Diaspora: Exploring the Use of Affordances and Mobile Mediation among Migrants' Social Connectedness

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Abstract

The media perform as a way of building and binding humans all over the globe, developing new linkage and amity among folk dwelling elsewhere. Today, ICTs give a new phase for migrants' expedition to reduce loneliness isolation, promote social interactions and enhance assimilation processes in this context, how migrants use smartphones to foster social connectedness to maintain kinship and amity. This study uses a socio-technical approach by using the concept affordances as a systematic tool to examine how existing literature discusses the relations between migrants' lifestyle and media technology practices in various phases. Thus, the paper analyses the implications of ICTs and social connectivity among migrants to create a sense of belonging sustain the relationships and process of assimilation. It also contributes to studying migrants' expedition and social connectedness.

Introduction

The study proposes that the Internet could serve as a fine tool and useful research platform for furthering the study and understanding of migrants' networks. It also contributes to more fertile notions of diaspora and transnationalism across the globe. The process of globalisation promoted by ICT implies that the growth of ICT, globalisation and migrants are interconnected. While studying migrants, diaspora or transnational acts that include identity formation, migrants' lifestyle, social networks, role in the public sphere, bridging and bonding nation-wide, and cultural borders are widely focused areas of study. In contemporary, cyberspace platforms act as a significant role for migrants to retain or reclaim their identities and imagined native lands. Though ICTs do not form a community solely, they facilitate communication among the members. Meanwhile, cyberspace has become increasingly important in the daily lives of various migrants (forums, Online chat, Email, Weblogs, ethno-portals, private homepages and so on.). Smartphones have become the most significant tool of interaction in this day. Smartphones enable migrants to resolve the social connectivity concerns caused by forcible or volunteer segregation. Many studies have conducted the usage of mobile

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technology, and its affordances assist in empowering marginalised groups. This study focuses on how migrants use smartphones to enhance social connectedness and basic transformation. Social connectedness expounds on the prominent role of social life actions and sole competence. This research has structured on the following questions: How do mobile technologies aid migrants to interconnect with families and friends? Does social connectedness help the migrants create a sense of belonging? How do mobile mediation affordances play a significant role in migrants' daily practices? In this study, an attempt has been made to analyse the experiences of migrants' expeditions, protracted dislocation & relocation via mobile communication. Next, the study highlighted the implications of ICTs and Social Connectedness among migrants to create a sense of belonging, maintain relationships and the process of assimilation. Additionally, it examines the affordances of the socio-technical approach, which leads to the research findings, which exhibits the existing literature to discusses the relations between migrants' lifestyle and media technology practices in various phases.

The Context: Diaspora and Media

According to Clifford (1994) Diaspora is a "travelling term" that originally weighed against the collective trauma caused by Jewish people's exclusion and outcast. Later, the term also emanates from connoting the diffusion and annihilation of the Irish and Armenian community and the foisted uprooting of Africans for servitude. For instance, in the nineteenth century, the term diaspora signifies the state of enslaved drudgery (Indians in the British community). There are also different sorts of diaspora, namely, trade diasporas, imperial diasporas, and cultural diasporas. Comprehending the diaspora has formed from a prototypical vital perspective to a relative and societal productive spotted in the last part of the twentieth century. Diaspora implies localised, globalised, migrations, transnationalism, dispensed societal identities, localism and cosmopolitism, and global metropolises. Consequently, it is a word that can be interpreted as "multiple subject positions".

The notion of old diaspora has to be a sustainable conception to definite migration. Balibar (2003) opines immigrants are not "undifferentiated floating mass but travellers (forced, discriminated contrary, free) who create relationships between communities foreign to each other and therefore work objectively, not to abolish these communities, but rather to soften their isolation". Migrants play the significant role of forming liaisons flanked by far-off and contiguous terrains, functioning about eradicating, and kerbing those spaces. They function on forming a humanoid issue, an alternative to the globalisation of articulation and monetary disparities. They create a significant input to the natal of recent political 'subjectivity' about universalisation in which diaspora, migration, and nomadism are also significant and vital sides.

When sticking to migrant ethos, diaspora is more pertinent as it concedes for relationships that imply reinforcing indigenous binds or traversing to working out the other communes. The first paradigm (bonding) establishes cultural 'encapsulation', which implies there is a propensity 'to nurture pre-existing social networks and communities and hence to uphold entrenched fundamental bonds with the native land and fellow nations (Christensen & Jansson, 2015; Erikson, 2007; Hansson, 2018:74). The second paradigm (bridging) makes globalisation possible by associating and structuring ties to other communities (Vermeulen & Keskiner, 2017). Yet, this resistance does not the intricacy of diasporic experience where diverse modes of punitively are coexistence and form diverse levels, traces, and examples of functioning through peripheries and spaces. Thus, we ought to comprehend digital emigrant networks as communicating these two paradigms, such as 'the cosmopolitan self-' and 'the encapsulated self-', immediately and not as reciprocally sole structures (Christensen & Jansson, 2015; Leurs & Sandra, 2018) for locating the numerous hints that have implied in the corporal displacements as reshaped via digital omnipresence.

The paper studies the role of the diaspora, considering contemporary advances in telecommunication technologies that have resulted in digital formations and diasporic social networking. It does not imply that digital diasporas have supported the old idea of diaspora, but rather that virtual formation assists and permute the probabilities for diasporic connections. It shows how diasporic people manage trans local co-pressure both inside their community and across the globe. In this sense, cyberspace serves as a platform for developing global communities and networks and transnationalism and unfettered idea exchange. The digital platform allows the diasporic people to connect with their homeland to establish social relationships. Migrants use digital media to establish, sustain, perform, articulate, and practise their religious beliefs.

Technologies have made significant contributions to migrants' groups. The Internet has become clear as a mechanism for connecting the diverse diaspora and has proven to be a potent medium for retaining a self-identity amid their diasporic commune. It enables a sense of belonging with their 'home countries'. The worldwide web users around the globe made a prominent feature of growth around 1,331.9%. The census shows the increasing number of web users all over the globe. Various electronic media gives a platform to interconnect the people virtually from the varied diaspora. Cyberspace serves as a conduit for disseminating homelands, political, educational, social environment, and cultural issues to the varied diaspora. The origin people of variant descent can communicate with their motherland via the Internet, which has enabled intercommunication considerably greater than in the past.

Social media has evolved as a forum for diasporic mobilisation and identity formation, unfolding new methodological techniques and routes for transnational spaces residing outside their homelands. Diaspora has a wide concept that refers to the displacement of people from one place to another voluntarily or forcefully from their homeland. Comprehending diaspora has expounded the area of study to consider new (im) migrants, ethnic groups, spiritual groups, nationalism, transnational groups, and refugee communities (Brubaker, 2005). In this perspective, transnationalism is commonly comprehended as "The processes by which immigrants forge and sustain multi-stranded social relationships that link together their societies of origin and settlement" (Basch et al., 1994: 7). The core of an ethnic group is a typical ethos that expound on the norms, origins, and customs of specific communities to which all group members are engaged. Ethnic identity is based on shared religion, language, culture, geopolitics, which nurture fidelity and bond to an ethnic community (Phinney, 1996). Immigrants who have a sense of ethnic identity keep a variation feeling and knowledge of their peripheral circumstances within a host land, aspire to have connections with the native countries, and occasionally withstand complete acculturation to the alien land (Karim, 2003; Sinclair & Cunningham, 2000).

Appadurai (1996) states that cyberspace promotes the creation of various kinds of communities, containing "diasporic public spheres" of folks from the native countries. Blogs, bloggers, diasporic websites, and social networking websites give cultural assets as news, event listings and directories (Khvorostianov et.al.,2012 & Mandeville, 2003) along with space for people to communicate and links on cultural and social tiers (Mitra, 2003). Immigrants have learned to employ these internet forums to organise ethnic and societal activities and discover and discover what is occurring in their native land or the diasporic communities (Kissau & Hunger, 2010). The worldwide web is innate of certain significance as a cybernetic time for scattered geopolitical people. Indeed, digital technologies and the development of worldwide media have expedited the growth, formation, and preservation of contemporary diasporas. It is a great tool for migrants to interact with diaspora communities in native and alien countries. Thus, it is important to understand how diasporas use virtual platforms in immigrants' routines and how modern communication can produce digital diaspora emerging forms of "coexistence" for diasporic people on the networks (Tsagarousianou, 2004: 62). It also highlights the

experience of dislocation is denied and transmuted by recent digital affordances from various advantages uses, take part with new advancements in data fication, biometric technology, securitisation, visualisation, and virtual reality as a component of media spaces.

Digital Diasporas: Communities and Transnational Rendezvous

Brinkerhoff (2009: 2) uses the term digital diasporas to define "Internet to negotiate their identity and promote solidarity; learn, explore, and enact democratic values, and mobilise to peacefully pursue policy, influence, service objectives, and economic participation in the homeland". However, it appears to turn in profusion of close networks that proximity or medium, along with geospatial differences. "e-diasporas", "net-diasporas," "web diasporas" (Diminescu, 2008) are delving into hi-tech telecommunication research and denote more attention on the medium distinctiveness of cyber communications, considering to hypertexts. "Online diasporas" and "Digital diasporas" (Bernal, 2014; Brinkerhoff, 2009; Everett, 2009; Trandafoiu, 2013) examines exodus studies and global associations via discussion forums concerning websites, fora, and blogs and on how groups are persistently virtual. Sandra (2020: 988) states, "digital diaspora as a new paradigm but as emerging through practices that are mutually constituted here and there, through bodies and date, across borders and networks, online and offline, by users and platforms, through the material, symbolic and emotional practices that are reflective of intersecting power relations". Hitherto, migration studies and assimilation have disregarded the core function of affection and emotion, which is classic to comprehend the basis, encounter and influence of emigration and the notion of diasporas and distant associations. The kind of passion, sentiment, effect, emotion, and intimacy is necessary for understanding the kinetics of migration in retaining toes and maintaining contact cross-boundaries.

Benedict Anderson (1991: 6) introduced the term 'Imagined Communities' states that a community "is imagined because the member of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the mind of each lives the image of their communion". He also avows "All communities larger than primordial villages of face-to-face contact (and perhaps even these) are imagined. Communities are to be distinguished, not by their falsity/genuineness, but by the style in which they are imagined". Castells (1996) figures out that recent technology has constructed a new form of transnational networks. Migrants formerly are contingent on exchanging letters, posting snapshots, or making extortionate telephone conversations. The dispatch would ride a cycle to travel that involved expenses and the chances of being misplaced. The small digital screen has also played a unique role in constructing diasporic communities of belonging (Slade, 2014; Karim, 2003). Audio soundtracks and tapes have been a convenient mode for acquainting; audio-visual and movies have been espoused by setting up diaspora groups (Pisters & Staat, 2005).

Blanc et al. (1995:8) explained transnationalism as "the processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement". Transnational rendezvous is a concoction of substantial and psychological binds, modes of co-operation and buttress within the reticulation. It has vibrant societal actions that reject static concepts of linkages and territorial stances. In researching transnational relations, many academicians have stated that ICTs and digital platforms significantly impact the clans. The ethnic media serves as a socialising tool and a conception of cultural reproduction. By Norwegian Youth of African descent, Mainsah (2014) demonstrates how cultural identities form communal bonds and a sense of belonging formed at the linkage of offline and online spaces and worldwide and local contexts. Scholars have drawn interest in the implication of media technologies in identity formation. The role of media technologies in diasporic cultural reproduction practices examined for the juvenile and cyberspace plays a significant part in their

cultural reproduction. Generally, comprehending the issue of transnational social mobility requires an understanding of the connection between migration and media.

Digital Connectivity

The study of global migration through time and space can be expounded using social network theory. Migrant groups have global networking both in the native and the host countries. Such networking is a type of social capital that can be advantageous in lowering the difficulty encountered by following migrants and fostering group communities to migrate (Massey et al., 1993). Emerging feelings of solidarity within a community are a difficult and inward practice in decision-making and preferences about an individual identity based on their own experiences (Ahn Allen et al., 2006). Many academic research has undertaken to comprise immigrants to establish how they have grown diverse forms of sense of belonging to specific communities from both within and beyond their group of ethnic people (for instance, co-workers, classmates, or sports group) in contrast to precursors who have no such intercommunication (Checa & Arjona, 2009; Portes, 2006; Portes & Rimbaut, 2001).

Social media act as a significant part in enhancing a feeling of belonging, particularly for migrants who get at a host land as a component of self-migratory works, such as precursors or migrants' existence (Maya, 2004). Leung (2011) illustrated the study of refugees and their employ of social networks as a quite overlooked field. The research has emerged primarily focused on refugees residing in relocation nations. Wilding and Gifford (2013) expound on the forced migration issues and indicate that it is essential to address the part of Information Communication Technologies to conduct both pros and cons. ICTs can be employed as a technology kit and under control by the government for surveillance and other actors. Nevertheless, ICTs have become a tool to enable refugees to maintain their native identities, intervene in societal connectedness, and uphold transnational spaces. Craig (2017:198) asserts that worldwide proliferation is about diverse paradigms of linkages. Although Craig claims that we are sprouting more hooked up, he highlights that the paradigms of our links are incomplete and diverse and mainly not global. Briefly, he points out that "we are connected, but incompletely. We have responsibilities because of our connections because we are affected by and affect others; not just because of abstract similarities". In media studies, connectivity denotes that folks make possible through digital communications. This may lead to the diverse significance of the web as a self-reliant field of communication. Therefore, connectivity can be expressed through social networking, online channels, and apps while producing new concepts of online communities and digital diasporas that entail innovative study approaches like online ethnography and digital methods.

Digital methods are directly regarding the study of observable societal facts that are particular to online platforms for learning activities, organizations, non-organizations and indivisible from the apparatus or platforms on which they transpire, such as search engines, tweets, links, shares, likes, etc. This study is engaged in researching "natively digital" gadgets, objects, and facts to comprehend connectivity as a virtual creation and establishes a partly new area of study. Jose Van Dijck (2013), in his study "The Culture of Connectivity", highlights the social networking platforms like Wikipedia, Facebook, YouTube, flicker, Instagram, and Twitter that describes how connectivity and interactivity have shaped in the decades. Van Dijck analyses how social networks turn into lucrative and the role of neoliberal and socio-economic interaction organisations. Diminescu et al. (2011), in his work, the "E-Diasporas Atlas Project", examines how connectivity runs among migrant diasporic communities by investigating virtual diasporic creation the help of hyperlinks in migrant networking. Digitally "connected migrants" is more reliant on Information and Communication Technology, and so, it must map out the areas like "social strata", "geographical zones", and "historical depths" produced through mass digital media (Dimenescu ,2008: 576). Such a digital method aids data-oriented approach and technology kits to study the digital signs of transnational diasporic relations. Thus,

the digitally-orientated methodologies mainly examine networking sites and interactive platforms.

Theoretical Framework

The study employs' Affordance' 's theoretical framework to examine the digital diaspora and transnational space circumstances. It also highlights the intercommunication routines in digital environments amended on the roots of diaspora bonds and affordance technology via social networking. Gadgets such as tablets or smartphones affordances shown by digital technologies and communication apps such as Messenger, Skype, WeChat, WhatsApp have become essential tools for immigrants in transnational spaces to sustain distant relationships. Despite cultural or national boundaries, digitally mediated converse acts are a part of regular routines in folks (Bacigalupe & Lambe 2011; Taipale, 2019).

In digital media, 'Affordances' is used in various contexts (Nagy & Neff, 2015). According to Gibson's (1977) eco-friendly perception, affordances are described as what the atmosphere or technological forum can give users to attain their needs. Fayard & Weeks (2014: 247) state that "affordance offers a useful way of thinking about how practice is patterned by the social and physical construction of technology and the material environment". Furthermore, social affordances are used to denote "the possibilities that technological changes afford for social relations and social structure" (Wellman, 2001:228). This study uses an existing related literature approach to review the study on social networks and technology affordances to examine the broader outcomes of their affordances. With the rise of digital technologies, this theoretical approach analysis the existing literature review that employs affordance theory to study social networking, digital diaspora from the socio-technical analyses to comprise that of media studies, respectively, whereas, "the Internet virtually recreates all those sites which have metaphorically been eroded by living in the diaspora" (Sandra, 2001:396). However, both disciplines have extensive persistence in examining how migrants converge with digital technologies and connectivity.

Materials and Methods

This study deals with a qualitative systematic literature review (SLR) of 60 articles published in peer-reviewed and indexed journals over the past decades till date in English. SLR is a "systematic, explicit, and reproducible method for identifying, evaluating, and synthesizing the existing body of completed and recorded work produced by researchers, scholars, and practitioners" (Okoli & Schabram, 2010: 4). The study followed PRISMA guidelines when collecting, mapping, and systematic reviewing the related literature. Initially, the researcher piloted a search of all available databases via a Boolean search string that mainly focus in the field of migration and media such as 'Migrants', AND 'Asylum Seeker', OR 'Refugees', NOT 'IDP', AND 'Immigrants', OR 'Social Media', AND 'Mobile Mediation'. A comprehensive search for appropriate data covering a wide scope of the field of study was made (e.g., EBSCO, Google Scholar, Web of Science, Elsevier, Sage Journals, Taylor, and Francis online.) The researcher employed specific keywords in the field of migration such as 'Migrants', 'Immigrants', Refugees', 'Asylum Seeker', 'forced migration', 'Transnationalism', 'Diaspora', 'Mobility' and area of media such as 'digital diaspora', 'e diasporas', migrants', 'social integration', 'digital technologies', 'ICT', 'social media, 'media', 'migrant experiences', 'digital communities, 'digital connectivity', 'smartphones', 'mobile mediation', on the other hand, category of activities such as 'Trust', 'affordances', 'well-being', 'family separation', 'emotion', 'family connectedness 'social connectedness', 'acculturation', 'sense of belonging' 'risks and challenges', to search from the above databases. The study was also traced from the ResearchGate and Academia.edu research networks. The following segments give a general idea of the affordance bid by digital technologies in this framework of migrants'

acts, whereas exploring the aiding socio-technical formations that establish the chances of deed presented by socio-networking among migrants, refugees at various emigrants' processes across the globe. This procedure led to the data corpus of 355 articles which were used for research analysis.

Data Analysis

The selected papers were moved to Microsoft Excel sheets for analysis. Excel is an effective instrument for the review of literature, and a beneficial tool to scrutinise the articles (Bandara et. al, 2015). The analysis of data initiated served screening process of each article's topic, title, abstracts, and keywords. Studies on migrants, refugees, asylum seeker, immigrants of any age or gender were included. The research has no restriction on locality of the data. From this first phase, the articles were removed from the corpus of data due to irrelevant articles, papers without authenticity, posters. The researcher made a strenuous attempt to remove the unreliable data, and made concentrated scrutiny to ensure the availability of eligible criteria for publication of articles. After the analysis of first phase, 99 articles were removed due to lack of authenticity and unreliability The researcher screened the abstracts and titles of 255 articles, and reviewed the 36 articles that focused particularly on ICTs, social media, and affordances of mobile mediation in migrants' contexts. Each article was scrutinised based on the aim of the study, introduction, and conclusion pertaining to the affordances of mobile mediation and social connectedness among migrants' contexts. From the selected papers of 36, two papers were extracted on the irrelevant study of the migrant's connectivity. Later, at this second stage, the data stood at 34 papers (See Table 1 and figure 1) and the final stage of paper analysis comprised the thematic analysis employing NVivo for the existing literature synthesis to categorize the affordances of mobile mediation and social connectedness among migrants' contexts. NVivo is a qualitative data to analyse, synthesize, and write out the existing literature review (Bandara et al., 2015; Schryen, 2015). The main themes and the analysis of the study about the affordance of mobile mediation and social connectedness among migrants/refugees in various phases are shown in Table 1. The PRISMA flowchart Figure1 gives a detailed framework of the selection process of the study.

Table 1. Analysis of the study about the use of smartphones, social connectedness, mobile mediation affordances for refugee protracted dislocation & refugee relocation

Focus Area	Authors	Target	Year	Country	Result
	Bacishoga, et.al	*Refugees*	*2016*	South Africa	Illustrated that smartphones could break the language barriers with the aids of google translation to refugee integration
	Alencar, et.al	Refugees	2018	Syria	Pointed out that refugees have received emotional and social support by connecting with their kins and folks in their homeland.
	Abujaroure, et.al	Syrian Refugees	2017	Germany	Showed that language acquiring and education as powerful tool for social inclusion and social integration.
Smartphones, Social Media and Refugees	Barishoga, et.al	Urban Refugees	2017	South Africa	Pointed out that there is precarious aspect on smartphones act that connect with pertinent socio-environmental traits

					of the users.
Barishoga, et.al	Refugees	2013	South Africa		Exhibited that smartphones as a communicative tool of societal interaction for migrants' communities to connect with their family and friends.
Dekker, et.al	Smart Refugees	2017	Syria		Explained social media platforms as a means of communication for refugees.
Kutscher, et.al	Minor Refugees	*2018*	Germany		Highlighted the advantages of social media amid refugees' and host country
Liamputtong, et.al	Woman Refugees	2016	Australia		Showed that how smart phones contributed towards the psychological wellbeing of refugees' communities. Demonstrated the social and positive well-being development aids to reduce the loneliness and isolation for the woman refugees.
Mentor	Refugees	2011	Australia		Defined the supportive and unsupportive role played by the kins in the bonding links amid refugees.
Nguyen, et. al	Refugees and Migrants in general	2017	Singapore		Pointed out that smartphones may give life opportunities for migrants' and refugees' communities
Strang, et.al	Refugees	2013	Iran		Showed the significance of social connectedness among refugees. How it aids refugees emotional support to access various services to connect with fellow ones.
Thomas K.T	Youth refugees	2019	Australia		Highlighted how ICTs assists the effective social integration of youth refugees into society.
Walker, et.al	Woman Refugees	2015	Australia		Established how interaction via smartphones build up a social connectedness among refugees' communities.
Yoon, et.al	Refugees	2010	Korea		Exhibited the positive aspects of social connectedness for refugees like economic development, psychological well-being, and sense of

ICTs, Social Connectedness, and Refugees

					belonging.
	Alencar	Venezuelan Forced migrants	2020	Brazil	Explored the affordances that digital media in (re)creating a sense of belonging plays by Venezuelans how often they use shared digital practices in a various spatial situation.
	Alencar, et.al	Syria refugees	2018	Netherlands	Highlights the location-based affordances of the smartphone for refugees to make headway in their expedition or concerning the state of emergency. Many refugees consider mobile mapping app tools as "the most essential ones to have on your mobile".
	Zijlstra, et.al	Irregular Migrants	2017	Turkey and Greece	Analyses how smartphones affordances such as mobile map app arise the mobility of irregular migrants. They rely on GPS and other technology rather obtain help from smugglers during their journey to Europe.
Mobile Mediation Affordances for Refugee Protracted Dislocation & Refugee Relocation	Gillespie, et.al	Syrian and Iraqi Refugee	2018	Europe	Illustrates the use of smartphones in irregular refugees' journeys. They rely on the subversive and communicative affordances of their mobile phones to prevent detect, deport, arrest and detention.
	Newell, et.al	Mexican Refugees	2016	United States-Mexico border	Highlights the use of smartphones that aids their connectivity requirement, but also exposed the increase of their abuse and crime that puts threats to Mexican refugees.
	Fiedler A	Syrian and Iraqi Refugees	2018	Germany	Pointed out that social media interaction affordances with other fellow refugees' groups for facilitating the information and obtain empowerment for migrants who can depend on the fellow refugee experiences to

				act in particular cases.
Schaub	Congolese Migrants	2012	Morocco	Highlights the social linkage via smartphones can afford migrants various services, including jobs prospects, accommodation, transit procedure, routes and assurance processes for individuals in need of fortification and funding support.
Kutscher, et.al	Migrants	2018	Not Stated	Exhibited "mobile polymedia affordances" of texting and calling via smartphones. How they maintain the bonds to their beloved and obtain emotion support is also made possible via mobile mediation affordances.
Witteborn	Asylum seeker	2018	Germany	Examined the two case studies how women engaged with imagined technological affordances of sociality and visibility within their political historical contexts lest a techno-centric viewpoint.
Twigt	Iraqi Refugee	2018	Jordan	Pointed out the role of digital technologies in refugee daily practices of displacement. Highlights the affective affordances that interaction with family members via smartphones aids Iraqi refugees to sustain immobility, optimistic act and hope.
Greene	Refugee	2018	Greece	Illustrate the technology affordances of video and voice chat mediation are the preferable tool for migrants' women's daily practices to connect to their loved ones.
Belloni	Eritrean	2019	Italy	Examined the role of

	Refugees			transnational families, emotions, moralities and ICTs to maintain the bonds from physical distance.
Sreenivasan, et.al	Sri Lankan Tamil Refugees	2014	India	Exposed "surveillance affordances" of the telecommunications in the contexts of transnational families of Sri Lanka Tamil refugees in Indian camps.
Leurs	Somali Migrants	2014	Ethiopia	Explored the transnational communication affordances via digital connectivity. It enables Somali migrants cope with connectionless distress and promotes a feeling of ontological stability.
Smets, K	Forced Migrants	2019	Turkey and Belgium	Exhibited the concept of media and immobility in the background of forced migration. They rely on ICTs affordances to promote an immobility and cope up with the bitter realities of camp life.
Dahya et.al	Somali Refugees	2016	Kenya	Highlights the use of ICTs enables refugees to get information about post-secondary education via rendezvous in transnational interaction with kins and folks. It also expands the chances for higher education for Somali women in camps.
Bruinenberg	Syrian Youth	2019	Netherlands	Demonstrated that young Syrian refugees to mediate life via forced migration, war and moved in a host land using a mobile technology.

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Marlowe	Forced Migrants	2019	New Zealand	Explained how refugees have accessed the networking sites tactically to avoid censorship from the regiment in their homeland via smartphones to interact transnationally and locally.
Leurs	Syrian Refugees	2017	Netherlands	Provides a significant result for reconsidering mobile phones' affordance in supporting refugees' basic entitlements of rights to expression and information.
Leurs	Migrants	2019	Not Stated	Exhibited how migrants' tactics to handle their sense of anxiety for protracted displacement via social media platforms and mobile mediation.
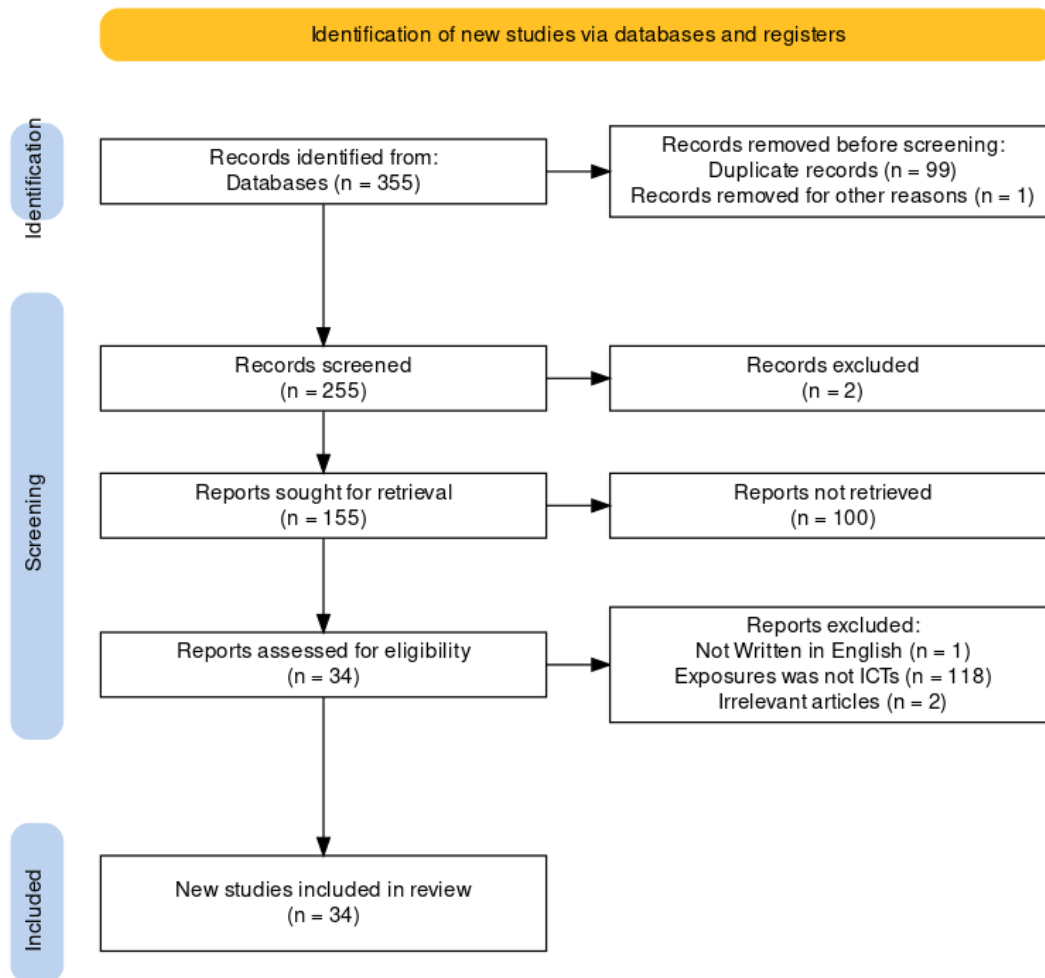
Figure 1. PRISMA flowchart statement of study selection process by Haddawayet.al 2022

Results

Smartphones Usage among Refugees

Smartphones have become the significant gadgets for communication in the present arena. Vulnerable and marginalised communities such as asylum seeker or refugee use mobile gadgets to interact and promote their social connectivity in a host country. Use of smartphones or mobile mediation affordances has had a beneficial influence upon the society. For instances, it enables migrants' networks to promote and integrate the social well-being. The social integration of refugees enables daily practices, emotional support via technological communication is constantly making impact on the social inclusion of refugees. Smartphones also aid refugee to integrate into their host community by mediate a new language learning, engage in social events and building into a contemporary society. Being connected with fellow refugees, one can comfort and aid them to create happiness, trust, and their future. (Alencar, Kondova & Ribbens, 2019). As a result, negative emotions like anxiety, fear and loneliness and stress are reduced. Refugees depend on smartphones technology affordances to communicate with family and friends, gain trust and bridging into the new society. This kind of affordances lead refugees to get emotional support to reduce loneliness by physical separation from their folk ones and afford them to impart diverse chances to promote their social inclusion, social environment, and cultural participation in local and host communities. (Liamputtong et al., 2016; Walker et al., 2015). Schaub (2012) highlights the social linkage via smartphones that can afford migrants various services, including jobs prospects,

accommodation, transit procedure, routes, and assurance processes for individuals in need of fortification and funding support. smartphones could break the language barriers with the aids of google translation to refugee integration and might give life opportunities for migrants' and refugees' communities (Nguyen et al., 2017).

The Implications of ICTs and Social Connectedness among Migrants

Migration is one of the most vital factors in human civilisation. Individual and societal migration occurs for various reasons, including the search for better employment, enhancing lifestyle, and promoting productivity. However, Migrants face many encounters such as cultural conflicts, ethnic groups, and language hurdles. They have difficulty rebuilding their lives and developing a feeling of belonging in the host states. Simultaneously, they are physically displaced from their friends, family and loved ones.

Connectivity could be a significant aspect of the human lifestyle. Social connectedness enhances emotional proximity lessen the sense of loneliness and depression. Social connectedness is expounded as "the subjective awareness of being in a close relationship with the social world" (Lee & Robbins, 1995:38). Interpersonal connectivity includes networking with kids and friends, gives a wellbeing and feeling of belonging connection implies "valuing of relationships and sensitivity to the effects of one's actions on others" (Rude & Burnham 1995). Social connectedness refers to the sense of proximity relationships, bonds, shared identities built via social networks. Strang and Quinn (2013) shows the significance of social connectedness among refugees in Iran. The use of smartphones enables refugees emotional support to access various services to connect with fellow ones. Social media such as Twitter, Facebook What app and Skype are affordable apps promoting virtual communication, gathering information, social relation among migrants and transnational social connectedness. In migration contexts, interconnecting with families and friends to stay connected with the feeling of belonging, maintain emotional proximity, and sustain their identity. Transnational families have utilized ICTs to transmit the good and bad tidings (i.e., ceremony, graduation, birth, death, and illness). It also aids migrants to sustain the social bonds between members of a geographically dispersed society. Social connectivity is viewed as a tactic to enhance social life and cut down diverse hurdles of multifaceted privation in the lives of migrants besides their integration into society. The process of assimilation in the context of language and culture promotes emotional wellness and social ties in social connectivity. Assimilation is a feature of social connectivity that assist in mitigating some of the dire outcome of the migrants and enhancing the development of humans (the developing feel of social connectivity aids the migrants to get psychological wellness and lessen the sense of loneliness homesick). Connecting with families and friends enables migrants into a positive attitude. Walker et al. (2015) asserts social media afford migrants to create a social bond to their cultural connections that enable them to contribute social gatherings and activities. They face various hardships such as ethnicity, cultural knowledge, and language barrier. Besides, migrants use electronic components to obtain globalization, support cultural norms and learn languages of the host land. The capacity to engage with inhabitants of a host nation lessen the possibilities of the migrants being displaced and isolated. Social networking assist migrants to keep in touch with their loved ones. The use of media technologies brings down the narrow confines of limited areas to access communication and information across the globe. However, migrants employ social media to alleviate the implications of uncertainty about their loved ones well-being and the general situation in their native land. Migrants have effectively contributed to the communities and built connections with other social groups. Yet, it assists migrants to have limited chances of feeling isolated, enhancing the migrants' quality of life and sense of belonging. It also exhibits the positive aspects of social connectedness for refugees like economic development, psychological well-being, and sense of belonging (Yoon et al., 2010).

Experiences of Migrants' Expeditions, Protracted Dislocation & Relocation via Mobile Communication

Smartphones are rapidly becoming a vital device in both wealthy and developing countries. The usage of smartphones has a beneficial outcome in promoting social ties. It aids people to resolve social connection disputes caused by physical isolation, making it easier to obtain various sorts of support and increasing the possibilities of affordances for migrants' journey. However, Smartphones provide a chance for migrants who are displaced from their families, friends, and homeland to share information about their day-to-day lifestyle to promote their positive behaviour across the globe. The studies of Zijilstra and Van (2017); & Alencar et al. (2018) highlight the location-based affordances of the mobile phone for migrants to make headway in their expedition or concerning the state of emergency. The researchers point out the significance of mobile apps to check their locality towards their eventual destinations. As a matter of trans-Saharan migration expeditions, Schaub (2012) asserts that social linkage via smartphones can afford migrants various services, including job prospects, accommodation, transit procedure, and routes and assurance processes for individuals in need of fortification and funding support. Despite their mobile gateway and connectivity being unpredictable and unstable, they upgrade about their expeditions to their kinsfolk and families. As a matter of protracted and unpredictable asylum seekers and relocation processes, the stress of living in a "limbo" develops a feeling of dissatisfaction and pessimism among refugees.

However, academics stress the importance of digital technologies integrated function in allowing migrants to maintain numerous phases of digital connectedness. Mobile media play a significant role in migrants' telecommunication, particularly with friends and relatives who have remained in their native place or emigrated to a diverse set. Digital media affordances in (re)creating a sense of belonging plays by Venezuelans how often they use shared digital practices in a various spatial situation (Alencar, 2020). Interaction with family members via mobile phones aids Iraqi refugees residing in Jordanian households (Twigt,2018) or refugee women awaiting in Greek refugee camps (Greene, 2019) cope with connectionless distress and promotes a feeling of ontological stability (Leurs, 2014).

According to Greene (2019) technology affordances of video and voice chat technology affordances are the preferable media tool for migrants' women's daily practices to connect to their loved ones. Sharing videos, cards, photos etc., with long- last relatives via mobile phone and at diverse times can aid migrants to develop a feeling of shared past, promoting digital intimacy (Leurs, 2014; Twigt, 2018). The studies show how "the multimodal nature of new technologies" might cause psychological distress in migrants. The conceptions of mobile phone affordance in protracted situations are viewed by researchers to distant kinds of emotion that indicate a range of spatial immobility and mobility (Greene, 2019; Smets, 2019). Smets (2019) exhibits the concept of media and immobility in the background of forced migration. The author highlights the idea of symbolic and affective immobility to explicate the reasoned choice migrants make to be discrete from the connectivity or flow of textual and images. Simultaneously, they prefer imaginary engagements with media technologies and are nostalgic. Smets points out that migrants have many paths to tie with residues and rely on their past by archiving messages, photos, or songs on their mobile phones. Such engagement enables migrants to promote a feeling of timelessness and immobility and would also aid them to cope with the bitter realities of camp life. However, the "imagined affordance of sociality" via met-voice assist migrants to acquire and share pertinent facts about legal acts and health while promoting a "sense of conviviality" (Witteborn, 2018: 28). Gillespie et.al (2018) point out the use of smartphones irregular refugees' journeys. They rely on the subversive and communicative affordances of their mobile phones to prevent detect, deport, arrest and detention. Newell et.al (2016) explain refugee use of smartphones aids their connectivity requirement, but also exposed the increase of their abuse and crime that   puts threats to

Mexican refugees. Fiedler (2018) pointed out that social media interaction affordances with other fellow refugees' groups for facilitating the information and obtain empowerment for migrants who can depend on the fellow refugee experiences to act in particular cases. Kutscher and Kreß (2018) exhibits "mobile polymedia affordances" of texting and calling via smartphones and explain how they maintain the bonds with their beloved and obtain from the emotion support for mobile mediation affordances. For Eritrean refugees in Belloni's (2019) states the role of transnational families, emotions, moralities and ICTs to maintain the bonds from physical distance. Similarly, Sreenivasan et.al (2017) exposed "surveillance affordances" of the telecommunications in the contexts of transnational families of Sri Lanka Tamil refugees in Indian camps. Leurs' (2014) study Somali youths' refugees in Ethiopia explore the transnational communication affordances via digital connectivity. It enables Somali migrants cope with connectionless distress and promotes a feeling of ontological stability. Moreover, the use of social platforms by Somali refugee lives in Kenyan camps to get information about post-secondary education via rendezvous in transnational interaction with kins and folks. It also expands the chances for higher education for Somali women in camps. (Dahya & Dryden-Peterson, 2017). Bruinenberg et.al (2019) in their research with Syrian refugees in the Netherlands demonstrated the mobile mediate life via forced migration, war and moved in a host land using a mobile technology.

The use of mobile technologies among migrants' relocation encounters have been linked with social interaction. They can improve the availability of pertinent data that can assist them in their lifestyle. However, migrants have limited choice of digital competence along with linguistic, socio-economic, and cultural barriers. It can impede the migrants' affordances to use telecommunication technologies to handle communication effectively, with major impacts on their involvement in society. By enhancing the mobile media literacy that migrants use their smartphones to negotiate life via forced displacement, war and settling in a new environment. Marlowe (2019) explain that refugees have accessed the networking sites tactically to avoid censorship from the regiment in their homeland via smartphones to interact transnationally and locally. Leurs' (2017) study with the Syrian refugees in the Netherlands gives a significant result for reconsidering mobile phones' affordance in supporting refugees' basic entitlements (i.e., the right to expression and information). Mobile phones are regarded as "pocket archives" that permit refugees "to position themselves as political subjects of communication rights online" (Leurs', 2017:693).

Smartphone plays a significant role in supporting migrants to maintain social connectedness (i.e., family and friends). They build a new contact in their host state, which can help them adjust by providing access to various forms of capital (cultural, political, economic, social, and affective). Sometimes, they feel vulnerable to comfort due to constant listening to painful stories of suffering and despair from their family members. So, migrants desire disconnection from their friends and family to avoid psychological distress. Syrian refugees from certain tactics to handle their sense of anxiety for protracted displacement, for instance, interacting via messages rather than video or phone calls, or particular "ritualistic practices of emotional labour such as "keeping up appearances" (Leurs, 2019:5) to tackle their sense of feeling anxiety, stress and frustration causing from physical distance from their loved ones.

Conclusion

To sum up, this paper puts forward vital work on digital diasporas by discussing the matters of affordance among migrants to create social connectedness and a sense of belonging. Sandra (2019:43) states, "diaspora as a self-explanatory term or container but the realisation that diaspora exists in a continuum and constitutes here and there through diverging everyday practices that are reflective of intersecting power relations". The

omnipresence and immediateness state of connection enabled by the emergence of digital communications. New digital sectors enable physical space to connect via digital proximity, shrinking time and distance. These sectors are now instantly accessible and effortlessly affordable for the public worldwide, and they deeply change the forms in which groups are constructed and retained over extended- distances.

Migrants depend on media technologies to communicate with their kids and friends. They hooked up with their families, friends and loved ones to express lower anxiety, stress, depression, and loneliness and increase the chance of happiness, access information, coping, and material support in difficult times. However, specific migrants encounter a reciprocity expectation, virtual proximity, promoting psychological stress in times of need. They form a diverse expectancy close to the power and trait of ICTs mediated technology that indicates the negative impact on migrants' wellbeing. The paper discusses the impacts of transnational ICTs on cultural, gendered, and structural dimensions of migrants' wellbeing, familial, social, and transnational relations.

Further, this study states that image-based or visual technologies' influence on wellbeing appears the most noticeable matter of social ties. Moreover, the use of smartphones in social connectedness among migrants is the key factor for interaction with family and friends, assimilation, and social contribution. Yet, the chances of communication with a community enable migrants a feeling of belonging, emotional support, peace of mind, hope for a better life, and trust and happiness in a new society. It also highlights interaction concerns because of cultural conflicts and language barriers among migrants as the main hardship of social connectedness. In this study, the researcher asserts that the usage of smartphones would enable the migrants to connect with the part of the culture, community, and growth of social interaction, social capital, and social inclusion. Thus, the study shows that the Internet gives fresh prospects for transmission, imagination and demonstration as exodus is frequently exempt from the communal space or mass media. It also suggests that the social networks improve the exodus' ability to retain their long-distance kinship bonds in their native/host lands. This space gives emotional and material assistance, as previously noted, and boosts an exodus' self-awareness and self-esteem as a cluster member, serving as a predictable situation in contradiction of feeling nostalgic and societal deprivation, thus influencing the wish to repatriate to the native lands.

This paper exhibits how the growth of the literature on migrants, social connectedness and smartphones provides significant processes that emerge between social practices and technology in the diverse stages and contexts of the migrant experience. Mobile technologies play an important role in migrant mobility that acts as an interaction tool or mediating device that afford them in different circumstances throughout the migrant experiences. However, the research addresses the migrant experiences of protracted dislocation and struggle of migrants living in "limbo" (Smets, 2018) via mobile mediation affordances. In relocation contexts, employs the technical affordance and opportunities of media literacy by smartphones to the diverse linguistic, political, socio-cultural, affective challenges and psychological that enable migrants to negotiate their needs, conditions and engaged transnationally and locally. Thus, the findings reveal that the migrants use the affordances of mobile mediation and social media platforms such as What app, Skype, Facebook, and Twitter and so on online platforms to integrate into the new society, learning activities, educational purpose and communicate with their families and the origin of their back home. Further studies should explore how mobile communication interplay with the experiences of seeking refugees in a particular context can explore. It also analyses the different scenarios among refugees in diverse contexts and refugees in diverse contexts by using various approaches in ICTs.

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