

**THE PARTICIPATORY POTENTIAL OF THE MOLDOVAN  
DIASPORA COMMUNITIES. THE TRIPLE RELATION  
OF PEOPLE, MEDIA AND POWER**

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Recent events in the Republic of Moldova, resulting in massive popular manifestations organized in the capital, around the country and abroad, expressed in anti-government demonstrations, actions of resistance and civic disobedience have generated a great interest in the media. These events have been and continue to be widely covered, discussed and debated in the press, on TV, radio, Internet, especially on social networks, as well as on various blogs and other audio and video information platforms available online. In the Republic of Moldova, the desire for freedom and democracy has not been so vocal and determined ever and the most recent events are very similar experiences to the protests that caused the long-awaited changes in 2004 in Georgia, as a result of the Rose Revolution, and in 2005 and 2015 in Ukraine, following the Orange Revolution and the Revolution of Dignity subsequently. For Georgia and Ukraine, the widely accepted narrative spoke of defeating the corrupt and undemocratic forces that ruled against the citizens' interests and needs [1]. These events and others of the same nature have led people to participate and become more involved in the destinies of their own countries.

During these events in the Republic of Moldova, I have grown great interest in different topics related to the triple relation of people, media and power. Especially, I am really concerned about the permanent antagonizing obedience and/or conflict between the power and media and that it always seems that the only losing side in this affair are the people. From this point forward, I have started researching the effects of this triple relation, looking for ways making people participate on even terms.

To broad the scope of the problem, I've targeted the members of the Moldovan Diaspora communities living around the world as the main group challenging all year around the activities of both media and the power. The everyday realities of the lives of the members of Diaspora communities are strongly tide to the exponents of media and power and this way, it gives me much more material to work with and make sense off it.

Media is playing an increasingly active part in people's daily lives, teaching them about family life, life in the community, talking about their civic duties and responsibilities and their citizenship rights. You can sneak here the daily dose of fake news everyone of use is subjected throughout media every day and we will have our media world here [2, p. 39-81, 167-201]. At the same time, the diversity of media has served people as a platform, in which they are acting not only as content receivers, but also as content producers. With the development of the new information technologies and the consistency of the Internet, social networks have become indispensable to the act of communication. Online social networks can make people more active in real life, as well as reinforce their desire to participate in various events that take place in their country and around the world [3, p. 27-43].

Today, the moral and professional attitudes and behaviours of Moldovan media and power made me scrutinize and follow more closely their patterns of authority manifestation used towards gaining more personal interest, at the cost of the interest of the people. And lately, people doesn't hesitate to strike back through different media platforms, less through interventions on television and radio, and more

often through posts and comments made on social media [4]. It really struck me to find out how great is the peoples' desire and especially the strive of the members of Moldovan Diaspora communities to express their thoughts and concerns and not letting third parties' interests takeover their country.

In the Republic of Moldova the phenomenon of labour migration and of Diaspora implicitly has become a permanent part of the debate agenda within the public space. The dynamics of the migratory flows from Moldova (which have registered overwhelming proportions in the productive segment of the population) and the manifest activism of the Moldovan migrants, still sensitive (even if at distance) to the stringent problems of the country, determines the need to establish the framework of these phenomena and to show the opportunities for freedom of speech and the available platforms that resonates the messages of Moldovan migrants. Hence the importance of the migration and Diaspora topics, on the one hand, and the need to clarify the processes taking place in the information universe, on the other hand.

During personal empirical studies, I found out that members of the Moldovan Diaspora resort to media in an attempt to find spaces of representation and expression, in order to manifest themselves as citizens, as personalities and as members of dispersed communities, united by the vivid citizen spirit, with the effective contribution of the media. Members of the Moldovan Diaspora meet on the virtual arena, launch ideas and get engaged in dialog on important social, political, economic and cultural matters that take place at home and around the world. What is the impact of the virtual discourses on decision-making processes at national and transnational level? How does the media discourse empower migrants to legitimize themselves into collective identities and public entities? What are the reasons for people to choose and use some media to the detriment of others? What are the most common models and practices of social representation, interaction and symbolic negotiation of emerging political and social problems? What types of inclusion/exclusion strategies can be identified through the media representation of migrants? How does

information universe transform into the arena of visibility and positioning of the Diaspora? These questions and many more need to be answered to.

The multi-faceted ways the members of the Moldovan Diaspora choose and use different means and forms of communication have had established a series of basic trends that outlines the scope of the national and transnational relationships of which Diaspora communities are part of with the country of origin and the host countries, relationships facilitated by media. By understanding the attitudes and behaviours of the members of Diaspora communities it would reveal a series of patterns by which Moldovan migrants relate to different public domains at national and transnational level, fuelled by their aspiration for identity and belonging [9].

The Republic of Moldova, as well as Georgia at first, followed by Ukraine, despite being at different stages of social, political, economic and cultural development, share common developments and patterns, namely, the massive involvement of the Diaspora population, of youth, women and people of different ages in different demonstrations and the use of media resources have proved to be decisive in balancing the terms between the people and the power. The specifics of the informational-communicative processes, integrated into the substance of social existence and social consciousness of the members of the Moldovan Diaspora communities makes the attempt to determine the impact of media actions on the effectiveness of the political actors in the country seem very appropriate.

I'll continue to work on these topics, as a measure to raise greater awareness and as a platform for people to make their voices heard and as a scrutiny to special interests.

#### ***References:***

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