together and maintain a traditional Chinese cultural orientation which is different from mainstream western values. Although they have lived in the UK for many years, and some of them have become British citizens, most of them still consider themselves to be typical Chinese. This suggests that Chinese people in the UK who have not been reached yet or are currently at the adaptation stage (and have not yet reached the integration stage) are more likely to keep their Chinese cultural identity. However, through the analysis of the qualitative data, the researcher also finds that participants may show a degree of cognition bias regarding their cultural identities. Some participants identify themselves with Chinese culture and firmly believe that they are typical Chinese, but other cultures they have encountered have clearly left their marks on them. For example, one Chinese student participant from the Chinese female focus group (February 2020) said that she did not think she had changed during the years she lived in the UK, but when she returned to China, her friends and families in China told her she had changed considerably. The participant (February 2020) said, “They think my ideas and behaviours are Westernised. Although I do not

think so.” Therefore, as mentioned at the beginning of this Section 5.3, although 69.3% of Chinese people in the UK participants in the questionnaire survey regard themselves as typical Chinese, their cultural identity may have been deeply influenced by British culture, deviated from the commonly held view of Chinese cultural identity and generated a mixed cultural identity.

Chapter 4 of this thesis analysed the cultural distance between the British culture and Chinese culture in sections 4.1 and 4.2. It found differences between these two cultures in the following cultural dimensions: power distance, individualism or collectivism, long-term orientation or short-term orientation, and indulgence versus self-restraint (Hofstede, 2011). The mixed cultural identity forms at the intersection of Chinese culture and the British culture. For instance, in the aspect of individualism or collectivism cultural dimension, Chinese people in the UK with mixed cultural identity may show the characteristics of both of high individualism and low individualism at the same time. An individual may evince a strong respect for privacy and avoid mixing work life with social life together, while at the same time making sure to suppress emotions and maintain harmony among a group. This may also be reflected in their media usage. Chinese people in the UK with this kind of mixed cultural identity tend to use and consume both Chinese-language media and British English-language mainstream media. Exposure to a single media environment, either the Chinese media environment or the British media environment, cannot meet all their information needs and communication needs.

Chinese people in the UK with a mixed cultural identity are in or have completed the integration stage of intercultural communication and are able to constantly transfer themselves among these two cultural contexts. They display the characteristic of biculturalism (Organista, et al., 2010), and may also experience themselves as multicultural beings (Bennett, 1993). That is, they adopt the behaviour suitable to the existing cultural context when transitioning between different cultural contexts. This is manifested in Chinese people in the UK who follow the British social norms when they are in the UK, and then transfer back to a Chinese mindset and style of behaviour when they return to China. Though Chinese people in the UK move flexibly among cultures, interacting with people from different cultural contexts within the UK, the ways they associate with Chinese people are still different from the ways they associate with people from other cultural contexts. As interviewee ZH (February 2020) said, he uses different ways to communicate with Chinese people and British people even about the same matter. On the other hand, Chinese people in the UK with this kind of mixed cultural identity may also feel that they do not entirely belong to any specific culture. Interviewee M (February 2020) who has been resident in the UK for six years and has obtained permanent residency in the UK said that it

was hard for her to say her cultural identity is exclusively Chinese or British; no single culture can make her feel a sense of belonging. M (February 2020) would like to obtain British nationality in the near future, but she is obsessed with Japanese culture and plans to move to Japan for several years, sometime in the future (Female interviewee M, February 2020).

Park (1922) applied the term ‘the marginal man’ to refer to people in a strange environment who are unwilling and unable to separate themselves from their original traditional cultural; the sociocultural ties to their mother culture hampered their recognition of the new culture, with the result that they cannot fully integrate into the new community and are marginalised. The situation described by Park (1922) is clearly displayed by some Chinese immigrants who have lived in the UK for a long time. Interviewee D (February 2020) who came to the UK nineteen years ago when he was ten years old, said that although he mainly grew up in Britain, he was always regarded as a Chinese by others due to his skin colour, hair colour, appearance, and other racial characteristics that made him feel ‘out of place (Said, 1999; Armstrong, 2003)’. D (February 2020) agreed that his identity was Chinese, but he is more accustomed to living in the UK than in China. He felt he was neither completely British nor completely Chinese, and it was difficult for him to find a balance in the middle. D displays a typical mixed cultural identity in that he adopted the host British culture while retaining his native Chinese culture. However, D (February 2020) further added, “No matter what changes I have made within myself, I am always a Chinese in other people’s eyes and I am often treated as Chinese.”

### **5.32 Global Citizenship**

This research finds that in the long-term intercultural life seems help to nourish people’s identity and sense of global citizenship. The Figure 5-3-1 above shows that 63.7% of respondents to the questionnaire agreed or partly agreed with they are global citizens with mixed cultural identity. Global citizen refers to someone who holds a wide and inclusive perspective, feels a responsibility for the long-term condition of the world and others and future generations (Sterri, 2014). In contrast to the traditional concept of citizenship, global citizenship is a sense of shared ideal values that does not stress national community (Buckner & Russell, 2013). Hall (2003) emphasises two aspects of cultural identity, firstly comes the ‘oneness’ that means one shares common historical experiences and cultural codes, secondly comes the ‘becoming (or ‘being’)’ that stresses the continuity of the process, which is about the future. On the one hand, Chinese people in the UK shared common historical experiences of China and Chinese cultural codes, thus they recognised their Chinese identity; on the other hand, they said they would continue to be influenced by the British culture and other hybrid cultures so long as they are in the UK,

both in the present and in the foreseeable future. As referred above in Section 4.5, Chinese immigrants agreed that they intend to stay in the UK for a period. The local British culture will maintain a sustained influence on Chinese people in the UK as they are resident in the UK. Besides, Chinese people in the UK are sustain the influence Chinese culture by using Chinese-language internet-based media and maintaining contact with other Chinese people around them. The cultural identity of these Chinese people in the UK is shaped by Chinese and British culture, which may result in them feelin that they do not entirely belong to any single culture and regard themselves as citizens of the world.

Interviewee X (February 2020) who regarded himself as a global citizen shared his experience, saying that the longer he has lived in the UK his perspective on some international problems has changed. In the past, he thought he should always support one country or one side no matter whether the cause was right or wrong. Now X (February 2020) has changed his mind, he thinks that as a global citizen he should see all humanity as a common community and consider international problems from a global perspective rather than from the perspective or benefit of a specific country or nation (Male interviewee X, February 2020). Interviewee C (February 2020) also regarded herself as a global citizen, she thought all the people in the world should be global citizens, but said that it is easier for intercultural individuals such as overseas Chinese people to understand this concept. C (February 2020) though that global citizenship entails a sense of responsibility, that all the people live together on the earth and should construct a shared community of destiny. Thus, C said, “All the things in the world are related to each other, we should help each other.” (Female interviewee C, February 2020).

Participants from the Chinese female focus group (February 2020) that inclusiveness is a key feature of global citizenship in the sense of culture. Interviewee J (March 2020) said that although he does not think he is fully a global citizen, he admits he has a sense of global citizenship. J added (March 2020), “I have met many people of different races in the UK, and I have become more inclusive and respect others.” Interviewee L (February 2020) who has lived in the UK for over four years thought she could not yet qualify as a global citizen. She further pointed out that the awareness of global citizenship should be taught from a young age. L (February 2020) appreciated the British education system; she said she thought it was very good to educate children with an awareness of global citizenship and a sense of responsibility. L (February 2020) thought that British people pursue an international vision, and they hope that their children not only regard themselves as citizens of a country, but also regard themselves as people of the world.

Ong (1998) uses the concept of 'flexible citizenship' to describe a kind of ideology with regards to citizenship, which refers to people who choose their citizenship based on economic reasons rather than common political rights. These people are represented by senior executives and technical elites who own economic capital or technical capital. They hold multi-national passports and travel freely between countries to achieve the maximum economic benefits (Ong, 1998). Findings of this research further prove and enrich this concept. Interviewee L (February 2020) who is an executive in a transnational corporation said that all metropolises have similar abundant resources, and which country she decides to live in does not make much difference to her. If her job required her to leave the UK and move to another country, she will consider remigration (Female interviewee L, February 2020).

Nowadays, the world is connected through the Internet, different cultures are no longer isolated, and inevitably influence and come together with each other. Cultural collisions between different cultures can not only be experienced by sojourners or immigrants, but can also happen to anyone, anywhere in the world. As Appadurai (1996) suggests, trans-national migration and worldwide communication technology brings people together in both physical spaces and on virtual platforms, and creates new forms of communication and socialisation. Interviewee D (February 2020) believes that the formation of global citizenship is not only related to people's personal intercultural experience but is also pushed by the development of the internet. D said, the impact of culture becomes worldwide; for example, almost all people from all countries in the world can watch Hollywood movies and find all kinds of cultural products through the Internet (Male interviewee D, February 2020). The Internet binds people from different cultural contexts closer, people can access different cultures through the Internet (Male interviewee D, February 2020).

Interviewee ZE (February 2020) agreed with D and suggested that we are moving into an era of rapid development of globalisation, a small incident that happens in a corner of the world may lead to a 'butterfly effect' and impact on our daily lives. ZE (February 2020) said she now usually looks at problems from a global perspective, and she is not sure whether this is because of her intercultural experiences or the current cultural context of globalisation (Female interviewee ZE February 2020). Experiences of participants from the Chinese students focus group (February 2020) agreed with ZE's viewpoint, they said that they were influenced by many other cultures through the Internet when they were in China, so they do not feel like they had changed a lot since they came to the UK (Chinese students focus group in Birmingham, February 2020). This is one consequence of the culture amalgamation occurring against the background of globalisation.

Moreover, Chinese culture is always changing under the twin influences of globalisation and the Internet. Participant G from the Chinese female focus group (February 2020) noted an interesting phenomenon; Chinese classical cultural performances such as the playing of the FOU drums as directed by Zhang Yimou at the opening ceremony of the 2008 Beijing Olympic Games are quite strange to most of ordinary Chinese people, these are part of traditional Chinese culture, but are not common cultural memories among ordinary Chinese people (G in Chinese female focus group in Edinburgh, February 2020). In contrast, G mentioned, some elements at the opening ceremony of the 2012 London Olympic Games, including the depiction of the industrial revolution, David Beckham, and Mr. Bean, resonated powerfully with her and excited her. So, G (February 2020) thinks the global citizen must exist; that nowadays the culture she comes into contact with in her daily life is never a single national culture, but a type of culture formed by globalisation. In this era of globalisation, the current Chinese culture that Chinese people are familiar with in their daily lives is not a purely traditional Chinese culture, but the product of global cultural integration (G in Chinese female focus group in Edinburgh, February 2020).

Therefore, the development of the Internet-based media and globalisation not only affects people's cultural identity, but also has a direct impact on each specific national cultural context all over the world. The trend towards cultural integration is inevitable and irresistible. The tendency to think of oneself as a global citizen is a characteristic of the mixed cultural identity of Chinese people in the UK. The formation of a global citizenship identity for Chinese people in the UK is the combined effect of worldwide transnational flow and the prevalence of the internet.

#### **5.4 The Influence of Different Chinese-language Media on Cultural Identity**

This section analyses the impact of Chinese-language media on the cultural identity of Chinese people in the UK from two perspectives. Firstly, the influence of traditional Chinese-language mass media in the UK on Chinese people; and secondly, the effect of various Chinese-language internet-based media upon them. As described in the background to the introduction, traditional Chinese-language mass media in the UK are mainly represented by the UK Chinese-language newspapers. The impact of different types of frequently used, Chinese-language internet-based media on the changing cultural identity of Chinese people in the UK is discussed separately. This part aims to show the specific and unique character of the influence of Chinese-language internet-based media on the cultural identity of Chinese people in the UK, by



comparing it with the influence of traditional Chinese-language mass media.

#### **5.41 Traditional Chinese-language Mass Media**

In this research, traditional Chinese-language mass media in the UK mainly refers to Chinese-language ethnic media funded by or produced for Chinese people in the UK, that is also regarded as a kind of ethnic media, including the UK Chinese-language newspapers, the UK Chinese-language broadcasts, and the UK Chinese-language television channels. Karim (2003) emphasises that a significant function of ethnic media is to provide space for diasporas to create imagined communities (Anderson, 1983). In the mass media age, traditional Chinese-language mass media in the UK represented by the UK Chinese-language newspaper was one of the few platforms for Chinese people in the UK to create imagined communities (Anderson, 1983). Readers imagined that other people who read the same newspaper were part of a community (Anderson, 1983). This kind of imagined community based on Chinese-language media can also be seen as a type of Chinese speech community within host country, that is a group of people who share a common language and the same approaches of interpreting communication. Thus, traditional Chinese-language mass media in the UK helped Chinese people in the UK to maintain their Chinese cultural identity by create an imagined community consisting of Chinese people in the UK.

In fact, the UK Chinese-language newspapers not only act as platform for Chinese people in the UK to construct imagined Chinese communities, but also have close ties to the local physical Chinese communities in the UK. In the pre-Internet age, the UK Chinese-language newspapers provided significant channels for Chinese communities in the UK to release information and conduct promotions. They were also one of the few ways for people to access news and find out about the activities of the local Chinese communities in the UK. Interviewee C (February 2020) who is a chief editor of a Chinese-language newspaper in the UK pointed out that each society has its rules. Chinese newcomers should understand these rules if they want to settle down in the UK. Chinese people in the UK know more about what information Chinese newcomers may need, so the UK Chinese-language newspapers provide information that may help a Chinese newcomer to find out about the specific rules of the new society and better adapt to British life (Female interviewee C, February 2020). This kind of information includes advertising and providing contact details about various local Chinese communities in the UK, Chinese newcomers can make contact with or join these communities if they need. Therefore, the UK Chinese-language newspapers help Chinese people in the UK to maintain

their Chinese cultural identity by providing them with ways to join the local physical Chinese communities in the UK and build a sense of belonging.

Georgiou (2013) notes that ethnic media are platforms for diasporas to reinforce their identities and sense of belonging. As mentioned in the above Chapter 3, people prefer to access information using their most familiar language, and the UK Chinese-language newspapers used to be important channels for Chinese people in the UK to acquire information. Moreover, the UK Chinese-language newspapers used to provide important emotional support to Chinese people in the UK and act as emotional connectors between Chinese people in the UK and in China, there is no doubt that this also helped to consolidate Chinese cultural identity amongst their readers. The UK Chinese-language newspapers carry the memory of generations of Chinese people in the UK, all the Chinese participants who have lived in the UK for more than ten years mentioned their experiences of reading the UK Chinese-language newspapers when talking about their earlier media lives in the UK. The Chinese people in the UK who speak English well gain emotional support and specific information that they can not get from other media (for example news and activities about Chinese communities in the UK) from the UK Chinese-language newspapers. For Chinese people in the UK who do not speak English well, the UK Chinese-language media not only provided them with emotional support, but also acted as their main way to access news and other practical information in the UK.

However, as a form of ethnic media, the content published in the UK Chinese-language newspapers usually displays strong Chinese national characteristics (Female interviewee C, February 2020). For example, the UK Chinese-language newspapers always use a large column space for articles about Chinese traditional culture and Chinese values, sharing the success stories of Chinese people in the UK, reprinting major domestic news in China, reporting on Chinese community activities and traditional festival activities in the UK (Female interviewee ZE, February 2020). This content might make their Chinese readers imagine they are part of a community that shares a common Chinese culture and is able to promote its Chinese cultural identity to some extent. Thus, this research suggests that although the UK Chinese-language newspapers can provide emotional support and disseminate a variety of UK related information for Chinese people in the UK, these newspapers may also help consolidate a Chinese cultural identity amongst Chinese people in the UK through the Chinese-language and the publication of content with Chinese national characteristics.

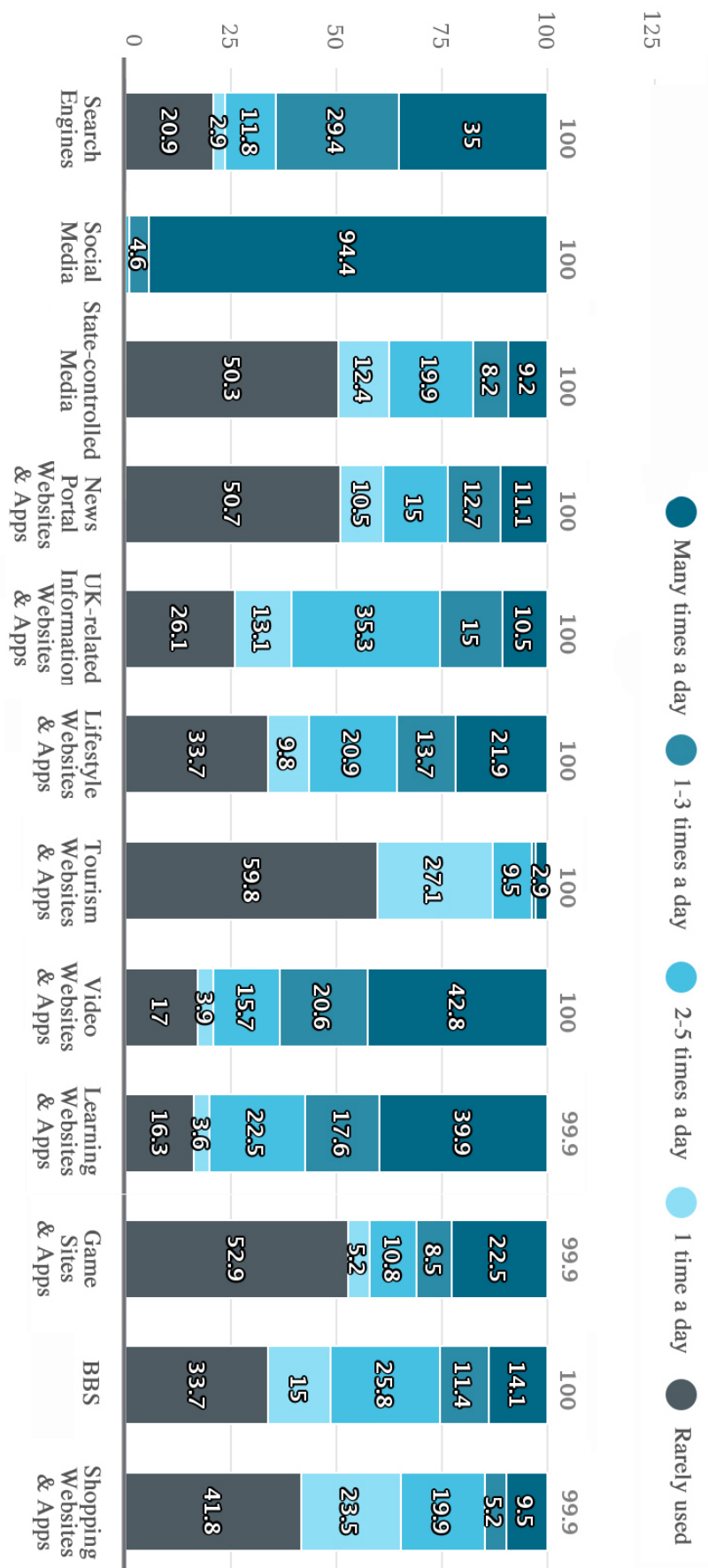
## 5.42 Chinese-language internet-based media

According to the questionnaire survey on the frequency of Chinese people in the UK using different types of Chinese-language internet-based media (see the Figure 5-42-1), the most frequently-used Chinese-language internet-based media of Chinese people in the UK are divided into four categories: search engines, social media, the UK-related information websites and apps, and other practical (entertainment, work, and study) websites and apps. The researcher analyses these four types of media to the cultural identity of Chinese people in the UK separately. As discussed in the section on Chinese-language internet-based media presented in the Chapter 3, Chinese search engines represented by Baidu are very important ways for Chinese people in the UK to access China-related news and information. Meanwhile, participants in this research also pointed out that they usually use Chinese-language key words to search on Baidu or other Chinese search engines. Thus, Chinese search engine provide a portal for Chinese people in the UK to enter the cultural environment created by the Chinese-language internet-based media. Chinese people in the UK click on Chinese search engine to retrieve different pieces of information, then visit different Chinese-language websites such as news portal websites, video websites, BBS, lifestyle websites, shopping websites, learning websites. Chinese people in the UK usually visit these Chinese-language websites for entertainment, work, or study, just as they would in China. It is indisputable that most of the content captured by Chinese search engine relates to the Chinese cultural context, which will generate a Chinese cultural context for Chinese users in the UK, and help Chinese people in the UK to consolidate their sense of Chinese cultural identity.

The Chapter 3 also described how Chinese people in the UK mainly use Chinese-language social media such as Weibo and WeChat to maintain contact with their Chinese friends or family members and access various news. Chinese-language social media are important tools for Chinese people in the UK to maintain their social relations with other Chinese people, as well as helping to build new contacts with Chinese communities in the UK. Data from the questionnaire survey showed that 94.4% of participants use Chinese-language social media many times a day. Although they physically live in the UK, Chinese people in the UK who use Chinese-language social media frequently remain in the previous social circles formed in China through these social media. This can help Chinese people in the UK to relieve the anxiety of their intercultural adaptation in the short term by providing them with a familiar Chinese cultural context online. However, findings in Chapter 4 suggest that long-term dependence on Chinese-language social media may decrease the motivation of Chinese people in the UK to engage with non-Chinese people in British society, which may inhibit their intercultural

adaptation and make them hold on to their original Chinese cultural identity.

Figure 5-42-1 The frequency with which Chinese people in the UK use different types of Chinese-language internet-based media



This research affirms that Chinese-language social media have become new platforms for Chinese people in the UK to construct virtual communities. Chinese people in the UK have created a wide variety of WeChat groups for different purposes, including student accommodation WeChat groups, second-hand goods WeChat groups, new students WeChat groups, fellow townsman WeChat groups, and the like. These WeChat groups can be regarded as virtual communities comprised of groups of Chinese people in the UK. Usually, members of these WeChat groups are not fixed, and most of them do not know each other in real life; but they gather in the virtual community built through WeChat for common purposes. Benkler (2006) considered relationships among people in these virtual communities as a form of loose relationships, but these virtual communities are also able to provide sustained, intimate human relations, which are critical to meeting the psychological needs of Chinese people living in the UK. Thus, Chinese people in the UK who join these virtual communities will feel a sense of belonging and construct a new identity as a member of these virtual communities. This can help them adapt more quickly to their new lives and the cultural environment of the UK.

However, these type of ‘loose relationships (Benkler, 2006)’ mentioned above may extend to real-life. Chinese-language social media provide platforms and space to build interaction between Chinese people in the UK. This kind of virtual community which consists of Chinese people in the UK on Chinese-language social media can help Chinese newcomers to quickly build a new Chinese social circle in the UK. As mentioned in Chapter 3, almost all the participants in this research agreed that they usually spend a lot of time on WeChat in their daily lives. Chinese newcomers can associate with their Chinese friends and associates in the UK easily through various WeChat groups. As described by a participant from the Chinese students focus group, “When abroad, Chinese people always like to stick to each other” (Chinese students focus group in Birmingham, February 2020). Chinese newcomers in the UK find it easier to maintain their Chinese cultural identity when they communicate and stay with other Chinese people in the UK. Consequently, from this perspective, Chinese-language social media will contribute to maintain the Chinese cultural identity of Chinese people in the UK.

Furthermore, research findings described in Chapter 3 showed that Chinese people in the UK rely on Chinese-language social media and the Chinese-language UK-related information websites to access news and other information. On the one hand, Chinese people in the UK obtain news and information from Chinese-language social media as they did in China, and they continue to be affected by the Chinese cultural context through these platforms. On the other hand, Chinese people in the UK access the UK-related information they need through

Chinese-language UK-related information websites, they will not turn to the local British media if they are able to access the information that they require on these Chinese-language platforms. Sunstein (2006) noted that people will tend to choose the information they are interested in, which may lead to them becoming trapped in information cocoons of their own creation. The phenomenon of ‘Daily Me (Sunstein, 2006)’ is particularly obvious in the subscriber mechanism of a social media platform. Users subscribe to types of content they are interested in by following specific social media accounts. Chinese people in the UK usually maintain their Chinese-language social media consumption habits for a long period of time after their arrival in the UK. Thus, they will continue to be wrapped in their information cocoons (Sunstein, 2006) created by information they subscribe to on Chinese-language social media. This will prevent them from receiving new information and properly integrating into the new culture, and so to some extent they are able to maintain their original cultural identities for some time.

Research findings in Chapter 3 also mentioned the UK-related practical information that Chinese people in the UK access from Chinese-language UK-related information websites which may meet their cognitive needs and help them to adapt to British society more quickly. Compared with the print media age, Chinese-language internet-based media in this new media age provide more media channels and more abundant information to serve the needs Chinese people in the UK and to facilitate their intercultural adaptation process. Qualitative data collected in this research proved that information provided on Chinese-language UK-related information websites helps Chinese newcomers quickly understand the British cultural context, including customs, social norms, laws and regulations, dietary habits, and so on. However, this may lead to Chinese people in the UK becoming heavily dependent on these Chinese-language websites and then seldom using the British mainstream media. Indulging in the Chinese cultural environment on the Internet for a long period will obstruct Chinese people in the UK from forming a new cultural identity within British society.

## **Conclusion**

This chapter further explores the relationship between media consumption, identity construction, and the intercultural adaptation of Chinese people in the UK based on the research findings set out in Chapter 3 and Chapter 4. To answer the fourth research question, namely how do different types of Chinese-language internet-based media impact on Chinese people in the UK on their identities construction and intercultural adaptation, this chapter first summarised the changing patterns of media consumption amongst Chinese people in the UK.

After that, this chapter analysed the impact of different types of Chinese-language internet-based media consumption on the intercultural adaptation of Chinese people in the UK, which emphasises the special position of Chinese-language social media in helping maintain the social circle of Chinese people in the UK. Finally, this chapter discussed the characteristics of cultural identity exhibited by Chinese people in the UK and elaborated separately on the influence of traditional Chinese-language mass media and Chinese-language internet-based media on the identity construction of Chinese people in the UK.

This research finds that influenced by both development of information technology and the inexorable trend of globalisation, Chinese people in the UK have evolved into the mobile media era. Park (1922) suggests that the deeply nationalistic characteristics of some mother-language media may hinder Chinese from integrating in the UK. In this regard, this research found that, when compared to the print media age, audiences have more options and Chinese people in the UK have greater freedom to choose whether to consume media content that has strong nationalistic characteristics. Participants in this research agreed that, although different types of Chinese-language internet-based media have different influences on their intercultural adaptation process, most of the time Chinese-language internet-based media plays a positive role in both their psychological adaptation and sociocultural adaptation. However, the Chinese cultural environment constructed by Chinese-language internet-based media online may discourage some Chinese people in the UK from making contact with other cultures in British society, and thus solidify their Chinese cultural identity.

Moreover, the media life of Chinese people in the UK is influenced by the media environment both in China and the UK, and the changing patterns of people's media consumption are closely related to their degree of integration into mainstream society of the UK. People changing their media consumption habits to better suit the mainstream society is an inevitable part of the process of intercultural adaptation. Normally, the influence of China on the media life of Chinese people in the UK gradually decreases as they integrate into the host society by degrees. However, this research also demonstrated that, as concluded in the literature review chapter, the intercultural competence of an individual is a significant factor that affects the individual's decision to change his or her media use during the intercultural adaptation process. Chinese people in the UK who have good intercultural communication competence are less dependent on Chinese-language internet-based media; these Chinese people no longer need to obtain affective support from Chinese-language media after they integrate into the UK society. That would explain why Chinese sojourners in the UK seem more reliant on Chinese-language media

than Chinese immigrants, and some Chinese immigrants tend to spend less time consuming Chinese-language media the longer they stay longer in the UK.

With respect to the cultural identity of Chinese people in the UK, this is affected by the different intercultural experiences of individuals and the cultural globalisation trend, as well as multiple cultural environments including Chinese culture, the British culture, and other cultures that come into contact with in their daily lives or in the media. The cultural identity of Chinese people in the UK shows the features of mixed cultural identity and a tendency to form global citizenship. In the cultural dimension, this kind of mixed cultural identity between the Chinese and the British culture identity may display features of both Chinese culture and British culture. This research also suggests that the Internet has blurred the lines between home-country media and ethnic media in the host country. As mother-language media, both traditional Chinese-language mass media in the UK and Chinese-language internet-based media help Chinese people in the UK to maintain their Chinese identity. The Chinese language always acts as the bond that connects overseas Chinese people and their home country. Chinese-language internet-based media creates a virtual Chinese cultural environment for their users on the internet, that helps Chinese people in the UK to sustain their Chinese cultural identity.



## **Chapter 6 Conclusion**

### **Introduction**

This research investigated the Chinese-language internet-based media consumption of Chinese people in the UK and explores how this affects their intercultural adaptation and cultural identities. This conclusion chapter provides a final evaluation of the research findings with respect to each sub research question. All the summarised findings seek to contribute to answering the main research question, that is: how do Chinese people in the UK consume Chinese-language internet-based media, and how does the consumption of Chinese-language internet-based media impact on their intercultural adaptation and identity construction? After that, this chapter discusses the contributions and limitations of the research, and then offers potential directions and suggestions for future research.

### **6.1 Summary of Research Findings**

#### **6.11 RQ1. How Do Chinese People in the UK Consume Chinese-language Internet-based Media?**

This research finds there are three main features of the media consumption of Chinese people in the UK. Media is consumed mainly via mobile devices and combines multiple approaches, it focuses on both of Chinese-language media and English-language media and involves the heavy use of social media. To be specific, Chinese people in the UK use multiple approaches to obtain news and other information, and this is mainly accessed via mobile devices. As described in Chapter 3, 92.5% of respondents to the questionnaire survey selected mobile devices as their most frequently used device to get access and other information. Participants from the focus groups and interviews also stated that they usually access information through social media apps, news apps, mobile browsers, and so on. It is noteworthy that the main way that Chinese people in the UK access news is not through the traditional top-down news dissemination mode, but by making active, independent choices which are driven by their personal information preferences. As an audience, Chinese people in the UK not only access news by watching coverage in the mainstream media, but also by searching themselves for news and information that interests them. Chinese people in the UK subscribe to content that they interested in by following specific social media accounts which confirms the accuracy of the ‘Daily Me (Sunstein, 2006)’ phenomenon.

Nowadays, influenced by the worldwide new media revolution sparked by the rapid development of new information technology, Chinese people in the UK seldom consume traditional media such as print media, television and radio broadcasts. There were only a few older participants in this research who said that they still read newspapers and watch TV, while most of the young Chinese students agreed that they would not choose to consume traditional media unless there is no other option available to them, for example they said they would sometimes read newspapers on the London underground where there is no network coverage. The wide use of mobile media among Chinese people in the UK has led to a decline in the consumption of Chinese ethnic media produced in the UK. As interviewee C (February 2020) who is a chief editor of a Chinese-language newspaper in the UK said, the UK Chinese-language newspapers are experiencing an unprecedented crisis, the number of their readers has decreased significantly which has led to a funding crisis. They are undergoing a great transformation, and are trying to find a way to survive on social media and short video platforms (Female interviewee C, February 2020).

Another feature of the media consumption of Chinese people in the UK is the combined use of Chinese-language channels and English-language channels. Although some Chinese people in the UK do not speak English, they nonetheless use English-language media platforms such as YouTube to watch Chinese-language programmes. Moreover, participants in this research also mentioned that they like to browse for China-related information on English-language media platforms. This research also suggests that Chinese people in the UK prefer to access Chinese-language media platforms for entertainment, and access local news and daily information related to the UK from English-language media. The media preferences of Chinese people in the UK are influenced by their language abilities. Chinese people in the UK who do not speak English well tend to use Chinese-language media and only see English-language media as a supplementary channel to access news and useful information.

Moreover, several participants (e.g., interviewees X, F, and ZH) in this research who speak English well suggested that people usually prefer to access information in their most familiar language. For most Chinese sojourners and first-generation Chinese immigrants in the UK, their most familiar language is their mother language, Chinese. Nowadays, Chinese-language internet-based media has become the main type of Chinese-language media that is commonly consumed by Chinese people in the UK. The questionnaire survey findings revealed in this research show that nearly 80% of participants use Chinese-language media every day, and half of them use Chinese-language media very frequently each day. Among all the Chinese-

language internet-based media, Chinese-language social media platform WeChat is the most used platform by Chinese people in the UK, most of whom use WeChat every day. Moreover, Chinese people in the UK frequently use Chinese-language search engines, Chinese-language video websites and apps, as well as Chinese-language learning websites and apps. In contrast, over half of the Chinese respondents to the questionnaire survey indicated that they rarely use Chinese-language state-controlled media, Chinese-language news portal websites, Chinese-language tourism websites, and Chinese-language game sites. It is worth noting that a substantial number of Chinese people use Chinese-language shopping websites in the UK. This research also suggests that the frequency with which Chinese people in the UK consume Chinese-language internet-based media is related to their degree of integration into British society. It appears to be the case that the lower the degree of cultural integration, the more dependent Chinese people are on Chinese-language media.

The third main way that Chinese people in the UK access news and other information is through a social media platform. As set out in Chapter 3, according to the qualitative data collected in focus groups and interviews, WeChat is the most widely and most frequently accessed social media platform by Chinese people in the UK. WeChat is also one of the main news and information sources for Chinese people in the UK. Moreover, Weibo is another Chinese-language social media platform that is widely used among Chinese students in the UK. Participants from the Chinese students focus group (February 2020) said that Weibo is a relatively open social media platform which is a good place to meet and discuss topical news and events. Compared with their frequent use of Chinese-language social media, Chinese people in the UK in this research consume English-language social media much less often. Participants in this research said that they generally use English-language social media platforms such as WhatsApp and Facebook to contact friends, colleagues, or classmates who are not Chinese; they only use English-language social media when it is necessary, for example to organise an online group discussion required for a course of study.

With regards information preference, this research finds that except for major international events, Chinese people in the UK mainly consume either China-related news or UK local news. This research finds that Chinese people in the UK are interested in China-related news for four main reasons. First, most of Chinese people in the UK have friends and family members in China; they care about China-related news because they care about their friends and family members in China. Second, some Chinese people in the UK especially Chinese sojourners plan to return to China after their sojourn is over, thus they pay close attention to developments in China and China-related dynamics. Third, plenty of Chinese people in the UK engage in China-

related work and business; they therefore need to know what is going on in China. Fourth, although some Chinese people have taken British nationality and have no plans to return to China, they have always been Chinese in other people's eyes, and they feel a close connection to China.

This research concludes that there are seven main reasons why Chinese people in the UK consume Chinese-language internet-based media. First, because Chinese people in the UK prefer to access news in their mother language and they tend to hold on to their media consumption habits that they formed in China before they came to the UK, they always select Chinese-language internet-based media as their news sources. Second, Chinese people in the UK generally use Chinese-language instant messaging to keep in contact with their families and friends in China; WeChat plays a significant role in maintain their social circle, although its use may also bring with it some social pressures. Third, Chinese people in the UK gain emotional support through Chinese-language internet-based media which helps them to reduce their sense of isolation. Fourth, Chinese people in the UK can find more China-related news and information on Chinese-language internet-based media. Fifth, Chinese people in the UK prefer to access Chinese-language entertainment through Chinese-language internet-based media. Sixth, the different reasons that Chinese people come to the UK impact on their media choices, for instance a Chinese student typically prefers to use Chinese-language educational websites. Seventh and last, globalisation and the development of global logistics has changed the daily life of Chinese people in the UK; they increasingly use Chinese shopping websites to buy things for their families in China or for themselves, to query prices and browse product reviews for reference.

#### **6.12 RQ2. What Differences in the Consumption of Chinese-language Internet-based Media can be Observed Among Different Groups of Chinese People in the UK?**

This research divides Chinese people in the UK into Chinese students, Chinese workers, and Chinese immigrants, as well as arranging Chinese male and female focus groups, to compare the differences in the Chinese-language internet-based media consumption between different groups of Chinese people in the UK.

This research suggests that Chinese students who stay in the UK for a relatively short period tend to hold on to their media consumption habits formed in China. Although most Chinese students in this research said that, following others' suggestions or out of curiosity, they temporarily changed their media consumption habits and download some English-language

media and applications when they first arrived at the UK; they went on to say that after the novelty wore off, they seldom used them again and continued to use the familiar Chinese-language media. The Chinese students in the focus group said that they do not have fixed approaches to accessing news but tend to access news through Chinese-language internet-based media especially Chinese-language social media platforms such as WeChat and Weibo. In terms of entertainment, Chinese students prefer to consume Chinese-language content on both Chinese platform or other platforms. In their daily lives, Chinese students also use English-language media and news applications to obtain local news, or to learn English, and to find information that will make their lives easier. With respect to the accuracy of news reported by Chinese-language media and British media, Chinese students tend to believe the news reported by Chinese official media, they regard Chinese official media as trustworthy news gatekeepers that help them to filter the news. Therefore, as sojourners in the host country, Chinese students in the UK depend on Chinese-language media more than Chinese immigrants.

Compared with Chinese students, Chinese workers in this research showed even more dependency on Chinese-language internet-based media. Since a large proportion of Chinese worker have relatively poor English proficiency, they cannot understand English-language news. Although some British media such as the BBC News have Chinese-language channels, participants from the Chinese workers focus group (February 2020) argued that they predominantly accessed news and other information from Chinese-language social media such as WeChat, and they trust Chinese-language official media more than the mainstream British media. Like the Chinese students, Chinese workers also believe that news screened by the Chinese official media is more credible.

Chinese immigrants prefer to access information through multiple channels including a mix of Chinese-language and English-language platforms, they also display fixed media consumption habits and regular channels to access news or other information. Compared with Chinese students and Chinese workers, Chinese immigrants especially those who speak English fluently and have lived for a long time in the UK are more likely to believe in and depend more on the British mainstream media. Some Chinese immigrants said that they do not like news coverage with a pre-set editorial position, in contrast, they like to read the major news summarised, filtered, and translated by journalists on Chinese-language social media.

This research set out to explore the differences between the genders in terms of the Chinese-language internet-based media consumption of Chinese people in the UK, by filtering responses to the questionnaire according to gender and establishing Chinese male and female focus groups.

However, although questionnaire survey of the research showed that Chinese females in the UK spend more time every day on Chinese-language internet-based media than Chinese males (see the Figure 3-43-1 in Chapter 3), the researcher did not find any other clear differences in questionnaire answers between male and female participants in this research. Similarly, the qualitative data collected from the Chinese male and Chinese female focus groups failed to generate additional evidence to prove that Chinese females spend more time consuming Chinese-language internet-based media than Chinese males. With respect to information preference, participants from the Chinese female focus group (February 2020) focussed more on accessing entertainment news and shopping information, while participants in Chinese male focus group (February 2020) pay greater attention to sports-related news, political news, and gaming information.

### **6.13 RQ3. What Are the Current Circumstances of Intercultural Adaptation Among Different Groups of Chinese People in the UK?**

The literature review chapter has summarised research that demonstrates that the cultural similarity between the host country and the intercultural individual's homeland is one of the key factors that influences the individual's intercultural adaptation process. To explore the existing circumstances of intercultural adaptation of Chinese people in the UK, this research explored the impression of Chinese people in the UK of British culture, as well as the different life experiences of Chinese people in the UK and in China that reveals the cultural distance between these two cultures. Although several Chinese immigrant participants (e.g., interviewee C, X, and M) in this research said that they believe there are many similarities between the British culture and Chinese culture, such as the observation that both Chinese and British people like to use mild and indirect ways of expressing themselves, showing courtesy and friendliness towards others, there are plenty of differences between these two cultures. This research applies Hofstede's (1991; 2011) six cultural dimensions to analyse different aspects of Chinese people's lives in the UK and uses the ten measurements of cultural difference suggested by Harris et. al, (2004) to explore the cultural differences between British culture and Chinese culture in relation to these cultural dimensions.

In terms of cultural differences, this research found there were significant differences between the British and Chinese culture values in relation to individualism or collectivism, power distance, long-term or short-term orientation, and indulgence versus self-restraint. To be specific, the difference between Chinese and the British culture values with respect to individualism reflected the different attitudes toward social interactions and relationships

between people. The Chinese-style ‘nepotism’ society inculcates the belief that people achieve goals by forming and sustaining close social relationships and that one good turn deserves another. In contrast, Chinese people in the UK think that British society takes a more straightforward approach to social relationships and that the British people focus on their own families’ lives rather than building more complex social relations. The British people pay more attention to individual privacy, which makes Chinese people in the UK feel a certain distance when they try to socialise with British friends (Female interviewee ZE, February 2020).

Participants from the Chinese students focus group (February 2020) and the Chinese workers focus group (February 2020) all agreed that the most obvious feature of British culture is ‘follow the rules.’ It reflects the cultural difference between these two societies on work habits and practices. This kind of follow the rules mentality can be explained as tending to avoid uncertainty and making sure that everyone is treated equally by strictly follow the rules when dealing with an issue. Several Chinese immigrants (e.g., interviewee ZH and H, February 2020) felt this was different from Chinese society where people greater respect to those in power and relatively high tolerance for inequality. In this respect, they thought that the British culture is freer, fairer, and more equal. Chinese culture and the British culture are also different in relation to the power distance dimension; British society shows a comparatively smaller power distance than Chinese society.

Furthermore, Chinese people in the UK in this research agreed that working in the UK is easier and less stressful (Interviewee X, M, ZE, and ZH, February 2020). This situation is not only influenced by the different economic development stages of these two countries, but also because of the cultural values difference between Chinese and British society in relation to long-term orientation dimension and indulgence dimension. Chinese culture is a typical long-term orientation and restraint culture. Working hard for a better future is regarded as a correct and positive value in China; whereas, in the UK people place more emphasis on their leisure time and focus more on the balance between leisure time and work (Male interviewee J, March 2020).

As elaborated in the literature review, the main research methods used to explore the intercultural adaptation of an individual include stress and coping, cultural education, social identification, and so on (Ward et al., 2001). This research regards intercultural adaptation as the adjustment of individual’s psychology and behaviour to changes in their cultural environment and shows multiple results influenced by various individual and social factors. This research discusses the intercultural adaptation process of Chinese people in the UK from

the perspective of how they deal with culture shock and culture stress in the new host society, that is coping with the intercultural adaptation and cultural education challenges in the British society. The biggest sociocultural adaptation difficulty encountered by Chinese people in the UK during the process of intercultural adaptation appears to be the English-language barrier. Due to limitations in their English-language abilities, Chinese people in the UK often fail to communicate efficiently with the British local people. Language helps to shape our mode of thinking (Perlovsky, 2009), which means the ways of thinking of Chinese people take a long time to change. Other challenges mentioned by Chinese people in the UK include dietary habits, price differentials, education mode, climate, religion, and so on. In the past, when trying to deal with these challenges, Chinese people in the UK used to turn to Chinese communities and Chinese-language newspapers for assistance. Nowadays, they usually seek help on the Internet from sources that include Chinese-language internet-based media, physical and virtual Chinese communities in the UK, and British professionals or institutions.

To discuss the intercultural adaptation of different groups of Chinese people in the UK, this research analysed different features of the intercultural adaptation process of Chinese students, Chinese workers, and Chinese immigrants. This study finds that most Chinese students in the UK show the characteristic of adaptation but not integration. Chinese students usually stay in the UK for a relatively short period and tend to cluster together. Affect by the language barrier, their personality and individual preferences, Chinese students often say they are getting used to their lives in the UK; however, this research suggests that this a kind of temporary adaptation, which is in the intercultural adaptation stage of defence, minimization, acceptance, or adaptation, but not integration (Bennett, 1993). Similarly, Chinese workers also show the feature of 'adaptation but not integration'. Some Chinese workers who have lived in the UK for 10 years or even decades have failed to reach the integration stage of intercultural adaptation in the British society due to the language barrier and their fixed Chinese lifestyle. By contrast, the intercultural adaptation of Chinese immigrants depended on the length of time they had lived in the UK and their subjective wishes. This research suggests that Chinese immigrants who have lived in the UK less than 10 years seem to be transitioning from acceptance, adaptation, to integration. Most Chinese immigrants who have lived in the UK for around twenty years have reached the stage of integration; their identity is now constructed on both British and Chinese culture and their behaviours can shift effortlessly between to adapt to the cultural norms of these two cultures (Bennett, 1993). However, Chinese people in the UK also pointed out that their 'black hair and yellow skin' make them looks incongruous in British society, and they continue to be considered foreigners in the eyes of many British people (Male



interviewee D, February 2020). These forces may encourage Chinese people in the UK to form a mixed cultural identity in their intercultural adaptation process.

People's identity construction always relates to their understanding of the future (Hall, 2003; Norton, 2000). This research examines the future plans of Chinese people in the UK and discusses how their intercultural adaptation and cultural identity are reflected through this. This research finds that most Chinese students wish return to China after graduation, for a number of reasons: they think there are more opportunities in China, they like the Chinese lifestyle, they feel a sense of isolation in the UK, their families are in China, and so on. In contrast to the Chinese students, some Chinese workers retain the poetic thought that 'falling leaves return to their roots' and hope to return to China after retirement; while others say they would prefer to stay in the UK with their children rather than return to China. The future plans of Chinese immigrants are more complex than other Chinese people in the UK. The word Chinese immigrants mention most frequently when they talk about their future plans is uncertainty. They are not sure whether they will return to China in the future, but they are satisfied with their current life in the UK. The differences in the future plans of Chinese students, Chinese workers, and Chinese immigrants also demonstrates that they are in different intercultural adaptation stages.

#### **6.14 RQ4. How Do Different Types of Chinese-language Internet-based Media Impact on their Intercultural Adaptation and Identities Construction of Chinese People in the UK?**

To explore how different types of Chinese-language internet-based media impact on the intercultural adaptation and cultural identity of Chinese people in the UK, this thesis explores the changing features of Chinese people in the UK in relation to their media consumption, especially changes in their Chinese-language media consumption. This research finds that their media consumption is inevitably affected by the changing media environment in the world and the development of information and communication technology. Before the widespread use of the Internet, the UK Chinese-language newspapers were the most used mother language media by Chinese people in the UK. Today, most of the UK Chinese-language newspapers have established electronic versions or set up official social media accounts on WeChat and Weibo; Chinese people in the UK have changed their media consumption habits from print media to internet-based mobile media. Furthermore, since Chinese people in the UK have emotional and actual connections with China, one of the main reasons that they use Chinese-language media is to keep in touch with people in China, thus their media consumption is affected by the

changing media context in China. Above all, the media consumption habits of Chinese people in the UK are always changing as they gradually integrate into the British society, in other words, the degree of intercultural adaptation shown by an individual is reflected in their media consumption habits. This research suggests that the attitude of Chinese people in the UK towards the British mainstream media reflects their degree of intercultural adaptation. Chinese people in the UK who are integrated into British society no longer depend on Chinese-language media to relieve their intercultural anxiety; they are more likely to trust the British mainstream media channels and use them more often.

In discussing the impact of Chinese-language internet-based media on the intercultural adaptation of Chinese people in the UK, this research suggests that Chinese-language internet-based media mainly impact on the acculturation and structural assimilation of Chinese people in the UK. The main types of Chinese-language internet-based media that Chinese people in the UK use frequently as set out in this research include search engine, social media, the UK-related information websites and apps. Chinese-language search engines act as entrance for Chinese people in the UK to become active in the online Chinese cultural context. Here Chinese people can access China-related news and learn about British culture on Chinese-language websites captured by these search engines. Chinese social media provide Chinese people in the UK with emotional support, and help them to build their Chinese social circle in the UK and maintain social relationships with friends and family members back in China. The UK-related information websites and apps assume the function of the UK Chinese-language newspapers, providing British local news and all kind of practical information such as rental information, recruitment information, and introducing Chinese people to British customs to Chinese people in the UK, job and careers information, and helping them to adapt to society quickly, promoting their assimilation and structural assimilation process. Other kinds of Chinese-language internet-based media include educational websites, shopping websites, video websites and so on, these media may influence the acculturation process of Chinese people in the UK. Consequently, Chinese-language internet-based media may help Chinese people in the UK better adapt to the British society by providing practical information, emotional support, and platforms on which to build or maintain social relationships.

However, this research also suggests that although Chinese-language internet-based media may help Chinese people in the UK to better adapt to the British society, Chinese-language internet-based media can discourage Chinese people from integrating into British society. As the Internet breaks the limitation of space, Chinese people in the UK can access the Chinese-language internet-based media they usually consume in China. This can make them satisfied

with their existing state of acculturation by preserving their Chinese cultural context and make them reluctant to move forward adapt to British culture and access British mainstream media. Moreover, since Chinese people in the UK use Chinese-language internet-based media such as Weibo and WeChat to find emotional support and communicate with their Chinese friends or family members, and the content on these media may have strong Chinese national characteristics, this may also discourage Chinese people in the UK from taking the initiative to integrate into British society.

This research examines characteristics of cultural identity of Chinese people in the UK. In response to the questionnaire survey, 69.3% of respondents saw themselves as typical Chinese, one third of them agreed that they are global citizens with mixed cultural identity, nearly 60% of participants partly agreed their mode of thinking and lifestyle are British style even though they still saw themselves as Chinese (see the Figure 5-3-1 in Chapter 5). Chinese students and Chinese workers are ‘strangers’ in British society, they may adapt to the British culture but have difficulty integrating into it and relinquishing their Chinese cultural identity. Nowadays, the Internet especially Chinese-language internet-based media helps Chinese people in the UK to maintain connections with China, which influences them to want to retain their Chinese cultural identity. However, Chinese people in the UK are unavoidably influenced by British culture. Thus, this study suggests that mixed cultural identity of Chinese people in the UK is formed through the combined influence of British and Chinese culture. Chinese people in the UK with this kind of identity may have features of both two cultures and feel that they do not entirely belong to any specific culture and are able to transfer flexibly between their familiar Chinese culture and British culture. In addition, Chinese people in the UK may feel a sense of being ‘out of place’ (Said, 1999; Armstrong, 2003). Affected by the worldwide transnational flows and the prevalence of the internet, the long-term intercultural life of Chinese people in the UK seems to promote a kind of global citizen identity, which shows the features of inclusiveness and flexibility.

In the past, Chinese-language newspapers in the UK used to be important platforms for Chinese people in the UK to construct their imagined community of Chinese people in the UK. The UK Chinese-language newspapers usually have strong ethnic characteristics that may promote their Chinese readers to consolidate their Chinese cultural identity. In recent years, the old form of imagined community of Chinese people in the UK constructed by Chinese-language newspapers in the UK has changed. Chinese social media provides new platforms for Chinese people in the UK to construct imagined communities. Chinese people in the UK have created various types of WeChat groups for different purposes, that can be regard as different kinds of

virtual communities, and social relations in these virtual communities may extend to their real-life. Chinese newcomers may make new Chinese friends by joining WeChat groups consisting of other Chinese people in the UK that help them to retain their Chinese cultural identity. Furthermore, Chinese search engines construct a Chinese cultural context online. Thus, Chinese people who stay in this online Chinese cultural context may find it easier to maintain their Chinese cultural identity. Besides, this research has emphasised that Chinese-language UK-related information bloggers or websites provide some of the main ways for Chinese people in the UK to access British local news and the UK-related practical information; these contents play a significant role in helping them release their anxieties and better adapt to British society. However, long-time reliance on Chinese-language UK-related information websites to access information may encourage Chinese people in the UK to remain in their information cocoons, and reduce their motivation to integrate into British culture, thereby preserving their Chinese cultural identity to some extent.

## **6.2 Contributions**

Today, population movement across the world is more frequent and more widespread because of globalisation. With the rapid development of Internet technology and mobile applications, the trend towards mobile media is also increasing. Whereas existing research that discusses the relationship between overseas Chinese people and Chinese-language media either focuses on the perspective of media centralism or concentrates on more general historical descriptions, this research is conducted from the new perspective of the intercultural adaptation of diaspora, and aims to fill a number of research gaps. First, as described in the literature review, previous studies have examined the media consumption of various ethnic diasporas in Europe but there were few studies focusing on the media life of Chinese people in the UK. This research aims to fill this research gap, and further explore the mother-language media use of Chinese people in the UK in the current new media context. Other researchers have focussed on overseas Chinese people and the development of overseas Chinese-language media in North America or Southeast Asia (Dai, 2014). Thus, this study focussing on the rarely studied research subjects of Chinese people in the UK and Chinese-language internet-based media is breaking new ground and contributes new knowledge to this field. Secondly, previous studies have failed to analyse how Chinese-language internet-based media consumption affects the intercultural adaptation and identity of overseas Chinese people. Most of scholars ignored the actions and initiatives of overseas Chinese people as audiences when conducting overseas Chinese-language media research. This research helps to fill this research gap by exploring the Chinese-

language internet-based media consumption of Chinese people in the UK, and analyses how these new patterns of media consumption impact on their intercultural adaptation and identity.

One of the significant achievements of this study is that it strives to construct a theoretical framework of research for the interaction between mother-language media consumption of a diaspora and their intercultural adaptation in the current global media context by selecting Chinese-language internet-based media consumption of Chinese people in the UK as research subjects (see the Section 1.5 in Chapter 1). This literature review chapter explained and described several concepts that are particularly relevant to overseas Chinese people, they are ‘the stranger’, ‘the marginal man’, Chinese sojourners and Chinese diaspora. It then further divided the main types of overseas Chinese people into Chinese students, Chinese workers, and Chinese immigrants by referring to the different motivations to become a sojourner or a member of the Chinese diaspora. Then this research constructed a theoretical framework for the research based on the relationship between the media consumption of the diaspora and their intercultural adaptation process and cultural identity transformation, by drawing on the experience and insight of existing related research on diaspora groups in Europe.

Specifically, this research regards Chinese people in the UK as an ‘imagined community’ (Anderson, 1983), following Hall’s (2003) culture study route, that regards cultural identity as a changeable state and emphasises the role of media as an agency of representation in a culture. This study applies uses and gratifications theory (Katz et al., 1973) to analyse the motivations of Chinese people in the UK to use Chinese-language internet-based media. The literature review summarised a five-stage intercultural adaptation model by evaluating several major intercultural adaptation models created by Lysgaard (1955), Oberg (1960), Gullahorn and Gullahorn (1963) and Adler (1975). This five-stage model consists of honeymoon, culture shock, initial adjustment, adaptation, and integration. Following the approach of Hammer et al. (1978) it then examines the intercultural adaptation of Chinese people in the UK through their psychological and sociocultural adaptation, showing that the intercultural competence of an individual and the cultural distance between the original culture and the host culture are two key factors that may influence an individual’s intercultural adaptation. The researcher uses Hofstede’s (1991) six cultural dimensions to analyse the cultural values differences between Chinese and British culture. After that, this study uses the stress and coping approach (Kim, 2001; 2005) to analysis the intercultural adaptation of Chinese people in the UK by their intercultural adaptation difficulties and coping strategies, then applies Bennett’s (1986; 1993; 2004) developmental model of intercultural sensitivity (DMIS) to further measure the different stages of intercultural adaptation of different groups of Chinese people in the UK.

Another significance of this research is that it also contributes new knowledge and understanding about media use, identity construction, and the intercultural adaptation of Chinese people in the UK, by providing statistical data summarised from 306 questionnaires and abundant empirical evidence gathered from 4 focus groups and 10 interviews. This study constructs a knowledge framework for the media use of Chinese people in UK in the current context, applying rich data and figures to show the approaches and channels they use to access news and information, their information preferences, and particularly focuses on the Chinese-language media use of different groups of Chinese people in the UK and their understanding of different media channels (see Chapter 3). This study suggests that Chinese-language internet-based media provides practical information, emotional support, and offers Chinese platforms on which to construct virtual communities, and to satisfy the cognitive needs, affective needs, personal integrative needs, social integrative needs, and tension-free needs of Chinese people in the UK (Katz et al.,1973).

This thesis contributes to an understanding of the existing circumstances of intercultural adaptation of different groups of Chinese people in the UK (see Chapter 4). According to the description of Chinese people in the UK, the researcher uses Hofstede's (1991; 2011) six cultural dimensions to measure the differences between the British culture and Chinese culture, from the aspects of uncertainty avoidance, individualism or collectivism, power distance, long-term orientation, and indulgence versus self-restraint. This study demonstrates the cultural distance between Chinese culture and the British culture by analysing empirical evidence collected from focus groups and interviews. This research also provides discussed the empirical intercultural experiences of Chinese people in the UK to support the five-stage intercultural adaptation model summarised by this research in the literature review chapter, that is: honeymoon, culture shock, initial adjustment, adaptation, and integration. This research argues that Chinese people in the UK who have good intercultural communication competence are less dependent on Chinese-language internet-based media. Conversely, the more dependent Chinese people in the UK are on Chinese-language media consumption, the lower their degree of integration. This research also explored the critical thinking of Chinese people in the UK towards different news and information channels, the findings prove that the higher degree of integration of Chinese people in the UK into British society, the more trusting they are of the British mainstream media.

The thesis contributes to a new understanding of the cultural identity of Chinese people in the UK. The research summarised characteristics of cultural identity of Chinese people in the UK

as a kind of mixed cultural identity (see Chapter 5) that combines Chinese and British cultural identity, and may have features of both two cultures. The cultural identity of Chinese people in the UK is affected by the different intercultural experiences of individuals and the trend towards cultural globalisation, as well as their exposure to multiple cultural environments including Chinese culture, British culture, and other cultures that they make contact with in their daily lives or in the media. Thus, the cultural identity of Chinese people in the UK has features of ‘The stranger’ (Simmel, 1908; 1921) and ‘the marginal man’ (Park, 1922), and shows a trend towards global citizenship.

Previous research into ethnic media suggests that these media usually have a positive effect on the intercultural adaptation process of migrants (Park, 1922; Yu, 2009). This study contributes new arguments to this point by exploring how the Chinese-language internet-based media use of Chinese people in the UK influences their cultural identity change and intercultural adaptation process in this new media age. One of the key arguments of this research is that Chinese-language internet-based media may encourage Chinese people in the UK to retain their Chinese cultural identity, by constructing a Chinese cultural environment and Chinese-language context online. Chinese-language internet-based media is also able to provide Chinese people in the UK media content that reinforces Chinese national characteristics and provides a media platform where they can access emotional support from other Chinese people. The researcher suggests that Chinese-language internet-based media has gradually replaced Chinese-language newspapers in the UK as new platforms where Chinese people in the UK can construct various imagined Chinese communities. Virtual Chinese communities created by or for Chinese people in the UK on Chinese-language internet-based media, such as various WeChat groups, may encourage their members to retain more of their Chinese cultural identity and form a new balance of mixed cultural identity.

Another key argument of this research is that although Chinese-language internet-based media may help Chinese people in the UK to adapt to the host society faster, the media does not encourage them to integrate into the host society. This means that the abundant UK-related information provided by Chinese-language internet-based media and various virtual Chinese communities formed on these media platforms may provide an online Chinese cultural environment that acts as buffer area for Chinese people in the UK when they experience cultural shock during their intercultural adaptation process. This buffer area may help Chinese people in the UK experience from cultural shock to initial adjustment, and then adaptation, but it does not help them move from adaptation to integration. Many Chinese people in the UK remain cocooned in a virtual Chinese cultural online environment and Chinese-language context

created by the Chinese-language internet-based media that they consume, and use to maintain contact with other Chinese people. This makes them reluctant to take the initiative to make contact with British society and non-Chinese people in the UK. As participants from Chinese students focus group (February 2020) noted, they can get most of information they need and maintain contact with their families or friends through Chinese-language internet-based media, and they enjoy living with their Chinese friends, so they are unwilling and deem it unnecessary to make contact with British society or make friends with non-Chinese people.

### **6.3 Limitations and Future Research Directions**

Although this thesis has made significant theoretical and empirical contributions into research on the Chinese-language internet-based media use of Chinese people in the UK and the effect of Chinese-language media use on their intercultural adaptation, there are certain limitations that are difficult to avoid in this research project. On this basis, the researcher provides several research suggestions and directions that researchers could take in the future to make up for these limitations.

As with most PhD research projects, this research is limited by duration, funding, and scale. This study was completed by one researcher under supervision of two supervisors, more participants should be encouraged, and more time and funding should be provided for future research. Moreover, all the data collection and data analysis was conducted by the researcher, thus limitations of the researcher's experience and expertise may result in potential for subjectivity and partiality in the thesis.

This research applies an explanatory sequential mixed methods approach to collecting both quantitative data and qualitative data by questionnaire survey, focus groups, and interviews. Although the research sought balance in the selection of participants to avoid any potential effect on the accuracy of the research findings, there are still some problems that may affect the research findings. For instance, since the main purpose of the questionnaire survey is to act as a reference for the following qualitative data collection, the sample of questionnaire survey is not large enough, which may lead to the statistical deviations in the research results. For instance, all the participants from the Chinese students focus group came from universities in a same city, Birmingham, which may lead to potential impact on the comprehensiveness of the research findings. The researcher considered that young people are typically more active on new media platforms (Koen, 2018), and a large proportion of young people among Chinese sojourners in the UK, two-thirds of participants in focus groups for this research, are young



adults under 30 years old. That again may influence the universal applicability of the research findings.

Furthermore, with the improvement of research methods based on large data sets, new research methods could be used to study on Chinese-language media use of Chinese people in the UK, such as applying the widely used of digital methods used in media and cultural research. Digital methods refers to the use of technical means to capture recent new development of web data in internet-related social or cultural research (Rogers, 2013). Future research could therefore use digital methods to extract large data sets by capturing key words of content reposted by Chinese people in the UK on their Chinese-language social media to conduct more in-depth research into their information channels and preferences.

In this research, Chinese people in the UK are categorised into Chinese students, Chinese workers, and Chinese immigrants. This research finds that the media use and intercultural adaptation of Chinese people in the UK is related to their English-language proficiency and length of stay in the UK. Some of the previous research that has measured the acculturation of intercultural individuals has asked participants to provide information about their language skills (Organista, et, al., 2010). A specific limitation of this research project is that it does not collect specific information about the level of participants' English-language proficiency which may have skewed some of the relevant findings. Thus, the researcher suggests that data on English-language proficiency should be collected from participants as an important reference point for future research. Similarly, the length of stay in the host society can be used as a reference of categorization to subdivide different groups of Chinese people in the UK. This research set out to explore the differences in media consumption between Chinese males and females by setting up two control groups as part of the focus group research but failed to find significant differences between the genders. Future research should further explore the differences in media use between the genders.

In respect of exploring the varied media life of Chinese people in the UK, as described in Chapter 3 and Chapter 5, the media consumption of Chinese people in the UK is directly impacted by the changing of media context in China. During the period of this study, Chinese-language short video platforms were becoming more popular which will influence the media use of Chinese people in the UK. Future research should also focus on and explore the popularity of Chinese-language short video platforms. Besides, several participants in this study pointed out that Chinese social media makes them feel social anxiety in some extent. This study does not explore this phenomenon in depth, so future research should explore this further.

With regards intercultural adaptation, participants in this research generally agreed that they feel few social pressures from the people around them in British society in the UK, the researcher wanted to explore this aspect because of the differences between Chinese and British society on the dimension of individualism. Chinese society emphasises collectivism and collective interests, while British society focusses more on individual space and privacy. However, this research also suggests some Chinese people in the UK are display the characteristics of ‘the marginal man’ (Park, 1922) in British society, thus the fact that they feel less social pressures in the UK may be simply because they do not take the initiative to interact with the local people; this possibility should be explored in future research. In the research, most of participants’ life experiences when in China were based in the big cities with relatively higher living cost and greater competitive pressures. Chinese people in the UK who come from villages or small towns in China may have different points of view of the different social pressures between the British society and Chinese society. Future research could explore this possibility. Furthermore, this study indicates that the age and the time period at which Chinese people arrive at the UK may also affect their intercultural adaptation process, more details about how these two factors impact on Chinese people’s intercultural adaptation process should be discussed in future research. One interviewee in this research also pointed out that following the rapid development of the Internet, information has spread rapidly all over the world which has assimilated into people’s thinking to some extent, this may mean that the boundary between cultural differences and individual differences has become blurred (Male interviewee D, February 2020). Thus, the accuracy of research findings on the cultural difference between the British culture and Chinese culture may be affected by this situation to some extent.

When discussing the Chinese-language media use of Chinese people in the UK and their intercultural adaptation process, the thesis suggests that the lower degree that Chinese people in the UK integrate into the British society, the higher dependence they exhibit towards Chinese-language media, which means that future research can start from this point. Participants in this research agreed that Chinese-language internet-based media help them adapt to their new lives in the UK faster, and the Chinese cultural context created by the Chinese-language internet-based media helps Chinese people in the UK to maintain their Chinese cultural identity. To explore whether Chinese-language internet-based may help Chinese people in the UK to adapt to the British society, the researcher compared the life experiences of Chinese people in the UK more than ten years ago, when internet-based media was not as popular as it is now. However, all the participants in this research are Chinese-language internet-based media users, and this research did not set up control group consisting of Chinese

people who do not use Chinese-language internet-based media. In today's media context, it is hard to find Chinese people who do not use Chinese-language media in the UK. Thus, it is hard for this study to examine to what extent Chinese-language internet-based media helps Chinese people in the UK adapt to their lives in the UK. Future research could explore this problem by installing a control group or using different research methods.

In terms of Chinese identity construction, on the one side, questionnaire survey data shows that 70.2% of participants of Chinese people in the UK who have lived in the UK for less than 5 years consider their identity to be typical Chinese, while 78.6% of them who have lived in the UK more than 20 years also consider their identity as typical Chinese (see in Chapter 5). This is an interesting result, and more research should be carried out to investigate this phenomenon. On the other side, the results of the research show Chinese social media provide platforms enable Chinese people in the UK to form virtual Chinese communities, for example various WeChat groups created by different groups of Chinese people in the UK for multiple purposes. These virtual Chinese communities formed among Chinese people in the UK should be further explored, such as the difference characteristics of the communities that form on different types of Chinese-language internet-based media platforms. Finally, this research finds that Chinese people in the UK showing a tendency towards global citizenship. More evidence and data needs to be collected in the future research to support, prove, or test this point. For instance, a comparative study on the trend towards global citizenship of Chinese people in China could be conducted and compared with the findings in this research.

## APPENDICES

### Appendix 1: Application for Ethical Approval of Research

#### APPLICATION FOR ETHICAL APPROVAL OF RESEARCH

College of Arts



University  
of Glasgow

#### A) Research Ethics Checklist

This checklist is used to identify whether a full application for ethics approval needs to be submitted. Before completing this form, please refer to the College of Arts ethics policy and procedures. The principal investigator (PI) or supervisor (in the case of student applications) is responsible for exercising appropriate professional judgment in this review. The application must be approved before potential participants are approached to take part in any research.

<i>Please answer each question by ticking the appropriate box:</i>	<b>YES</b>	<b>NO</b>
<b>Does the research involve human participants?</b>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<b>Does the research involve ‘personal data’ as defined under GDPR?</b> (see Guidelines for Applicants)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<b>Does the research involve ‘special category personal data’ as defined under GDPR?</b> (see Guidelines for Applicants)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<b>Does the research involve data not in the public domain?</b> (i.e. data still in copyright)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Are public domain outputs envisaged?</b> (e.g. publications, exhibitions, materials posted via social media)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<b>Does the study involve people in a dependent relationship, minors, or vulnerable people who may be unable to give informed consent?</b> (e.g. your own students, children, people with special needs) If your research involves minors or vulnerable subjects, please explain why this contact is needed and the ways in which you intend to fully protect the interests of such subjects.	<input type="checkbox"/>	<input checked="" type="checkbox"/>

<b>Will the study require the co-operation of a gatekeeper for access to participants?</b> (e.g. teacher, local authority representative)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Does the project involve observation of participants?</b> (e.g. in museums, galleries or municipal amenities or places of entertainment)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Will it be necessary to conceal from participants the aims of the research at any point?</b> (e.g. where prior awareness could influence participant responses)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Will the study involve discussion of sensitive topics?</b> (e.g. sexuality, drug use) If you answer YES here, refer to the detailed list of sensitive/ trigger issues in the Guidelines for Applicants and outline specific issues in Section C.	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Could the study induce psychological stress or anxiety or cause harm or negative consequences beyond risks routinely encountered?</b> See Application Notes below for an indicative list of potential trigger issues.	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Are there issues of safety for the investigators or subjects?</b>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Will financial inducements (other than reasonable expenses and compensation for time) be offered to participants?</b>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Are there issues of confidentiality?</b>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Are there issues of security?</b> (e.g. data storage security)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Are project data to be retained as part of a ‘legacy dataset’?</b> (Staff applications only)	<input type="checkbox"/>	<input type="checkbox"/>
<b>Are there issues of balance?</b> (e.g. cultural, social or gender-based characteristics of the research subjects affecting the design of the project or its conduct)	<input checked="" type="checkbox"/>	<input type="checkbox"/>

- **If you answered NO to all of the questions above, you need take no further action before starting your research.**
- **If you answered YES to any of the questions above, you need to submit an application to the College of Arts Research Ethics Committee before you begin the research. Please complete all relevant sections of this form and address any ethical issues of your research project in Section C. Submit your application through the online Research**

Ethics System via the University's [Business Systems](#) page. Also upload all relevant supporting documents such as questionnaires, consent forms, participant information statements etc.

**B) Applicant Details**

<p><b>B1. Name(s) of person(s) submitting research proposal:</b>          SIQI LI   <i>(For group/ team applications, please indicate the Principal Investigator as primary contact)</i></p>
--

<b>B2. Position</b>	Undergraduate Student	<input type="checkbox"/>	Postgraduate Student (PGR)	Research	<input checked="" type="checkbox"/>
<i>(tick as appropriate)</i>	Postgraduate Taught Student (PGT)	<input type="checkbox"/>	Staff (including Assistant)	Research	<input type="checkbox"/>

<b>B3. School and Subject Area/ Centre:</b>	PhD in Media and Cultural Policy, CCPR, School of Culture & Creative Arts
---	---

<b>B4. Email</b> <i>(please give your UofG email address):</i>	
--	--

<b>B5. For Student applications only</b>	
<i>Course name</i>	PhD in Media and Cultural Policy
<i>Supervisor's name</i>	Prof. Raymond Boyle and Dr. Inge Sorensen
<i>Supervisor's email address</i>	Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk
<i>Supervisor's contact address</i>	Room 509 and Room 410, 13 Professor Square, University of Glasgow, Glasgow, G12 8QQ, UK

**B6. Project title:**

Chinese-language Internet-based Media Consumption of Chinese People in the UK and Their Intercultural Adaptation

**B7. Proposed project end date** (*for UG/PG dissertation projects this is the submission date*):

31/12/2020

**B8. Brief outline of project** (*for an academic audience -- this need not exceed 300 words*):

1. Questionnaire Survey

Questionnaire survey will be used to mainly answer the first and a part of the second research question *How do Chinese-people in the UK use Chinese-language internet-based media?* and *What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese-people living in the UK?* The sample size will be around 300. The duration of the questionnaire survey will last for 4 weeks.

2. Focus Group

Four focus groups will be used to mainly answer the second, third, and fourth research questions and *What differences in the consumption of Chinese-language internet-based media can be observed among different groups of Chinese-people living in the UK? What are the current circumstances of intercultural adaptation among different groups of Chinese-people in the UK? And how do different types of Chinese-language internet-based media impact on Chinese-people in the UK on their identities construction and intercultural adaptation?* The research will conduct 4-6 focus groups, the duration of each group will around 1 hour. All the focus groups will be completed in 4 weeks.

3. A Semi-Structured In-depth Interview

The researcher will try to find 10 interviewees of different ages, occupation, income, education background, purpose of stay in the UK etc., and further discuss *What are the current circumstances of intercultural adaptation among different groups of Chinese-people in the UK? And How do different types of Chinese-language internet-based media impact on Chinese-people in the UK on their identities construction and intercultural adaptation?* The

researcher will explore the impact of identity construction and intercultural adaptation in lengthways from their personal experiences. Each interview will last for 1 hour and all the interviews will complete within 4 weeks.

**B9.** *Have all investigators read, understood and accepted the College Ethics Policy, a statement of which is available on the College website at <http://www.gla.ac.uk/colleges/arts/research/ethics> YES /NO*

**Yes**

**B10. Independent contact name** *(in case of complaints or questions from participants– this could be your head of department, line manager, school research integrity advisor, dissertation supervisor, etc.):*

Prof. Raymond Boyle

### **C) ETHICAL ISSUES: RISKS AND MITIGATION**

- In the sections following, please indicate **ALL** ethical issues and areas of significant risk identified in the checklist above, as well as any further ethical issues associated with your research. How do you plan to address these and mitigate any potential risks?
- What relevant training (e.g. UofG GDPR training) or clearances (e.g. PVG membership or basic Disclosure) do you have?
- Staff: where relevant, have you discussed your/ your supervisee's project with the University's Data Protection and Freedom of Information office?
- Further notes and explanations to the various sections can be found in the Guidelines for Applicants. Please read these carefully and structure your responses accordingly.



## **C1. Non-Clinical Research Involving Human Subjects**

- *See Guidelines for Applicants before completing your response to this section.*

In this research, a representative group of Chinese people in the UK will be selected as interviewees and participant in this study. All the interviewees and participants in this research should be adult; for the convenience of classification, any people over 18 years old counts as an adult.

The researcher will give priority to first invite Chinese people in the UK whom the researcher is familiar with to join in the research as participants. For example, the staff in the Chinese supermarket which the researcher frequently visit, or staff in the Chinese restaurant which the researcher's friend used to work. Compared with strangers, it is easier for researcher to build trust quickly with these people. Before conducting the research, the researcher will show the participants the Participant Information Sheet which carries the college logo and clearly identifies the school, department, subject area where the research is being carried out, and explain to them the purpose of the research. The researcher will emphasise this is an academic research project, and the data will only be used for academic purposes. The researcher will answer questions put forwarded by participants before conducting the research and make sure participants understand this is an academic study that has no connection to any other business institutions or governments. The researcher will also ask the local Chinese community for their help to find suitable participants, as potential participants are more likely to trust these communities.

Participants may be worried that leaking details of their media consumption could bring them potential risks. To ensure participants and interviewees' anonymity, the researcher will not collect the personal identifiable information (for example, name, working place, company title, and so on) from them. Furthermore, the researcher will carefully protect the research data to avoid potential risks for participants who participated in this research, only the researcher will have access to the data. All the data will be encrypted stored anonymously in the researcher's personal laptop and on external hard drive, and the researcher will not ask for personal information from participants that is not necessary for the research. The researcher's personal laptop and external hard drive are password protected and only the researcher knows the password. All the data in this research will be unavailable for secondary use. In order to access any part of the dataset, the researcher must agree to a "terms and conditions for use" that prohibits any attempts to re-identify subjects, to disclose any identities that might be inadvertently re-identified, or to otherwise compromise the privacy

of the subjects. The entire research project, including the above steps, need to be reviewed and approved by the university and my supervisors.

This research raises certain ethical concerns in relation to gathering data from questionnaire, that must be addressed before embarking on future research using this data, such as the nature of consent, properly identifying and respecting expectations of privacy on gathered data when confronted with research projects based on data gleaned from the questionnaire. Since the questionnaire surveys for various demographics, some participants may be sensitive about their privacy, and provide inaccurate information. In order to make the data more accurate and avoid ethical issues, the real names of participants are not included in the questionnaire, all identifying information will be omitted or encoded when the data is used. Data collected by the questionnaire may contain a certain amount of invalid data. In order to obtain more effective data, the sample size could be increased during the actual research.

In respect of focus groups and the semi-structured in-depth interviews, not all the interviewees have the experience or educational background to understand the full implications of the research; some interviewee may be less capable of understanding information that would enable them to make an informed decision about their participation in the study. Interviewees may worry about the security of their voice being recorded; the researcher will delete the original voice record once the record are transcribed into text and checked. Moreover, the process of interview may arouse interviewees' negative memories and psychological traumas from their experiences of the diaspora. These memories may include the passing away from family members, unemployment, experiencing accidents, suffer ingdiscrimination in the UK etc. If participants experience emotional distress or trauma related to the research activities, the researcher will help them to apply to an appropriate support service with the NHS. The researcher will fully respect that it is their decision to participate participating in the interview. Therefore, careful consideration of interviewees' situation, emotion, and needs is required, and extra care must be taken to protect them. Specifically, all the interviewees will be informed that the interview may arouse memories about their experience of the diaspora. Interviewees are free to withdraw before, during, or after the interview if they are unwilling to proceed, and their interview records will be deleted at that time.

In order to ensure the safety of the researcher and participants, the researcher will strictly observe the College Ethics Policy. The location of interviews and focus groups will be

selected in a safe public area with convenient transportation, such as the university's seminar room, or a relatively quiet cafe, etc. All interviews and focus groups will be conducted during daylight hours. The researcher will also be mindful of her own safety including: physical, legal, reputational, psychological, and emotional factors. Details and contact information for places visited on the day of each interview will be left with a contact person, and the researcher will ask participants to do the same. The researcher will use WeChat to confirm arrival at location and safe departure with the contact person. Under no circumstances will the researcher agree to accompany an interviewee to any other location. The researcher will tell the contact person to contact local police and also the 24-hour University security line (+44 141 330 4444) should any serious incident occur during the research.

See the details in the attached consent forms and participant information sheet.

## **C2. Research Involving Archival Materials, Artefacts**

- *See Guidelines for Applicants before completing your response to this section.*

## **C3. Data Management and Research Outputs**

- *See Guidelines for Applicants before completing your response to this section.*

### **1. Data collection**

The data in this study will be collected through questionnaires survey, focus groups, and semi-structured, in-depth interviews. To ensure participants and interviewees' anonymity, the researcher will not collect the personal identifiable information (for example, name, working place, company title, and so on) from them. The questionnaire in this research will take the form of written (paper) and electronic. Focus groups and interviews in this research will be conducted face-to-face. The researcher will record the entire discussion and interview process (with the agreement of the interviewees), and finally, the recording will be transcribed into a text format to allow it to be coded and analysed. The researcher will prepare two recording devices (recorder and mobile phone), and they will be used in each focus group and interview to provide backups in the case of sound drop-out during the interview, and for more accurate revision and modification after the interview. After the interview, paper-and-

pencil note-taking will mainly be used to record interviewees' reactions and body language to ensure an integrated record.

## 2. Data protection in research

All the paper version data will be stored in the researcher's private accommodation secure from unauthorised access. During the research, all the raw data that is collected in questionnaires will be transcribed in electronic form. Paper version questionnaires will be scanned and encrypted and stored anonymously in the researcher's personal laptop in PDF or JPEG format. Recorded files will be stored in MP3 format. Text data will be store in a Microsoft Word document (.doc) format or as Rich Text Format (.rtf). Apart from encrypted data stored anonymously in the researcher's personal laptop and mobile hard disk, all the data will be backed up on mobile hard drive and also in the private retention facility in the Data Management Service at the university. The researcher will carefully protect the research data to avoid any potential risks to participants who participated in this research. The researcher's mobile phone, personal laptop, and mobile hard disk are password protected, and cannot be accessed without the researcher's password. Only the researcher or the researcher nominated colleagues will have access to the data. The name of participants and all identifying information in interview and focus group transcripts will be removed or redacted. All other names and other material likely to identify individuals will be removed/redacted. From this point onwards, the data will be anonymised.

## 3. Data protection after research

The results from this research will be used for presentations at academic activities such as conferences and publication, etc. The anonymised data may be used in future research and be cited and discussed in future publications, both in print and online. Project materials in both physical and electronic form will be treated as confidential and kept in secure storage (locked physical storage; appropriately encrypted, password-protected devices and University user accounts) at all times. All the paper versions of data will be scanned and encrypted and stored anonymously in the researcher's personal laptop in PDF or JPEG format, and backed up on mobile hard drive, and the original paper version data will be disposed of. All the recorded files will be transcribed into a text format and stored anonymously in the researcher's personal laptop and backed up on mobile hard drive as well. The interviews and focus groups records will be transcribed, and the recordings deleted once

the transcription has been checked before 31 December 2022. Project materials and consent forms will be retained in secure storage at the University for ten years for archival purposes (possibly longer if the material is consulted during that time).

**C4. Supervisor comments** (for UG/PGT/PGR applications):

- *See Guidelines for Applicants before completing your response to this section.*
- *Please indicate whether you have completed and passed U of G GDPR training.*

**C5.** *If you have applied or will be applying for funding for this research, please give the name of the funding body/ bodies you intend to approach. Please indicate any relevant ethical policy materials or requirements regarding compliance.*

**C6.** *Have you submitted, or are you intending to submit this application to another College in the University?*

Yes

No

*If yes, please specify:*

**D) Monitoring and End of Project Report**

- The Committee requires that a brief report be provided within one month of the completion of the research, giving details of any ethical issues which have arisen (a copy of the report to the funder, or a paragraph or two will usually be sufficient). This is a condition of approval and in line with the committee's need to monitor research. It can be sent to arts-ethics@glasgow.ac.uk (in the future this aspect will be included as part of the application system process).
- Any unforeseen events which might affect the ethical conduct of the research – or which might provide grounds for discontinuing the study – must be reported immediately in writing to the Ethics Officer. The Officer will examine the circumstances and advise you of

any decision. This may include referral of the matter to the central University Ethics Committee or a requirement that the research be terminated.

- Personal data breaches must be reported to the University’s Data Protection and Freedom of Information office (see <https://www.gla.ac.uk/myglasgow/dpfoioffice/gdpr/personaldatabreaches/> for flowchart re protocols).
- **Please note that it is the responsibility of the researcher to follow the College of Arts Ethics policy and procedures and any relevant academic or professional guidelines in the conduct of the study. This includes providing appropriate information sheets and consent forms and ensuring confidentiality in the storage and use of data. Any significant change in the question, design or conduct over the course of the research should be notified to the College Ethics Officer and may require a new application for ethics approval.**

#### E) Signature and Supervisor Confirmation

<b>E1. Date of submission of form</b>	22 November 2019
<b>E2. Signature of person making the proposal</b> ( <i>sign/ type name</i> )	Siqi Li
<b>E3. Signature of supervisor</b> ( <i>for student applications only</i> )	

**Thank you for filling in this form. You should normally receive confirmation of ethical approval within four weeks of submitting your application.**

## F) Applicant Checklist

Are all relevant fields completed?	<input checked="" type="checkbox"/>
Are you submitting your application FOUR weeks in advance of the intended beginning of your research?	<input checked="" type="checkbox"/>
Student applicants: Has your supervisor reviewed the application and completed Sections C4 and E3?	<input checked="" type="checkbox"/>
Will you need to use an online survey?	<input checked="" type="checkbox"/>
Have you checked any requirements regarding permission for use of data?	<input checked="" type="checkbox"/>
Have you included a Plain Language Participant Information Sheet?	<input checked="" type="checkbox"/>
Have you included a Consent Form?	<input checked="" type="checkbox"/>
Have you included a draft questionnaire / interview questions?	<input checked="" type="checkbox"/>

## Appendix 2: Ethical Approval



University  
of Glasgow

College of Arts  
Research Ethics

---

8 January 2020

Dear SiQi,

### **Ethics Application 100190021: Ethical Approval**

Following receipt of comments, I am pleased to report that ethical approval is granted for your research. One of the reviewers raised a point which I include here so that you can discuss it with your supervisors:

This is a difficult application to assess because of the political issues involved. My preference would be to ensure that the data being collected is fully anonymized, so that there can be no question of it being traced back to an individual even by the researcher.

From my reading of your revised materials, the clear intention appears to be to anonymise, which I agree is the appropriate position in a project like this. Remember that under General Data Protection Regulation (GDPR), anonymisation properly speaking means that not even the researcher can attribute a given response or remark to a specific individual (otherwise the data is deemed to be 'pseudonymous'). This means there needs to be a process by which any connection between the consent form and a transcript/questionnaire response needs to be broken. You should discuss this aspect with your supervisors and email me indicating any outcomes there.

You should note the following actions, which are required as part of the process of research monitoring:

- It is your responsibility to inform, as appropriate, your supervisor, advisor or funding body of the outcome of your Ethics application. You should also indicate successful receipt of ethical clearance on all consent and interview information forms as well as on the acknowledgements page of your dissertation project (suggested wording: 'ethical clearance for this project has been granted by the College of Arts Research Ethics committee [date of approval letter]').
- We advise that you emphasise to participants that there will be no impact if they choose either not to participate in the project or to allow use of the resulting materials. Without this reassurance, you



are potentially in a coercive position towards them where they may feel that they have no choice about participation.

- An end of project report is required by the Ethics Committee. A brief report should be provided within one month of the completion of the research, giving details of participant numbers, participant withdrawals and any ethical issues which have arisen. A paragraph or two will usually be sufficient. This is a condition of approval and in line with the committee's need to monitor the conduct of research.

In addition, please note that any unforeseen events (particularly [personal data breaches](#)) which might affect the ethical conduct of the research – or which might provide grounds for discontinuing the study – must be reported immediately in writing to the Ethics Committee. The Committee will examine the circumstances and advise you of its decision, which may include referral of the matter to the central University Ethics Committee or a requirement that the research be terminated.

Information on the College of Arts Ethics policy and procedures is available for consultation at <http://www.gla.ac.uk/colleges/arts/research/ethics>.

Yours sincerely,

**Dr James R. Simpson**

Ethics Officer, College of Arts

## Appendix 3: Focus Group Participant Information Sheet



College of Arts  
Research Ethics

---

### Focus Group Participant Information Sheet

#### **Title of project and researcher details**

Title: Chinese-language Internet-based Media Consumption of Chinese People in the UK and Their Intercultural Adaptation

Researcher: Siqi Li

Supervisor: Prof. Raymond Boyle and Dr. Inge Sorensen.

Course: PhD in Media and Cultural Policy

#### **Why have I been chosen?**

You are being invited to take part in a research project into the Chinese-language internet-based media use of Chinese people in the UK and intercultural adaptation. A research project is a way to learn more about a subject. You are being asked to take part because you are a Chinese adult who has been living in the UK more than half a year.

Before you decide whether you want to take part, it is important for you to understand why the research is being carried out and what it will involve. Please take time to read the information on this page carefully and discuss it with others if you wish. Ask me if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

#### **What will happen if you take part?**

The purpose of this study is to find out the impact of Chinese-language internet-based media use of Chinese people in the UK on their intercultural adaptation. If you decide to take part I

will ask you some questions about your habits on Chinese-language internet-based media consumption, your daily life in the UK, and changes in cultural identity. You may also discuss these with other participants.

You do not have to answer any questions that you don't want to. This will take about 1 hour.

I will record your answers on a voice recorder so that afterwards I can listen carefully to what you said.

I will be finished gathering information by 31 December 2020.

### **Do I have to take part?**

You do not have to take part in this study, and if you decide not to, you will still be free to do what you were planning to do today. If, after you have started to take part, you change your mind, just let me know and I will not use any information you have given me.

### **Keeping information safe and private**

I will keep the information from the focus group in a locked cabinet or in a locked file on my password-protected computer.

When I write about what I have found out, your name will not be mentioned.

If you like you can choose another name for me to use when I am writing about what you said. No one else will know which name you have chosen.

I will destroy all of my recordings when the project is finished. I will keep the notes without your name, which will only appear in the consent form so that we can prove we asked you whether you wanted to take part and that you said yes.

However, if during our conversation I hear anything which makes me worried that you might be in danger of harm, I might have to tell other people who need to know about this. The interview may arouse negative memories about experiencing diaspora. These memories may include the passing away of family members, unemployment, experiencing accidents, suffering

discrimination in the UK etc. If you experience emotional distress or trauma related to these research activities, I will help you to apply an appropriate support service from the NHS.

### **What will happen to the results of the research study?**

When I have gathered all of the information from everyone who is taking part I will write about what I have learned in a PhD thesis. This will be read and reviewed by my supervisors and other academic staff at the university.

### **Who has reviewed the study?**

This study has been reviewed and authorised by the College of Arts Research Ethics Committee, University of Glasgow.

### **Contacts for further information**

If you have any questions about this study, you can ask...

- me, Siqi Li
- or my supervisor, Prof. Raymond Boyle and Dr. Inge Sorensen  
(Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk)
- or the Ethics officer for the College of Arts, Dr James Simpson (arts-ethics@glasgow.ac.uk)

Ethical clearance for this project has been granted by the College of Arts Research Ethics committee [22/01/2020]

**Thank you for reading this!**

## Appendix 4: Interview Participant Information Sheet



University  
of Glasgow

College of Arts  
Research Ethics

---

### Interview Participant Information Sheet

#### **Title of project and researcher details**

Title: Chinese-language Internet-based Media Consumption of Chinese People in the UK and Their Intercultural Adaptation

Researcher: Siqi Li

Supervisor: Prof. Raymond Boyle and Dr. Inge Sorensen.

Course: PhD in Media and Cultural Policy

#### **Why have I been chosen?**

You are being invited to take part in a research project into the Chinese-language internet-based media use of Chinese people in the UK and intercultural adaptation. A research project is a way to learn more about a subject. You are being asked to take part because you are a Chinese adult who has lived in the UK more than half a year.

Before you decide if you want to take part, it is important for you to understand why the research is being carried out and what it will involve. Please take time to read the information on this page carefully and discuss it with others if you wish. Ask me if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

#### **What will happen if you take part?**

The purpose of this study is to find out the impact of Chinese-language internet-based media use of Chinese people in the UK on their intercultural adaptation. If you decide to take part I

will ask you some questions about your habits on Chinese-language internet-based media consumption, your daily life in the UK, and changes in cultural identity.

You do not have to answer any questions that you don't want to. This will take about 1 hour.

I will record your answers on a voice recorder so that afterwards I can listen carefully to what you said.

I will be finished gathering information by 31 December 2020.

### **Do I have to take part?**

You do not have to take part in this study, and if you decide not to, you will still be free to do what you were planning to do today. If, after you have started to take part, you change your mind, just let me know and I will not use any information you have given me.

### **Keeping information safe and private**

I will keep the information from the interview in a locked cabinet or in a locked file on my password-protected computer.

When I write about what I have found out, your name will not be mentioned.

If you like you can choose another name for me to use when I am writing about what you said. No one else will know which name you have chosen.

I will destroy all of my recordings once the project is finished. I will keep the notes without your name attached. Your name will only appear on the consent form so that we can prove we asked you whether you wanted to take part and that you said yes.

However, if during our conversation I hear anything which makes me worried that you might be in danger of harm, I might have to tell other people who need to know about this. The interview may arouse negative memories from your experience of the diaspora. These memories may include the passing away of family members, unemployment, experiencing accidents, suffering discrimination in the UK etc. If you experience emotional distress or trauma related to the research activities, I will help you to apply an appropriate support service from the NHS.

### **What will happen to the results of the research study?**

Once I have gathered all of the information from everyone who is taking part I will write about what I have learned in a PhD thesis. This will be read and reviewed by my supervisors and other academic staff at the university.

### **Who has reviewed the study?**

This study has been reviewed and agreed to by the College of Arts Research Ethics Committee, University of Glasgow.

### **Contacts for further information**

If you have any questions about this study, you can ask...

- me, Siqi Li
- or my supervisor, Prof. Raymond Boyle and Dr. Inge Sorensen  
(Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk)
- or the Ethics officer for the College of Arts, Dr James Simpson (arts-ethics@glasgow.ac.uk)

Ethical clearance for this project has been granted by the College of Arts Research Ethics committee [22/01/2020]

**Thank you for reading this!**



## CONSENT TO THE USE OF DATA (QUESTIONNAIRE SURVEY)

University of Glasgow, College of Arts Research Ethics Committee

I understand that SIQI LI is collecting data in the form of questionnaire survey for use in an academic research project at the University of Glasgow.

This is a PhD research program that aims to explore the impact of Chinese-language internet-based media use of Chinese people in the UK on their intercultural adaptation. The research will be conducted through questionnaire surveys, focus groups, and semi-structured, in-depth interviews. It is envisaged that approximately 300 questionnaires of this kind will be carried out. The questionnaire will take approximately 5 to 10 minutes to complete.

I confirm that I have read the explanation about the project and the research being carried out and have had a chance to ask questions about these where necessary.

### **I consent to participate in the questionnaire on the terms below:**

1. I can leave any question unanswered.
2. I can refuse to continue or stop filling in the questionnaire at any point.

### **I agree to the processing of data for this project on the terms below:**

1. Under EU legislation (General Data Protection Regulation/ GDPR), I understand and agree that the 'lawful basis' for the processing of personal data is that the project constitutes 'a task in the public interest', and that any processing of special category data is 'necessary for archiving purposes in the public interest, or scientific and historical research'. I confirm I have been given information about how to exercise my rights to access and objection.



2. Project materials in both physical and electronic form will be treated as confidential and kept in secure storage (locked physical storage; on appropriately encrypted, password-protected devices and University user accounts) at all times.
3. My name and all identifying information in questionnaire will be removed or redacted. All other names and other material likely to identify individuals will be removed/ redacted. From this point onward, the data will be anonymised.
4. I may withdraw from the project at any time before the questionnaire's data is anonymised without being obliged to give a reason. In that event, all records of my questionnaire will be destroyed immediately. I understand that after the cut-off date, the research data will be anonymous and therefore exempt from the provision of data subject rights under GDPR unless I have a legitimate concern that I can still be identified.
5. Project materials will be retained in secure storage by the University for ten years for archival purposes (longer if the material is consulted during that time). Consent forms will also be retained for the purposes of record.
6. The anonymised data may be used in future research and be cited and discussed in future publications, both print and online.

**Tick as appropriate**

- I consent to take part in the questionnaire survey.
- I agree to the terms for processing of data outlined above.

Name of Participant: \_\_\_\_\_

Signed by the participant: \_\_\_\_\_

Date: \_\_\_\_\_

Ethical clearance for this project has been granted by the College of Arts Research Ethics committee [22/01/2020]

<b>Researcher's name and email:</b>	Siqi Li
<b>Course organiser's name and email:</b>	Prof. Raymond Boyle and Dr Inge Sorensen Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk
<b>Department address:</b>	CCPR, 13 Professors' Square, University of Glasgow, Glasgow G12 8QQ, UK



## CONSENT TO THE USE OF DATA (FOCUS GROUPS)

University of Glasgow, College of Arts Research Ethics Committee

I understand that SIQI LI is collecting data in the form of focus groups for use in an academic research project at the University of Glasgow.

This is a PhD research program that aims to explore the impact of Chinese-language internet-based media use of Chinese people in the UK on their intercultural adaptation. The research will be conducted through questionnaire surveys, focus groups, and semi-structured in-depth interviews. It is envisaged that approximately four to six groups (6-8 people pre-group) of this kind will be carried out. Each focus group process should last approximately 60 minutes.

I confirm that I have read the explanation about the project and the research being carried out and have had a chance to ask questions about these where necessary.

### **I consent to participate in the focus groups on the terms below:**

1. I can leave any question unanswered.
2. I can withdraw from the focus group at any point.

### **I agree to the processing of data for this project on the terms below:**

1. Under EU legislation (General Data Protection Regulation/ GDPR), I understand and agree that the 'lawful basis' for the processing of personal data is that the project constitutes 'a task in the public interest', and that any processing of special category data is 'necessary for archiving purposes in the public interest, or scientific and historical research'. I confirm I have been given information about how to exercise my rights to access and objection.

2. Project materials in both physical and electronic form will be treated as confidential and kept in secure storage (locked physical storage; on appropriately encrypted, password-protected devices and University user accounts) at all times.
3. My verbal contributions to the focus group will be transcribed, and the recordings deleted when the transcription has been checked before 31 December 2022.
4. My name and all identifying information in focus group transcripts will be removed or redacted. All other names and other material likely to identify individuals will be removed/redacted. From this point onwards, the data will be anonymised.
5. I may withdraw from the project at any time before the focus group data is anonymised without being obliged to give a reason. In that event, all records of my conversation will be destroyed immediately. I understand that after the cut-off date, the research data will be anonymous and therefore exempt from the provision of data subject rights under GDPR unless I have a legitimate concern that I can still be identified.
6. Project materials will be retained in secure storage by the University for ten years for archival purposes (longer if the material is consulted during that time). Consent forms will also be retained for the purposes of record.
7. The anonymised data may be used in future research and be cited and discussed in future publications, both print and online.

**Tick as appropriate**

- I consent to take part in the focus group.
- I agree to the terms for processing of data outlined above.

Name of Participant: \_\_\_\_\_

Signed by the participant: \_\_\_\_\_

Date: \_\_\_\_\_

Ethical clearance for this project has been granted by the College of Arts Research Ethics committee [22/01/2020]

<b>Researcher's name and email:</b>	Siqi Li
<b>Course organiser's name and email:</b>	Prof. Raymond Boyle and Dr Inge Sorensen Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk
<b>Department address:</b>	CCPR, 13 Professors' Square, University of Glasgow, Glasgow G12 8QQ, UK



## CONSENT TO THE USE OF DATA (INTERVIEW)

University of Glasgow, College of Arts Research Ethics Committee

I understand that SIQI LI is collecting data in the form of semi-structured in-depth interviews for use in an academic research project at the University of Glasgow.

This is a PhD research program that aims to explore the impact of Chinese-language internet-based media use of Chinese people in the UK on their intercultural adaptation. The research will be conducted through questionnaire surveys, focus groups, and semi-structured in-depth interviews. It is envisaged that approximately ten interviews of this kind will be carried out. The interviews should last approximately 60 minutes.

I confirm that I have read the explanation about the project and the research being carried out and have had a chance to ask questions about these where necessary.

### **I consent to participate in the interviews on the terms below:**

1. I can leave any question unanswered.
2. The interview can be stopped at any point.

### **I agree to the processing of data for this project on the terms below:**

1. Under EU legislation (General Data Protection Regulation/ GDPR), I understand and agree that the 'lawful basis' for the processing of personal data is that the project constitutes 'a task in the public interest', and that any processing of special category data is 'necessary for archiving purposes in the public interest, or scientific and historical

research'. I confirm I have been given information about how to exercise my rights to access and objection.

2. Project materials in both physical and electronic form will be treated as confidential and kept in secure storage (locked physical storage; on appropriately encrypted, password-protected devices and University user accounts) at all times.
3. The interviews will be transcribed, and the recordings deleted when the transcription has been checked before 31 December 2022.
4. My name and all identifying information in interview transcripts will be removed or redacted. All other names and other material likely to identify individuals will be removed/redacted. From this point onward, the data will be anonymised.
5. I may withdraw from the project at any time before the interview data is anonymised without being obliged to give a reason. In that event, all record of my remarks will be destroyed immediately. I understand that after the cut-off date, the research data will be anonymous and therefore exempt from the provision of data subject rights under GDPR unless I have a legitimate concern that I remain identifiable from it.
6. Project materials will be retained in secure storage by the University for ten years for archival purposes (longer if the material is consulted during that time). Consent forms will also be retained for the purposes of record.
7. The anonymised data may be used in future research and be cited and discussed in future publications, both print and online.

**Tick as appropriate:**

- I consent to take part in the interviews.
- I agree to the terms for processing of data outlined above.

Name of Participant: \_\_\_\_\_

Signed by the participant: \_\_\_\_\_

Date: \_\_\_\_\_

Ethical clearance for this project has been granted by the College of Arts Research Ethics committee [22/01/2020]

<b>Researcher's name and email:</b>	Siqi Li
<b>Course organiser's name and email:</b>	Prof. Raymond Boyle and Dr Inge Sorensen Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk
<b>Department address:</b>	CCPR, 13 Professors' Square, University of Glasgow, Glasgow G12 8QQ, UK



## Appendix 8: Questionnaire Sample



University  
of Glasgow

College of Arts  
Research Ethics

---

### Questionnaire Sample

Title: Chinese-language Internet-based Media Consumption of Chinese People in the UK and Their Intercultural Adaptation

Researcher: Siqi Li

Supervisors: Pro. Raymond Boyle and Dr. Inge Sorensen.

Dear Sir or Madam,

This is Siqi Li who is a PhD student in Media and Cultural Policy at University of Glasgow. This questionnaire aims to explore the Chinese-language internet-based media use of Chinese people in the UK, and how this use impacts on their intercultural adaptation. I sincerely invite you to take part in this research if you satisfy the following three conditions:

- Are over 18 years old;
- Hold Chinese nationality or consider yourself Chinese;
- Have lived in the UK excess of half a year.

I will be very grateful if you could fill in the questionnaire. This questionnaire is anonymous and will only be used for academic research. Once I have gathered all of the information from each questionnaire, I will write about what I have learned in a PhD thesis. This will be read and reviewed by my supervisors and other academic staff at the university.

#### Part 1 Basic Information

1. Gender      Male \_\_\_\_\_ Female \_\_\_\_\_
2. Birth Year \_\_\_\_\_
3. Level of education \_\_\_\_\_

4. How long have you been staying in the UK? \_\_\_\_\_
5. Your purpose for coming to the UK (**Single Choice**)
- \_\_\_ Education
  - \_\_\_ Work
  - \_\_\_ Visit family/friend
  - \_\_\_ Migration
  - \_\_\_ Others

## Part 2 Chinese-language internet-based Media Use

*(Chinese-language internet-based Media include all kinds of Chinese APPs and websites which based on the Internet, such as Weibo, WeChat, Youku, Baidu, etc.)*

6. Which **TWO** types of **Chinese media** do you use most frequently?
- A. Chinese-language newspapers or magazines (printed)
  - B. Chinese-language broadcastings
  - C. Chinese-language television channels
  - D. Chinese-language websites
  - E. Chinese-language mobile app (social media app, video app, and game app, etc.)
7. Which device do you usually use to access Chinese-language internet-based media ?  
(Single Choice)
- A. PC
  - B. Smartphones
  - C. Tablets (iPad etc.)
  - D. Digital TV
  - E. Others \_\_\_\_\_
8. **How often** do you use or browse Chinese-language internet-based media **per week**?  
(Single Choice)
- A. Not use per week
  - B. 1-2 times per week
  - C. Several times per week
  - D. Several times per day
  - E. Frequently uses per day

9. What is the average time of you use or browse Chinese-language internet-based media **per day**? (Single Choice)

- A. Less than one hour
- B. One to three hours
- C. Three to five hours
- D. Six to nine hours
- E. Eight to ten hours
- F. Over ten hours

10. How often do you use the below **Chinese-language internet-based media**? (please tick ✓ in the selected position of the form)

	Frequently used per day	Several times per day	Several times per week	1-2 times per week	Rarely used
Chinese Search Engine					
Social media and instant messenger					
Chinese official news websites					
Chinese Portal site and apps					
Local Chinese news and information websites					
Lifestyle apps, e.g., Alipay					
Tourism websites and apps					
Video-audio websites and live video show websites, e.g., Bilibili, TikTok					
Learning apps and websites					
Online games apps and websites					
BBS					
Chinese Shopping websites					
Other Chinese-language internet-based media _____					

11. What is your **purpose** for using Chinese-language internet-based media? (Multiple choice)

- A. Keep in touch with family and friends in China
- B. Make friends and communicate with Chinese friends in the UK
- C. Get China related news and information
- D. Get the UK related news and information.
- E. Entertainment
- F. Study
- G. Work
- H. Online shopping
- I. Others \_\_\_\_\_

12. Please select the most accurate description on your **dependency** of Chinese-language internet-based media (Single Choice)

- A. I rely heavily on Chinese-language internet-based media and it is an indispensable part of my life.
- B. I rely on Chinese-language internet-based media to get necessary information or contact with others.
- C. I rely on Chinese-language internet-based media to get entertainment, such as play games and watch movies.
- D. I often use Chinese-language internet-based media due to some objective factors, such as work, study, communication, but I don't think I depend heavily on them.
- E. I usually use the UK local media, so I rely less on Chinese-language internet-based media.
- F. I always use traditional media include newspapers, magazines, TV, and broadcasting, so I rely less on internet-based media.
- G. I only use Chinese-language internet-based media when I have specific needs, and generally don't dependent on them.
- H. I rarely use Chinese-language internet-based media and I don't rely on them at all.
- I. Others \_\_\_\_\_

### Part 3 Cultural Identity and Intercultural Adaptation

13. Please select your degree of approval of the below description (please tick ✓ in the selected position).

	Strongly Agree	Agree	Partly agree	Disagree	Strongly Disagree
Chinese-language internet-based media help me a lot in decreasing loneliness in the UK.					
When I encounter difficulties, I always seek help from Chinese-language internet-based media.					
I think my life in the UK would not be possible without Chinese-language internet-based media.					
I speak English and am able to have effective communication with British people.					
I prefer to make friends with Chinese people and most of my friends are Chinese.					
I think I am a typical Chinese.					
I am Chinese but I think the way I live and the way I think are Anglicised.					
I think I am a British.					
I am a citizen of the world and I have mixed cultural identity.					
Please describe other aspect that you would like to express about your adaptation and cultural identity on the right.					

If you would like to take part in the following research (focus groups or interviews) to further discuss your Chinese-language internet-based media use, please leave your contact information below. \_\_\_\_\_

This is the end of the questionnaire survey, thank you very much for your participation. If you have any questions about this study, you can ask

- Me, Siqi Li
- Or my supervisors, Prof. Raymond Boyle and Dr. Inge Sorensen (Raymond.Boyle@glasgow.ac.uk; Inge.Sorensen@glasgow.ac.uk)
- Or the Ethics officer for the College of Arts, Dr James Simpson (arts-ethics@glasgow.ac.uk)

## **Appendix 9: Focus Groups Questions List**

1. What kind of media do you usually use in your life in the UK?
2. What Chinese-language internet-based media do you usually use in the UK?
3. Why do you choose to use these Chinese-language internet-based media?
4. What kind of information would you like to find through Chinese-language internet-based media?
5. Did you encounter any difficulties when you first arrived in the UK? How did you solve them?
6. Nowadays, what do you do if you run into trouble in the UK?
7. How do you think of your current life in the UK?
8. Do you like to make friends with foreigners?
9. Does Chinese-language internet-based media have any impact on your daily life in the UK?

## **Appendix 10: Semi-Structured In-depth Interview Questions List**

1. How long have you been in the UK?
2. Why did you come to the UK?
3. How do you think your life in the UK? Have you adapted to life in the UK?
4. What are your forms of entertainment in the UK?
5. Do you like to make friends with foreigners?
6. How did you and your friends get to know each other?
7. How do you usually contact your family and friends in the UK?
8. What are the most frequently used media in your life in the UK? And why you use these media?
9. How do you usually get news and other necessary information in the UK?
10. What kind of information do you usually get through the Internet? What kind of information are you interested in getting from the Internet?
11. What are the frequently used internet-based Chinese-language media in your life in the UK? And why do you use these media?
12. What kind of information do you usually get through internet-based Chinese-language media?
13. What do you think of the impact of internet-based Chinese-language media on your adaptation to life in the UK?
14. Do you think you have any change since you lived in the UK?
15. What do you think a typical Chinese is like?
16. Do you think you are a typical Chinese?

## BIBLIOGRAPHY

- Adelman, M. B. (1988) Cross-cultural Adjustment: A Theoretical Perspective on Social Support, *International Journal of Intercultural Relations*, 12(3), pp. 183-204.
- Adikari, S., & Adu, E. K. (2015) Usage of Online Social Networks in Cultural Adaptation, *PACIS*, Available from: <http://www.pacis-net.org/file/2015/3101.pdf> [Accessed 12 March 2021].
- Adler, P. (1975) The Transitional Experience: An Alternative View of Culture Shock, *Journal of Humanistic Psychology*, 15(15), pp. 13-23.
- Al-Amer, R., Ramjan, L., Glew, P., Darwish, M., & Salamonson, Y. (2015) Translation of Interviews from a Source Language to a Target Language: Examining Issues in Cross-cultural Health Care Research, *Journal of Clinical Nursing*, 24(9-10), pp. 1151-1162, Available from: <https://doi.org/10.1111/jocn.12681> [Accessed 12 June 2021]
- Al-Rawi, A. & Shahira, F. (2018) Social Media Use in the Diaspora: The Case of Syrians in Italy, IN: Karim, K. H. & Al-Rawi, A. (eds.) *Diaspora and Media in Europe: Migration, Identity, and Integration*, Cham: Palgrave Macmillan, pp. 71-96.
- Anderson, B. (1983) *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, London: Verso.
- Anderson, B. (1992) The New World Disorder, *New Left Review*, 1(19), pp. 3-13.
- Anderson, J. R. & Guan, Y. (2018) Implicit Acculturation and the Academic Adjustment of Chinese Student Sojourners in Australia, *Australian Psychologist*, 53(5), pp. 444-453.
- Appadurai, A. (1996) *Modernity at Large: Cultural Dimensions of Globalization*, Minneapolis: University of Minnesota Press.
- Armstrong, P. B. (2003) Being “Out of Place”: Edward W. Said and the Contradictions of Cultural Differences, *Modern Language Quarterly*, 64(1), p. 97, Available from: <https://link.gale.com/apps/doc/A99377233/EAIM?u=glasuni&sid=EAIM&xid=ae251506> [Accessed 12 December 2020].
- Bamberg, M. (2011) Who am I? Narration and its Contribution to Self and Identity, *Theory & Psychology*, 21(1), pp. 3-24.
- Barbour, R. S. (2007) *Doing Focus Groups*, London; Los Angeles: Sage Publications.
- Barbour, R. S. (2007) Introducing focus groups, IN: *Doing focus groups*, London: Sage Publications, pp. 1-14, Available from: <https://dx.doi.org/10.4135/9781849208956> [Accessed 13 January 2020].



- Bashri, M. (2017) Online Communities, Conflict, and Diaspora: The Case of South Sudanese Women, IN: Ogunyemi, O. (ed.) *Media, Diaspora and Conflict*, Cham: Palgrave Macmillan, pp. 223-234.
- BBC News (2021) *Ofcom Revokes Chinese Broadcaster CGTN's UK Licence*, Available from: <https://www.bbc.co.uk/news/entertainment-arts-55931548> [Accessed 13 March 2022]
- Benkler, Y. (2006) *The Wealth of Networks: How Social Production Transforms Markets and Freedom*, London: Yale University Press.
- Bennett, M. J. (1986) A Developmental Approach to Training for Intercultural Sensitivity, *International Journal of Intercultural Relations*, 10 (2), pp. 95-179.
- Bennett, M. J. (1993) Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity, IN: Paige, R. M. (ed.) *Education for the Intercultural Experience*, Yarmouth: Intercultural Press.
- Bennett, M. J. (2004) Becoming Interculturally Competent, IN: Wurzel, J. S. (ed.) *Toward Multiculturalism: A Reader in Multicultural Education*, Newton: Intercultural Resource Corporation, pp. 62-77.
- Benton, G. (2003) Chinese Transnationalism in Britain: A Longer History, *Identities: Global Studies in Culture and Power (Identities)*, 10(3), pp. 347-375, Available from: <https://doi.org/10.1080/10702890390228900> [Accessed 9 March 2019].
- Berger, C. R., & Calabrese, R. J. (1975) Some Explorations in Initial Interaction and Beyond: Toward a Developmental Theory of Interpersonal Communication, *Human Communication Research*, 1(1), pp. 99-112.
- Berry J. W. (1980) Acculturation as Varieties of Adaptation, IN: Padilla, A. (ed.) *Acculturation: Theory, Models, and some New Findings*, Boulder: Westview, pp. 9-25.
- Berry, J. W. (1997) Immigration, Acculturation, and Adaptation, *Applied Psychology: An International Review*, 46(46), pp. 5-34.
- Berry, J. W. (2003) Conceptual approaches to understanding acculturation, IN: Chun, K. M., Organista, P. B. & Marin, G. (eds.) *Acculturation: Advances in Theory, Measurement, and Applied Research*, Washington, DC: American Psychological Association, pp. 17-38.
- Berry, J. W. (2006) Contexts of Acculturation IN: Sam, D. L. & Berry, J. W. (eds.) *The Cambridge Handbook of Acculturation Psychology*, Cambridge: Cambridge University Press, pp. 27-42.
- Berry J. W. & Kim. U. (1988) Acculturation and mental health, IN: Dasen, P. R., Berry J. W. & Sartorius. N. (eds.) *Health and Cross-Cultural Psychology*, Newbury Park, CA: Sage Publications, pp. 207-236.

- Black, J. S., & Gregersen, H. B. (1991) Antecedents to Cross-cultural Adjustment for Expatriates in Pacific Rim Assignments, *Human Relations*, 44(44), pp. 497-515.
- Bochner, S. (1982) *Cultures in Contact: Studies in Cross-cultural Interaction*, New York: Pergamon Press.
- Bouhnik, D. & Giat, Y. (2015) Information Gatekeepers - Aren't We All? *Informing Science: The International Journal of an Emerging Transdiscipline*, 18(18), pp. 127-144.
- Boumba, M. S. (2018) Participative Web 2.0 and Second-Generation Congolese Youth in Brussels: Social Network Sites, Self-Expression, and Cultural Identity, IN: Karim, K. H. & Al-Rawi, A. (eds.) *Diaspora and Media in Europe: Migration, Identity, and Integration*, Cham: Palgrave Macmillan, pp. 165-183.
- Brazier, J. E. & Mannur, A. (2003) *Theorizing Diaspora: A Reader*, Oxford: Blackwell.
- Brinkerhoff, J. (2009) *Digital Diasporas: Identity and Transnational Engagement*, Cambridge: Cambridge University Press.
- Brislin, W. R. (1981) *Cross-cultural Encounters: Face-to-face Interaction*, New York; Oxford: Pergamon Press.
- Brown, L., & Holloway, I. (2008) The Initial Stage of the International Sojourn: Excitement or Culture Shock? *British Journal of Guidance & Counselling*, 36 (1), pp. 33-49.
- Brubaker, R. (2005) The 'diaspora' diaspora, *Ethnic and Racial Studies*, 28 (1), pp. 1-19, Available from: <https://doi.org/10.1080/0141987042000289997> [Accessed 19 August 2021].
- Buckingham, D. (2009) Creative' Visual Methods in Media Research: Possibilities, Problems and Proposals, *Media, Culture & Society*, 31(4), pp. 633-652.
- Buckner, E. & Russell, S. G. (2013) Portraying the Global: Cross-national Trends in Textbooks' Portrayal of Globalization and Global Citizenship, *International Studies Quarterly*, 57(4), pp. 738-750, Available from: <https://doi.org/10.1111/isqu.12078> [Accessed 22 January 2021].
- Bulmer, M. (2002) *Questionnaires*, London: Sage Publications.
- Cai S. (2006) Quan Qiu Hua Jin Cheng Zhong De Hua Ren Li San She Qun Wen Ti Tan Tao (Discussions on Chinese Discrete Community in the Process of Globalization), *Southeast Asia Studies*, 5(5), pp. 83-87.
- Chan, B. (2005) Imagining the Homeland: The Internet and Diasporic Discourse of Nationalism, *Journal of Communication Inquiry*, 29(4), pp. 336-368.
- Chandler, D. & Munday, R. (2020) Cultural Identity, *A Dictionary of Media and Communication*, Oxford: Oxford University Press, Available from:

- <https://www.oxfordreference.com/view/10.1093/acref/9780198841838.001.0001/acref-9780198841838-e-588>. [Accessed 8 December 2020].
- Chandler, D. & Munday, R. (2020) Media Consumption, *A Dictionary of Media and Communication*, Oxford: Oxford University Press, Available from: <https://www.oxfordreference.com/view/10.1093/acref/9780198841838.001.0001/acref-9780198841838-e-1650>. [Accessed 8 August 2022].
- Chen, G., & Martin, R. A. (2005) Coping Humor of 354 Chinese University Students, *Chin. Mental Health*, 19(19), pp. 307-309.
- Cheng, M. (2001) *Hai Wai Hua Wen Chuan Mei Yan Jiu (Research on overseas Chinese-language media)*, Beijing: Xin Hua Chu Ban She (Xinhua Publishing House).
- Cheng, M. (2009) Hai Wai Hua Wen Chuan Mei Zai Wei Ji Zhong Fa Zhan De Qi Ji Yu Sheng Ji (Opportunities and Vitality of the Development of Overseas Chinese-language Media in Crisis), *Dui Wai Chuan Bo (International Communication)*, pp. 5-7.
- Chirkov, V. (2009) Summary of the Criticism and of the Potential Ways to Improve Acculturation Psychology, *International Journal of Intercultural Relations*, 33(33), pp.177-180.
- Chopra, R. & Gajjala, R. (2011) *Global Media, Culture, and Identity: Theory, Cases, and Approaches*, New York: Routledge.
- Church, A. T. (1982) Sojourner Adjustment, *Psychological Bulletin*, 91(3), pp. 540-572.
- Click, C. E. (1980) *Sojourners and Settlers: Chinese Migrants in Hawaii*, Honolulu: Hawaii Chinese History Center, and University Press of Hawaii.
- CNNIC (2020) The 45<sup>rd</sup> China Statistical Report on Internet Development, *China Internet Network Information Center*, Available from: <http://www.cnnic.cn/hlwfzyj/hlwxzbg/hlwtjbg/202004/P020200428596599037028.pdf> [Accessed 24 May 2020].
- Cohen, R. (1997) *Global Diasporas: An Introduction*, Hoboken: Taylor and Francis.
- Creswell, J. W. (2014) *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Thousand Oaks: Sage Publications.
- Cross, S. E., Hardin, E. E., & Swing, B. G. (2009) Independent, Relational, and Collective-interdependent Self-construals, IN: Leary, M. R. & Hoyle, R. H. (eds.) *Handbook of Individual Differences in Social Behavior*, New York: Guilford, pp. 512-526.
- Cristina, D. (2011) Diaspora, IN: Southerton, D. (ed.) *Encyclopedia of Consumer Culture*, Thousand Oaks: Sage Publications, pp. 448-449, Available form: <http://dx.doi.org/10.4135/9781412994248.n167> [Accessed 28 February 2019]
- Dai, M. (2017) Hai Wai Hua Wen Mei Ti Yan Jiu Shu Lun (1979-2015) - Yi Zhong Guo Zhi Wang Shu Ju Wei Li De Fen Xi (A Review of Overseas Chinese Media Studies (1979-

- 2015) - An Analysis According to the Database of CNKI), *Journal of Overseas Chinese History Studies*, 2(1), pp. 54-63.
- Dai, N. (2014) *Mu Yu Chuan Bo Shi Jiao Xia De Ou Zhou Hua Wen Chuan Mei Yan Jiu (A study of Europe Chinese media from the perspective of mother tongue communication)*, Shanghai: Shang Hai She Hui Ke Xue Yuan Chu Ban She (Shanghai Academy of Social Sciences Press).
- Dai, N., Free, C., & Gendron, Y. (2019) Interview-based Research in Accounting 2000-2014: Informal Norms, Translation and Vibrancy, *Management Accounting Research*, 42(42), pp. 26-38, Available from: <https://doi.org/10.1016/j.mar.2018.06.002> [Accessed 14 June 2021].
- Dai, X. & Chen, G. (2014) *Intercultural Communication Competence: Conceptualization and its Development in Cultural Contexts and Interactions*, Newcastle: Cambridge Scholars Publishing.
- Dalisay, F. (2012) Media Use and Acculturation of New Immigrants in the United States, *Communication Research Reports*, 29(2), pp.60-148.
- Dawes, J. (2008) Do Data Characteristics Change According to the Number of Scale Points Used? An Experiment Using 5-Point, 7-Point and 10-Point Scales, *International Journal of Market Research*, 50(1), pp. 61-104, Available from: <https://doi.org/10.1177/147078530805000106> [Accessed 14 January 2020].
- Deacon, D. (2007) *Researching Communications: A Practical Guide to Methods in Media and Cultural Analysis*, London: Hodder Arnold.
- Denscombe, M. (2014) *The Good Research Guide: For Small-scale Social Research Projects*, Maidenhead: Open University Press.
- Deuze, M. (2006) Ethnic Media, Community Media and Participatory Culture, *Journalism*, 7(3), pp. 262-280.
- Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014) *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method*, Hoboken: John Wiley & Sons.
- Elliott, J. (2005) Narrative and Identity: Constructions of the Subject in Qualitative and Quantitative Research, *Using Narrative in Social Research*, London: Sage Publications, pp. 116-133.
- Ellison, N. (2013) Social Media and Identity, IN: Final Project Report, (ed.) Government Office for Science, *Future identities: Changing identities in the UK the next 10 years*, London: The Government Office for Science.
- Everett, M. R. (1999) Georg Simmel's Concept of the Stranger and Intercultural Communication Research, *Communication Theory*, 9 (1), pp. 58-74, Available from:

- <https://doi-org.ezproxy.lib.gla.ac.uk/10.1111/j.1468-2885.1999.tb00162.x> [Accessed 14 March 2020].
- Esteban-Guitart, M., Monreal-Bosch, P., & Vila, I. (2013). A Qualitative Study on Transnational Attachment Among Eight Families of Foreign Origin, *Psychology*, 4(3), pp. 245-255, Available from: [https://www.researchgate.net/publication/260980791\\_A\\_qualitative\\_study\\_on\\_transnational\\_attachment\\_among\\_eight\\_families\\_of\\_foreign\\_origin](https://www.researchgate.net/publication/260980791_A_qualitative_study_on_transnational_attachment_among_eight_families_of_foreign_origin) [Accessed 14 March 2022].
- Esteban-Guitart, M. & Vila, I. (2015) The Voices of Newcomers. A Qualitative Analysis of the Construction of Transnational Identity, *Psychosocial Intervention*, 24(1), pp. 17-25.
- Furnham, A. & Bochner, S. (1986) *Culture Shock: Psychological Reactions to Unfamiliar Environments*, London: Methuen.
- Furnham, A. (1988) The adjustment of sojourners, IN: Kim, Y. Y. & Gudykunst, W. B. (eds.) *Cross-cultural Adaptation: Current Approaches*, CA: Sage Publications, pp. 42-61.
- Gackenbach, J., Yu, Y., & Lee, M.-N. (2018) Media Use and Gender Relationship to the Nightmare Protection Hypothesis: A Cross-cultural Analysis, *Dreaming*, 28(2), pp. 169-192, Available from: <https://doi.org/10.1037/drm0000066> [Accessed 20 March 2022].
- Georgina S. (2020) Migration Statistics, *House of Commons Library*, Available from: <http://researchbriefings.files.parliament.uk/documents/SN06077/SN06077.pdf> [Accessed 27 May 2020].
- Georgiou, M. (2013) Diaspora in the Digital Era: Minorities and Media Representation, *Journal on Ethnopolitics and Minority Issues in Europe*, 12(4), pp. 80-99.
- Gordon, M. M. (1964) *Assimilation in American life: The Role of Race, Religion and National Origins*, New York: Oxford University Press.
- Gov.UK (2020) *Chinese ethnic group: facts and figures*, Ethnicity Facts and Figures, Available from: <https://www.ethnicity-facts-figures.service.gov.uk/summaries/chinese-ethnic-group> [Accessed 27 June 2021].
- Granovettes, M. S. (1973) The Strength of Weak Ties, *The American Journal of Sociology*, 78(6), pp. 1360-1380, Available from: <http://www.jstor.org/stable/2776392> [Accessed 20 June 2018].
- Grossberg, L. (2011) Identity and Cultural Studies: Is That all There is? IN: Hall, S. & Gay, D. P (eds.) 2011. *Questions of Cultural Identity*, London: Sage Publications, pp. 87-107, Available from: <https://dx.doi.org/10.4135/9781446221907.n6> [Accessed 5 Apr 2019].
- Gubrium, J.F., Holstein, J.A., Marvasti, A.B. & McKinney, K.D. (2012) *The Sage Handbook of Interview Research: The Complexity of the Craft*, 2nd ed., Thousand Oaks: Sage Publications.

- Gudykunst, W. B. (1988) Uncertainty and Anxiety, IN: Kim, Y. Y. & Gudykunst, W. B. (eds.) *Theories in Intercultural Communication*, Newbury Park, CA: Sage Publications, pp. 123-156.
- Gudykunst, W. B. (1993) Toward a Theory of Interpersonal and Intergroup Communication: An Anxiety/uncertainty Management (AUM) Perspective, IN: Wiseman, R. & Koester, J. (eds.) *Intercultural Communication Competence*, Newbury Park, CA: Sage Publications, pp. 33-71.
- Gudykunst, W. B. (1995) Anxiety/Uncertainty Management (AUM) Theory: Current Status, IN: R. Wiseman (ed.) *Intercultural Communication Theory*, Thousand Oaks: Sage Publications, pp. 8-57.
- Gudykunst, W. B. (1998) Applying Anxiety/Uncertainty Management (AUM) Theory to Intercultural Adaptation Training, *International Journal of Intercultural Relations*, 22(22), pp. 227-250.
- Gudykunst, W. B. (2005) An Anxiety/Uncertainty Management (AUM) Theory of Strangers' Intercultural Adjustment, IN: Gudykunst, W. B. (ed.) *Theorizing About Intercultural Communication*, New York: Sage Publications, pp. 419-457.
- Gullahorn, J. T. & Gullahorn, J. E. (1963) An Extension of the U-curve Hypothesis, *Journal of Social Issues*, 19(3), pp. 33-47, Available from: <https://doi.org/10.1111/j.1540-4560.1963.tb00447.x> [Accessed 21 March 2022]
- Guillemin, M. & Gillam, L. (2004) Ethics, Reflexivity, and "Ethically Important", *Qualitative Inquiry*, 10(2), pp. 261-280.
- Gumperz, J. (1964) Linguistic and Social Interaction in Two Communities, IN: Blount, B. (ed.) *Language, Culture and Society*, 14(14), pp. 283-299.
- Gumperz, J. (1968) The Speech Community, IN: Duranti, A. (ed.) *Linguistic Anthropology: A reader*, 1(1), pp. 66-73.
- Gunter, B. (2000) *Media Research Methods: Measuring Audiences, Reactions and Impact*, London: Sage Publications.
- Guo, Y., Chen, H., & Peng, W. (2012) *Chuan Cheng Yu Chao Yue – Hai Wai Hua Wen Chuan Mei Li Shi Yu Xian Zhuang Fen Xi (Inheritance and Beyond -- An Analysis of the History and Present Situation of Overseas Chinese-language Media)*, Beijing: Zhong Guo Guo Ji Guang Bo Chu Ban She (China International Broadcasting Publishing House).
- Hall, S. (1990) Cultural Identity and Diaspora, IN: Rutherford, J. (ed.), *Identity*, London: Lawrence and Wishart.
- Hall, S. (1996) Gramsci's Relevance for the Study of Race and Ethnicity, IN: Chen, K. & Morley, D. (eds.) *Stuart Hall: Critical Dialogues in Cultural Studies*, New York: Routledge, pp. 411-440.

- Hall, S. (2003) Cultural Identity and Diaspora, IN: Braziel, J. E. & Mannur, A. (eds.) *Theorizing Diaspora: A Reader*, Berlin: Blackwell Print.
- Hammer, M. R., Gudykunst, W. B., & Wiseman, R. (1978) Dimensions of Intercultural Effectiveness : An exploratory study, *International Journal of Intercultural Relations*, 2(2), pp. 382-393, Available from: [https://www.academia.edu/29869244/Dimensions\\_of\\_intercultural\\_effectiveness\\_An\\_exploratory\\_study](https://www.academia.edu/29869244/Dimensions_of_intercultural_effectiveness_An_exploratory_study) [Accessed 15 March 2021]
- Hammer, M. R. (1989) Intercultural Communication Competence, IN: Asante, M. K. & Gudykunst, W. B. (eds.) *The Handbook of International and Intercultural Communication*, Newbury Park: Sage Publications, pp. 247-260.
- Hammer, M. R., & Bennett, M. (1998) *The Intercultural Development Inventory (IDI) Manual*, Portland, OR: The Intercultural Communication Institute.
- Hammer, M. (1999). Cross-cultural Training: The Research Connection, IN: Fowler, S. M. & Mumford, M. G. (eds.) *The Intercultural Source Book*, Yarmouth: Intercultural Press, 2(2), pp.1-18.
- Hammer, M., Bennett, M. & Wiseman, R. (2003) Measuring Intercultural Sensitivity: The Intercultural Development Inventory, *International Journal of Intercultural Relations*, 27(4), pp. 421-443.
- Hammer, M. (2008) The Intercultural Development Inventory (IDI): An Approach for Assessing and Building Intercultural Competence, IN: Moodian, M. A. (ed.) *Contemporary Leadership and Intercultural Competence: Understanding and Utilizing Cultural Diversity to Build Successful Organizations*, Thousand Oaks: Sage Publications.
- Hammer, M. (2012). The Intercultural Development Inventory: A new frontier in assessment and development of intercultural competence. IN: Berg, M. V., Paige, R. M., & Lou, K. H. (eds.) *Student Learning Abroad*, pp. 115-136, Sterling, VA: Stylus Publishing.
- Hansen, A. (1998) *Mass Communication Research Methods*, Basingstoke: Macmillan Press.
- Han, C. & Tong, Y. (2021) Students at the Nexus Between the Chinese Diaspora and Internationalisation of Higher Education: The Role of Overseas Students in China's Strategy of Soft Power, *British Journal of Educational Studies*, 69(5), pp. 579-598.
- Han, Z. (2010) On National Identity, Ethnic Identity and Cultural Identity - An Analysis and Reflection Based on Historical Philosophy, *Journal of Beijing Normal University*, 1(1), pp. 106-113.
- Harris, P. R., Moran, R. T., & Moran, S. V. (2004) *Managing Cultural Differences: Global Leadership Strategies for the 21st Century*, New York: Elsevier.
- He, B. & Guo, Y. (2000) *Nationalism, National Identity and Democratization in China*, Aldershot; Brookfield: Ashgate.

- Heller, M. (2003) Globalization, The New Economy and the Commodification of Language and Identity, *Journal of Sociolinguistics*, 7(4), pp. 473-492.
- Hmida, M., Ozcaglar-Toulouse, N., & Fosse-Gomez, M. (2009) Towards an Understanding of Media Usage and Acculturation, *Advances in Consumer Research*, 36(36), pp. 524-531, Available from: <http://www.acrwebsite.org/volumes/14244/volumes/v36/NA-36> [Accessed 11 March 2021]
- Ho, D.G.E. & Ho, H.M.Y. (2021) Ethnic Identity and the Southeast Asian Chinese: Voices from Brunei, IN: Hoon, CY., Chan, Yk. (eds) *Contesting Chineseness*, Singapore: Springer, Available from: [https://doi.org/10.1007/978-981-33-6096-9\\_8](https://doi.org/10.1007/978-981-33-6096-9_8) [Accessed 25 August 2022]
- Hodzi, O. (2019) Chinese in Africa: ‘Chineseness’ and the Complexities of Identities, *Asian Ethnicity*, 20(1), pp. 1-7.
- Hofstede, G. H. (1991) *Cultures and Organizations: Software of the Mind*, London: McGraw-Hill.
- Hofstede, G. H. (2011) Dimensionalizing Cultures: The Hofstede Model in Context, *Online Readings in Psychology and Culture*, 2(1), Available from: <https://doi.org/10.9707/2307-0919.1014> [Accessed 20 February 2021]
- Home Office (2019) Migrant Journey: 2019 Report, *Home Office Statistics Release Calendar*, Available from: <http://smo.do/kMx0RI> [Accessed 27 May 2020]
- Hsu, C.-F. (2010) Acculturation and Communication Traits: A study of Cross-Cultural Adaptation among Chinese in America, *Communication Monographs*, 77(3), pp. 414-425.
- Huntington, S. P. (2004) *Who are we? The Challenges to America’s National Identity*, New York: Simon & Schuster.
- Inês, B. (2018) Media and the Receiving Country’s Language: The Integration of Nepalese Immigrants in Portugal, IN: Karim, K. H. & Al-Rawi, A. (eds.) *Diaspora and Media in Europe: Migration, Identity, and Integration*, Cham: Palgrave Macmillan, pp. 147-164.
- Jackson II, R. L. & Hogg, M. A. (2010) Identity Change, IN: Jackson II, R. L. & Hogg, M. A. (eds.) *Encyclopedia of Identity*, Thousand Oaks: Sage Publications, pp. 359-362.
- Jenkins, H., Ford, S., & Green, J. (2013) *Spreadable Media: Creating Value and Meaning in a Networked Culture*, New York: New York University Press.
- Karim, K. H. (2003) *The Media and Diaspora*, London: Routledge.
- Karim, K. H. & Al-Rawi, A. (2018) *Diaspora and Media in Europe: Migration, Identity, and Integration*, Cham: Palgrave Macmillan, pp. 12-13.
- Katz, E., Blumler, J. G., & Gurevitch, M. (1973) Uses and Gratifications Research, *The Public Opinion Quarterly*, 37(4), pp. 509-523, Available from: <http://www.jstor.org/stable/2747854> [Accessed 14 January 2020].



- Kim, M., Hunter, J. E., Miyahara, A., Horvath, A., Bresnahan, M., & Yoon, H. (1996) Individual-vs. Culture-level Dimensions of Individualism and Collectivism: Effects on Preferred Conversational Styles, *Communication Monographs*, 63(1), pp. 29-49. Available from: <https://doi.org/10.1080/03637759609376373> [Accessed 17 January 2021].
- Kim, Y. Y. (1977) Communication Patterns of Foreign Immigrants in the Process of Acculturation, *Human Communication Research*, 4(1), pp. 66-77, Available from: <https://doi.org/10.1111/j.1468-2958.1977.tb00598.x> [Accessed 10 March 2021].
- Kim, Y. Y. (1988) *Communication and Cross-cultural Adaptation: An Integrative Theory*, Clevedon: Multilingual Matters.
- Kim, Y. Y. & Ruben, B. (1988) Intercultural Transformation: A Systems Theory, IN: Kim, Y. Y. & Gudykunst, W. B. (eds.) *Theories in Intercultural Communication*, Newbury Park, CA: Sage Publications, pp. 299-321.
- Kim, Y. Y. (2001) *Becoming Intercultural: An Integrative Theory of Communication and Cross-Cultural Adaptation*, Thousand Oaks, CA: Sage Publications.
- Kim, Y. Y. (2005) Adapting to a New Culture: An Integrative Communication Theory.” IN: Gudykunst, W. B. (ed.) *Theorizing about Intercultural Communication*, Thousand Oaks, CA: Sage Publications, pp. 375-400.
- Kim, Y. Y. (2006) From Ethnic to Interethnic: The Case for Identity Adaptation and Transformation, *Journal of Language and Social Psychology*, 25(3), pp. 283-300.
- Kim, Y. Y. (2008) Toward Intercultural Personhood: Globalization and a Way of Being, *International Journal of Intercultural Relations*, 32(4), pp. 359-368.
- Kim, Y. Y. (2017) *Integrative Communication Theory of Cross-Cultural Adaptation*, Intercultural Communication Core Theories, Issues, and Concepts, Wiley Online Library, Available from: <https://doi.org/10.1002/9781118783665.ieicc0041> [Accessed 19 March 2021].
- Kuehn, J., Louie, K., & Pomfret, D. M. (2013) *Diasporic Chineseness after the Rise of China: Communities and Cultural Production*, Vancouver: UBC press.
- Lee, W. N. (1989) The Mass-Mediated Consumption Realities of Three Cultural Groups, *Advances in Consumer Research*, 16(1), pp.771-778, Available from: <https://www.acrwebsite.org/volumes/6982/volumes/v16/NA-16> [Accessed 11 March, 2021].
- Lee, W. & Tse, D. K. (1994) Changing Media Consumption Strategies: Acculturation Patterns among Hong Kong Immigrants to Canada, *Journal of Advertising*, 23(1), pp. 57-70. Available from: <https://doi.org/10.1080/00913367.1994.10673431> [Accessed 24 October 2020].

- Leighton, E. & Michael, S. (2017) *Location-Based Social Media: Space, Time and Identity*, Cham: Springer International Publishing.
- Leisher, C. (2014) A Comparison of Tablet-based and Paper-based Survey Data Collection in Conservation Projects, *Social Sciences*, 3(2), pp. 264-271.
- Lemkuil, J. L. (2008) Sojourner, IN: Leong, F. T. L. (ed.) *Encyclopedia of Counseling*, Thousand Oaks: Sage Publications, pp. 1331-1332. Available from: <http://dx.doi.org/10.4135/9781412963978.n446> [Accessed 23 February 2019].
- Lester, D. (2013) Measuring Maslow's Hierarchy of Needs, *Psychological Reports*, 113(1), pp. 15-17.
- Leurs, K. (2018) Young Connected Migrants: Remaking Europe from Below Through Encapsulation and Cosmopolitanisation, IN: Karim, K. H. & Al-Rawi, A. (eds.) *Diaspora and Media in Europe: Migration, Identity, and Integration*, Cham: Palgrave Macmillan, pp. 25-49.
- Levine, D. (1977) Simmel at a Distance: On the History and Systematics of the Sociology of the Stranger, *Sociological Focus*, 10(1).
- Lewin, K. (1947) Frontiers in Group Dynamics II: Channels of Group Life: Social Planning and Action Research, *Human Relations*, 1(1), pp. 143-153.
- Li, D. (2009) *Hai Wai Hua Wen Wang Luo Mei Ti - Kua Wen Hua Yu Jing (Overseas Chinese online media - cross-cultural context)*, Beijing: Qing Hua Da Xue Chu Ban She (Tsinghua Press).
- Li, J. (2015) *Structure of Chinese Values: Indigenous and Cross-Culture Perspectives*, Reading: Paths International, Limited., Available from: <https://ebookcentral.proquest.com/lib/gla/detail.action?docID=2194770> [Accessed 14 March 2022].
- Li, M. (2015) 21 Shi Ji Chu Ou Zhou Hua Ren She Tuan Fa Zhan Xin Qu Shi (New Trends in the Development of European Chinese Associations at the Beginning of the 21st Century), *Overseas Chinese History Studies*, 4(4), pp. 1-8.
- Lin, S. (2015) Kua Wen Hua Shi Jiao Xia De Hai Wai Hua Wen Mei Ti Zhong Guo Xing Xiang Jian Gou Yan Jiu (The Construction of Chinese Image in Overseas Chinese-language Media in the Perspective of Intercultural Communication), *Southeast Communication*, 129(129), pp. 50-53.
- Liu, H. & Dongen, E. V. (2013) The Chinese Diaspora, *Oxford Bibliographies*, Available from: DOI:10.1093/OBO/9780199920082-0070 [Accessed 26 February 2019].
- Liu, Q. & Turner, D. (2018) Identity and National Identity, *Educational Philosophy and Theory*, 50(12), pp. 1080-1088, Available from: <https://doi.org/10.1080/00131857.2018.1434076> [Accessed 12 August 2022].

- Lu, J. & Gao, Q. (2018) Contesting Chineseness: An Examination of Religion and National Identity in Mainland China, *Journal for the Scientific Study of Religion*, 57(2), pp. 318-340.
- Lucy, J. A. (2001) Sapir-Whorf Hypothesis, *International Encyclopedia of the Social & Behavioral Sciences*, pp. 13486-13490. Available from: <https://doi.org/10.1016/B0-08-043076-7/03042-4> [Accessed 3 March 2021].
- Lysgaard, S. (1955) Adjustment in a Foreign Society: Norwegian Fulbright Grantees Visiting the United States, *International Social Science Bulletin*, 7(7), pp. 45-51.
- Madianou, M. & Miller, D. (2012) *Migration and New Media: Transnational Families and Polymedia*, Abingdon: Routledge, Available from: <https://doi.org/10.4324/9780203154236> [Accessed 10 March 2021].
- Martin, R. A., & Ford, T. (2018) *The Psychology of Humor: An Integrative Approach*, Burlington, MA: Elsevier Academic Press.
- Mahmood, J. (2016) *Kurdish Diaspora Online: From Imagined Community to Managing Communities*, New York: Palgrave Macmillan, Available from: [https://doi.org/10.1057/978-1-137-51347-2\\_1](https://doi.org/10.1057/978-1-137-51347-2_1) [Accessed 10 January 2021].
- Mann, C. & Stewart, F. (2000) *Internet Communication and Qualitative Research: A Handbook for Researching Online*, London: Sage Publications, Available from: <https://dx.doi.org/10.4135/9781849209281> [Accessed 19 November 2021].
- Markus, H. R. & Kitayama, S. (1991) Culture and the self: Implications for cognition, emotion, and motivation, *Psychological Review*, 98(2), 224-253. Available from: <https://doi.org/10.1037/0033-295X.98.2.224> [Accessed 17 January 2021].
- Martin, J. N. & Hammer, M. R. (1989) Behavioral Categories of Intercultural Communication Competence: Everyday Communicators' Perceptions, *International Journal of Intercultural Relations*, 13(3), pp. 303-332, Available from: [https://doi.org/10.1016/0147-1767\(89\)90015-1](https://doi.org/10.1016/0147-1767(89)90015-1) [Accessed 8 September 2021].
- Maslow, A. H. (1970) *Motivation and Personality*, London; New York: Harper & Row.
- Mayr, P. & Weller, K. (2016) Think before You Collect: Setting up a Data Collection Approach for Social Media Studies, IN: *The Sage Handbook of Social Media Research Methods*, London: Sage Publications, pp. 107-124, Available from: <http://dx.doi.org/10.4135/9781473983847> [Accessed 17 January 2020].
- Meraz, S. & Papacharissi, Z. (2013) Networked Gatekeeping and Networked Framing on #Egypt, *The International Journal of Press/Politics*, 18 (2), pp. 138-166.
- Merton, R. K. (1957) *Social Theory and Social Structure*, Glencoe, Ill.: The Free Press.
- Merton, R. K. (1968) *Social Theory and Social Structure*, New York: The Free Press.

- Merz-Benz, P. (2010) The Chinese Laundryman: A Model for the Social Type of the Sojourner - and a Living Transcultural Phenomenon, *Asiatische Studien / Études Asiatiques*, 64(1), pp. 89-100.
- McLemore, S. D. (1970) Simmel's 'Stranger': A Critique of the Concept, *Pacific sociological review*, 13(2), pp. 86-94. Available from: <https://www.jstor.org/stable/1388311> [Accessed 12 March 2020].
- Mora, N. (2008) Media and Cultural Identity, *International Journal of Human Sciences*, 5(1), p.406.
- Morgan, D. L. (1996) Focus Groups, *Annual Review of Sociology*, 22(22), pp. 129-152, Available from: <http://www.jstor.org.ezproxy.lib.gla.ac.uk/stable/2083427> [Accessed 12 January 2020].
- Morgan, D. H. G. (2011) Locating 'Family Practices', *Sociological Research Online*, 16(4), p.106, Available from: <https://doi.org/10.5153/sro.2535> [Accessed 15 January 2020].
- Morosini, P., Shane, S., & Singh, H. (1998) National Cultural Distance and Cross-Border Acquisition Performance, *Journal of International Business Studies*, 29(1), pp. 137-158, Available from: <https://www.jstor.org/stable/155592> [Accessed 2 May 2020].
- Mpofu, S. (2017) Diasporic New Media and Conversations on Conflict: A Case of Zimbabwe Genocide Debates, IN: Ogunyemi, O. (ed.) *Media, Diaspora and Conflict*, Cham: Palgrave Macmillan, pp. 205-221.
- Napoli, P. M. (2015) Social Media and the Public Interest: Governance of News Platforms in the Realm of Individual and Algorithmic Gatekeepers, *Telecommunications Policy*, 39(9), pp. 751-760.
- Nedelcu, M. & Wyss, M. (2016) 'Doing family' through ICT-mediated Ordinary Co-presence: Transnational Communication Practices of Romanian Migrants in Switzerland, *Global Networks*, 16(2), pp. 202-218.
- Norton, B. (2000) *Identity and Language Learning: Gender, Ethnicity and Educational Change*, Harlow: Longman.
- Oberg, K. (1960) Cultural Shock: Adjustment to New Cultural Environment, *Practical Anthropology*, 7(7), pp. 177-182, Available from: <https://doi.org/10.1177/009182966000700405> [Accessed 20 January 2021].
- Office for National Statistics (2011) *2011 Census*, Available from: <https://www.ons.gov.uk/census/2011census> [Accessed 10 June 2021].
- Office for National Statistics (2017) *What's Happening with International Student Migration?* Available from: <https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/interna>

[tionalmigration/articles/whathappeningwithinternationalstudentmigration/2017-08-24](https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/internationalmigration/articles/whathappeningwithinternationalstudentmigration/2017-08-24)

[Accessed 25 May 2020].

Office for National Statistics (2018) *Long-term International Migrants, UK: 2018*, Available from:

<https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/internationalmigration/bulletins/longterminternationalmigrantsuk/2018> [Accessed 25 May 2020].

Office for National Statistics (2020) *Migration Statistics Quarterly Report: May 2020*, Available from:

<https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/internationalmigration/bulletins/migrationstatisticsquarterlyreport/may2020> [Accessed 25 May 2020].

Ong, A. (1998) On the Edge of Empires: Flexible Citizenship among Chinese Cosmopolitans, IN: Cheah, P. & Robbins, B. (eds.) *Cosmopolitics: Thinking and Feeling Beyond the Nation*, Minneapolis: University of Minnesota Press, pp. 134-162.

Ogunyemi, O. (2017) Introduction: Communicating Conflict from the Diaspora, IN: Ogunyemi, O. (ed.) *Media, Diaspora and Conflict*, Cham: Palgrave Macmillan, pp. 1-16.

Organista, P. B., Marin, G., & Chun, K. M. (2010) *The Psychology of Ethnic Groups in the United States*, Thousand Oaks: Sage Publications, pp. 99-130.

Osman, I. (2017) *Media, Diaspora and the Somali Conflict*, Cham: Springer International Publishing, Available from: <https://link.springer.com/book/10.1007/978-3-319-57792-0> [Accessed 20 May 2020].

Oyeleye, A. (2017) Roles of Diasporic Media in Conflicts: Diaspora Journalism and Conflicts in Transnational Media Circuits, IN: Ogunyemi, O. (ed.) *Media, Diaspora and Conflict*, Cham: Palgrave Macmillan, pp. 19-36.

Panagakos, A. (2003) Downloading New Identities: Ethnicity, Technology, and Media in the Global Greek Village, *Identities: Global Studies in Culture and Power*, 10(2), pp. 201-219.

Park, R. E. (1922) *The Immigrant Press and its Control*, London; New York: Harper.

Park, R. E. (1924) The concept of social distance, *Journal of Applied Sociology*, 8(8), pp. 339-344.

Park, R. E. (1928) Human Migration and the Marginal Man, *American Journal of Sociology*, 33(6), pp. 881-893. Available from: <http://www.jstor.org/stable/2765982> [Accessed 11 August 2022].

Peng, W. (2007) *An Introduction to Overseas Chinese Media*, Guangzhou: Ji Nan Da Xue Chu Ban She (Jinan University Press).

- Peng, W. & Jiao, Y. (2011) Hai Wai Hua Wen Chuan Mei De Wen Hua Ying Xiang Li Yu Zhong Guo Wen Hua Ruan Shi Li De Jian She (The Cultural Impact of Overseas Chinese-language Media and the Construction of China's Cultural Soft Power), *Xinwen Jie (Press Circles)*, 5(5), pp. 123-127.
- Perlovsky, L. (2009) Language and Emotions: Emotional Sapir-Whorf Hypothesis, *Neural Networks*, 22(5), pp. 518-526.
- Piller, I. (2011) *Intercultural Communication: A Critical Introduction*, Edinburgh: Edinburgh University Press.
- Plewa, P. (2020) Chinese Labor Migration to Europe, 2008-16. Implications for China-EU Mobility in the Post-crisis Context, *International Migration*, 58(3), pp. 22-42.
- Ponzanesi, S. (2020) Digital Diasporas: Postcoloniality, Media and Affect, Interventions, *International Journal of Postcolonial Studies*, 22(8) pp. 977-993. Available from: <https://doi.org/10.1080/1369801X.2020.1718537> [Accessed 12 January 2022].
- Portes, A. (1997) Immigration Theory for a New Century: Some Problems and Opportunities, *International Migration Review*, 31(4), pp. 799-825.
- Procter, J. (2004) *Stuart Hall*, London: Routledge.
- Quan, R., He, X., & Sloan, D. (2016) Examining Chinese postgraduate students' academic adjustment in the UK higher education sector: a process-based stage model, *Teaching in Higher Education*, 21(3), pp. 326-343, Available from: <https://doi.org/10.1080/13562517.2016.1144585> [Accessed 12 June 2022].
- Redfield, R., Linton, R., & Herskovits, M. J. (1935) Acculturation, *Oceania*, 6(2), pp. 229-233.
- Reid, A. (2009) Chineseness Unbound, *Asian Ethnicity*, 10(3), pp. 197-200.
- Remler, D.K. & Van Ryzin, G.G. (2015) *Research Methods in Practice: Strategies for Description and Causation*, Thousand Oaks: Sage Publications.
- Ritchie, J., Lewis, J., McNaughton, N. C., & Ormston, R. (2014) *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, 2nd ed. London: Sage Publications.
- Rogers, R. (2013) *Digital Methods*, Cambridge, MA: MIT Press.
- Rui, J. & Wang, H. (2015) Social Network Sites and International Students' Cross-Cultural Adaptation, *Computers in Human Behavior*, 49(49), pp. 400-411.
- Russell, F.M. (2019) The New Gatekeepers: An Institutional-level View of Silicon Valley and the Disruption of Journalism, *Journalism Studies*, 20(5), pp. 631-648.
- Said, E. W. (1999) *Out of Place: A Memoir*, London: Granta Books.
- Salojärvi, V. (2017) The Media Use of Diaspora in a Conflict Situation: A Case Study of Venezuelans in Finland, IN: Ogunyemi, O. (ed.) *Media, Diaspora and Conflict*, Cham: Palgrave Macmillan, pp. 173-188.

- Sapir, E. (1921) *Language: An Introduction to the Study of Speech*, New York: Harcourt, Brace and Company.
- Sapir, E. (2012) *Language: An Introduction to the Study of Speech*, Luton: Andrews UK Limited.
- Schofield, D. & Kupiainen, R. (2015) Young People's Narratives of Media and Identity, *Nordicom Review*, 36 (1), pp. 79-93.
- Seargeant, P. & Tagg, C. (2014) Introduction: The language of Social Media, IN: Seargeant, P. & Tagg, C. (eds) *The Language of Social Media: Identity and Community on the Internet*, Basingstoke: Palgrave Macmillan, Available from: <https://goo.gl/JBax36> [Accessed 12 April 2019].
- Searle, W. & Ward, C. (1990) The Prediction of Psychological and Sociocultural Adjustment During Cross-cultural Transitions, *International Journal of Intercultural Relations*, 14 (4), pp. 449-464.
- Seelan, S. (2015) Challenges of Religious Universality to Global Citizenship: Ethical Implications for Today, IN: Bashir, H. & Gray, P. W. (eds.) *Deconstructing Global Citizenship: Political, Cultural, and Ethical Perspectives*, Maryland; Lanham: Lexington Books, Available from: <http://ebookcentral.proquest.com/lib/gla/detail.action?docID=4334785> [Accessed 18 March 2021].
- Şenay, B. (2013) Seeing for the State: Kemalist Long-distance Nationalism in Australia, *Nations and Nationalism*, 19(2), pp. 376-394.
- Shih, S. (2011) The Concept of the Sinophone, *Modern Language Association*, 126(3), pp. 709-718, Available from: <http://www.jstor.org/stable/41414144> [Accessed 10 April 2019].
- Shi, S., Tsai, C., & Bernards, B. (2013) *Sinophone Studies: A Critical Reader*, New York: Columbia University Press.
- Shoemaker, P. J., Reese, S. D., & Danielson, W. A. (1985) Spanish-Language Print Media Use as an Indicator of Acculturation, *Journalism Quarterly*, 62(4), pp. 734-762, Available from: <https://doi.org/10.1177/107769908506200404> [Accessed 10 March 2021].
- Shuter, R. M. (2017) Intercultural Communication and New Media, IN: Kim, Y. Y. (ed.) *The International Encyclopedia of Intercultural Communication*, America: Wiley-Blackwell, pp. 1-9.
- Silverman, D. (2017) *Doing Qualitative Research*, London: Sage Publications.
- Simmel, G. (1908) *Soziologie: Untersuchungen über die Formen der Vergesellschaftung*, Leipzig: Duncker & Humblot.

- Simmel, G. (1921) The Social Significance of the “Stranger.” IN: Robert, E. P. & Burgess, E. W. (eds.) *Introduction to the Science of Sociology*, Chicago: University of Chicago Press, pp. 322-327.
- Simmel, G. (1950) *The Sociology of Georg Simmel*, London; New York: Free Press.
- Singer, J. B. (2014) User-Generated Visibility: Secondary Gatekeeping in a Shared Media Space, *New Media & Society*, 16 (1), pp. 55-73, Available from: <https://doi.org/10.1177/1461444813477833> [Accessed 23 July 2020]
- Siu, P. C. P. (1952) The Sojourner, *The American Journal of Sociology*, 58(1), pp. 34-44. Available from: <https://www.jstor.org/stable/2771791> [Accessed 26 February 2019].
- Siu, P. C. P. (1987) *The Chinese Laundryman: A Study of Social Isolation*, New York: New York University Press.
- Skyrme, G. (2014) Being Chinese or Being Different: Chinese Undergraduates’ Use of Discourses of Chineseness, *Frontiers of Education in China*, 9(3), pp. 303-326, Available from: DOI:10.3868/s110-003-014-0028-x [Accessed 26 February 2019].
- Smith, P. B. (2011) Cross-cultural Perspectives on Identity, IN: Schwartz, S. J., Luyckx, K., & Vignoles, V. L. (eds.) *Handbook of Identity Theory and Research*, pp. 249-265.
- Somani, I. S. & Guo, J. (2018) Seeing Indian, Being Indian: Diaspora, Identity, and Ethnic Media, *Howard Journal of Communications*, 29(1), pp. 63-82. Available from: <https://doi.org/10.1080/10646175.2017.1327376> [Accessed 14 April 2019].
- Steiner, N. (2009) *International Migration and Citizenship Today*, New York: Routledge.
- Sterri, A. B. (2014) *Global Citizen: Challenges and Responsibility in an Interconnected World*, Rotterdam: Sense Publishers.
- Stonequist, E. V. (1935) The Problem of the Marginal Man, *American Journal of Sociology*, 41(1), 1-12.
- Stonequist, E. V. (1937) *The Marginal Man: A Study in Personality and Culture Conflict*, New York: Russell & Russell.
- Sun, W. (2002) *Leaving China: Media, Migration and Transnational Imagination*, Lanham: Rowman & Littlefield.
- Sunstein, C. R. (2006) *Infotopia: How Many Minds Produce Knowledge*, Oxford: Oxford University Press.
- Sunstein, C. R. (2007) *Republic.com 2.0*, Princeton: Princeton University Press.
- Tajfel, H. (1978) *Differentiation Between Social Groups: Studies in the social psychology of intergroup relations*, London: Academic Press.
- Tan, F. (2016) Hai Wai Hua Yu Mei Ti De Xian Shi Kun Jing Yu Tan Suo - Yi Jia Na Da Wei Li (The Realistic Dilemma and Exploration of Overseas Chinese-language Media - A Case Study of Canada), *International Communication*, 1(1), pp. 77-78.



- Teng, E. (2016) *Eurasian: Mixed identities in the United States, China, and Hong Kong, 1842-1943*, Berkeley: University of California Press.
- Thomas, R. M. (2003) Present-status Perspectives Quantitative, IN: *Blending Qualitative & Quantitative Research Methods in Theses and Dissertations*, Thousand Oaks: Sage Publications, pp. 41-56.
- Timmermans, M. (2018) Media Use by Syrians in Sweden: Media Consumption, Identity, and Integration, IN: Karim, K. H. & Al-Rawi, A. (eds.) *Diaspora and Media in Europe: Migration, Identity, and Integration*, Cham: Palgrave Macmillan, pp. 51-70.
- Tong, C. (2010) *Identity, Cultural Contact and Ethnic Relations in Southeast Asia Racializing Chineseness*, London: Springer.
- Tu, M. (2018) *Education, migration and family relations between China and the UK: the transnational one-child generation*, Bingley: Emerald Publishing.
- Unger, J. (1996) *Chinese Nationalism*, London: M.E. Sharpe.
- Uy-Tioco, C. S. & Cabalquinto, E. C. B. (2020) *Transnational Mobile Carework: Filipino Migrants, Family Intimacy, and Mobile Media*, IN: Cabanes, J. V. A. & Uy-Tioco, C. S. (eds) *Mobile Media and Social Intimacies in Asia: Reconfiguring Local Ties and Enacting Global Relationships*, Berlin: Springer, pp. 153-170.
- Wang, G. (2000) *The Chinese Overseas: from Earthbound China to the Quest for Autonomy*, London: Harvard University Press.
- Wang, J. & Zhan, N. (2019) Nationalism, Overseas Chinese State and the Construction of 'Chineseness' among Chinese Migrant Entrepreneurs in Ghana, *Asian Ethnicity*, 20(1), pp. 8-29.
- Wang, S. (1998) *Hai Wai Hua Wen Xin Wen Shi Yan Jiu (A Research of the Journalism History of Overseas Chinese)*, Beijing: Xin Hua Chu Ban She (Xinhua Publishing House).
- Wang, X. (2014) *Shu Zi Hua De Lv Ju Zhe – Zai De Guo De Zhong Guo Ren Xin Mei Ti Shi Yong Yu Wen Hua Ren Tong Yan Jiu (Digital Sojourners -- A Study on the Use of New Media and Cultural Identity of Chinese in Germany)*, PhD Thesis, Wuhan University.
- Wang, Y., Li, T., Noltemeyer, A., Wang, A., Zhang, J., & Shaw, K. (2018) Cross-cultural Adaptation of International College Students in the United States, *Journal of International Students*, 8(2), pp. 821-842.
- Wang, Y. & Sun, S. (2009) Examining Chinese students' Internet use and cross-cultural adaptation: does loneliness speak much? *Asian Journal of Communication*, 19(1), pp. 80-96.
- Ward, C. & Kennedy, A. (1996) Crossing Cultures: The Relationship between Psychological and Sociocultural Dimensions of Cross-cultural Adjustment. IN: Pandey, J., Sinha, D., &

- Bhawuk, D. P. S. (eds.) *Asian Contributions to Cross-Cultural Psychology*, New Delhi: Sage Publications, pp. 289-306.
- Ward, C., Bochner, S., & Furnham, A. (2001) *The Psychology of Culture Shock*, 2nd ed. Philadelphia: Routledge.
- Watkins, D. & Gioia, D. (2015) "Third Floor" Mixed Methods Data Collection, IN: *Mixed Methods Research*, New York: Oxford University Press, p. 13.
- Wei, Q. (2013 a) Ying Guo Hua Wen Mei Ti Dui Ti Gao Wo Guo Guo Ji Chuan Bo Neng Li Zuo Yong Fen Xi (An Analysis of the Role of the UK Chinese-language Media in Improving China's International Communication Ability), *Practical Journalism*, 6(6), pp. 71-73.
- Wei, Q. (2013 b) Ying Guo Hua Wen Mei Ti De Fa Han, Tiao Zhan Ji Ying Dui (Development, Challenge and Response of the UK Chinese-language Media), *International Communications*, 4(4), pp. 60-62.
- Wen, F. (2016) Ou Zhou Hua Wen Chuan Mei De Li Shi Yu Xian Zhuang (The History and Present Situation of Chinese Media in Europe), *Southeast Asian Studies*, 1(1), pp. 80-85.
- Wenger, E. (1998) *Communities of Practice: Learning, Meaning and Identity*, Cambridge: Cambridge University Press.
- Wilson, C. (2013) *Credible Checklists and Quality Questionnaires: A User-centered Design Method*, MA: Morgan Kaufmann.
- Wood, M. M. (1934) *The Stranger: A Study in Social Relationships*, New York: Columbia University Press.
- Wu, B. (2017) Chinese Student Migration and Community-Building: An Exploration of New Diasporic Formation in England, Zhou M. (ed.) *Contemporary Chinese Diasporas*, Singapore: Springer Singapore, pp. 309-327.
- Xie, W. (2005) Virtual Space, Real Identity: Exploring Cultural Identity of Chinese Diaspora in Virtual Community, *Telematics and Informatics*, 22(4), pp. 395-404.
- Xu, Y. (2013) Ou Zhou Hua Wen Chuan Mei De Li Shi Yu Xian Zhuang (The History and Present Situation of Chinese-language Media in Europe), *Hua Wen Wen Wue (Chinese-language Literatures)*, 116(116), pp. 109-114.
- Yamaguchi, A., Kim, M., Oshio, A., & Akutsu, S. (2016) Relationship Between Bicultural Identity and Psychological Well-being Among American and Japanese Older Adults, *Health Psychology Open*, Available from: <https://doi.org/10.1177/2055102916650093> [Accessed 17 January 2021].
- Yang, L. (1991) *Hai Wai Hua Wen Bao Ye Yan Jiu (Research on Overseas Chinese-language Newspaper Industry)*, Beijing: Yan Shan Chu Ban She (Beijing Yan Shan Press).

- Yang, P. (2000) The “Sojourner Hypothesis” Revisited, *Diaspora: A Journal of Transnational Studies*, 9(2), pp. 235-258.
- Yao, S. (2007) Toward a Prehistory of Asian American Verse: Pound, Cathay, and the Poetics of Chineseness, *Representations*, 99(1), pp. 130.
- Yao, X. (2013) Ying Guo Wu Da Hua Wen Zhou Bao Tan Xi (An Analysis of the Five Chinese-language Weekly Newspapers in the UK), *Southeast Communication*, 106(106), pp. 46-48.
- Young, M., Varpio, L., Uijtdehaage, S. & Paradis, E. (2020) The Spectrum of Inductive and Deductive Research Approaches Using Quantitative and Qualitative Data, *Academic medicine*, 95(7), pp. 1122-1122.
- Yu, H. & Sun, W. (2019) Introduction: social media and Chinese digital diaspora in Australia, *Media International Australia*, 173(1), pp. 17-21. Available from: [10.1177/1329878X19875854](https://doi.org/10.1177/1329878X19875854) [Accessed 12 February 2022].
- Yu, S. (2005) Identity Construction of the Chinese Diaspora, Ethnic Media Use, Community Formation, and the Possibility of Social Activism, *Continuum Journal of Media & Cultural Studies*, 19(1), pp. 55-72.
- Yu, S. (2009) Re-evaluating the ‘Alternative’ Role of Ethnic Media in the US: The Case of Chinese-language Press and Working-class Women Readers, *Media, Culture & Society*, 31(4), pp. 597-616.
- Yue, M. & Chen, Q. (2010) Zhong Guo Dian Shi Xin Wen 50 Nian Fa Zhan Shi Lun Lue (The Development History of Chinese TV News in the Past 50 Years), *Southeast Communication*, 67(67), pp. 76-78.
- Zeller, W. J. & Mosier, R. (1993) The W-Curve and the First Year of College, *Journal of College and University Student Housing*, 23(2), Available from: <https://www.hamline.edu/WorkArea/DownloadAsset.aspx?id=2147506650> [Accessed 1 March 2021].
- Zeng, B. (2013) Yin Guo Hua Wen Bao Zhi Chan Ye Sheng Tai Jian Xi (Brief Analysis of the Industrial Ecology of the UK Chinese-language Newspapers), “Zhong Guo Meng” Shi Jie Bian Ju Yu Hua Wen Mei Ti De Xin Shi Ming --- Di Qi Jie Shi Jie Hua Wen Chuan Mei Lun Tan Wen Ji (The World Change of “Chinese Dream” and the New Mission of Overseas Chinese-language Media -- Seventh World Chinese Media Forum Collection), Hong Kong: Hong Kong Zhongguo Xinwen Chubanshe (China Hong Kong News Publishing House), pp. 311-316.
- Zhang, L. (2016) She Jiao Mei Ti Shi Dai De Kua Wen Hua Chuan Bo Yan Jiu - Yi Xin Lang Weibo ‘Ju Zi Ge’ Shi Jian Wei Li (Intercultural Communication in the Age of Social

- Media - A case study of the event of 'Ju Zi Ge'), *Art Science and Technology*, 6(6), pp. 107-108
- Zhang, X. (2007) Hai Wai Hua Yu Mei Ti Dui Wo Guo Dui Wai Chuan Bo De Zuo Yong (The Role of Overseas Chinese Media in China's Cross-cultural Communication), *Southeast Communication*, 29(1), pp. 37-40.
- Zhao, N., Yang, W. & Du, X. (2014) Hua Wen Mei Ti 'Ying Zhong Shi Bao' Zhong Guo Guo Jia Xing Xiang Gou Jian Yan Jiu (A Study on the Construction of China's National Image in the Overseas Chinese-language of 'UK Chinese Time'), *Journal of Lanzhou University (Social Sciences)*, 42 (4), pp. 79-84.
- Zhou, M. (2017) *Contemporary Chinese Diasporas*, Singapore: Springer Singapore.
- Zhu, Y. & Berry, C. (2009) *TV China*, Bloomington: Indiana University Press.
- Zipp, L. (2017) Code-switching in the Media: Identity Negotiations in a Gujarati Diaspora Radio Program, *International Journal of the Sociology of Language*, 2017(247), pp. 33-48.