

## MEDIA, IDENTITY, AND REPRESENTATION

MC – 9725 – Fall 2021

Wednesdays 5:30 pm-8:00 pm  
Annenberg Hall, Room 302

### Dr. Clemencia Rodríguez

Office: Annenberg 212

Phone: 215.204.8431

Office Hours: Tuesday 9:00 - 10:30 am

E-mail: clemencia@temple.edu

### COURSE DESCRIPTION

First and foremost, this course intends to contribute to the project of de-colonizing academia. We will explore and interrogate issues of identity, representation and the production of meaning as it relates to media and communication. The course is centered on 1) de-stabilizing, de-constructing, and questioning the taken-for-granted paradigms we use to understand processes of meaning-making; and 2) listening and learning from alternative ways of understanding. During the semester we will explore schools of thought that interrogate European epistemological traditions as we journey into Indigenous and other non-Western paradigms. In this process we will position media, digital platforms, and communication technologies as cultural arenas of political struggle where identities are represented, constructed, negotiated, maintained, and transformed.

### COURSE OBJECTIVES

- Developing a thorough understanding of the critical links between knowledge, language and power in culture and media
- Gaining a sense of critical scholarship emerging from the Global South and from communities that have been historically excluded as “knowledge producers”
- Developing a thorough understanding of Western knowledge systems and their historical role in erasing non-European epistemologies
- Gaining experience in synthesizing and extending on course materials both orally and in writing

### READINGS

Miyarrka Media (Author), Paul Gurrumurwuy (Contributor), Jennifer Deger (Contributor), et al. (2019) *Phone & Spear: A Yuta Anthropology*. Goldsmiths Press.

López, Lori Kido, (2020) *Race and Media: Critical Approaches*. NYU Press.

Whose pedagogy is it anyway? Decolonizing the syllabus through a critical embrace of difference. Sulafa Zidani. *Media Culture and Society* (2020).

Kimberlé Crenshaw (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1, pp. 139-167.

Boaventura de Sousa Santos. (2014) Introduction. Creating Distance in Relation to Western Centric Imagination and Critical Theory. In *Epistemologies of the South. Justice Against Epistemicide*, pp. 1 - 47. Routledge.

Quijano, Anibal. (2010) Coloniality and Modernity/Rationality. In Walter Mignolo and Arturo Escobar (eds) *Globalization and the Decolonial Option*, p. 22 – 32. Routledge.

Camaroff, Jean and Camaroff, John. (2012) Theory from the South: A Rejoinder. *Society for Cultural Anthropology*.

Chakrabarti, Dipesh (2008) – Preface. In Ortner, Dirks, and Eley (eds). *Provincializing Europe: Postcolonial thought and historical difference*, p. 9 - 21. Princeton University Press.

Sherry B. Ortner, Nicholas B. Dirks, Geoff Eley (2008) Introduction. Provincializing Europe. In Ortner, Dirks, and Eley (eds). *Provincializing Europe: Postcolonial thought and historical difference*, p. 3 - 23. Princeton University Press.

Chie Sakakibara (2020) *Whale Snow. Inupiat, Climate Change, and Multispecies Resilience in Arctic Alaska*. University of Arizona Press.

Katherine McKittrick (ed.) (2015) *Sylvia Wynter: On Being Human as Praxis*. Duke University Press.

John, Catherine. (2012) *Caribbean Intellectual: The Legacy and Challenge of Erna Brodber's Life Work*. Small Axe 39, 72 – 88.

John Camara, Catherine A. (2016) [Blackness through a dual lens. A Caribbean journey into the African American Experience](#). *Public: A Journal of Imagining America*.

Tuhiwai Smith, Linda. (2012) *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Press.

Dip Kapoor and Edward Shizha. (2010) Introduction. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

T Lantana M. Usman. (2010) The Indigenous Knowledge System of Female Pastoral Fulani of Northern Nigeria. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

Toby Miller. Globalization + Hollywood History + Cultural Imperialism + GATT and Friends. In *Global Hollywood 2*. British Film Institute

Couldry, N., Rodriguez, C., Bolin, et al. (2018) Media, Communication and the Struggle for Social Progress. *Global Media and Communication* 2018, Vol. 14(2) 173 – 191.

Illiadis, Andrew. Algorithms, ontology and social progress. (2018) Media, Communication and the Struggle for Social Progress. *Global Media and Communication* 2018, Vol. 14(2) 173 – 191.

Rodríguez, Clemencia. (2001) From Alternative Media to Citizens' Media. In *Fissures in the Mediascape. An International Study of Citizens' Media*, p. 1 – 23. Hampton Press.

Rodríguez, Clemencia. (2010) "Citizens' Media." In *The Encyclopedia of Social Movement Media*, pp. 98-103. Sage.

Rodríguez, Clemencia. (2021) Community Media. In *Routledge Encyclopedia of Citizen Media*. Routledge. Toby Miller. Globalization + Hollywood History + Cultural Imperialism + GATT and Friends. In *Global Hollywood 2*. British Film Institute

Ali A. Abdi. (2010) Clash of oralities and textualities. The colonization of communicative space of sub Saharan Africa. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

Sourayan Moorkejea. (2010) Autonomy and Video Mediation: Dalitbahujan Women's Utopian Knowledge Production. In . Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

Elizabeth Ellcessor and Bill Kirkpatrick (2019). Studying disability for a better cinema and media studies. *JMCS: Journal of Cinema and Media Studies*, 8(4), pp 138-144.

Safiya Umoja Noble (2018). Introduction: The Power of Algorithms. In *Algorithms of oppression: How search engines reinforce racism*, pp. 15-63.

Guo Lei and Summer Harlow (2014). User-generated racism: An analysis of stereotypes of African Americans, Latinos, and Asians in YouTube videos. *Howard Journal of Communication*, 25(3), pp. 281-302.

Vis, Farida et al. When Twitter got #woke. In McGarry et al. (eds) *The Aesthetics of Global Protest*, pp. 247 -268. Amsterdam University Press.

Rodríguez, C. (2011) The Doing is Everything! Towards a Theory of Citizens' Media in Contexts of War. In Rodríguez, C, Citizens' Media Against Armed Conflict: Disrupting Violence in Colombia, p. 231 - 246. University of Minnesota Press.

ImagiNATIVE. (2019) ON-SCREEN PROTOCOLS & PATHWAYS:A Media Production Guide to Working with First Nations, Métis and Inuit Communities, Cultures, Concepts and Stories.

## GRADING

### 1. Reading notes and questions: 15% of final grade

Students are expected to share their notes, responses, and questions about weekly readings

### 2. Participation in class discussion: 15% of final grade

Discussion is central to this class; students are expected to participate in weekly discussions about the class readings

### 3. Short paper #1 – Epistemological self-discovery: 15% of final grade

Five to seven paper centered on the following questions: How do I know? And Why?

### 4. Short paper #2 – My own response to Epistemologies of the South and Indigenous Knowledges: 15% of final grade

## 5. Final Paper outline

## 6. Peer review: 5% of final grade

Students will peer review each other's papers following a format that will be supplied.

## 7. Final paper: 35% of final grade (class presentation: 5%, paper 30%)

Students will be required to write a research paper of approximately 20-25 pages on a topic of their choice. You may focus your paper in any way that you like as long as your analysis is framed in terms recognizably linked to this class

## GRADING SCALE AND STANDARDS

A	= 93-100%	B	= 83-86	C	= 73-76
A-	= 90-92	B-	= 80-82	C-	= 70-72
B+	= 87-89	C+	= 77-79	F	= 59% and below

What these grades mean: An A means your work is outstanding. A work goes above and beyond expectations and shows an astute intellect. B work is better than average and demonstrates excellent effort and satisfactory understanding of coursework. B- work meets expectations and demonstrates a general understanding of material and an average effort. Graduate school standards indicate that a C represents seriously flawed work. This might mean a misunderstanding of fundamental concepts, presenting them unacceptably in writing, and/or a lack of constructive participation in class discussion. A D cannot be assigned in graduate course. An F illustrates a failure to adhere to policies of academic honesty.

## CLASS POLICIES

### Expectations

1. Students are expected to attend all classes and participate in class discussions. This means that you are expected to *have something to say*, e.g., factual or theoretical questions, comments on theoretical or methodological problems or assumptions, a critique of concepts in the reading, etc.
2. Assigned papers, exercises and exams must be submitted on time; they will be marked down if late (5% per late day). Papers must be typewritten with a readable font. Papers should also include proper citations and bibliographies in any recognized academic format (APA and MLA tend to be the most used in our field).
3. Because a seminar of this nature can bring up controversial and politically charged issues, it is important that we interact courteously during class discussions and presentations. The classroom should be a safe space for the open exchange of ideas and the exploration of various ideological and epistemological issues. Heated debate is good, but not at the expense of denigrating other students. Please refrain from making sarcastic or hostile comments when others are speaking, dominating every class discussion (while some students naturally tend to participate more than others, let's be conscious of class dynamics and make sure that everyone gets their turn as much as possible), and **using electronic devices in class**.

### Proposed Schedule

While I will make every effort to follow the schedule outlined in this syllabus, please recognize that modifications may be made as needed.

## SPECIAL ACCOMMODATIONS

Any student who has a need for accommodations based on the impact of a documented disability or medical condition should contact Disability Resources and Services (DRS) in 100 Ritter Annex (drs@temple.edu; 215-204-1280) to request accommodations and learn more about the resources available to you. If you have a DRS accommodation letter to share with me, or you would like to discuss

your accommodations, please contact me as soon as practical. I will work with you and with DRS to coordinate.

### **ACCESS TO THE INSTRUCTOR**

Office hours are listed, but feel free to stop by my office if you have a question or concern. My e-mail is listed above. E-mail is the easiest way to reach me.

### **ACADEMIC RIGHTS AND RESPONSIBILITIES**

Freedom to teach and freedom to learn are inseparable facets of academic freedom. This course addresses issues and considers ideas that may be controversial or unpopular. We will not hide from the hard questions and harsh language, but students and instructor alike are expected to remain sensitive to individual differences.

The university has recently adopted a policy on students and faculty academic rights and responsibilities (policy #03.70.02) which can be accessed through the following link:

[http://policies.temple.edu/getdoc.asp?policy no=03.70.02](http://policies.temple.edu/getdoc.asp?policy%20no=03.70.02)

### **ACADEMIC HONESTY AND PLAGIARISM**

Any violations of the norms of academic integrity will be penalized. Some guidelines on plagiarism are included below; please consult the Graduate Bulletin or the M&C website for further details.

Academic cheating is, generally, the thwarting or breaking of the general rules of academic work or the specific rules of the individual courses. It includes falsifying data; submitting, without the instructor's approval, work in one course which was done for another; helping others to plagiarize or cheat from one's own or another's work; or actually doing the work of another person.

Plagiarism is the unacknowledged use of another person's labor: another person's ideas, words, or assistance.

There are many forms of plagiarism: repeating another person's sentence as your own, adopting a particularly apt phrase as your own, paraphrasing someone else's argument as your own, or even presenting someone else's line of thinking in the development of a thesis as though it were your own. . . . It is perfectly acceptable to [use the ideas and words of other people], but we must never submit someone else's work as if it were our own, without giving appropriate credit to the originator.

In general, all sources must be identified as clearly, accurately, and thoroughly as possible. When in doubt about whether to identify a source, either cite the source or consult your instructor. Here are some specific guidelines to follow:

- a. Quotations. Whenever you use a phrase, sentence, or longer passage written (or spoken) by someone else, you must enclose the words in quotation marks and indicate the exact source of the material, including the page number of written sources.
- b. Paraphrasing. Avoid closely paraphrasing another's words. Substituting an occasional synonym, leaving out or adding an occasional modifier, rearranging the grammar slightly, or changing the tenses of verbs simply looks like sloppy copying. Good paraphrasing indicates that you have absorbed the material and are restating it in a way that contributes to your overall argument. It is best to either quote the material directly, using quotation marks, or put the ideas completely in your own words. In either case, acknowledgment is

necessary. Remember: expressing someone else's ideas in your own way does not make them yours.

- c. Facts. In a paper, you will often use facts that you have gotten from a lecture, a written work, or some other source. If the facts are well known, it is usually not necessary to provide a source. (In a paper on American history, for example, it would not ordinarily be necessary to give a source for the statement that the Civil War began in 1861 after the inauguration of Abraham Lincoln.) But if the facts are not widely known or if the facts were developed or presented by a specific source, then you should identify that source.
- d. Ideas. If you use an idea or ideas that you learned from a lecture, written work, or some other source, then you should identify the source. You should identify the source for an idea whether or not you agree with the idea. It does not become your original idea just because you agree with it.

## CALENDAR (subject to change)

---

### 8/25 Week 1: Introduction: Unpacking Assumptions

- **Media: What is media?**
- **Identity: What is Identity?**
- **Representation: What is Representation?**

Moira Millán and Rita Segato (2021) In [Página 12](#).

Whose pedagogy is it anyway? Decolonizing the syllabus through a critical embrace of difference. Sulafa Zidani. *Media Culture and Society* (2020).

### 9/1 Week 2: The Place of Enunciation – Positionality – Body and Meaning

Kimberlé Crenshaw (2016) [The Urgency of Intersectionality](#). TED Talk.

Kimberlé Crenshaw (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1, pp. 139-167.

Rodriguez, Clemencia. (2020) Tracing my Feminist Knowledge. An Epistemological Self-Exploration.

Miyarrka Media (Author), Paul Gurumuruwuy (Contributor), Jennifer Deger (Contributor), et al. (2019) *Phone & Spear: A Yuta Anthropology*. Goldsmiths Press.

### 9/8 Week 3: Can we step outside? Provintializing Europe (Part 1)

Boaventura de Sousa Santos. (2014) Introduction. Creating Distance in Relation to Western Centric Imagination and Critical Theory. In *Epistemologies of the South. Justice Against Epistemicide*, pp. 1 - 47. Routledge.

Quijano, Anibal. (2010) Coloniality and Modernity/Rationality. In Walter Dignolo and Arturo Escobar (eds) *Globalization and the Decolonial Option*, p. 22 – 32. Routledge.

Camaroff, Jean and Camaroff, John. (2012) Theory from the South: A Rejoinder. *Society for Cultural Anthropology*.

### 9/15 Week 4: Can we step outside? Provintializing Europe (Part 2)

Chakrabarti, Dipesh (2008) – Preface. In Ortner, Dirks, and Eley (eds). *Provincializing Europe: Postcolonial thought and historical difference*, p. 9 - 21. Princeton University Press.

Sherry B. Ortner, Nicholas B. Dirks, Geoff Eley (2008) Introduction. Provincializing Europe. In Ortner, Dirks, and Eley (eds). *Provincializing Europe: Postcolonial thought and historical difference*, p. 3 - 23. Princeton University Press.

## 9/22 Week 5: On being human as praxis and performance (unpacking issues of identity) – Part I

Chie Sakakibara (2020) *Whale Snow. Inūpiat, Climate Change, and Multispecies Resilience in Arctic Alaska*. University of Arizona Press.

Katherine McKittrick (ed.) (2015) *Sylvia Wynter: On Being Human as Praxis*. Duke University Press.

## 9/29 Week 6: On being human – Part II - The praxis and performance of race

John, Catherine. (2012) *Caribbean Intellectual: The Legacy and Challenge of Erna Brodber's Life Work*. Small Axe 39, 72 – 88.

John Camara, Catherine A. (2016) [Blackness through a dual lens. A Caribbean journey into the African American Experience](#). *Public: A Journal of Imagining America*.

Vis, Farida et al. When Twitter got #woke. In McGarry et al. (eds) *The Aesthetics of Global Protest*, pp. 247 -268. Amsterdam University Press.

Martine Jean & Ella Turenne (2021) [Perspectives on Haitian Representations in Media](#). *Woy*.

## 10/6 Week 7: Knowledge

Tuhiwai Smith, Linda. (2012) *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Press.

Dip Kapoor and Edward Shizha. (2010) Introduction. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

T Lantana M. Usman. (2010) The Indigenous Knowledge System of Female Pastoral Fulani of Northern Nigeria. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

## 10/13 Week 8: Establishing our baseline – We should all be Marxists

Toby Miller. Globalization + Hollywood History + Cultural Imperialism + GATT and Friends. In *Global Hollywood 2*. British Film Institute

Couldry, N., Rodriguez, C., Bolin, et al. (2018) Media, Communication and the Struggle for Social Progress. *Global Media and Communication* 2018, Vol. 14(2) 173 – 191.

Illiadis, Andrew. Algorithms, ontology and social progress. (2018) Media, Communication and the Struggle for Social Progress. *Global Media and Communication* 2018, Vol. 14(2) 173 – 191.

Couldry, N. and Mejías, U. (2019) *The Costs of Connection: How Data Is Colonizing Human Life and Appropriating It for Capitalism*. Stanford University Press.



Rodríguez, Clemencia. (2001) From Alternative Media to Citizens' Media. In *Fissures in the Mediascape. An International Study of Citizens' Media*, p. 1 – 23. Hampton Press.

Rodríguez, Clemencia. (2010) "Citizens' Media." In *The Encyclopedia of Social Movement Media*, pp. 98-103. Sage.

Rodríguez, Clemencia. (2021) Community Media. In *Routledge Encyclopedia of Citizen Media*. Routledge.

### [Media Justice](#)

Recommended reading:

Couldry, N., Rodríguez, C., Bolin, et al. (2018) Media and Communications. In IPSP (ed.), *Rethinking Society for the 21st Century: Report of the International Panel on Social Progress*, 523-562. Cambridge: Cambridge University Press. Also available [here](#).

### **10/20 Week 9: Pushing the Boundaries of Critical Media Studies**

Raka Shome. (2019) When Postcolonial Studies Interrupts Media Studies. *Communication, Culture and Critique*.

Alette Schoon , Hayes Mawindi Mabwezara , Tanja Bosch & Harry Dugmore (2020). Decolonising Digital Media Research Methods: Positioning African Digital Experiences as Epistemic Sites of Knowledge Production. *African Journalism Studies*.

Safiya Umoja Noble (2018). "A society searching." In *Algorithms of oppression: How search engines reinforce racism*, pp. 15-63.

### **10/27 Week 10: Technologies as a site of struggle**

Ali A. Abdi. (2010) Clash of oralities and textualities. The colonization of communicative space of sub Saharan Africa. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

Sourayan Moorkejea. (2010) Autonomy and Video Mediation: Dalitbahujan Women's Utopian Knowledge Production. In *Indigenous Knowledges and Learning in Asia/Pacific and Africa*. Dip Kapoor and Edward Shizha (eds). Palgrave Mcmillan.

Costanza-Chock, Sasha (2020) Introduction: #TravelingWhileTrans, Design Justice, and Escape from the Matrix of Domination. In *Design Justice* (1st ed.). Retrieved from <https://design-justice.pubpub.org/pub/ap8rgw5c>

Elizabeth Ellcessor and Bill Kirkpatrick (2019). Studying disability for a better cinema and media studies. *JMCS: Journal of Cinema and Media Studies*, 8(4), pp 138-144.

Guo Lei and Summer Harlow (2014). User-generated racism: An analysis of stereotypes of African Americans, Latinos, and Asians in YouTube videos. *Howard Journal of Communication*, 25(3), pp. 281-302.

**11/3 Week 11: From Meaning to Performance**

Rodríguez, C. (2011) The Doing is Everything! Towards a Theory of Citizens' Media in Contexts of War. In Rodríguez, C, Citizens' Media Against Armed Conflict: Disrupting Violence in Colombia, p. 231 - 246. University of Minnesota Press.

ImagiNATIVE. (2019) ON-SCREEN PROTOCOLS & PATHWAYS: A Media Production Guide to Working with First Nations, Métis and Inuit Communities, Cultures, Concepts and Stories.

**11/10 Week 12: Student Presentations****11/16 Week 13: Student Presentations****12/1 Week 14: TBA**