

## Co-Cultural Communication: Open Access Course Materials

*This item's license is open access and distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0).*

### Abstract

This published collected of materials is designed for the “Co-Cultural Communication” course at Colorado State University, but it can be generatively used and/or adapted for any course related to diversity and difference in the United States. As an overview of the course materials, SPCM 334 Co-Cultural Communication equips students with the following learning objectives:

1. Recognize and describe one’s own cultural social-standing and cultural influences
2. Describe, analyze, and compare the array of co-cultures in the United States
3. Identify and examine cultural communication concepts, systems, processes, and issues
4. Discuss and examine diversity discourse skills necessary to work through public forums and interpersonal conflicts as well as to communicate thoughtfully and effectively in cultural interactions
5. Describe, discuss, and write one’s understanding of communication as connected to issues of cultural identity
6. Analyze as critical consumers popular culture texts and (re)presentations
7. Examine, describe and articulate the role of the United States as one prototype of many diverse global societies

### Contents

These open access Creative Commons Materials include the following resources (reference information included):

- PDF File 01: Co-Cultural Communication Syllabus and Schedule  
**Reference:** Parks, E.S. 2021. “Co-Cultural Communication – Open Access Course Materials.” Colorado State University, Faculty Publications – Department of Communication Studies. Available from: <https://mountainscholar.org/>
- PDF File 02: Engaging Co-Cultural Dialogue in Face-to-Face Communication (Module X Materials)  
**Reference:** Combs, M., Parks, E.S., and Calderón J. 2021. “Engaging Co-Cultural Dialogue: Face-to-Face Communication About Difference.” Colorado State University, Faculty Publications – Department of Communication Studies. Available from: <https://mountainscholar.org/>
- PDF File 03: Engaging Co-Cultural Dialogue in Text-Based Communication (Module Y Materials)  
**Reference:** Parks, E.S., Combs, M., and Calderón J. 2021. “Engaging Co-Cultural Dialogue: Text-Based Communication About Difference.” Colorado State University, Faculty Publications – Department of Communication Studies. Available from: <https://mountainscholar.org/>
- PDF File 04: Engaging Co-Cultural Dialogue through Analytic Autoethnography (Module Z Materials)  
**Reference:** Parks, E.S. 2021. “Engaging Co-Cultural Dialogue: Creating an Analytic Autoethnography About Difference.” Colorado State University, Faculty Publications – Department of Communication Studies. Available from: <https://mountainscholar.org/>

**Engaging Co-Cultural Dialogue through Analytic Autoethnography (Module Z)**

**Table of Contents**

**Analytic Autoethnographic Essay / TED-Style Video Assignment .....3**

## Analytic Autoethnographic Essay / TED-Style Video Assignment

\*\*\*

“Autoethnography is somewhat unique in research in that it is particularly likely to be warranted by the quest for self-understanding...The kind of self-understanding that I am talking about lies at the intersection of biography and society: self-knowledge that comes from understanding our personal lives, identities, and feelings as deeply connected to and in large part constituted by – and in turn helping to constitute – the sociocultural contexts in which we live.” – Leon Anderson, in *Analytic Autoethnography*

\*\*\*

### Module Description:

Ethnography stems from the Greek words “ethnos,” meaning nation, and “graphia,” meaning writing. Ethnography is the observation and descriptive study of people, culture, and communicative practices through interactive fieldwork. Autoethnographic inquiry is one type of ethnography; it is qualitative research in which you combine self-reflection and personal experiences, broader social and cultural systems and structures, and scholarly theory to describe and systematically analyze your personal experiences in the context of US co-cultural communication. This is a 3-week module of 6 class periods in which you will work independently with our support to create an autoethnographic essay.

Language is a primary way that we express our identities. This project is a written exploration of our group affiliations that can lead us to a deeper understanding of ourselves as individuals and our relationships (and lack of relationships) with others. The purpose of this assignment is for you to analyze and explain how one such co-cultural or group affiliation that we have covered in this course (i.e., dis/ability, age, generation, gender, sexuality, race, ethnicity, language, and/or nationality) has affected your sense of who you are. You need to do this with some depth, **using the 2 required resources and 8 outside sources for a total of 10 sources**. You must move beyond personal “sharing” to making connections about how your individual experiences exemplify and/or relate to larger societal structures.

**Key Due Dates:** You’re expected to attend and submit assignments on the following schedule:

- **Week 1:** Attend the in-class lecture and discussion covering autoethnography. Before this date, be sure to have read the two required resources. There will be an in-class activity this day.
- **Week 2:** Submit a written “pitch” (roughly one page) that includes the following: 1) Which co-cultural or group affiliation are you going to engage in your autoethnography? 2) How will intersectionality be engaged in your autoethnography? 3) What are you most excited about with this project? 4) What are you most concerned about with this project? 5) Provide at least 10 sources that you will use in your project, including appropriate referencing in APA, MLA, or Chicago Reference Style.
- **Week 3:** Submit your written/video-recorded autoethnographic essay. This should be a 5-7 page-paper or 9-18 minute TED-style-video. If you turn in a typed paper, it should be in Times New Roman font, double spaced, with 1-inch margins. If you turn in a TED-style-video, it should be done as if you were on stage, with the video frame capturing your full body as you present and you should clearly verbally cite your 10 required references.

### Required Resources:

1. Anderson, L. (2006). "Analytic Autoethnography." *Journal of Contemporary Ethnography*, 35(4), 373-395.
2. Eguchi, S. (2015). "Queer Intercultural Relationality: An autoethnography of Asian-Black (dis)connections in white gay America." *Journal of International and Intercultural Communication*, 8(1), 27-43.

#### **Potential Resources (available online):**

1. Ellis, C., Holman Jones, S., Adams T.E. (2016). *Handbook of Autoethnography*. Taylor & Francis.  
[https://www.google.com/books/edition/\\_igQ3DAAAQBAJ?hl=en](https://www.google.com/books/edition/_igQ3DAAAQBAJ?hl=en)
2. For Examples of different types of Autoethnography: See the *Journal of Autoethnography*:  
<https://online.ucpress.edu/joae>
3. For an example of a TED-Style-Talk that engages personal experience with broader social systems, review Clint Smith's "The Danger of Silence" that we watched for class:  
[https://www.ted.com/talks/clint\\_smith\\_the\\_danger\\_of\\_silence?language=en](https://www.ted.com/talks/clint_smith_the_danger_of_silence?language=en)

#### **Writing Your Analytic Autoethnography:**

*Here are some things you may want to consider and address as you write this autoethnography.*

1. Address/include Anderson's 5 key features of analytic autoethnography: complete member researcher status, analytic reflexivity, narrative visibility of the researcher's self, dialogue with informants beyond the self, and commitment to theoretical analysis.
2. Analyze and explain the extent to which your identification with a particular group has contributed to you being "othered." By "othered," I mean how you or your group has been excluded or separated or made to seem strange or at odds with other groups.
3. Along with giving your perception of how your group has been perceived, you should also include the actual perceptions of others as expressed through their writings or through interviews with individuals about your group.
4. What stereotypes exist about the group you identify with? Where do you find these stereotypes? TV? The hallways? Textbooks? Websites? Be specific and reference those sources. Avoid talking in generalities without specific proof of your claim.
5. Explain what it means to you to be a part of this group. Address how belonging to this group has influenced how you view yourself, the way you view the world, the way you view other people not part of the group.
6. Investigate the history of this group. How did it get started? What were its founding principles? Are those founding principle still endorsed and practiced by most followers? By you? Have the principles changed? Why? Are there less than positive aspects to your group's history that bother you as a member of this group?
7. Can anyone be a member of the group? Why or why not? To what extent did you choose to belong to this group and to what extent were you born into it?

Keep in mind that the audience/readers of an autoethnography will most likely include those not identified with your group. Therefore, your voice and tone, as it encounters the voices and tones of your sources, will need to take these members of your audience into consideration.

**Rubric:**

*Here are aspects we will be looking for in grading your final papers as complete (A/B quality work) or incomplete (C or lower quality work):*

Categories	Complete	Incomplete
<b>Analytic Autoethnographic Features</b>	<i>Effectively incorporates</i> Anderson's 5 key features of analytic autoethnography: complete member researcher status, analytic reflexivity, narrative visibility of the researcher's self, dialogue with informants beyond the self, and commitment to theoretical analysis.	<i>Does not incorporate</i> one or more of Anderson's 5 key features of analytic autoethnography: complete member researcher status, analytic reflexivity, narrative visibility of the researcher's self, dialogue with informants beyond the self, and commitment to theoretical analysis.
<b>Self-Disclosure</b>	Seeks to understand concepts by examining <i>openly</i> your own experiences in the past as they relate to the topic, to illustrate points you are making. Demonstrates an <i>open, non-defensive ability to self-appraise</i> . Risks asking probing questions about self and seeks to answer these.	Seeks to understand concepts by examining <i>somewhat cautiously</i> your own experiences in the past as they relate to the topic. Sometimes defensive or one-sided in your analysis. Asks some probing questions about self, but do not engage in seeking to answer these.
<b>Connection to Outside Experiences</b>	<i>In-depth synthesis</i> of thoughtfully selected aspects of experiences related to co-cultural communication. Makes <i>clear</i> connections between what is learned from outside experiences, broader societal social systems, and co-cultural theory.	Goes into <i>minimal detail</i> explaining some specific ideas or issues from outside experiences related to co-cultural communication. Makes <i>general</i> connections between what is learned from outside experiences and co-cultural theory, but fails to fully explicate either individual experiences, broader social systems, or the connections between the two.
<b>Connection to Readings and Course Objectives</b>	Includes reference to at least ten sources in-text and in references. <i>In-depth synthesis</i> of thoughtfully selected aspects of readings or thoughtfully selected aspects of ideas or issues from class. Makes <i>clear</i> connections between what is learned from readings and the topic. Demonstrates further analysis and insight resulting from what you have learned.	Includes reference to less than ten sources in-text and in references. Goes into more detail explaining some specific ideas or issues from readings or thoughtfully selected aspects of ideas or issues from class. Makes general connections between what is learned from readings and the topic.
<b>Formatting and Language</b>	Few to no spelling or grammar errors. Reaches the minimum page count or time-length. References are in MLA or APA. Times New Roman, double-spaced, 1-inch margins. Tone is inclusive and explains any "insider" language to help all readers understand the essay.	Many spelling and grammar errors. Does not reach the minimum page count or time-length. There is no cohesive formatting of references. Does not follow formatting guidelines. Tone is exclusive and fails to explain "insider" language to readers.