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MEDIACRITICAL ANALYSIS OF DIASPORIC NARRATIVES BASED ON *USA TODAY*

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Abstract. This article is devoted to a mediacritical analysis of diasporic narratives based on material from the American newspaper *USA Today*, and aims to identify the mechanisms for shaping public opinion about diasporas in the context of globalization and multicultural processes. The application of mediacritical analysis demonstrates how media not only “represent” reality but also actively “create” it, constructing “external” diasporic narratives that influence the public discourse. Primary attention is paid to the socio-political type of diasporic narrative, which reflects the views of diasporas on political and social issues in the host country. The study identifies the diasporic narrative as not merely a reflection of migration and adaptation experience but also as a means of preserving cultural memory, ethnocultural identity, and fostering intercultural interaction. The analysis of linguistic representation of various ethnic groups – Indian, Latin, Jewish, and Native American – reveals a multiplicity of perspectives and unique linguistic markers used for self-identification (“our” vs. “others”, “we” vs. “they”). The findings demonstrate that diasporic narratives challenge stereotypes, articulate social demands, and seek to preserve cultural specificity, often acting as resistance to cultural assimilation. The research contributes to the development of media and diaspora studies by highlighting the role of diasporic discourse in identity transformation and meaning –making within global cultural dynamics. The results can be used in further analysis of media discourse, in teaching courses on media linguistics, cultural studies and intercultural communication.

Keywords: diaspora, diaspora narrative, media-critical analysis, identity, collective memory, ethnic identity, self-identification, cultural memory, self-perception

Introduction

In the context of globalization and multicultural processes, media has become one of the most important tools for shaping public consciousness, particularly through diasporic narratives. One vivid example of this is diasporic narratives, which have become an integral part of the media space in the United States, making the study of diasporic discourse and multicultural discourse highly relevant. In the United States, mass media interacts with various diasporas, creating complex narratives that can either unite or divide different cultural groups within

the country itself. According to political expert Vladimir Malakhov, the discourse of multiculturalism gained popularity after countries such as Canada, the United States, and Australia adopted multiculturalism as a state policy. Despite the ideas of the “American dream” and the “melting pot” in the era of global migration, the preservation of national identity – although paradoxical – remains an important aspect of the social and cultural life of any ethnic group residing in the United States [1, 10 p.]. The idea of “melting pot” has proven to be unviable, as numerous clashes between representatives of different diasporas in the United States lead to interethnic tension, destabilizing American society [2].

The renowned Polish-British sociologist and philosopher Zygmunt Bauman advocates for the abandonment of the “ethnicity of global elites” as part of his theory of “liquid modernity” [3]. However, as practice shows, human consciousness and psychology do not undergo immediate change, and ethnocentric thinking will continue to influence both individuals and communities/diasporas for a long time.

According to American anthropologist R. Brubaker, “ethnicity is not a thing, but a process; not s given, but a tool,” which depends on external circumstances. Brubaker, along with other authors, notes an important characteristic of ethnicity: its dynamism and adaptation to a changing world [4]. At the same time, as noted N. Kosmarskaya, in post-Soviet societies ethnicity functions as an important factor of social differentiation, structuring boundaries between groups and influencing their interaction [5]. In this context, as noted by Gabriel Sheffer, a diaspora does not cease to be an original ethnic group; rather, it preserves its identity while adapting to new cultural, psychological, political, and social conditions [6]. Such a bicultural or dual condition generates an internal tension between preserving the “own” and adopting the “foreign”.

The importance of national identity is determined by the fact that it becomes the foundation for a sense of belonging and self-awareness, both for the individual and the community in which the person lives. It is important to distinguish between ethnic identity and national identity, as these concepts are often confused or mixed. Ethnic belonging is characterized by cultural roots, language, and customs, while nationality defines a person’s political affiliation with a country [7]. Ethnic belonging forms based on cultural and traditional elements, and is linked to self-identification of people who share a common historical experience. It is less dynamic, as it holds shared values within an ethnic group, while nationality, on the contrary, is connected to citizenship, legal rights, and belonging to a particular country.

Unfortunately there is no universally accepted definition of a diasporic narrative. This is because the diasporic narrative is a multifaceted concept that describes the phenomenon of memory, cultural, and historical identity of an ethnic group. Based on the official views of an American scholar R. Brubaker, who fundamentally researched issues related to diasporas, it is, stated that representations of diaspora “include ethnically oriented frameworks, schemas,

and narratives, as well as situational signals that activate them, particularly those delivered through the media” [4;42 p.].

Summing up, a diasporic narrative is understood as a story that conveys the experience of dispersion, the loss of memory of the homeland, and adaptation, while forming collective identity through historical, cultural, and personal stories. Kazakhstani researcher G.Gizdatov asserts that when considering the narrative through a mediological proposes a basic typology of ethnic group narratives, which includes three types: historical narrative – historical information about the ethnic group, cultural – ethnographic narrative – a story about the culture and everyday life of the ethnic group including a language, and personalized narrative – a narrative about the personal history of a specific representative of the diaspora [8]. The diasporic narratives, through the lens of the “voice of the people”, can be defined as a tool used by the state to determine and represent the diaspora in the host country. At the same time, as emphasized by G.Gizdatov, diasporic narratives in media are formed both externally by the state and internally within the diaspora itself, which highlights their constructed and mediated nature [9]. Furthermore, diaspora media serve as a key space for the construction and transmission of cultural identity, shaping the representations of the ethnic group both within the community and in relation to the host society [10]. However, this article focuses on the narrative about the diaspora presented through media resources, television programs, and official statements by the authorities, reflecting the state’s strategy in its relation to diaspora, including information about integration and cultural distinctiveness of the diaspora. This type of diasporic narrative is referred to as the socio-political type of diasporic narrative, which reflects the socio-political views of diasporas on certain political and social issues.

Materials and methods

To understand the characteristics of the diasporic narrative, this article employs a media-critical analysis based on the American newspaper *USA Today*. Media-critical analysis enables the identification of hidden meanings and mechanisms of influence used through media to shape public opinion about diasporas, as well as offers insight into the role of the diaspora in the social and cultural context of the host country.

Media-critical analysis helps reveal the potential influence of both state and private media on public opinion, as well as how narratives created in the media can serve political, social, and cultural goals, impacting perceptions of ethnoidentity and interethnic relations.

By media-critical analysis, we mean a set of methods and techniques for analyzing the diasporic media narrative. This set includes content analysis, thematic analysis, and narrative analysis.

Content analysis involves analyzing the structure of the narrative. The analysis of the narrative includes studying storytelling of ideas about the value of connections between members of the diaspora and their historical homeland.

Within the scope of the newspaper material being analyzed, the structure includes the use of the context of historical and contemporary politics in the life of diaspora.

Thematic analysis involves studying the topic of presidential elections and its impact on the life of diaspora. Narrative analysis involves revealing the essence of the type of narratives.

Results

In the course of the media-critical analysis of diasporic narratives based on materials from *USA Today*, the following features were identified, reflecting the role of media constructing and framing diasporic representations:

1) The Mexican and Spanish-speaking diasporas are characterized by strong politicization around migration policy, especially in the context of the U.S. – Mexico border. The analyzed media texts demonstrate that this politicization is discursively constructed through the prioritization of migration-related topics, particularly during the 2024-2025 election campaign, where migration is framed as a key socio-political issue. They also exhibit internal heterogeneity (Mexicans, Puerto Ricans, Cubans, and Central Americans have different experiences), a pronounced cultural identity, and bilingualism as the norm.

2) One of the most politically and economically influential diasporas is the Indian diaspora. It has significant representation in the political sphere (e.g., Kamala Harris, Vivek Ramaswamy), as well as in the economic and technological sectors. The media representation of this diaspora emphasizes successful integration, professional achievement, and political participation, forming a predominantly positive and institutionalized narrative. An important aspect in the preservation of cultural traditions alongside successful integration; however, caste-based discrimination persists within the diaspora itself.

3) The Jewish diaspora is the earliest known diaspora and has a strong institutional presence in culture, education, and politics. In the analyzed media discourse, its narrative is characterized by a high degree of institutional visibility and direct articulation of demands, which reflects both internal community positioning and external political framing.

4) Although Native Americans are the indigenous population, they experience the fate of a diasporic community. They continue to struggle for the recognition of their rights and sovereignty. The main issues within this group's narrative are social, cultural, and economic. Media texts construct this narrative through references to historical trauma, systemic inequality, and collective memory, thereby reinforcing a discourse of marginalization and ongoing struggle.

5) Despite the specificity of their challenges, the study of diasporic narratives reveals common internal problems: intergenerational disagreements and the role of journalists – ethnic representatives of the diasporas – as the “voice” of their communities. The materials show that journalists often simultaneously act as mediators between the state and the diaspora, which leads to formation of hybrid narratives combining internal and external perspectives.

The relevance and urgency of a diaspora's issues determine the character of its narrative: the more acute the problems, the more specific and detailed the narrative becomes – as in the case of the Jewish and Latin diasporas. This is due to the selective nature of media selection and representation, through which media construct a specific “media reality” rather than merely reflecting social processes. Conversely, representatives of more successful diasporas, such as the Indian diaspora, tend to use more generalized and less direct formulations of their problems. This pattern reflects differences in narrative strategies and degrees of integration as represented in media discourse.

Thus, the analysis of USA Today materials demonstrates that diasporic narratives are formed within media space as a result of discursive selection, framing, and the interaction between internal diasporic voices and external institutional representation.

Discussion

At this historical stage, it can be observed that almost every country is home to a vast number of ethnic groups, united by a common national identity that binds them within a political system. Examples of such countries include the USA, Canada, Australia, most European countries, and almost all post-Soviet countries. National identity in the era of global migration is often re-evaluated due to the blurring of cultural boundaries, and an ethnic group remaining outside its historical territory creates its own forms of representation. However, there is another side, where national identity is formed by the voice of diaspora but also through an official voice, creating an external diasporic narrative. Mass media creates a unique reality. According to N.Luhmann, media can *create*, not just “represent” reality and its history. Media selectively presents reality, which is then transformed into “media reality”. N.Luhmann describes media as “a medium of society's self-description” [11, 221 p.]. The introduction of the concepts of “external diasporic narrative” and “media reality” immediately sets an analytical tone for the article, introducing terminology that allows for distinguishing between sources and the nature of narratives. The use of the verb “create” in relation to media emphasizes its active, constructive role, which is central thesis of the study.

According to researchers, “diaspora” as a socio-political, cultural concept has multiple definitions, and the portrait of diaspora depends on the viewpoint of the narrator and the perceiver. Here, the metaphor “portrait of diaspora” is used, which metaphorically indicates the subjectivity and multidimensionality of perceiving and describing diasporic groups, anticipating further analysis of their diverse representation.

Based on the analysis of articles from *USA Today* newspaper, the following picture of the political and socio-cultural status of diasporas living in the USA emerges.

Contemporary American press creates a specific portrait of diasporas, but

the categorization of minority ethnic groups as “people of color” or “Non-White” is preferred by the ethnic groups representatives themselves [7, 121 p.]. A review of materials from the American newspaper *USA Today* demonstrates a one-sided coverage of the lives of minority American diasporas: Vietnamese, Peruvian, the growing Mexican, Palestinian, and even the indigenous population, referred to as “red”. The unification in the author’s opinion, under the general label “people of color” indicated the desire of minority diasporas to form a unified diasporic stratum, opposed to the numerically superior white population of European descent. To denote the difference in naming the population, the American press used the polar designations “ours” and “others” for diasporas. The creation of these types of diasporic narratives in an era of globalization and continuous migration processes helps combat stereotyping and prejudices about representatives of ethnic groups. Positive and negative stereotypes arise around any diaspora. For example, Latinos are consistently associated with crime, Japanese with being reserved, Chinese with being hardworking, etc. However, this stereotype cannot be applied to the entire diaspora; we understand that it is a stable subjective assessment of a particular diaspora from an outsider’s perspective. This paragraph highlights key binary oppositions, such as “people of color” / Non-White” versus “white population of European descent”, as well as “ours” and “others”. The use of these terms demonstrates not only classification but also the process of self-identification and opposition. The verb “preferred” indicates an active choice of self-designation, while “one-sided coverage” critically evaluates the press’s approach. The enumeration of stereotypes (Latinos are consistently associated with crime”) directly shows how language forms and reinforces simplified, often negative, perceptions of diasporas.

As mentioned earlier, the study of the diasporic narrative formed by the voice of the state aims to understand how the state presents diasporas, as well as how information is perceived by the reader, shaping their beliefs about diasporas. In the American press, there is a tendency for diaspora issues to be covered by journalists who are simultaneously the voice of the state and representatives of a particular diaspora. During the content analysis of numerous articles, it was revealed that journalists are often both an official representative of the state and simultaneously a representative of the diaspora. All considered articles belong to the same time period – the 2024-2025 presidential election campaign, and also socio-political issues in the lives of Native American Indians as part of the electorate.

When analyzing articles from the official American newspaper *USA Today*, the following sub-themes were identified:

a) participation and political views of American Asian, particularly Indian, as well as Latin diasporas in the 2024 presidential election campaign and the reasons for these diasporas’ support for the US Democratic Party in the 2024-2025 presidential elections;

b) official characteristics of the American Asian and Latin diasporas;

- c) social and other problems of Native American Indians;
- d) social issues important for all diasporas;
- e) self-assessment of diasporas.

The reason for the Indian diaspora's support for the US Democratic Party in the 2024 election campaign are somewhat unexpected, as the diaspora itself and the journalist share conservative views: "... the Indian diaspora in America lives by many of the ideals upheld by conservatives...", "Indian Americans also constitute an affluent minority group that might be inclined to support conservative fiscal policies, such as tax cuts" [USA Today, 2024, November 5]. But it was precisely in the 2024 election campaign that the key reason for the shift from conservative views was the fact that Kamala Harris was nominated as competing candidate for US President, and her ethnic origin played a key role in the political choice of the Indian ethnic group. She is, though half, of Indian descent. This is quite a significant and important moment in the political life of the Indian diaspora in America. Journalist Sureya Gowda emphasizes that the active participation of diaspora representatives can bring political, economic, and other dividends for the diaspora: "On the Republican side, two individuals of Indian origin, former South Carolina Gov. Nikki Haley and entrepreneur Vivek Ramaswamy, ran in the presidential primaries. And lawyer Usha Vance stands to become the second lady if her husband, Sen. JD Vance of Ohio, and President Donald Trump win Tuesday's election" [USA Today, 2024, November 5]. If we talk about the characteristics of the Indian diaspora, high family stability, personal responsibility, and social identity, which prevail over personal political beliefs or economic interests, are historically important for them: "...The ethnic group has the highest rate of family stability in the nation, and its culture greatly stresses personal responsibility...", "...Indian Americans themselves might make sense of the apparent disconnect between their lifestyles and political affiliations..." [USA Today, 2024, November 5].

A somewhat different position from that the Indian can be observed in the actions and demands of the Latin diaspora. The Latin diaspora puts forward specific demands regarding public safety and economic security, both for the entire American people and for immigrants. The narrative style is characterized by directness, openness, unambiguity, and an appeal to the fundamental idea of American culture – the "American dream" – as a symbol of universal prosperity: "As Latino business leaders, we've built our lives and careers on the promise of the American dream" [USA Today, 2025, January 17]. The language of representation here emphasizes the desire for integration through universal American values, such as the "American dream", trying to find common ground with the dominant culture. The use of the phrase "we've built our lives and careers" reinforces the idea of contribution and belonging to American society.

However as reality proves, the "American dream" in real life differs from the ideal. Therefore, for any diaspora, the primary and main issues is the security and safety of the diaspora's life, the safety of their businesses, and the possibility

of obtaining American citizenship, but this issue remains unresolved and painful for Latin immigrants, both legal and illegal. Representatives of the Latin diaspora point out the advantages of attracting immigrants to American business for the common good: “we’ve watched as Washington has failed to deliver solutions on immigration... That’s why we cast our votes for Trump in the hope his leadership would spur real change” [USA Today, 2025, January 17]. However, this diasporic narrative also reveals the diaspora’s primary concern for its own interests, rather than those of the entire American people. The article’s headline states: “We’re Latins...”, “Latino voters want secure borders...”, “We need sensible immigration reform”, “We want leaders who will protect our borders, our families and our economy” [USA Today, 2025, January 17]. The emphasis on the origin of Latinos, Latino voters, self-identification as immigrants and the recurrent use of the pronouns “We” and “Our” indirectly indicates the diaspora’s self-segregation from the mainstream population. This is a vivid example of linguistic markers that form in-group identity and highlight the specific interests of the group. Such a choice of vocabulary and grammatical forms indicates a conscious distancing from a broader “American” identity in favor of an ethnic one. The repetition of “We want” emphasizes a collective demand and an active stance. Despite Donald Trump’s irreconcilable stance (especially in 2015 during his first presidency) towards immigrants from Mexico, the population of Latin America strives to migrate to the USA, not only adults but also underage children: “... to find belonging in this country”, “... towards Trumpism” [USA Today, 2025 January 29]. This issue remains painful and acute for representatives of the Latin American diaspora. Pamela Avila, an editor for one of *USA Today’s* columns, reviewed publications on multiple issues concerning migrants from Latin America to the USA. Authors of books cover topics such as: reasons for migration, benefits of migrants presence for both migrants themselves and the USA, and migrants’ participation and influence on US political decisions. Several authors of these publications, Laura Gomez, Pulitzer Prize winner Hector Tobar, emphasize that their fellow migrants significantly influence everything from electoral politics to pop culture. Anthropologist Jason De Lon notes that migrants vary, and Mexican migrants are no exception among drug traffickers and smugglers, but they are driven by the “American dream” – to achieve life’s heights, recognition, and wealth.

The articles examined allow us to highlight commonalities and differences in how diasporas of various geographical, ethnic, and cultural perceive themselves. Those diasporas referred to as Asian American tend to have more liberal, restrained positions, while Latinos, as noted earlier, maintain an active, unambiguous, and open stance [USA Today, 2024, December 9]. However, Asian Americans and Latinos are similar in that they subtly separate themselves from the main indigenous population of the USA. This can perhaps be explained by the presence of multi-belonging in the minds of diaspora members. The concept of multiple loyalties explains this phenomenon:

a) loyalty and multiple identities – the concept of multiple loyalties associates with dual citizenship and divided cultural attachments;

b) transnationalism – as a factor of integration and cultural interaction.

Analysis of the author's position and arguments proves that the American Indian diaspora plays a significant role in the country's political life, especially in lobbying for the interests of its representatives. The diaspora, according to the authors, is undergoing a process of integration while striving to preserve its cultural, linguistic, and historical identity markers [USA Today, 2024, November 5].

Despite the seemingly monolithic nature on American society, each diaspora puts forward demands to protect or advance its own interests. The American Jewish diaspora points to the existence of “unaddressed antisemitism” manifested in an unwillingness to cooperate and employ Jewish diaspora members; they are almost three times more likely to be refused employment than Americans of Western European descent. Article author Sam Woodward, citing research by the Anti-Defamation League, calls on the newly elected Trump cabinet to end discrimination against the Jewish diaspora once for all. Press Secretary Kush Desai officially stated that the newly elected president is committed to fighting discrimination: “the president-elect is committed to fighting discrimination”. Employment is not the only stumbling block; they also demand the elimination of bias in university admissions and participation in various socio-political, economic, and other spheres of activity. A distinctive feature of the Jewish diaspora's narrative is its direct appeal to the head of state, to President Trump [USA Today, 2024, December 6]. The Jewish diaspora's narrative is characterized by conciseness, clarity of demands, and the global scope of demands made, which is expressed in direct and open language with addressing the highest authority. The use of the term “unaddressed antisemitism” indicates a struggle for recognition and resolution of a specific problem requiring public condemnation and official measures.

Unique in its position is the diaspora of Native Indigenous Americans. The community of indigenous American tribes has historically experienced systemic discrimination and the failure of promises from the state. Mutual distrust is observed between this diaspora and the rest of the population, including official bodies. Consequently, they demand that services and government agencies providing them services hire employees “from tribal background”. Since Native Indigenous Americans live in different states and are dispersed across the country, such services should be accessible everywhere. The demand of Native Indigenous Americans is driven by the need to receive services from employees who have similar historical, life, and social experiences to more fully understand their demands and needs, as they represent a specific diasporic group. For example, the indigenous population of Alaska is particularly vulnerable by their own definition, due to Seasonal Affective Disorder (SAD), which causes depression at certain times of the year, usually in winter. The problem is so serious for the diaspora that

the Association of American Indian Physicians (AAIP) found more than half of the Sac and Fox Nation tribal members need protection and improvement of their mental health, having historically experienced situations of inequality and lack of assistance. Therefore, services must be provided by employees with the sufficient experience to provide qualified assistance. This fact specifically led to taking into account intra-diasporic differences (... tribal specific lifelines). A characteristic feature of the Native American Indian diasporic narrative is that despite their dispersion across the country, they demonstrate the unity of the diaspora. Thus, in their narrative, one of the key phrases is: “Our Indigenous brothers and sisters ... we together”, which indicates the members of the diaspora’s awareness of spiritual, social, historical, and cultural unity [USA Today, 2024, December 14]. The use of such inclusive expressions emphasizes solidarity and shared identity that transcends geographical distances and tribal fragmentation, forming a powerful narrative of unity through common historical fate and cultural ties.

Systematic discrimination against Native Americans is also evident in other areas, such as education. Haskell Indian Nations University, where 100% of students are tribally affiliated, faces chronic underfunding, and recent mass layoffs of employees, including faculty, have highlighted this issue. The university’s women’s basketball team, facing their coach’s dismissal, expressed their identity through sports: “We are not just playing for the name across our chest or on our back... We are playing for our ethnic background ... We are playing for Indian Country” [USA Today, 2025, May 19]. This situation shows how athletic achievements become a symbol of resistance and resilience, proving that “Native people will rise when faced in reality difficult circumstances”. The coach also notes that his players are aware of “...generational trauma, historical trauma, things that Native Americans endure today and have for the last 400 years” [USA Today, 2025, May 19]. Such vocabulary not only describes difficulties but also directly points to the deep historical roots of the problems, forming a narrative based on collective suffering and resilience. The number “400 years” emphasizes the duration and systemic nature of oppression, giving the narrative historical depth and justification. This highlights how the Native American narrative is deeply rooted in their historical experience of injustice.

It is important to note that the formation of diasporic narratives is often driven by the need for self-organization in response to exclusion from mainstream social structures. As Marc Morial, president of the National Urban League, states: “Black organizations exist because we were locked out of mainstream White organizations...And even today we remain locked out of the leadership” [USA Today, 2025, June 19]. Similar reasons led to the creation of organizations for Hispanic, Asian, and Jewish groups. History professor Roger Davidson Jr. emphasizes that sometimes “you have to have a space where you’re comfortable” because “though you may say you can go join other spaces, you may not be made welcome” [USA Today, 2025, June 19]. This explains the resilience of groups like the NAACP, which, according to Davidson: “still exists because the

problems still exist” [USA Today, 2025, June 19]. The language used here clearly designates barriers (“locked out”, “excluded”) and the necessity of creating separate spaces for self-expression and protection, which is a direct response to systemic exclusion. The phrase “the problems still exist” emphasizes the relevance and enduring nature of the struggle for equality.

However, state narratives about diasporas are not always objective. For example, the Trump administration “warmly greeted” 59 white South Africans, granting them refugee status as alleged victims of racial discrimination, a claim disputed by the South African government and human rights activists. This contrasts with Trump’s revocation of refugee status for hundreds of thousands of people from other countries, demonstrating selectivity in creating “external diasporic narratives” and potentially biased formation of public opinion. Human rights activists, such as Mandeep Tiwana of CIVICUS, directly state that: “Genocide has a very clear definition and what is happening in South Africa with White South Africans does not fit the definition at all... in fact, White South Africans are a privileged minority” [USA Today, 2025, May 12]. The use of terminology, challenging the official discourse (“Genocide has a very clear definition”), demonstrates a struggle for control over the narrative and an attempt to establish “objective” truth. The lexicon here aims to deconstruct a false narrative created by a state actor and contrast official rhetoric with facts and legal definitions. This shows how an official narrative can be challenged by other actors and how the media can “create” reality rather than merely represent it.

An example of sharp conflict between a state narrative and the voice of the diaspora is the Palestinian-American perspective. Laila El-Haddad, a Palestinian-American writer notes that: “Trump’s terrifying statements about Gaza – that’s not just rhetoric for us” [USA Today, 2025, February 8]. She emphasizes that: “Trump’s plan is not only illegal and immoral; it’s deeply irresponsible and dangerous, disregarding the rights and humanity of Gazans” [USA Today, 2025, February 8]. The emotionally charged language (“terrifying”, “illegal”, “immoral”, “irresponsible”, “dangerous”) aims to evoke empathy and strongly condemn state actions. The use of the pronoun “for us” emphasizes personal experience and collective trauma, which is a powerful tool in a diasporic narrative. This diasporic narrative directly challenges state actions, pointing to historical injustice and ongoing threat: “Most Palestinians in Gaza have already been forcibly displaced – not once, but several times ... they have been denied the right of return to their homes, and now they are threatened with renewed expulsion” [USA Today, 2025, February 8]. The repetition of the idea of forced displacement and denial of rights reinforces the feeling of injustice and emphasizes the constant pressure on the diaspora. Such linguistic devices actively form their own reality, based on lived experience, and oppose official state positions which they consider unjust.

As we can see, the diasporic narrative, one way or another, reflects the specific problems of each American diaspora. It can be aimed at preserving

identity, fighting discrimination, protecting interests, or challenging state narratives that do not correspond to the real experience of the diaspora.

The analysis of the language used by both diaspora representatives and in official sources demonstrates that the choice of words, grammatical constructions, and rhetoric devices plays a key role in constructing identity, expressing demands, and shaping public opinion about diasporic groups. This includes the use of personal pronouns to express group solidarity, evaluate vocabulary to form an emotional attitude, and references to historical experience to give the narrative depth and legitimacy.

Conclusion

The material examined from *USA Today* proves that the diasporic narrative is not only a reflection of the experience of migration and adaptation but also an experience of preserving cultural memory, ethnocultural identity, and the potential for intercultural interaction. The diasporic narrative shapes both individual and collective self-awareness, being a factor of connection with the historical homeland, despite temporal and territorial distance.

The analysis of various researchers' works, as well as newspaper articles, allowed us to identify the main characteristic of the diasporic narrative: multiplicity of perspectives. The multiplicity of perspectives is expressed in full and/or partial assimilation and adaptation to new conditions, as well as constant re-evaluation of ethnocultural identity in new socio-political, economic, cultural, and everyday contexts, leading to the transformation of ethnic characteristics and creating a symbiosis of native and non-native. Medialinguistic and mediacritical analyses prove that the diasporic narrative functions not only as a means of recording collective memory but also as a mechanism for resisting cultural assimilation in a new environment. In this sense, the narrative becomes a tool for preserving identity, allowing migrants and their descendants to feel their belonging to both their own and another culture.

Our research specifically emphasizes the linguistic means and rhetorical strategies play a decisive role in constructing these narratives. The use of specific self-identification terms ("people of color", "Non-White", "Latino voters"), inclusive pronouns ("we", "our") to express group solidarity, as well as emotionally charged vocabulary and appeals to historical memory (for example, in the narratives of Native Americans or Palestinians) actively shapes both the internal unity of the diaspora and its interaction with the dominant culture. The media, as "a medium of society's self-description", does not merely reflect but actively "creates" this reality through the selection, presentation, and lexical framing of information, often generating "external" or contested narratives.

Diasporic narratives form cognitive-conceptual structures that organize self-perceptions and perceptions of the external world, allowing them not only to transmit information but also to create new cognitive models that facilitate adaptation to changed conditions.

Based on the examples considered, a universal diasporic experience can be identified: representatives of diasporas reproduce the image of their native culture through narrative, a symbolic return to this culture, and the key concept is the search for identity.

For the objectivity of the research results, we selected a specific time frame, a unified theme, and supplemented the aforementioned typology of narratives by introducing a socio-political type of narrative. Based on these elements universal and unique features of diasporic narratives of various ethnic groups were identified.

The study of diasporic narratives gains particular relevance in the context of globalization, migration, and cultural hybridization. In conditions where the boundaries between national cultures are becoming increasingly blurred, diasporic communities continue to play an important role in forming new forms of identity based on synthesis of traditional and modern, local and global. In this context, the study of diasporic narratives goes beyond a narrow specialized field and becomes part of a broad interdisciplinary discussion about the dynamics culture, memory, and human self-perception. Thus, diasporic narratives are not only a tool for preserving cultural heritage but also a powerful means of transforming identity in a changing world. Their study opens new perspectives for understanding the processes of adaptation, cultural transmission, and the formation meanings in the space of migration. In the future, issues of migration and the circulation of diasporic narratives in the media should be re-examined when studying issues of intercultural communication at various levels. The study of migration processes and cultural hybridization is also promising when researching the psychology of conceptualization and the formation of a worldview by representatives of one community but different ethnic groups.

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USA TODAY БАСЫЛЫМЫ МАТЕРИАЛДАРДЫ НЕГІЗІНДЕ ДИАСПОРАЛЫҚ НАРРАТИВТЕРДІ МЕДИАСЫН ТҮРҒЫСЫНАН ТАЛДАУ

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Аңдатпа. Мақала жаһандану және мультикультурализм процестері аясында диаспоралар туралы қоғамдық пікірді қалыптастыру тетіктерін анықтау мақсатында USA Today американдық газеті материалдары негізінде диаспоралық нарративтерге медиамәдени талдауға арналған. Медиалингвистикалық және медиамәдени талдауды қолдану бұқаралық ақпарат құралдарының шындықты қалай “көрсететінін” ғана емес, сонымен қатар “сыртқы” диаспоралық нарративтерді қалыптастыра отырып, оны қалай белсенді “жасайтынын” зерттеуге мүмкіндік берді. Негізгі назар диаспоралдың қабылдаушы елде болып жатқан саяси және әлеуметтік мәселелерге қатысты көзқарастарын көрсететін әлеуметтік-саяси диаспоралық нарратив түріне аударылады. Мақалада диаспоралық нарратив тек көші-қон және бейімделу тәжірибесінің көрінісі ғана емес, сонымен қатар мәдени жадыны, этникалық бірегейлікті сақтау және мәдениетаралық өзара әрекеттесу мүмкіндігі ретінде қарастылады. Өртүрлі этникалық топтардың – үнді, латын, еврей және байырғы американдықтардың – репрезентация

тілін талдау, көзқарастардың көптігін және өзін өзі тану үшін қолданылатын бірегей тілдік маркерлерді (“our” vs. “others”, “we” және “our”) анықтады. Нарративті диаспоралардың стереотиптерге қалай қарсы тұратынын, қандай талаптар қоятынын және өздерінің мәдени ерекшеліктерін қалай сақтауға ұмтылатынын, көбінесе мәдени ассимиляцияға қарсы тұрудағы механизмі ретінде әрекет ететінін көрсетеді. Зерттеу диаспоралық дискурстың жаһандану мәдени өзгерістердің сәйкестігін түрлендірудегі және жаңа мағыналарды қалыптастырудағы рөлін атап көрсете отырып, медиа және диаспоралық талдауларға үлес қосады. Көші-қон және мәдени гибридизация жағдайында ерекше өзектілікке ие болып, олардың бірегейлікті түрлендірудегі және өзгермелі әлемде жаңа мағыналар қалыптастырудағы рөлін атап көрсетеді.

Тірек сөздер: диаспора, диаспоралық нарратив, медиа-сыни талдау, сәйкестік, ұжымдық жад, ұлттық сәйкестік, өздігінен сәйкестендіру, мәдени жад, өзін қабылдау

МЕДИАКРИТИЧЕСКИЙ АНАЛИЗ ДИАСПОРАЛЬНЫХ НАРРАТИВОВ НА МАТЕРИАЛЕ ИЗДАНИЯ *USA TODAY*

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Аннотация. Статья посвящена медиакритическому анализу диаспоральных нарративов на материала американской газеты USA Today и направлена на выявление механизмов формирования общественного мнения о диаспорах в контексте глобализационных и мультикультуралистических процессов. Применение медиакритического анализа показывает, что медиа не только «репрезентирует» реальность, но и активно «создает» её, формируя «внешние» диаспоральные нарративы, влияющие на общественный дискурс.

Основное внимание уделяется социально-политическому типу диаспорального нарратива, отражающему взгляды диаспор на политические и социальные процессы в стране проживания. В исследовании определяется, что диаспоральный нарратив представляет собой не просто отражение опыта миграции и адаптации, но и средство сохранения культурной памяти, этнокультурной идентичности и развития межкультурного взаимодействия. Анализ языковой репрезентации этнических групп – индийской, латиноамериканской, еврейской и коренных американцев – раскрывает множественность перспектив и уникальные лингвистические маркеры, используемые для самоидентификации («свои» против «чужих», «мы» против «они»). Результаты показывают, что диаспоральные нарративы бросают вызов стереотипам, формулируют социальные требования и стремятся сохранить культурную специфику, часто выступая механизмом сопротивления культурной ассимиляции. Исследование вносит вклад

в развитие медиа – и диаспоральных исследований, подчеркивая роль диаспорального дискурса в трансформации идентичности и формировании новых смыслов в условиях глобальных культурных изменений. Полученные результаты могут быть использованы при дальнейшем анализе медиадискурса, а также в преподавании курсов по медиалингвистике, культурологии и межкультурной коммуникации.

Ключевые слова: диаспора, диаспоральный нарратив, медиакритический анализ, идентичность, коллективная память, этническая идентичность, самоидентификация, культурная память, самовосприятие

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