

Ellie Goetz

1. The Transmission Model refers to communication and the linear relation of information.

In Carey's "Cultural Approach to Communication" it is noted that transmission is essential to the spread of information and human interaction. Specifically, "it is a view of communication that derives from one of the most ancient of human dreams: the desire to increase the speed and effect of messages as they travel in space" (Carey, 2). The transmission of messages over distance includes a sender and a receiver which reminds me a lot of how people communicate today through the use of Snapchatting, texting, and emailing. The Transmission Model shows that a message has a starting point and a receiving point to help a thought, idea, or piece of information to get from one point to another. The process is not completed until the receiver gets the message that was being delivered.

2. Conspiracy was introduced during week 4 of the semester which focused on "reality."

Conspiracy refers to a plot or theory and usually revolves around a negative plan or action. Conspiracy theories are a popular topic of conversation in which people discuss their personal opinions about the perpetrators of scandals, tragedies, and rule breaks. In class we discussed the 'Loose Change' documentary which centered around the idea that 9/11 was an inside job. The documentary went viral and received a lot of press. Another popular conspiracy theories revolve around bigfoot, the idea that the moon landing was fake, and the idea that Chuck E. Cheese's serves old, left behind pieces of pizza to their customers. I personally believe that conspiracy theories are dangerous and usually have no real evidence behind them. A lot of the time it seems that people are 'pulling at

straws' in order to make content or even for attention. Conspiracies have little to no truth behind them.

3. Weak Realism refers to realism that is unconvincing and implausible. Weak Realism lacks evidence and credibility. Realism in general refers to creating something that models aspects of reality. With that being said the Winston reading "The Camera Never Lies" notes that "our common-sense, everyday understanding of the camera's ability to capture images of the world is to be maintained in this environment, then a weak realist position which throws the onus of evaluating the images' authenticity onto the viewer might just be sustainable" (Winston, 83). The first example of realism that came to mind was the class short film we watched in which a director shouted commands over b-roll footage in which people cross a street. Although it is not exactly realism because the events that were being filmed were not directed, it mirrors how realism is meant to be perceived. If the director had been directing the people to walk, talk and look a certain way, (a way in which appeared to be normal/ effortless) then it would have been realism.
4. Class Consciousness was discussed throughout the popular culture unit of this course and refers to the awareness of social status. The lecture broke down the idea of classes and pop culture by sectioning pop culture into four groups. The first group is a working class to consume and the second class is a ruling class which defines what it is not. The third is mass media which is used for distribution, and the fourth is a culture industry to make it. In "Notes on Deconstructing the Popular" Hall points out that "the term 'class' and the term 'popular' are deeply related but they are not absolutely interchangeable" (Hall, 238). Class consciousness contributes tremendously to the concept of popularity and the idea of what's in and what's out. (week 6)

5. Intersectionality refers to the cross section of social groups, ethnicities, races, genders and more. Intersectionality is seen in a variety of ways throughout a multitude of cultures. One example of intersectionality would be someone who is bisexual and also apart of a minority racial group. The intersectionality between men and men who are white put them in a place of advantage as white men have been in primary control of governments and societal functions historically. Throughout Hooks “The Oppositional Gaze” the passage discusses what it is like to be black and a woman. The intersectionality between the two can create a unique and specific variety of problems, hardships, and barriers. “Racist and sexist domination” is shown throughout the film industry and allots for a large array of disadvantages for women who are also black. This article provides specific information as to how the intersectionality being black and a woman can create difficulties to a whole new extreme. (week 7)
6. Plastic revolves around a sense of artificialness. In film and culture, plastic refers to a sense of hollowness and ingenuity and is exemplified through representation and employment for black actors and other minorities. In the Warner text titled “In the Time of Plastic Representation” it is noted that plastic casting in movies gives an unauthentic portal of diversity. “Plastic representation operates as a system that rectifies blackness into an empirical system of “box checking.” It is a mode of representation that offers the feel of progress but that actually cedes more ground than it gains for audiences of color” (Warner, 1). He also notes that “ plastic soul approximates blackness enough to stand in as a superficial version of the real” (Warner, 1). The author mentions that some directors would choose a diverse set of actors because it is an easy substitute for the development of new and more complicated characters. This creates a degree of ‘plastic’ and

artificialness. Plastic might be made to mimic reality but it is not authentic. A lot of editing and photoshop on Instagram can make people's lives appear to be plastic and 'fake.' (week 8)

7. Journalistic Criticism refers to investigative reports, reviews, featured writings and other aspects of the news that are shared through the company source. Published journalistic criticism varies from source to source. In class, we looked at the different headlines for a variety of news outputs. CNN and FOX for example had very different headlines as bias creates an idea of what should and shouldn't be prioritized. Bias is a key component to journalistic criticism as it dictates what information is being shared and highlighted. Journalistic criticism can scrutinize a person, situation, item, or food as it gives the public a general consensus on what the outlet thinks is good/bad or right/wrong. Journalistic criticism can bring people together as well as drive a wedge between people who share different ideologies. Overall, journalistic writing should adhere to sharing the truth and known facts. In "The Social Production of News" Hall mentions that "because news is recurrently concerned with events which are 'new' or 'unexpected' the media are involved in the task of creating comprehensible what we would term 'problematic reality'" (Hall, 426). This is where journalistic criticism comes if things are emphasized that are not factual or generally correct, they have the power to create unnecessary moral panic.
8. Infotainment refers to the combination of information and entertainment. Infotainment makes up a large portion of news, tabloids, and media. It is commonly related to fake news and can be considered dangerous. Infotainment might highlight a political scandal or a conflict with an A-list celebrity as it is something that is very persuasive at times.

Infotainment may try to exaggerate the information that it is putting out in order to make the content seem more desirable. Also, it is widely shared. Infotainment focuses on fun ways of conveying the news. Popular talk shows are a common source of infotainment because they are exciting to watch and also provide the audience with some form of information. Throughout the passage titled “The Social Production of News” the author notes that “things are newsworthy because they represent changefulness...events cannot be allowed to remain in the limbo of ‘random’- they must be brought within the horizon of the ‘meaningful’ (Hall, 425). This gives context as to why some sources may choose to exaggerate their publications as they are trying to make their work seem meaningful or important. If the work that they are producing is viewed as unnecessary or irrelevant, the source will be less likely to make money off of it. The Ellen Show and the Late Night Show are two examples of infotainment.

9. Ideology refers to a set system of beliefs around a group of people, policy, economy or government. Ideology centers around ideas, and principles. Ideologies have formed in context to many socio political concepts. Ideology has a lot to do with morality and personal obligations. A person's individual situations and circumstances might shape their ideological perspective on certain issues and controversial topics. Environmentalism and communism are two groups of ideologies. Throughout the passage “The Origins of National Consciousness,” Anderson defines a nation as an “imagined political community” (Anderson, 15). In some ways, certain nations may be perceived to share the same ideologies because they are all under one imagined political group. It is not uncommon for large geographic communities to share a few if not many similar ideologies.

10. Moral Panic refers to a mass anxiety around a concept, person, or piece of information. It is seen as something negative and goes against the grain of what the general public views as correct. Moral Panic has been seen throughout popular culture for decades. Moral Panic has surfaced around conversations adhering to pornography, the AIDs epidemic, and even graphic video games. Currently, one issue of moral panic that was discussed throughout class was the correlation between social media and teenage depression. Moral Panic can be flawed and possess exaggerated beliefs. This goes hand in hand with the effects model that is discussed throughout the course reading “Ten Things Wrong” by Gauntlett. Applied methodologies, assumptions within studies as well as the basis of the effects model not grounded in theory all play a major role in Moral Panic.

Part 2

Use either Susan Bordo’s “Reading the Slender Body” or Jesse Weaver Shipley’s “Selfie Love” to analyze this clip from HBO’s Euphoria (Season 2, Episode 3).

Throughout this clip from Season 2 Episode 3 of Euphoria, Cassie is seen getting ready for school. She goes through an extensive 3 hour self care routine, starting at 4 in the morning in which she tweaks many aspects of her physical identity. Examples of this include using curlers to change her hair texture, rollers and ice to sculpt and debloat her face, and razors to shave her body and face. This routine is repeated multiple times throughout the duration of the clip. Throughout Susan Bordo’s “Reading the Slender Body” it is noted that “it becomes a project in service of the body rather than soul” (Bordo, 185). This conveys the idea that while Cassie might

have felt as though she was doing something good for herself, she simultaneously could have been doing more harm than good. Rue, the narrator, voices over 40 seconds into the clip noting how while she was getting ready she “only thought of one thing.” The clip then cuts to Nate Jacobs, a boy from Cassie's highschool who she is trying to impress. This relays the impression that the reason why Cassie was going through such extensive measures to get ready for school was in order to be noticed by the guy she was interested in. Cassie wanted to make herself look “beautiful” in order to catch his attention.

On page 209 of the Bordo reading it conveys the idea that the female emphasis on physical appearance and dress may also be seen as a way of regaining power. Specifically, the author notes that “ taking on the accoutrement of the white, male world may be experienced as empowerment by women themselves, and as their chance to embody qualities- detachment, self-containment, self-mastery, control- that are highly valued in our culture” (Bordo, 209). This could be applied to the clip because it demonstrates how Cassie is trying to regain a sense of control and self-mastery over herself at a time in which she may feel it lacking in her external life.

Return to the prologue of “The Show of Delights” from This American Life. Use materials from another week of class to consider how the narrator was affected by American popular culture.

Throughout the prologue of “The Show of Delights” from This American Life the narrator discusses how he had a very idealized view of America and the pop culture of the American public high school specifically. He believed that if he had walked into an American high school, he would know exactly how he would fit in. The author mentions that he “ had a whole vision of myself and where I would fit in the hierarchy.” He goes on to mention how he

would be a semi-jock while also a theater kid and friends with everybody. He believed he knew exactly what it entailed thanks to the abundant stream of high school movies and TV shows. These media outlets highlight and exaggerate predetermined stereotypes about American teenagers and culture.

I believe that one of the largest sets of accepted stereotypes is the categorization of high school students in the United States. Many people are put in a box as a jock, nerd, mean girl, goth, or some other category. This reminded me of the reading “The role of Stereotypes” by Richard Dyer. On page 2 of this reading, it is mentioned that stereotypes are generally looked at as a “process by which any human society, and individuals within it, make sense of that society through generalities, patternings and 'typifications'” (Dyer, 2). The podcast reminded me of this quote because it demonstrates generalizations, patterns, and ‘typifications’ made about American schools and the people that attend them. The narrator was affected by American pop culture because of the stereotypes that are continuously pushed out about what American high school entails.

Using Roland Barthes’s “Rhetoric of the Image,” break down this advertisement.

The linguistic message that is being conveyed throughout this advertisement is that Santa is saying “Luckies are easy on my throat.” The message is demonstrating that this is the cigarette brand that Santa Claus chooses to buy since the company decided to picture him alone on the ad and include that quote next to him. Next, the company claims that “there are no finer tobaccos than those used in Luckies and Luckies’ exclusive process is your throat protection against irritation... Against cough.” This is clearly the linguistic message because it is printed in bold, contrasting letters on the advertisement. The white letters stand out since the advertisement has a

dark background. The symbolic message of this advertisement suggests that this brand is jolly, welcoming and lighthearted. Santa Claus, generally speaking, is often related to the holidays and a time of celebration. The festivities that Santa brings are family-oriented and joyful.

Considering that Santa has a very positive reputation, by associating their product with Santa Claus the customer of the product is likely to associate whatever is being sold to joy and positive memories. The emotion that he evokes could sway the patron to purchase the product. With that being said, the symbolic message is also stating that the man being pictured is a man that will be widely accepted as Santa Claus. The image of a man with a long beard, dressed in a red suit with a red hat and a sack is a common visual of the man. The advertisement is implying that people will relate the drawing of the man to the legendary man known as Santa. The connotative message demonstrates the idea that Santa likes to smoke this brand of cigarettes. This is shown through his body language because he is holding the cigarette in a relaxed manner and is smiling while smoking it. The literal message of the advertisement is that the consumer should buy the cigarettes because they will be easy on their throat. The cigarettes are made out of fine tobacco and will not cause you to cough.

Pick either this trailer for Reservation Dogs(FX, Season 1) or this trailer for Ferris Bueller's Day Off (dir. JohnHughes, 1986). What does Dick Hebdige's Subculture help you see about your selected trailer?

Dick Hebdige's Subculture reading discusses hegemony among youth subcultures. Hegemony refers to social groups being given authority over other subcultures. Style and hegemony amongst the middle class youth groups play a large role in shaping culture. Specifically, it is noted on page 18 that "transformations go 'against nature', interrupting the process of 'normalization'. As such, they are gestures, movements towards a speech which

offends the ‘silent majority’, which challenges the principle of unity and cohesion, which contradicts the myth of consensus” (Hebdige, 18).

This idea can be related back to the movie “Ferris Bueller’s Day Off” because the movie centers around youth breaking societal rules. The movie follows a highschool boy and his two friends as they skip a day of class. The film is full of unpredictability and centers around fun, spontaneous activity. The movie conveys the idea that it is important to take a break sometimes and have a “sick day” to enjoy yourself and the world around you. This can appear as anti-authority or ‘against nature’ because the characters are actively interrupting the process of ‘normalization.’ Going against the system and teenage rebellion is conveyed throughout the entire movie and is a perfect example of Hebdige’s subculture definition.

Work cited

Bordo, Susan, “Reading the Slender Body.” *Unbearable Weight*. pp. 185-212

Dyer, Richard. “The Role of Stereotypes.”

Hebdige, Dick. “From Culture to Hegemony” in *Subculture: The Meaning of Style* (1979). p. 5-19

Part 3

Cinema • Ritual • Feminism

Women have been historically oppressed and viewed as “lesser” in relation to men. Society was structured, both institutionally and ideologically, through a patriarchal system in which men are dominant over women (Douglas). Although the fight for women's rights has come a long way over the last century, there are still many industries in which women face discrimination, sexism, and blatant arrogance from others. The film industry in particular has been notorious for feeding into stereotypes, oversexualization, and misogyny towards women. Feminism, according to the Susan J. Douglas *Keywords* entry refers to advocacy as a rally against the “sexism and discrimination against girls and women in employment, education, relationships” and other aspects of every day life (Douglas). In order to abolish the ongoing sexism within the cinema world, it is important that feminism continues to expand amongst all generations. The rituals and practices that many young girls and adult women do on a regular basis in order to feel protected could be minimized if feminism is pushed out further in cinema culture. In order for the oversexualization of women in movies and TV shows to be terminated, it is imperative that the entertainment industry addresses and reduces the misogyny behind the camera that is prevalent within the industry's walls.

Rituals refer to a repeated sequence of words, phrases, actions and gestures that are performed in order to maintain an order or achieve something. Many women have habitual tendencies that they perform when leaving their home which can be constituted as a ritual. For example, many women consistently hold their bag close to their chest when walking down the street alone, out of fear of getting mugged. Additionally, women may send a text alerting a loved one whenever they leave their homes alone. These repeated actions qualify as rituals because

they are performed with the intention of it helping to bring them safety. The belief that the performance of an act will provide comfort or ‘do good’ is ritualistic behavior. If feminism and the advocacy for womens rights do not progress in a way that aims to expell sexism and subordination, womens ritualistic habits will likely increase or remain just as prevelant as they are today.

Next, unfair pay, gender roles, and societal stereotypes are consistently pushed out into popular culture through the content released within the entertainment industry. The Douglas *Keywords* entry notes the “feminist analyses of film, like Molly Haskell's *From Reverence to Rape* (1974) and Marjorie Rosen's *Popcorn Venus* (1973), documented how women had been represented in the movies and the increased sexualization of women and rising violence against them in films” (Douglas). This demonstrates that the conversation around women in cinema is nothing new. The issues for women in film have been outwardly apparent, especially for women with intersectionality between a minority race, culture, or ideology.

Throughout “The Oppositional Gaze” by Bell Hooks, the author addresses her perspective on race and identity in film as a black female. The author encourages other black female spectators to use the ‘oppositional gaze’ to make note of portrayals and construct powerful conversation over what it is that they see. Black women in particular lack representation within cinema as racial and gendered hegemony have oppressed them. Hooks draws from Julie Dash’s film *Illusion* and remarks that Dash “suggests the power of black women to make films will be threatened and undermined by that white male gaze that seeks to reinscribe the black female body in a narrative of voyeuristic pleasure where the only relevant opposition is male/female, and the only location for the female is as a victim” (Hooks). In order

to boost the representation of black women in film, it is important to take action towards racial and gender discrimination within the industry.

News • Labor • Resistance

The news varies from outlet to outlet and is heavily influenced by what is deemed important and relevant to the general public. The term public can be defined throughout Jennifer Petersen's *Keywords* entry as "an adjective (public interest, public opinion) and a noun (the public). As a noun, it suggests the judging and debating social collective" (Petersen). Biases and public opinion contribute significantly to the information being relayed through the media. It is important to maintain a critical viewpoint on the news that we consume as individuals. Fact checking sources and cross examining reliability between outlets is not only valuable but largely essential to our individual duties and responsibilities as active democratic citizens. It is our personal responsibility to fact check the information that we choose to intake and to sensitize ourselves to said information.

The media is subordinate to a ruling class of elitists. The push of mass ideologies and conformism are actively demonstrated throughout day to day news. Throughout Hall's "The Social Production of News," it is noted that the "ruling ideas of any age are the ideas of its ruling class" (Hall). This demonstrates the idea that while the news may try to maintain an objective lens, a ruling class works to ensure that a dominant ideology is conveyed. This makes it tricky but even more essential that an individual upholds a critical viewpoint on what the information that is being conveyed to them.

With over access to information and lack of reliability, it becomes easy to develop a numbness towards bad news. As tough as it may be, it is important to resist the urge of letting

infotainment and herd mentality control your personal opinion and critical perspective.

Conspiracy theories, plastics, and aesthetics control many aspects of the entertainment industry, media, and individual morality. These categories can seep into the news if the public ideology deems them 'relevant.' This sort of infotainment can be toxic towards an individual's rational viewpoint. Infotainment refers to information that is combined with entertainment. The relation of news in this aspect can be detrimental as it exaggerates and misconstrues situations.

It is an individual's responsibility to avoid the indulgence of infotainment. Resisting the urge is not only necessary to one's personal intelligence, but is crucial for an individual's contribution towards the common good. Resistance, according to the *Keywords* entry written by Stephen Duncombe refers to "a stand against an oppositional power" (Duncombe). If all people resist the hierarchically controlled set of aesthetics, cancellations, and fake news, it is possible to avoid moral panic. In order to resist the floods of misinformation, it is necessary that an individual puts in labor.

Labor refers to the demonstration of effort. To put in labor is to put in work towards an industry. By putting in labor towards fighting the system of elitist rules, infotainment, and fake news, individuals will be able to have a much more cohesive understanding of the world around them. With that being said, labor and physical activity towards industrial work is something that generally adheres to the middle working class. Waitressing, construction, and drivers are all examples of jobs that require extensive labor. Acknowledging and expressing gratitude towards the labor that is being demonstrated by the average citizen can also help sensitive individuals.

When traumatic news breaks revolving around a 'normal' person, it is easy for someone to disregard the story considering that it does not apply to them directly. An individual can demonstrate resistance by changing their perspective by choosing to look at the person more so

as an individual. Actively acknowledging the labor of others and putting in personal labor towards critical analysis of daily news consumption habits will benefit both the individual and the common goods.