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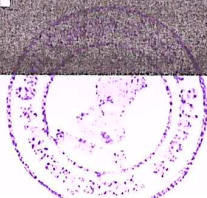
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## A Study of Meta Analysis Review of Media Studies and Academic Literature

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### Abstract

This find out about examines the way of life has been researched in media research and suggests how crucial intercultural verbal exchange may want to make a contribution to the field. A literature evaluation was once performed and articles (N=114) posted in peer-reviewed journals between 2003 and 2013 had been collected. Results exhibit that research dealing with media and lifestyle do no longer systematically outline the thinking of culture. Findings additionally point out that subculture is typically taken for granted as a substitute of being problematized and addressed as a supply of struggle. Advantages of the usage of a imperative intercultural verbal exchange framework to have a look at subculture are discussed.

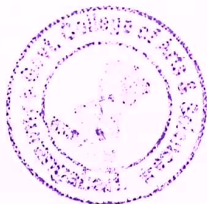
### Introduction:

Recent directions in the field of media studies have turned culture into a significant object of study. Debra L (2011) Strong emphasis has been put on representations of minorities in media and their potential biases, (Robert M 2007) minority-language media and ethnic media. Isabelle Rigoni (2012) However, the increasing attention given to culture has not gone hand in hand with an overall clarification of the concept itself. Defining culture remains a difficult exercise, especially because of its multifaceted nature.

The importance of the concept in media studies and its blurry theoretical grounds highlight the need to look back at how it has been used in studies. The present article is built around three main questions. First, it looks at how culture has been researched in media studies. Second, it examines possible limitations of these approaches. Third, it investigates ways in which a critical intercultural communication framework can be beneficial to media studies dealing with culture. For this purpose, this study explores recent academic discourse on media and culture by reviewing studies dealing with issues of cultural diversity, representations of culture, and discourse of culture. In addition to examining approaches to culture and their potential limitations, this article also presents ways in which critical intercultural communication can be used by researchers from different disciplines interested in culture.

### Methods and Results

A literature review was conducted in fall 2013 using the academic search engines EBSCO and Web of Science. The keywords "media representation", "media discourse", "diversity", and "culture" (the asterisk was used to include other possible endings in the data search) were used to collect peer-reviewed articles published in English between 2003 and 2013. Only articles dealing with issues of cultural diversity and media were included. Some articles in which culture was understood from an agricultural perspective were, for instance, left out. The search was ended once saturation was reached, that is when the same keywords used in different search engines brought up the same articles. In total, 114 articles were collected and reviewed for the purpose of this study. The literature review was conducted inductively and kept as open as possible. The search was not limited to any specific journals because the scope of topics covered by media studies on cultural diversity was expected to be very wide. One aim of this literature review being to see what types of issues were encompassed, it would have been detrimental to limit the search to certain journals.



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Short descriptions were written about each article to describe their content, which later helped identify recurrent themes, similar approaches and unusual topics. Articles were collected within a 10-year time frame in order to get an overall picture of the state of recent research. No particular evolution or trends were noticed, however, regarding approaches or topics tackled. Oftentimes, authors used eclectic theoretical and/or methodological approaches that, for instance, combined cultural studies and critical discourse analysis (CDA) or feminist theories and CDA. Among studies that explicitly presented their theoretical and/or methodological frameworks, CDA (9%), feminist theories (10%) and cultural/critical frameworks relying on Foucault's, Gramsci's or Hall's theories (29%) were recurrent approaches. As regards analytical tools from journalism or media studies, results indicated that framing theory (10%) was often used as opposed to gatekeeping or agenda-setting theory (2%). Similarly to results from previous reviews of academic discourse.

Gordon studies from this data set appeared to be mainly conducted from a Western-oriented perspective. This was the case even for strongly situated studies that focused on particular cultures and were published in specific journals. For instance, the article "Media Representations of the South African Truth and Reconciliation Commission and Their Commitment to Reconciliation" Annelies Verdoolaage (2005) was published in the *Journal of African Cultural Studies* using CDA, and the article "The Representation of Cultural Diversity in Urdu-Language Newspapers in Pakistan: A Study of Jang and Nawaiwaqt" Jawad Syed (2008) was published in the *South Asia Journal of South Asian Studies* and used Hodder's approach. In comparison, articles looking at representations of women were found to use various trends of feminist theories such as standpoint theory, Yasmin Jiwani (2005) postcolonial theory and black feminism.

Kathryn Woodward, *Identity and Difference* (London: Sage Publications, 1997), As regards the scope of topics tackled, results indicated that the majority of articles investigated *representation of minorities* in the media (67%), most often dealing with ethnic or religious groups. Articles within this category oftentimes raised the issue of media stereotyping and othering minorities. That is, studies investigated ways in which media discourse sometimes supports the construction of minorities as "Others", which can emphasize differences between groups and convey negative stereotypical representations.

Kathryn Woodward (1997) Among articles exploring representations of minorities, several studies dealt with sport and representations of athletes (8%). A significant number of studies examined *discourses of diversity* (23%), with some focusing exclusively on European discourses of diversity (3%). Other studies investigated what diversity stands for in the media and how it can be approached by newsrooms. On the other hand, some topics appeared to be scarcely tackled, which was the case of foreign-news coverage (4%), newsroom diversity (2%) or integration and acculturation issues (2%). Regarding the type of media investigated, the majority of studies examined newspapers and television (70%), while entertainment and advertisement (19%) were less considered.

#### Conclusion

The concept of culture is regarded by many as ambiguous, difficult to conceptualize, and even non-operational by some scholars. In spite of its difficult reputation, culture remains a prominent object of study. Influences from critical theories and social constructionism make critical intercultural communication a relevant framework for examining representations and discursive constructions of culture. The premise that culture is constructed provides a solid



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ground to examine ways in which certain representations seem more powerful or natural than others.

It also emphasizes the fact that we live in webs of cultural discourses – some invisible to us, depending on contexts – that are intertwined with other discourses. The main aim of using a critical intercultural communication framework is not to uncover what culture really is but to uncover what representations of culture come to appear real, and through which processes. Studies therefore primarily focus on the way we navigate these webs and make sense of them, the way they are constructed, interrelated and empowered. The main asset of this framework is its emphasis on problematizing culture, which reduces risks of taking it for granted. As such, critical intercultural communication also encourages researchers to be reflexive about their academic and cultural background.

This can help one be aware of the extent to which one's knowledge is situated, and therefore contributes to decreasing cultural bias in academic discourse. Generally, being aware of the representations we have of ourselves and others, as well as the reasons why these representations are constructed and conveyed, is central to developing understanding and tolerance towards others. This is especially relevant now that more and more people cross borders and that communication between cultures is faster, easier, and therefore increasingly common.

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