

出國報告（出國類別：學術研討會）

國際媒體與傳播學會會議

IAMCR (International Association for Media  
and Communication Research Conference)

服務機關：國立政治大學

姓名職稱：康庭瑜助理教授

派赴國家：英國

出國期間：105/7/27-105/7/31

報告日期：105/8/30

## 摘要

本次出國赴英國萊斯特大學參與國際媒體與傳播學會會議（IAMCR International Communication for Media and Communication）的年度國際研討會。本次研討會共有約三百場的主題發表，共計約有超過千名的發表人和更多的參與者。本研討會廣納各種傳播研究議題，我所投稿的論文新媒體與赴美待產（Use of New Media in Birth Tourism: The Case of Taiwanese Expectant Mothers in the United States），在性別研究的子題中發表。本文討論台灣赴美待產家庭如何使用傳播科技維繫親密和協商衝突。這篇論文在發表的場次上，得到來自不同國家和訓練背景的學者非常多有用的建議，預計根據這些建議修改，投稿國際期刊。

## 目次

一、	目的	5
二、	過程	5
三、	心得及經驗	5
四、	附件 1 發表稿件摘要	6
五、	附件 2 論文發表簡	8

## 一、目的

本次赴英國萊斯特大學參與國際媒體與傳播學會會議（IAMCR）的國際學術會議發表論文。此會議為全球規模最大、學術聲望最佳的傳播研究學術研討會之一。本次研討會共有約三百場的主題發表，共計約有超過千名的發表人和更多的參與者，主題涵納各種主要傳播研究領域。

我所投稿的論文新媒體與赴美待產（Use of New Media in Birth Tourism: The Case of Taiwanese Expectant Mothers in the United States），在性別與傳播研究的子題中發表。在發表的過程中，得到來自新加坡、美國、英國等地的傳播學者的建議，與來自不同脈絡的性別與傳播研究學者的研究資料分享。

本次參與國際會議的目的為廣納本領域中世界頂尖學者對於本論文的建議，並據此改寫精進，投稿至國際期刊。此外，也藉此一機會與同領域的國際學者分享作品與觀點，並尋求進一步的交流與合作機會。

## 二、過程

本次研討會為期五天。第一日為註冊和開幕式。第二至第五日開始進行各場次論文發表。第二日晚間為性別與傳播研究學群的學者晚餐聚會，本年度的聚會由萊斯特大學的地主艾利森哈維（Alison Harvey）和學群這次的總召馬格里塔格斯馬（Margaretha Geertsema-Sligh）主辦。除了性別與傳播子題，我也參與其他和我研究領域相關的子題發表，以與這些領域發表人交流與意見交換，這包括了：離散與傳播研究、國際傳播、中國媒體研究等。我的論文於第五日早上的場次發表。我所參與的離散研究場次主要聚焦討論原生國與離散的聯繫，特別是傳播科技的角色；我所參與的國際傳播場次提供了非常有趣的新研究議程，討論觀光和當中的論述如何召喚國際遊客，或是離散訪客，建構國族主義，或是作為公眾外交的一環；我所參與的中國媒體研究場次包含了許多有趣的主题，會中討論特別聚焦在西方報紙如何再現中國，特別是中國的經濟，並辯論此一再現背後的國際政治議程。

我的論文發表在性別與傳播場次，討論赴美待產的母親如何使用傳播科技與主要留在台灣的配偶聯繫。這種聯繫作為一種數位情感勞動的具體勞動內容為何，如何反應了數位時代和全球化時代中母職的新興內涵。另外，這些聯繫除了是情感勞動也是一種監控，

懷孕母職的空間能動性和身體都受到跨國家庭其他成員的密切監督。同時，這些女人發展各種傳播科技的使用策略來抵抗這些監控。性別與傳播場次討論了非常多不同國家脈絡的議題，包括了新加坡學者討論東南亞移工在新加坡的賦權與失權之間界線如何難以區分，英國學者討論卡黛珊現象如何在手機遊戲中發酵，背後又隱含何種新的性別意識形態，同場次的台灣學者討論台灣近年新興的厭女情節，以及大學生之間的關係維持如何的複製了非常傳統的性別刻劃。

### 三、心得及建議

非常感謝頂大經費補助使此次發表得以成行。出席國際會議發表論文對於提升本院的國際能見度、協助論文作者建立國際學術人脈、協助作者尋找國際發表機會以及協助本院徵聘國際優秀人才等面向上，都有至關重要的貢獻。希望未來能持續有國際合作的資源，進一步提升本院和本國傳播研究的國際能見度和加強國際合作研發計畫。

#### 四、附件 1 發表稿件摘要

### **Uses of new media in birth tourism: The case of Taiwanese expectant mothers in the United States**

Tingyu Kang  
Assistant Professor  
National Chengchi University

This research is grounded in the increasingly popular transnational flow of birth tourism where expectant mothers travel to a country with a birthright citizenship system to have their offspring born a citizen while their husbands and other family members primarily remain in the home country during the period of pregnancy and childbirth. This paper examines how these pregnant women utilize various new media to manage the challenges to their reproductive experiences brought about by this transnationally split family structure. Existing studies on motherhood in transnationally split families have demonstrated how transnational mothers are separated from their pre-migration family roles due to distance, and how they utilize new media to reassert their identities as mothers by creating “virtual co-presence”. While these existing studies have centered on mothers who work abroad as domestic workers and their mediated communication with the left-behind husbands and children, it is worth noting that mothers in transnational families have many faces. This study examines a less explored context of transnational motherhood and discusses how transnationality challenges the meaning of expectant motherhood and how various uses of new media play a key role in shaping these experiences. This research is based on 24 in-depth interviews with women from Taiwan who have participated in birth tourism to the United States and who have been primarily separated from their family members during their pregnancy in the United States.

The findings demonstrate the dual role of new media use in transnational expectant motherhood. On the one hand, it is empowering for the women, and yet on the other hand, brings women back to the gendered bodily norms during pregnancy. On the one hand, a variety of new media tools allow the absent husbands to reconnect with their role of expectant fathers by taking up the responsibility of taking care of pregnant women, ranging from offering emotional support to arranging physical caretaking. This renders pregnant women more emotionally satisfied, reporting virtual co-presence with their husband as a main way of dealing with loneliness and anxieties during pregnancy. On the other hand, the husbands’ reassertion of expectant fatherhood using new media also means mothers’ bodies are constantly subject to their husbands’ gaze, especially with synchronous visual tools such as SKYPE and FaceTime. This is because pregnant bodies serve as a “spectacle” that plays a

significant role in family intimacy during expectant parenthood. Mothers are burdened with sole responsibility of emotional labor to maintain intimacy between the fetus and the father and of the fetus's wellness. To manage this digital surveillance, some mothers develop strategies of resistance with regard to new media uses. This includes the choice of less media-rich tools and the delayed use of new media, which allow for temporal and spatial distance from the digital gaze of the father.

# Use of new media in birth tourism: Taiwanese expectant mothers in the United States

Dr Tingyu Kang (Oxon)  
Assistant Professor  
Department of Journalism  
National Chengchi University





## Birth tourism

- US constitution: citizenship by birthplace
- Pregnant women sojourn in the destination country for their children to obtain citizenship
- Reasons: education, political stability, economic prospect, environmental issues, one child policy
- US-bound birth tourism: China, Hong Kong, Mexico, South Korea, Taiwan, Turkey
- Cost: 15,000 – 90,000 USD for Chinese run maternity hotels



## Transnational family arrangements in birth tourism

- The context of Taiwan-US birth tourism
  - Length of stay ranges from 3 to 7 months
  - Interviewees stay in the destination country alone, away from other family members
  - Arrangements linked with gendered division of labour



## Family communication and transnational motherhood

- The literature
  - Migrant care workers and their young “left-behind” children
  - Missing
  - Loneliness
  - Guilt
- This paper
  - Expectant motherhood
  - Transnational parenting vs. reproductive labour in transnationally split families

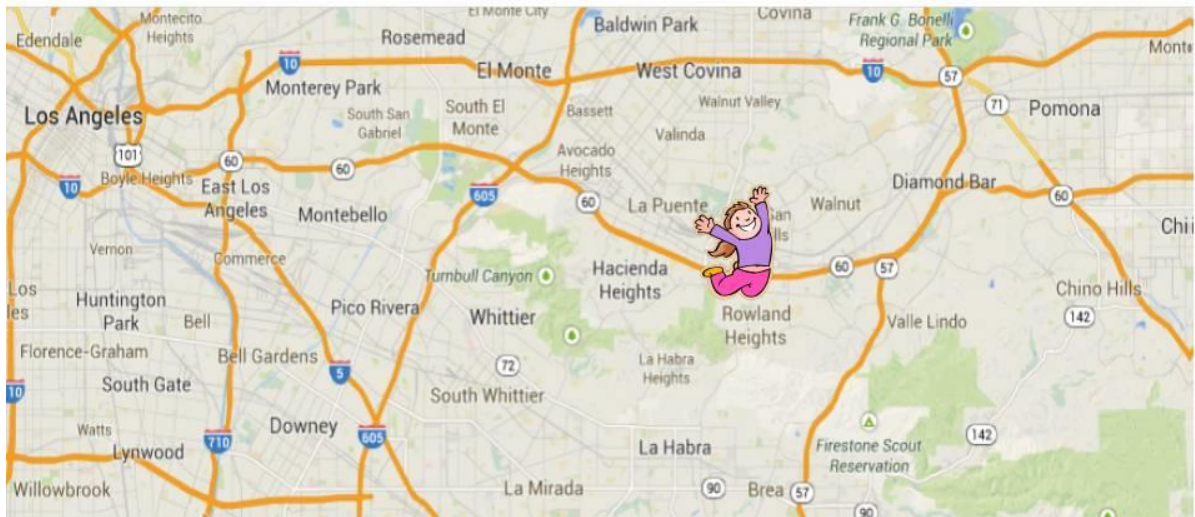


## Transnational motherhood and new media

- Virtual co-presence as empowerment
  - Reasserting the role of mother
  - Regaining voice in parenting
  - Managing feelings of loneliness and missing
- Limitations of the empowerment thesis
  - Temporal and spatial limitations
  - Political economic limitations
  - Reified gendered division of labour

## The context

- Rowland Heights, California
  - Visiting maternity hotels
  - Interviewing birth tourists in California and in Taiwan







## Division of labour in birth tourism

- Feelings of helplessness as a result of norms regarding division of labour during expectant parenthood
  - Fathers expected to be the main caretaker of their spouses and the newborns
  - The physical absence of the fathers leading to the feelings of helplessness



## Virtual co-presence as emotional labour

- Virtual co-presence as the father's emotional labour
  - *My husband stays on IMs longer for me*
  - *...arranged everything remotely*
- Virtual co-presence as the mother's emotional labour
  - Pregnant women's bodies as a spectacle of intimacy
    - *He wanted to see the size of my belly*
    - *...my husband wanted the camera to focus on the belly. He talked to my bump*

## Virtual co-presence as bodily disciplines

- Women's bodies and health as intertwined with those of the fetuses
- Monitoring gaze of wider family members across distance
  - *He was worried. He didn't want me to go out.*
  - *He'd remotely control my daily routines using video calls.*

## Negotiation and resistance

- Strategies with regard to
  - Temporality of new media use
    - *Before I go out, I wouldn't let him know. I only sent him photos and told him I went out and bought something when I returned to [maternity hotel].*
  - Media richness
    - *When I drank tea, I wouldn't let him see me. Don't use video calls, don't take photos and don't check-in on facebook.*
  - Representation of emotions
    - *I'd only let him know about good news. I wouldn't let him know if I was in a bad mood.*

Thank you for listening

