# Article information:

Cultural imperialism and resistance in media theory and literary theory
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# Article summary:

1. The article discusses the criticism of cultural imperialism in media and literary theory, particularly focusing on the concepts of active audience, resistance to media messages, and polysemy.

2. It contrasts the political economy school with cultural studies, highlighting the positions of Herbert Schiller and Armand Mattelart on the resistance debate.

3. The article also compares the use of "resistance" by postmodernists in communications with its meaning as articulated by Edward Said and Ngugi Wa Thiong'o in comparative literature, emphasizing their validation of cultural imperialism and its association with struggles against colonialism and imperialism in the Global South.

# Article rating:

Appears strongly imbalanced: The article is written in a biased or one-sided way, and the information it provides is not trustworthy enough to be considered a reliable source. You should consult other sources to find reliable information on the presented issues.

# Article analysis:

The article titled "Cultural imperialism and resistance in media theory and literary theory" explores the criticism of cultural imperialism and the concept of resistance in media and literary studies. While the article provides some valuable insights, it also exhibits certain biases, one-sided reporting, unsupported claims, missing points of consideration, and unexplored counterarguments.

One potential bias in the article is its emphasis on the criticism of cultural imperialism. The author seems to have a predetermined stance against cultural imperialism and presents it as a negative phenomenon without thoroughly examining alternative perspectives. This bias is evident in the author's characterization of cultural studies as a more progressive approach compared to the political economy school. By favoring cultural studies over other theories, the article may overlook important nuances and alternative viewpoints.

Furthermore, the article lacks sufficient evidence to support its claims. For example, when discussing Herbert Schiller's position on resistance, the author asserts that he still upholds the validity of cultural imperialism thinking without providing any specific examples or quotes from Schiller's work. Similarly, when discussing Armand Mattelart's views on resistance, the author only mentions that he has moved in a slightly different direction without elaborating on this shift or providing evidence for it. These unsupported claims weaken the overall credibility of the article.

Additionally, there are missing points of consideration in the article. While it briefly mentions Edward Said and Ngugi Wa Thiong'o's validation of cultural imperialism and their use of resistance to refer to struggles against colonialism and imperialism in Southern countries, it fails to explore their arguments in depth or provide a comprehensive analysis of their perspectives. This omission limits readers' understanding of these authors' contributions to the discourse on cultural imperialism.

Moreover, there is a lack of exploration of counterarguments throughout the article. The author does not engage with opposing viewpoints or address potential criticisms of cultural studies or resistance theories. This one-sided reporting undermines the objectivity and thoroughness of the analysis.

The article also exhibits partiality by not presenting both sides equally. While it discusses the positions of Schiller and Mattelart, it primarily focuses on their differences and implies that Mattelart's views are more favorable. This biased presentation neglects the potential merits of Schiller's arguments and fails to provide a balanced assessment of their contributions to the resistance debate.

In terms of potential risks, the article does not adequately address the limitations or drawbacks of cultural studies or resistance theories. It does not explore any unintended consequences or negative implications that may arise from these approaches. By omitting this critical analysis, the article presents a somewhat promotional tone towards cultural studies without acknowledging its potential shortcomings.

In conclusion, while the article offers insights into cultural imperialism and resistance in media and literary theory, it is marred by biases, unsupported claims, missing points of consideration, unexplored counterarguments, partiality, and a lack of critical analysis. To enhance its credibility and comprehensiveness, future revisions should address these issues by providing more evidence-based arguments, considering alternative perspectives, exploring counterarguments, and acknowledging potential risks associated with cultural studies and resistance theories.

# Topics for further research:

* Edward Said's perspective on cultural imperialism and resistance in media and literary studies
* Ngugi Wa Thiong'o's arguments on cultural imperialism and resistance in Southern countries
* Criticisms of cultural studies as a theoretical approach in media and literary studies
* Alternative viewpoints on cultural imperialism and resistance theories
* Potential unintended consequences or negative implications of cultural studies and resistance theories
* Comprehensive analysis of the contributions of Herbert Schiller and Armand Mattelart to the discourse on cultural imperialism and resistance.

# Report location:

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