# COMMUNICATION RESEARCH TRENDS

**Centre for the Study of Communication and Culture • Saint Louis University**

IN THIS
ISSUE

# BOOK REVIEW ISSUE

Compiled by

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# Foreword

From time to time, *Communication Research Trends* finds itself with a large backlog of books for review that cannot be resolved by simply publishing reviews at the rate of fifteen or twenty in each issue. That situation has arisen again, and the only solution appears to be to deviate from our usual policy of devoting each issue chiefly to a long review article on a particular topic in communication research and, instead, using a whole issue for book reviews on various topics, according to the books requiring review. Although we dislike having to forego a topical concentration in this issue, there is an advantage in being able to review a wider range of books on topics that may have been treated in the past but cannot be updated in a timely way within the scope of our policy of a single review article per issue. To facilitate the use of this issue a subject index is included at the end (p. 48).

Our policy in these reviews, as in all reviews including the central review article of a "normal" issue of *Trends*, is to inform the reader about the book's contents as fully as space permits, adopting, insofar as possible, the perspective of each book's author or authors. The reviews therefore are not intended to be "critical," but "descriptive," leaving to the reader the decision about whether the bare description suggests that the book might merit her or his further interest. We do try to make clear the theoretical and/or ideological point-of-view of each book's author, as an essential part of the description. In addition, the reviewer's judgment concerning the book's relevance for *Trends* readers may govern the space devoted to a particular review as well as which particular contents of the book are singled out for special attention in the review. We also try to review every book sent to us for review. Most of these are about communication or cultural studies, in some way or other, although tangential topics — especially those pertaining to religion and sociology, where the interests of many of our readers lie — will frequently be included.

This issue completes Volume 18 (1998). We apologize for its tardiness, and we hope to achieve a more regular and timely publication schedule by the beginning of the year 2000. Topics tentatively planned for inclusion as issues of Volume 19 (1999) include "Children and Television," "Media Violence," and "Public Journalism."

*— The Editor*

# Reviewers:

William E. Biernatzki, SJ (WEB)
Marcia W. Deering (MWD)
Ann D. Kiburz (ADK)

# Reviews

**Arnaldo, Carlos A.,** and **Jones P. Madeira** (eds.). *Public Service Broadcasting and Editorial Independence: Strengthening Democratic Voices: Report of the International Seminar, Tampere 16-18 June 1997, organized by the Finnish National Commission for UNESCO and UNESCO.* Tampere/Paris: Finnish National Commission for UNESCO/United Nations Educational, Scientific and Cultural Organization. 1998. Pp. x, 193. ISBN 951-53-1789-4 (pb.) n.p.

The editors believe that throughout the world countries are moving towards more accessible governments and greater social equality. Public service broadcasting is seen as a major force in this encouragement of free expression. Countries "are experiencing their own 'transitions,' that is, various struggles of individuals and societies towards more open and democratic ways of running governments, economies and markets" (pg. v).

Throughout the 1990s, seminars and conferences were held worldwide to aid this effort, to "encourage the development of editorially independent public service broadcasting in the place of state-controlled broadcasting structures," according to the 27th UNESCO General Conference in 1993 (pg. vi).

Because today's worldwide communication technology is so advanced, with satellite channels and cable television now seen as common commodities, it is considered to be very important that public service broadcasting upholds its editorial independence. Democratic voices gather "from countries with recent experience in public broadcasting as well as those with long and well-established public broadcasting traditions, and especially with those whose broadcasting is under threat from commercial forces or political interference" (pg. vi). The book's contributors tend to believe that broadcasting should serve its audiences better, more openly, and more democratically than is currently the case (*ibid.*).

The first part of the book outlines public service broadcasting, looking in particular at its editorial independence, aspects of its transmission by cable and satellite, and public service broadcasting's relationship with democracy. Part two looks at the legalities and politics of editorial independence, focusing on Africa, Latin America, the Caribbean, Asia, and Eastern and Central Europe. The third part goes on to consider the economic, financial, and social conditions of editorial independence, noting the challenges facing public service broadcasting in the 21st Century, and asking whether various populations should be considered as citizens or consumers. Part four continues to look at editorial independence, but zeroes in on its conflict situations, discussing the effects on it of limits to freedom of expression, political and religious extremism, and organized crime. The final part speculates on the future of public broadcasting practitioners, concluding that "their continued journey on the public service broadcasting mission could still be rough" (pg. 156).

Eight appendices deal with many aspects of public service broadcasting, such as its funding in Europe, legal form and structure of selected broadcasters, its linkage to politics, television advertising, different views of the mission of public service broadcasting, and documents of European meetings, including the text of the European Parliament's 1996 resolution on the role of public service television in a multi-media society.                                                          — ADK

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**Buonanno, Milly** (ed.). *Imaginary Dreamscapes: Television Fiction in Europe: First Report of the Eurofiction Project.* Luton, UK: University of Luton Press/John Libbey Media, 1998. Pp. xiii, 165. ISBN 1-86020-557-7 (pb.) n.p.

*Eurofiction* is an international effort of European media research centers designed to study domestically-produced fiction in Europe. This first report aims "to give a global picture of first-run TV fiction broadcast over national networks in five countries during 1996,

following the guidelines laid down by a similar nine-year study carried out in Italy by the Osservatorio sulla Fiction Italiana (OFI)" (p. xiii). The five countries are France, Germany, Italy, Spain, and the United Kingdom. The research involved use of "a standardized set of methodological tools" to provide sets of comparable data for all five countries. Future studies are planned, utilizing the framework developed for this study — which "is to be considered *experimental* in all respects," according to the editor (p. xiii) — and expanding to cover as many European countries as possible.

After a "Comparative Overview" by Milly Buonanno, illustrated with graphs and tables, five chapters discuss 1996 fiction offerings in the five countries, illustrated by photos from successful programs. The chapter titles suggest some typical features of the fiction in the respective countries. French domestic fiction, in the chapter titled "Women and Cops," is so limited in quantity that "French-made TV fiction accounted for less than a fifth of total fiction programmes broadcast" (p. 24). German television fiction — "Derrick's Children in the TV Supermarket" — has developed "advanced market fragmentation" since the introduction of commercial television in the 1980s and the implementation of new distribution technologies (p. 35). Italian television, marked by "Recombinant Stories," is said to be part of a broadcasting system

> rife with contradiction. It is an environment where heavy concentration exists alongside a splintered distribution network, where the market is rich but investments in production meager, and where a general state of stability reigns in spite of endless controversy and legislative debates regarding reforms. (p. 51)

Spain, typified by "Family Comedy, Family Doctor," has a vigorous competitive television environment, "television fiction is without a doubt proving its worth as a safe and profitable investment in the battle for larger market shares" (p. 67). In Britain — "Friends, Fools and Horses" — fiction production "has been a central priority for all terrestrial TV channels for many years" (p. 81).

In part two, "Programme Index," 20 programs in each country in 1996 are described, with technical specifications and credits, as well as a brief synopsis of each program. Most are successful programs, but the German and British listings each include five that were "unfavourably received."

An appendix describes the Eurofiction Project and the institutions involved in implementing it in each of the five countries originally constituting the network.　　　　　— WEB

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**Carlsson, Ulla** (ed.). *Mass Communication: The 13th Nordic Conference on Mass Communication Research: Jyväskylä, 9-12 August 1997.* Special issue of *Nordicom Review.* Vol. 19, No. 1. Göteborg: NORDICOM/Göteborg University, June 1998. ISSN 0349-6244 (pb.) n.p.

NORDICOM is a combined effort of media and communication researchers in Denmark, Finland, Iceland, Norway, and Sweden to publish and disseminate research done in those countries. It operates at both national and regional levels and "is an Institution within the Nordic Council of Ministers." It publishes *Nordicom Review* twice a year (information from inside front cover).

This special issue of *Nordicom Review* consists of papers delivered at the 13th Nordic Conference for Mass Communication Research, held in Jyväskylä, Finland, August 9-12, 1997.

Two plenary sessions, each with three keynote speakers, focussed respectively on two themes: "Theory and Methodology in Media and Communication Research," and "The Media Landscape in Transition: Research on New Information Technology." Those six papers, as well as 18 additional selected papers, are included in the book.

Part one starts with Ullamaija Kivikuru's provocatively titled paper, "Communication Research: Is There Such a Thing?" She answers positively, contradicting Bernard Berelson's prediction, in 1959, that communication research was then at "the end of the road" (p. 7). The other keynoters were Jan Ekecrantz, writing on "Media, Communication and Social Change" (pp.

13-18), Jostein Gripsrud describing changes in the discipline during his "Ten Years in the Field" at the University of Bergen (pp. 19-25), Johan Fornäs speaking of "Digital Borderlands: Identity and Interactivity in Culture, Media and Communications" (pp. 27-38), Jens F. Jensen discussing "Communication Research after the Mediasaurus? Digital Convergence, Digital Divergence" — developing novelist Michael Crichton's comparison of today's gigantic, clumsy, maladapted mass media to dinosaurs on their way to extinction (pp. 39-52), and in the last keynote paper, Eli Skogerbø considers the role of "Technology as Cause of Change" (pp. 53-58).

Among the other, selected papers, Tapio Varis questions whether general levels of communication competency in Europe, as in America, will be able to match the spread of communication technologies (pp. 59-69). Göran Djupsund and Tom Carlson describe "...Tabloidization Tendencies in Finnish and Swedish Regional and National Newspapers 1982-1997" (pp. 101-113). Johann Roppen critiques studies of media ownership concentration (pp. 115-123). Barbara Gentikow presents "...A Rhetorical Approach to Reception Theory and Analysis" (pp. 143-158). Jørgen Bang studies "Multimedia in Distance Education: Implications of Using CD-ROM" (pp. 285-292).

All papers in the 20 working groups are listed and briefly described in an appendix.

— WEB

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**Carlsson, Ulla, and Cecilia von Feilitzen** (eds.). *Children and Media Violence — Yearbook from the UNESCO Informational Clearinghouse on Children and Violence on the Screen 1998.* Göteborg: UNESCO International Clearinghouse on Children and Violence on the Screen/Nordicom/ Göteborg University, 1998. Pp. 387. ISBN 91-630-6358-1 (pb.) n.p.

How children grow up is an international concern. There are common problems that affect children everywhere, such as pollution and unemployment. Another one of these problems is that with today's globalized media, ever larger

audiences can be reached. Violent media can therefore affect children's minds globally. "...there is considerable concern among parents, teachers and public authorities about the influence violent content may exert on young people's minds" (p. 9). Evidence of this concern can be seen in the UN Convention on the Rights of the Child (1989), documents from UNESCO and UNICEF, and many international conferences and scientific research on children and the media.

Therefore, "the idea of establishing an international Clearinghouse on the subject of children and media violence was raised on several occasions in the 1990s. ...In 1996, Nordicom — the Nordic Information Center for Media and Communication Research — was asked to establish a Clearinghouse on Children and Violence on the Screen" (p. 10). The Clearinghouse has established itself internationally.

This book is the first Yearbook presented by the Clearinghouse. The first part of the Yearbook focuses on how children are affected by violence on television. There are several sections, from "Children and Media on the UN and UNESCO Agendas" to "Children's Media Situation — Research Articles," that look at televised violence and youth, based on research findings from all over the world. Shorter articles describe how media affects children in different countries, from Asia to New Zealand.

The documentary section then presents statistics on the media and children, ranging from "Television and Video" to statistics comparing "Children in Different Regions," as well as narrative reports on topics such as examples of children's participation in the media, texts of international and regional declarations and resolutions, information about regulations and measures, and a bibliography containing a selection of research starting in 1970. A list of the authors of the research articles then follows.

The Yearbook's goal is that it will be "useful to a wide range of readers, that it will provide new insights and knowledge, inform policy, stimulate further research, and orient readers to policies and activities that can inspire new initiatives" (p. 11).                 — ADK

**Christ, William G.** (ed.). *Leadership in Times of Change: A Handbook for Communication and Media Administrators.* Annandale, VA/Mahwah, NJ/London: National Communication Association /Lawrence Erlbaum Associates, 1999. Pp. xiii, 415. ISBN 0-8058-2698-X (hb.) $89.95; 0-8058-2911-3 (pb.) $39.95.

Learning successfully to lead is a broad and diverse task. To perform it, one must look at the principles that are considered universally good, as well as the particulars that apply only to the specific case at hand. As the editor describes it, "This book is meant as a handbook for *potential* administrators trying to determine the challenges involved in administration; for new administrators who need to quickly learn about the multifaceted responsibilities of administration; and, for *seasoned* administrators who may want a quick reference guide to some of the 'meatier' challenges of administration" (p. xi).

Part one, "Background," lays the groundwork for administrators, including accountability, the necessary studies one needs to take part in to become an administrator, international relations, and responsibilities outside of those that are administrative.

Part two, "Programmatic Challenges," presents the different issues administrators often have to deal with in various common types of programs.

Part three, "Administrative Challenges," focuses on the problematic tasks most administrators have to tackle, including everything from fundraising to gender issues.

This book is meant to provide up-to-date, transitional guidance to the leaders and potential leaders of today. In reviewing the history of leadership training and practice, for his chapter, "Leadership," at the beginning of part three, L. Brooks Hill says that "For well over two millennia scholars and practitioners have wrestled with the principles and guidelines of effective leadership and appropriate preparation of leaders" (p. 200). Much can be learned from those ancient sources which challenge more contemporary ideas on the topic. Hill then uses that evaluation to state some guidelines for academic leadership (pp. 214-221).

Two highly problematic leadership topics with special relevance for academic administrators are "Promotion, Tenure, and the Evaluation of Faculty," dealt with in chapter eighteen, and, in chapter nineteen, "Federal Mandates" on discrimination, sexual harassment, persons with disabilities, and privacy issues, and "the significant impact they can have on you, your department, and your institution, especially when litigation today can have a major public relations as well as financial impact" (p. 361).

An appendix contains "Criteria for the Assessment of Oral Communication," originally adopted as resolutions of the NCA Conference on Assessment in July 1990. — WEB

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**Davis, Richard,** and **Diana Owen.** *New Media and American Politics.* New York/ Oxford: Oxford University Press, 1998. Pp. ix, 304. ISBN 0-19-512060-4 (hb) $45.00; 0-19-512061-2 (pb.) $19.95.

Recent years have seen drastic changes in media communication throughout the world and especially in the United States. Not only are there new forms of mass communication — talk radio, MTV, tabloidization of mass media in general, etc. — but the Internet and other electronic developments add a very different, personalized dimension. It is obvious that these changes have enormous impact on democratic political systems that depend heavily on public opinion. What that impact may be — positive or negative — and how the new media interact with the "old" media — typically including news reporting on radio or television, or in newspapers and magazines — to influence politics are questions the authors of this book have set out to explore.

Some conclusions stand out clearly:

New media have been a significant contributing factor in the tabloidization of news and consequently the trivialization of politics. While many new media provide more opportunities for public engagement and discussion, much of the discourse is banal. New media rarely provide channels for genuine participation, but instead substitute

ranting and venting for action. (p. viii)

Nevertheless, the authors recognize that "new media represent highly diverse forms of communication, and it is difficult to generalize without finding exceptions" (*ibid.*).

After two introductory chapters, to define the new media and to describe the technological, economic market, cultural, and political factors that determine the environment within which the new media function in the United States, the authors group eight remaining chapters under three headings. These are: "The Role and Content of New Media," "The Audiences and Effects of New Media," and "The Effects of New Media on Traditional Media, Campaigns, and Public Policy." They then close with a "Conclusion: Popular Voice or Demagogic Tool" (pp. 253-262).

Davis and Owen "argue that the new media are quantitatively and qualitatively different from the mainstream press" (p. 7). They are distinguished in their political roles from the more traditional media in "the degree to which they offer political discussion opportunities...[and] enhance the public's ability to become actors, rather than merely spectators, in the realm of media politics" (p. 7). But they also place a higher "premium on entertainment" (*ibid.*). In a sense, what is "new" in the new media is not their technology — which may be familiar — but the uses to which it is put, and, in the realm of politics, the extent of its politicization (pp. 7-8). Some forms, too, are not particularly "new" — talk radio, for example, dates to the "New Deal" era of the 1930s (p. 9). Tabloid journalism also has been around for a long time, but formerly was limited to the tabloids, whereas now it has crept into media once regarded as reputable.

The political effects of the new role and new ubiquity of talk radio may be, in part, to relieve public frustration at the political process, but the authors think it "may make communication toward problem resolution more difficult, further heightening public cynicism" (p. 91). Despite the prevalence of tabloidization and infotainment, the authors express the hope that, "facing a decline in ratings, there is an inclination among entertainment television programs to provide higher quality programming" (p. 108). Political

activists see the Internet as "an improvement in political communication," but it maintains and may contribute to social fragmentation, and its long-range political effect "remains to be seen" (p. 130).

The new media are not the new democratic facilitators. Instead, the profit motive that drives all new media and structures the discourse in these channels compromises the new media's ability to provide genuine and meaningful citizenship initiatives. (pp. 258-259)

Another, external, limitation on any democratizing effect the new media could have is the fact that, in the author's view, "American society in general, and political discourse in particular, has become increasingly uncivil... Even adopting simple etiquette and practices of common courtesy for talk radio and Internet use might be a step in the right direction. Moving away from attack journalism and a bad news definition of news is another step" (p. 259).

What is needed before the new media can begin adequately to serve democratic goals is, the authors feel, a rewriting of "the rules of the media game... to incorporate a more honestly democratic and populist social communication flow" (p. 262).                         — WEB

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**Day-Lewis, Sean.** *Talk of Drama: Views of the Television Dramatist Now and Then.* Luton, UK: University of Luton Press/John Libbey Media, 1998. Pp. ix, 235. ISBN 1-86020-512-7 (pb.) £12.95.

Sean Day-Lewis feels that the dramatist who writes specifically for television production — not primarily or simultaneously for cinema or stage — has been neglected by critics and theorists, and more importantly even by the television industry's management. He aims to correct this neglect by beating "a drum for a tradition that needs and deserves cherishing but looks to be slipping away through lack of care, or even interest, from those commanding the heights of television" (p. vii).

The core of the book consists of essays on British television writers and their works, with the author's interpretation heavily supplemented, when possible, by quotes from interviews with the subjects. Those discussed are: Dennis Potter, Alan Beasdale, Jimmy McGovern, Lynda LaPlante, Alan Plater, Paula Milne, four *East Enders* writers — Tony Jordan, Deborah Cook, Joanne Maguire, and Simon Ashdown — three adventurous "early risers" of substantial talent — Ol Parker, Phillipa Lowthorpe, and W. Stephen Gilbert — two "late developers" — Ronan Bennett and Lucy Gannon — four who have helped keep the BBC happy and make it competitive — William Ivory, Kiernan Prendiville, Peter Flannery, and Antony Thomas — and four older writers whom the author feels the industry may have turned into "wasted assets" — Simon Gray, Howard Schuman, and Troy and Ian Kennedy Martin.

Some of the comments in this amble through the gloomy backstage of British television are pungent:

Jimmy McGovern, when approached for an interview, asked Day-Lewis: "So what's your thesis? Is it one about passionate, committed writers being reined in? If so it's bollocks. Producers would *kill* for a good, young, passionate honest writer. Sadly, there are very few around. Most writers working in telly today are tarts" (p. 59). Day-Lewis thought that first response "sounded very promising" coming from a potential interviewee (*ibid.*).

"Designated trouble maker" (p. 91) Alan Plater acknowledged the high quality of some American programs, such as *M.A.S.H.*, *Homicide*, and *Northern Exposure*, but he is sorry that their reliance on "team writing" left them bereft of any "writers' finger-prints." Individual writers are not "allowed to sing their own songs in their own voices" in that environment (p. 98).

Lucy Gannon has good words for British television: "I don't believe drama, even BBC drama is a depressed area. Lots of good things are still coming out from British writers writing about our own world... I think our television industry is fantastic. it's the best in the world" (p. 169).

Day Lewis does not fully agree, feeling that BBC drama suffered under the rule of Director-General John Birt, in the late 1990s. The author sees "a rampant malaise" in BBC drama, the result of "a vandalism that has reduced BBC drama to a nearly empty shell and handed so much of its work to independent producers, who must strive to satisfy focus groups, market researchers and Birtist executives, [and] has ensured an era of constructs that cannibalise from past ratings winners and eschew new approaches" (p. 222).

He adds that all is not lost, but "for the health of British broadcasting the urgent requirement was for governors, of any age or sex, with a passionate concern for programmes in general and television drama in particular" (ibid.).

The book ends with a one-page list of "further reading" and indexes of names and titles.

— WEB

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**Elwood, William N.** (ed.). *Power in the Blood: A Handbook on AIDS, Politics, and Communication.* Mahwah, NJ/London: Lawrence Erlbaum Associates, 1999. Pp. xvii, 442. ISBN 0-8058-2906-7 (hb.) $99.95 (special prepaid price: $45.00).

The AIDS/HIV epidemic has affected everyone, all over the world; since, even those who are not infected know someone with the disease or have been affected by news about it or changes in medical procedures occasioned by it. At the very least, we pay taxes to provide benefits to help those who are living with it.

William N. Elwood, who edited this handbook, is adjunct assistant professor of behavioral sciences in the Center for Health Promotion Research and Development in the University of Texas School of Public Health. He also is a senior research scientist with the Behavioral Research Group of NOVA Research Company and belongs to several AIDS awareness groups.

Elwood finds the HIV/AIDS crisis "political" because politics "is about how individuals in a society influence one another regarding what ideas and behaviors are appropriate" (p. xv). Politics is a special consideration in this case because many of those with HIV or fully-

developed AIDS are not covered by insurance and depend on government assistance to benefit from any of the expensive treatments available. Furthermore, it is a topic that tends to be perceived through narrow conceptions of the disease and its causes that merge with political factors to influence our thinking about HIV and AIDS. Elwood describes the process by which we choose to focus on certain aspects of the subject and communicate our opinions about it: "When other people follow the perspective you advocate, they also will believe that only certain ideas, behaviors, and policies are important..." (p. xv).

The book first looks at the political side of HIV/AIDS to trace how city or state government actions are taken because of the epidemic or are influenced by it. Elwood notes how the cultural meaning of "blood" affects our attitudes:

> One chapter in the first section illuminates how we can behave irrationally in such cases because the primary archetype of blood overrides our scientific understanding of how people are infected with HIV. (p. xvi)

A number of chapters address the problem of why people who know how to act to avoid infection nevertheless continue to behave in dangerous ways. Other chapters concern women's issues with HIV/AIDS, including how they can protect themselves from the infection and factors that prevent women from seeking HIV treatment.

The influence of the media is discussed in many chapters. Elwood introduces these, saying,

> You will find chapters that explain how early news coverage shaped the way we continue to talk about HIV/AIDS, how news and program content influence our perceptions and behaviors, and how we must consider demographics more carefully as we craft prevention messages in the future. (p. xvi)

For example, Chapter 16 discusses "the power of romance" in undermining conventional arguments urging less risky behavior. The chapter's author Yvonne Kellar-Guenther, of Western Illinois University, says that, "Although

it may sound logical to say that 'this relationship is not worth dying for,' young adults are often unwilling to believe that the immediate benefits a relationship offers (e.g., intimacy, companionship) can be more costly than the chance they will contract HIV" (p. 226). She concludes, saying, "The goal of this chapter is to persuade educators and researchers that AIDS education must account for young adults' desire to be in a romantic relationship to be effective" (ibid.).

In Chapter 28, Thomas M. Steinfatt and Jim Mielke describe research in five countries adjacent to the Mekong River designed to find better ways of communicating the danger posed by AIDs to people in a region — South and Southeast Asia — that now accounts for one-third of the world's new HIV infections (p. 385). They summarize their study of the region's response to AIDS in fourteen factors, including such points as "the sheer number and extent of competing priorities" in government policies, low salaries in relevant government agencies and NGOs, the degree to which censorship and information control have reduced the credibility of government authorities among the population, over emphasis on controlling one factor (e.g., prostitution) which may reduce attention to others of greater significance, women's inequality, failure to use a broad spectrum of social science research knowledge, etc. (pp. 398-399).

Everett M. Rogers and Corinne L. Shefner-Rogers, of the University of New Mexico, describe, in Chapter 29, how diffusion of innovation theory has been applied in research and prevention programs to fight the AIDS epidemic in the United States (pp. 405-414).

Elwood's concluding chapter notes that progress has been made against HIV/AIDS, but that continued research and action are needed. He summarizes these under three headings, or themes: "...our beliefs and actions regarding HIV and AIDS are premised on the human discourse we create and attend..."; "...disseminating general information through the mass media and more specific prevention information through interpersonal interventions has proven to be an effective means of educating extensive numbers of people in record time..."; and "Inequities in

sexual encounters influence risk behaviors" (pp. 415-418). The heavy moral responsibility of persons infected with HIV is stressed under this last heading.

The book is meant to inspire conversation. According to Elwood, "Talk may be the most important component to HIV prevention and treatment" (p. xvii). People need to talk about what behaviors risk HIV transmission so that common knowledge can stop the spread of the virus. "We are all in this together," he concludes. *"Power in the Blood*, is a book that assembles many of us and speaks to many others," according to him (p. xvii).          — ADK

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**Enguita, Mariano F.** *Economía y sociología: Para un análisis sociológico de la realidad económica* (Economy and sociology: For a sociological analysis of the economic reality — CIS "Monographías" No. 157). Madrid: Centro de Investigaciones Sociológicas/Siglo XXI de España Editores, S.A., 1998. Pp. 151. ISBN 84-7476-260-X (pb.) n.p.

Economists and sociologists both study various aspects of economic institutions and processes, but they do so from differing perspectives and in different ways. Because their subject matters overlap so much and yet their interests and methods are so different, their interrelationship is difficult. The determination of what is to be studied by economists and what by sociologists is therefore very problematic. The author remarks that, for example, although one might delegate the study of the market to the economist and the study of organizations to the sociologist, there remains the large domain of the study of power, which enters heavily into both market forces and organizational dynamics (p. x).

In grappling with this relationship of two disciplines following two roads, Enguita uses the first chapter to distinguish more clearly between sociology and economics. In chapter two, he focusses on the evolution of the sociological vision of industrial society, from Saint-Simon and Comte through Marx. Weber, and Durkheim, to the present.

Chapter three is a brief sketch of the rise of

Industrial and Business Sociology. The relations between these specialties and other specialized sociologies, particularly the sociologies of work and of organizations, form the contents of chapter four.

Chapter five explores "the diversity of economic action," as human action that is "instrumental, rational, and maximizing" (p. xi), trying for the maximum benefit at the least cost (p. 41).

The three following chapters, six through eight, attack respectively the other reductionist theories mentioned: the omission of the non-monetary economy, the limitation of the ambit of sociology to the study of organizations with the exclusion of the market, and the elimination of power from the scope of economic relations" (p. xi).

Chapter nine begins with the blunt statement, "To say economy nowadays is to say inequality" (p. 82). Inequality is an inevitable concomitant of an economy that is "a system formed by interrelated elements and relations articulated among themselves..." (*ibid.*). This leads to many forms of discrimination: sexual, class, political, racial, ethnic, age or generational," etc. (pp. 89-94).

In the tenth and last chapter, the author discusses the resurrection of an economic sociology and its potential content.

An extensive list of references (pp. 105-122) and a bibliographic appendix (pp. 123-151) provide a substantial bibliography of works chiefly in Spanish, English. French, Italian, and German, including titles published in 1997. There is no index.

                                                        — WEB

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**Ferguson, Robert.** *Representing Race: Ideology, identity and the media.* London/New York: Arnold (Hodder Headline Group)/Oxford University Press. 1998. Pp. vi. 288. ISBN: 0-340-69238-3 (hb.) $60.00: 0-340-69239-1 (pb.) $19.95.

Ferguson denies. at the outset. that the term "race" has any scientific status (p. 1). He

considers it to be an aspect of ideology. "The key factor around which the book develops its argument is the importance of sustaining a theory of ideology which can be productively related to any analysis of issues of 'race', identity or media representation" (ibid.).

The first three chapters of the book, comprising "Part 1: Ideology and Race," are "concerned with theorising and conceptualising the relationship between 'race', ideology and the media,..." (p. 7). Chapter one, "On Theories of Ideology," describes the growth of ideological theory in terms of

> four major moments in the developing debates about ideology, which have lost none of their force with the invention of postmodernism and the recrudescence of writings about the end of history. The four moments are taken selectively from the work of [Antonio] Gramsci, [Herbert] Marcuse, [Louis] Althusser and [Stuart] Hall. (p. 14)

Chapter two, "Questioning Research," whose purpose "is to form a bridge from the consideration of ideology as a general issue to the analyses of issues relating to 'race' and the media" (p. 46), discusses various approaches to "the analysis of representations of 'race' in the media" (ibid.).

The issues dealt with in chapter three are described in its title as "Otherness, Eurocentrism and the representation of 'race'."

Part II, which constitutes the largest portion of the book, consists of "case studies and examples" of media representations of race. They include *The Oprah Winfrey Show*'s broadcast of May 14, 1992, on Britain's Channel 4, dealing with the Los Angeles riots that had just occurred. Ferguson claims that "Oprah Winfrey is in the impossible position of trying to maintain her credibility as an African American while defending the hopes and aspirations of entrepreneurial capitalism against the onslaught of the dispossessed and the disillusioned" (p. 86). Subsequent chapters assume a similar perspective on three anti-racist films, newspapers, "racism and normality," television news and documentaries, representations of history on children's television, and three popular films that

portray "unpopular" truths about race relations.

Chapter eleven ventures outside the British and American media sphere to look

> ...at some other examples of the ways in which issues of 'race' drawn from different contexts are represented...to begin to address the complexities of relating context and text in each situation...to focus attention on the importance of avoiding blanket generalisations about representations of issues of 'race'." (p. 237)

In the final chapter, "Paradigms for the future?" Ferguson suggests directions in which future research might fruitfully be done on what he regards as the neglected area of racism and the media.

A filmography (p. 272), as well as a bibliography (pp. 275-282) are appended.

— WEB

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**Gandy, Oscar H., Jr.** *Communication and Race: A Structural Perspective.* London/New York: Arnold (Hodder Headline Group)/ Oxford University Press, 1998. Pp. ix, 286. ISBN 0-340-67690-6 (hb.) $60.00; 0-340-67689-2 (pb.) $19.95.

From the anthropological point of view, there are no such things as biologically distinctive "races." Sociologists, too, regard "race" as a social construction, with meanings as widely varied as the people who do the constructing. Nevertheless, race remains a troublesome concept and a social "reality" with far-reaching implications for all who share our shrinking planet. As the author says,

> No amount of uncertainty about the scientific status or validity of racial and ethnic categories is likely to displace the very powerful impression we share that social relations and the distribution of life chances are influenced mightily by such classifications. (p. 3)

Gandy begins his introduction saying that "the purpose of this book is the development of a

way of understanding the relationships between communication and race as they have evolved over time" (p. 1). Those relationships are changing, and changing rapidly. Some of the change is for the better, but by no means all of it; and the factors involved are complex.

The author places his work in the realm of critical social theory, whose purpose "ought to be the active engagement of those systems of power that limit the realization of the human potential" (*ibid.*). Among the various approaches that might be taken to critical scholarship in communication, Gandy has chosen "one which emphasizes the theoretical value of notions of structure" (p. 2). The orientation he has taken towards structure "is primarily conceptual, avoiding "claims about the underlying *reality* of structures," and emphasizing, instead, "the ways in which we might usefully *think about* social reality in structural terms" (*ibid.*).

The "Introduction" provides an overview of relevant concepts and theories, recognizing "that, at some points of intersection, different theoretical systems will be incompatible with each other," since they each "have their own means of evaluating truth claims..." (p. 15). But, the authors in question "are rarely theoretical purists" (p. 16). Considerations of class, status, market structure, and gender, are among those intimately linked with theoretical considerations of race (pp. 24-32).

Chapter two explores "The Social Construction of Race." Race

> ...is a product of the realm of ideas, thought, reflection, and perhaps even imagination. Its meaning is negotiated or, as many prefer, contested because of the ways in which that meaning has been linked historically to the distribution of life chances. (p. 35)

Chapter three looks directly at "The Media System," which has such an important role "in the construction and reproduction of race and racism..." (p. 93). A factor greatly influencing that role in a commercial media system is the fact that the audience has become a commodity.

> From this perspective, audiences are akin to industrial products, and the attributes of

programs, generally thought of as production values, including special effects, popular stars, exotic locations, and scripts from well-known authors, are the inputs or resources that are used to produce audiences of different quality. (pp. 118-119)

When a given production has attracted a particular audience, that audience's market value is established and it is literally sold to advertisers. Market dynamics thus influence media content and the degrees and ways in which audiences with various price-tags are represented on mass media and can influence their content. Socio-economic factors related to race are important in writing those "price-tags."

Chapter four goes on to "examine the performance of media — those directed toward the mainstream, and those targeted to national minorities" (p. 154). The chapter "has privileged the assessment of critical scholars who have objected to the ways in which the media have represented the life and character of racial and ethnic groups and their members" (p. 192).

Chapter five, "Reproduction and Change," goes on to detail the evidence that such misrepresentations produce harm and to describe the nature of that harm (*ibid.*). Evidence from empirical research suggest that although whites and blacks in the United States

> read the same newspapers and watch the same network news,... [they] "have taken possession of distinct paradigms. In the extreme, blacks and whites look upon the social and political world in fundamentally different and mutually unintelligible ways." They experience different realities, different truths. (p. 234, quoting D. R. Kinder and L. M. Sanders.)

In chapter six, Gandy sums up the conclusions of the preceding chapters and calls for "the development of an epistemic community that understands, and helps to enable others to understand, that *race* need not be a determinant of the evaluative structures that organize the distribution of life chances." Communication research toward this understanding should "help us describe the links between pattern and structure that reflect the continued use of race as

an index of individual and collective qualities" (p. 236).

A substantial bibliography is appended (pp. 247-275).                                    — WEB

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**García Espejo, Maria Isabel.** *Recursos formativos e inserción laboral de jóvenes* (Formative resources and the insertion of youths [into the] work [force]. CIS "Monographías" No. 158). Madrid: Centro de Investigaciones Sociológicas/Siglo XXI de España Editores, S.A., 1998. Pp. 151. ISBN 84-7476-260-X (pb.) n.p.

The "formative resources" García Espejo analyzes are chiefly concerned with education, but also with broader factors such as family, and with talents affecting the process of obtaining employment and of adapting to one's first job. The author notes that sociology commonly treats youth "as a process of different transitions" running along various "tracks," such as "the track that leads to psychological and moral autonomy, the track of residential and family independence, and the track that carries one from education to the active life" (p. ix). Although all these tracks are important, García Espejo insists that they are inseparable, and their interrelation must be studied in order to obtain "a correct sociological conception of youth" (*ibid.*).

The book's five chapters deal, respectively, with theoretical and methodological problems, the attainment of education and choice of a career, education as a factor in entrance into the labor market and first employment, the process of personnel selection and on-the-job training as they are affected by the individual's formative resources, and the relation of formative resources to work trajectories (especially upward mobility).

The book is based on a survey of 2,000 persons, about evenly divided between the 20-24 and 25-29 age cohorts. Appendix 1 discusses the study's methodology (pp. 234-249), and Appendix 2 consists of the questionnaire used in the study (pp. 250-265). They are followed by a bibliography (pp. 267-279) and indexes of tables and figures.                                    — WEB

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**Hall, Stuart** (ed.). *Representation: Cultural Representations and Signifying Practices.* London/Thousand Oaks, CA/ New Delhi/ Milton Keynes, UK: Sage/Open University, 1997. Pp. 400. ISBN 0-7619-5431-7 ("cased") n.p.; 0-7619-5432-5 (pb.) $23.95.

In his "Introduction," Hall argues that representation is "one of the central practices that produce culture," because language operates as a representational system to construct shared meanings, and, "to put it simply, culture is about 'shared meanings'" (p. 1). He adds that

> Language is one of the "media" through which thoughts, ideas and feelings are represented in a culture. Representation through language is therefore central to the processes by which meaning is produced. This is the basic, underlying idea which underpins all six chapters in this book. Each chapter examines "the production and circulation of meaning through language" in different ways, in relation to different examples, different areas of social practice. Together, these chapters push forward and develop our understanding of how representation actually *works.* (pp. 1-2).

Several pages of the introduction are devoted to coming to grips with, and defining *culture,* "one of the most difficult concepts in the human and social sciences" (p. 2).

Hall's "Chapter One, The Work of Representation," aims "to introduce you to this topic, and to explain what it is about and why we give it such importance in cultural studies" (p. 15). He says that "most of the chapter will be spent exploring the *constructionist* approach," which holds that meaning is "constructed in and through language..." (*ibid.*). He directs attention to Foucault's "discursive approach," but warns, in the chapter's last paragraph, that

> the chapter does not argue that the *discursive* approach overturned everything in the *semiotic* approach... There was much to learn from Saussure and Barthes, and we are still discovering ways of fruitfully applying their insights — without necessarily swallowing everything they said... There is a great deal to

learn from Foucault and the *discursive* approach, but by no means everything it claims is correct and the theory is open to, and has attracted, many criticisms ... we are only at the beginning of the exciting task of exploring this process of meaning construction, which is at the heart of culture, to its full depths. (pp. 62-63).

Chapter two, by Peter Hamilton, is titled, "Representing the Social: France and Frenchness in Post-War Humanist Photography." In it, Hamilton

explores in detail the representational role of a body of images which deal with French society in the era of post-war reconstruction [1944-1950]... offering a redefinition of "Frenchness" to a people which had suffered the agonies and division of war, invasion, occupation and collaboration...through... the **dominant representational paradigm** of illustrative reportage photography of that era. (p. 76)

In chapter three, Henrietta Lidchi discusses, "The Poetics and Politics of Exhibiting Other Cultures." She continues the theme of the preceding chapters with a different focus, examining

not so much language, as how meaning is created through classification and display...in the particular context of objects said to be "ethnographic". So the chapter is concerned with ethnographic museums... (p. 153)

Stuart Hall returns, in chapter four, to analyze "The Spectacle of the 'Other'." He asks such questions as "How do we represent people and places which are significantly different from us? Why is 'difference' so compelling a theme, so contested an area of representation?" etc. (p. 225).

Chapter five, "Exhibiting Masculinity," by Sean Nixon, explores "new visual codings of masculinity" in advertising, including the relatively recent emergence of "men as passive sex objects" (pp. 293-294).

In chapter six, Christine Gledhill discusses "Genre and Gender: The Case of Soap Opera."

Soap operas provide a specific example in which "to explore how popular fictions participate in the production and circulation of cultural meanings, especially in relation to gender" (p. 339).

Each chapter is profusely illustrated with photographs and/or reproductions of drawings illustrating aspects of the text, and is followed by a series of pertinent readings selected from other sources.                                — WEB

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**Hopkinson, Brenda** (ed.). *Information Technologies for Newspaper Publishing in Asia and the Pacific* (Communication and Development series). Paris: UNESCO Publishing, 1997. Pp. 198. ISBN 92-310334-4 (pb.) n.p.

New technologies, globalization — and especially their confluence: the globalization of new technologies — pose both new possibilities and new challenges for newspaper publishers. UNESCO sponsored a seminar in Madras, India, April 11th to 14th, 1995, to discuss this situation as it affects Asian and Pacific newspapers. Thirty participants from 13 countries and regional and international organizations attended the seminar, co-organized by the Ranganathan Centre for Information Studies, the Research Institute for Newspaper Development, and the Indian newspaper, *The Hindu*. This book is "based on the resource papers commissioned by UNESCO for the above seminar" (p. 14).

Four chapters by five authors — based in France, Singapore, Britain, and the United States — present various facets of the potential benefits and problems of Asian and Pacific newspapers facing the new technologies.

Alan Boyle first provides an overview of the technologies themselves and the ways they relate to both global networks and regional and national resources and policies (pp. 15-42). Points at which government influence can be especially significant include, according to Boyle, "content-monitoring," computer security, legal liability for alleged libel and slander, tariff structure, intellectual property rights, and telecommunications policy. Also, as of the time

of the seminar, newspapers in Asia and the Pacific had paid little attention to training their personnel in the use of computers (pp. 40-41).

Thomas Jacob, of the Asian Mass Communication Research and Information Centre (AMIC), and Philippe Maeght, of the International Association for Newspaper and Media Technology, illustrate their discussion of computerization and automation by four case studies from Singapore, India, and Sri Lanka, showing the experiences of various publishing organizations with various of the new technologies (pp. 43-71).

Information management in newspapers is dealt with by Justin Arundale, stressing the use of databases and libraries (pp. 72-96).

Arundale brings up the question of access to databases that do not use English; and John Clews goes on, in the next chapter, to explore more deeply the problem of how to approach the adaptation of computerized technologies to the different scripts in which Asian languages are written (pp. 97-142). Three basic families of scripts are in use in Asia, each with considerable variation within them: "Phoenician" — including such diverse alphabets as Roman, Cyrillic, Amharic, Arabic, and Hebrew — "Brahmi" — even more diverse, with a range from Gujarati through Tamil to Thai and Tibetan — and the "seal scripts" of Chinese, Japanese, and Korean (p. 98, Fig. 1).

Each of these poses special problems in technical reproduction, and the use of each has cultural and nationalistic implications. The ability of native speakers of each language to use their own script in publication is easy for outsiders to overlook in a rush towards globalization, but full equality of opportunity requires that each population be able to communicate fully in its own language and its own script.

A group of computer manufacturers has developed a consortium called UNICODE, with a sixteen-bit character set for international use. This and similar technological approaches could help solve the problem of handling diverse scripts on computers, but difficulties remain. According to Clews:

Although UNICODE has the potential to allow computer use in every user's language, just making appropriate alphabets and character sets available does not make the software immediately usable by those whose language is not English, the dominant language of computer applications. It will thus be some time before multilingual applications are developed for each language market. Even as it stands, UNICODE also has some limitations in terms of the likely increased costs involved and of the languages covered. (pp. 124-125)

Some of the additional difficulties affecting different languages include the need for larger amounts of memory space, indexing systems, and different coding policies in different countries using the same script — such as Chinese characters in China, Taiwan, Japan, and Korea (p. 125). More sophisticated systems could allow for intercompatibility at lower cost, but the author says that "Chinese, Japanese and Korean computer users are generally happy with their existing two-byte systems and see little advantage in changing to yet another two-byte system invented in the United States" (p. 126).

Indian and other Sanskrit-derived languages pose perhaps the greatest technical challenge, but the flexibility of new technologies should prove equal to that challenge. The increasingly important role of Asia in world business — for example, the trend for Western companies to locate much of their computer research and development work in India — will give Asians increasing leverage over the design capabilities of future hardware and software (p. 139).

Clews' chapter is illustrated with 17 figures showing logical and technical approaches to dealing with the various scripts. Appendix 1 presents "Examples of field structures for a newspaper archive database: Appendix 2 lists the countries of the region with their "international connectivity" through Bitnet, IP Internet, UUCP, and/or Fidonet: Appendix 3 lists network services available to many of the countries: Appendix 4 lists online network resources available for access, with addresses and other contact information: Appendix 5 lists "Institutional information sources" with contact information. There is a bibliography and list of further readings (pp. 185-189).     — WEB

**Iampolski, Mikhail.** *The Memory of Tiresias:
Intertextuality and Film.* Translated by Harsha
Ram. Berkeley/Los Angeles/ London: University
of California Press. 1998. Pp. ix, 326. ISBN 0-
520-08529-9 (hb.) $48.00 (£37.50); 0-520-
08530-2 (pb,) $22.50 (£14.50).

In his introduction, the author remarks that
every text, like the poets and prophets of
classical times, strives to unite fragments of
memory — now "receding into oblivion" — and
to preserve them as coherent texts, according to
some logical order (p. 2). "Seeing" in memory,
the blind prophet Tiresias foretold Odysseus'
future and is taken by the author as a symbol of
the "memory" of culture that gives individual
memories or texts their fullest meaning. "The
memory of culture, the memory of Tiresias must
be linked up to the individual text for the desired
'union of beginning and end' to take place and
for history to emerge" (*ibid.*).

T. S. Eliot also used Tiresias in his poem, *The
Waste Land,* where "'Tiresias, although a mere
spectator and not indeed a "character," is yet the
most important personage in the poem, uniting
all the rest'" (p. 3, quoting Eliot). Memory is
synchronic, able to recall the past and use it to
unite the diverse fragments of the present: "The
synchronic nature of the pivotal and peripheral
positions that a viewer's memory together brings
to bear upon a text is one of the basic themes of
the pages to follow" (*ibid.*).

The single chapter of part one is devoted to
basic concepts relating to cinema and the theory
of intertextuality. Iampolski uses D. W. Griffith's
seemingly strange insistence on using the
elephant as an iconic theme in his 1916 film
*Intolerance* to study how arbitrary elements can
be unified by the intertextuality of a cinema text.
At the end of the chapter he looks at the
intertextuality of Orson Wells' *Citizen Kane,* a
"film that shows how structural isomorphism
between intertextually connected texts can create
meaning as an enigma or mystery, and how the
interpretant is involved in the creation of this
enigma" (p. 43).

The two chapters of part two are both
concerned with D. W. Griffith's film narratives.
In chapter two the author proposes "to examine
the mechanism by which literary sources are
repressed by looking at Griffith's film
adaptations of Robert Browning's play *Pippa
Passes*" (p. 55). Chapter three, "Intertextuality
and the Evolution of Cinematic Language:
Griffith and the Poetic Tradition," seeks "to
throw light on some of the classical figures of
cinematic language and their genesis" (p. 83).

Part three, "Beyond Narrative: Avant-Garde
Cinema," discusses, in chapter four, "Cinematic
Language as Quotation: Cendrars and Léger,"
and, in chapter five, "Intertext against Intertext:
Buñuel and Dali's *Un Chien andalou.*"

Chapters six and seven, in part four, "Theorists
who Practiced," deal, respectively, with "The
Hero as an 'Intertextual Body': Iurii Tynianov's
*Lieutenant Kizhe,*" and "The Invisible Text as a
Universal Equivalent: Sergei Eisenstein."

In his "Conclusion," Iampolski comments that
in the case of each of the filmmakers discussed
in the book "the theme of mythic origins enters
the text along with the process of intertextuality"
(p. 245).

He sums up the task of a theory of
intertextuality as follows:

As a theory of reading (as well as a theory of
language and its evolution seen through the
prism of reading), the theory of intertextuality
does not lay claim to universality. It does not
seek to replace other approaches, and even
willingly ignores such basic phenomena as
narrative. Its task is more modest: to provide,
through the act of reading, a new insight into
the functionings of a text, in those moments
where mimesis, the desire for imitation or
likeness, breaks down, giving way to semiosis.
(p. 253)

The list of "Works Cited" is substantial (pp.
283-299).                                      — WEB

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**IVCA.** *Visual Communication Handbook. 1998.*
London: International Visual Communication
Association, 1997. Pp. 304. No ISBN (pb.) n.p.

The International Visual Communication
Association (IVCA) is the publisher of this
"handbook," which is actually a directory of

visual communication facilities in Britain, with the exception of broadcast television (p. 07). Initial sections discuss the status of visual communications in the UK and the activities of the IVCA. The bulk of the volume consists of contact information and brief descriptions of member organizations and associated organizations of the IVCA.

The volume is of interest chiefly to those concerned with non-broadcast visual communication activities in the United Kingdom.

— WEB

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**Lamberton, Donald M.** (ed.) *Communication and Trade: Essays in Honor of Meheroo Jussawalla.* Cresskill, NJ: Hampton Press, 1998. Pp. viii, 305. ISBN 1-57273-110-9 (hb.) $65.00; 1-57273-111-7 (pb.) $26.50.

Meheroo Jussawalla has made a significant impact on Asian and Pacific communication research since she became a Research Associate at the East-West Communication Institute of Hawaii's East West Center in 1978 (pg. 4). Her work has focussed on the economics of development communication, through empirical research as well as through theory and economic history. In an introductory chapter the editor credits her clear writing with helping make sense out of such difficult areas as international telecommunication policies, trans-border data flow, and international regulation of intellectual property rights (pp. 7-8).

The authors of the 18 chapters in this festschrift are from eight countries. Their contributions address many of the development topics with which Jussawalla has been concerned. Donald Lamberton, for example, writes on communication and trade, Christiano Antonelli on localized technological change, Hajime Oniki on the optimal size of economic organization, and others on policy in the context of globalization.

Part III addresses "regional and country viewpoints in Asia and other developing areas. Part IV contains chapters on two "theoretical issues": natural telecommunication monopolies and "economies of scale and scope in telephony."

The five chapters of part V are David Allen's evolutionary reappraisal of intellectual property rights, Jean-Pierre Chamoux's discussion of "free speech and property rights: the free-flow dilemma," Michael Kirby's concern with the promise and problems of the human genome project; Majid Tehranian's analysis of the ethics of transnational communication, and Richard J. Barber's description of the responses of international telecommunication organizations to a changing environment.

Part VI is devoted to bibliographic data on Meheroo Jussawalla.                 — WEB

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**Lee, Philip** (ed.). *The Democratization of Communication.* Cardiff: University of Wales Press/World Association for Christian Communication, 1995. Pp. xii, 223. ISBN 0-7083-1344-2 (cased); 0-7083-1323-X (pb.) n.p.

The editor, in his introductory chapter, says that human dignity depends on the establishment of a genuine democracy, but that the democracies we know are not true democracies. Useful steps towards change must be taken, according to him, to bring about real democracy and to defend human dignity.

Lee has dedicated this book to Swiss Bethlehem Father Michael Traber, his long-time colleague in the headquarters of the World Association for Christian Communication, on the occasion of Traber's retirement from his editorial, writing, administrative and consultancy roles at WACC. Lee credits Traber with leading many activities that have been steps towards the goal of real democracy. His "vision of equality and justice for all, based on the democratization of communication, was the impetus for these many activities" (p. 12). One among these activities was Traber's role in helping found the MacBride Round Table on Communication to carry on the work of the "MacBride Commission," the International Commission for the Study of Communication Problems, convened by UNESCO in 1977. That work, like Traber's other activities, was aimed to promote human dignity, freedom, truth, justice, peace, and participation.

Lee says that there are "a plurality of identities which co-exist within particular political and economic frameworks whose needs are no longer answered by the traditional form of democratic governance" (p. 1). That governance is neither genuine nor direct, according to him. "Genuine democracy demands a system of constant interaction with all the people" (p. 2), a form of communication. But Lee feels that the people of the twentieth-century are very lazy and careless. Since such advanced forms of technological communication exist, we have the greatest ability ever to look at and understand others. Yet wars, debt, famine, and genocide exist all over the world.

A genuine democracy can only take place if these forms of suffering are banished. There must be "what might be described as an ethical consensus" (p. 9). This would make full communication available to every member of society, and all members would have the same power. The same resources would be supplied to everyone. The same media education would apply to all members of society, throughout their lives. Everyone could have and attend talks "informally and on their own terms about issues of national and communal interest" (p. 10). We believe we already have a genuine democracy because that's what we learn from the media that is controlled by the existing democracy.

This book starts with a profile of the 13 contributors. Most, or all of them are scholars who have been associated with the work of the World Association for Christian Communication during Traber's (and Lee's) tenure there. They represent, either by birth, adoption or work site, at least seven countries.

Each author deals with different aspects of the problems Lee outlined in his introduction. Some of these include enemies who subvert democracy by a narrow focus on their own narrow interests (p. 35); the process of democracy as "bottom-up responses to the top-down global processes of modernization of the last 500 years" (p. 38); the need for a common ethics as the basis of genuine democracy (p. 75); the "social movement" character of the democratization of communication (p. 92); journalists and journalism as part of the problem (p. 114); communication and technology as a concern for feminist researchers (p.139); pros and cons of "traditional" forms of communication (pp. 143-154); repression, violence and their liberating alternative at the cultural frontier (pp. 155-174); respect for linguistic minorities (pp. 174-184); religious pluralism (pp. 185-198); and finally, initiatives at the community level that might help solve some of the problems which seem intractable when approached more globally (pp. 199-216).

Each chapter is followed by its own list of references. A thorough index then ends the book.

— ADK

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**Levine, Madeline.** *Viewing Violence: How Media Violence Affects Your Child's and Adolescent's Development.* New York/ London/ Toronto/Sydney/Auckland: Doubleday. 1996. Pp. xvi, 256. ISBN 0-385-47686-8 (hb.) US$22.95; Can$31.95.

The author, a clinical psychologist, was shocked to learn that her twelve-year-old son was telling the truth when he complained that all his friends had seen *Silence of the Lambs*, a movie his mother felt was too violent for him to see. Furthermore, the friends' parents were not concerned about possible harm to their children from viewing the film (p. xiv). She wrote the book, "both as a psychologist and as a mother," because of this prevalent parental indifference that exposes their children "to levels of media violence inconsistent with everything that is known about healthy child development" (*ibid.*).

The book's four parts look, first, at the role of the media, especially violent media, in the lives of children; second, at variables that affect child development at different stages; third, at "how children at specific stages of development think, act, and feel," and fourth, at "how parents as well as government, schools, and the media themselves can best approach the problems created by a system at odds with itself" (p. xv).

The author says categorically that "the debate is over," and that forty years of research have firmly established that "violence on television and in the movies is damaging to children" (p. 3).

Media executives have been manipulative, according to Levine, refusing any responsibility for the deterioration of the media environment. While blaming parents for failing to monitor what their children are watching, those executives simultaneously oppose such technical aids as the "V-chip," which might help parents control their children's viewing (p. 7).

> When executives in the entertainment industry insist that profits come before responsibility, they do not live up to their commitment to serve the public. (p. 10)

Chapter 7 discusses moral development and the formation of conscience. At the age of two, children are amoral. Then, under their parents' direction, they must go through a process of moral formation to reach a level of "principled morality," at which they are guided by a mature conscience (pp. 71-81). The "promiscuous" nature of television and movies (p. 70) influences much of this formation process, resulting too often in sociopathic personalities with ill-formed, or even unformed consciences.

Appropriate parental roles differ at different age levels of their children. Those between 3 and 5 may need help distinguishing reality from fantasy, while those from 6 to 8 may need more help controlling aggression. In that age group, too, cognitive development remains limited, and difficulty in distinguishing reality from fantasy may make them vulnerable to exploitation by the media (p. 129). The author goes on to discuss aspects of development through the teens which can be affected by media exposure.

Part four, "Where Do We Go From Here," admits that "it is extraordinarily difficult to come up with suggestions and solutions" to the problem of media violence (p. 197). Among the solutions, "there are many things that the media can do to provide our children with a healthier and saner cultural environment. But I suspect that there will be few changes until those in positions of power in the media are able to confront the dilemma that they face." That dilemma involves fulfilling their charge to "serve the public interest, convenience, and necessity," while delivering "a 'demographically desirable' audience to their advertisers and profits to their stockholders." In the ensuing conflict of interest, the public almost always loses (p. 222).

Levine hesitates to say that the people who produce harmful programming in the name of "business" can be called "good" people (p. 222).

An appendix contains a list of resources, including national TV networks' addresses, relevant government agencies, media literacy centers and organizations, and advocacy groups for media reform. — WEB

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**Marchand, Roland.** *Creating the Corporate Soul: The Rise of Public Relations and Corporate Imagery in American Big Business.* Berkeley/Los Angeles/London: The University of California Press, 1998. Pp. xi, 461. ISBN 0-520-08719-4 (hb.) $39.95.

It is one of the paradoxes of the twentieth century that the success of a large business has come to depend almost as much on its corporate public image as it does on its productivity and efficiency, sometimes more. Marchand, professor of history at the University of California, Davis, and author of *Advertising the American Dream,* traces the development of public relations and image-building by American corporations through the first half of the twentieth century.

Businesses had long been interested in presenting an attractive face to the public, but in the rat-race of capitalist development through the nineteenth century the American corporation had dug itself into a public relations hole by its brutal tactics towards both its workers and the public, in pursuit of power and profit. The characterization of the monopolistic railroad as "octopus," in Frank Norris' 1901 novel, *The Octopus,* about the struggle of wheat farmers against exploitive shipping charges, was representative of a growing number of spotlights being brought to bear on corporate wrongdoing. Marchand characterizes the situation at the turn of the century as follows:

> Beyond their amoral conduct, impersonal size, and lack of a humanizing personality, the intense secrecy and zealous autonomy of many of the largest corporations seemed actually to

invite charges of soullessness... Glaring instances of the refusal of corporate leaders to acknowledge any responsibility for public welfare, as in William Vanderbilt's famous "the public be damned" remark, further contributed to the soulless image. (p. 9)

A wave of mergers in the decade from 1895 to 1904 concentrated ownership under a relatively small number of corporations, which strove to control not only production but also raw materials, transportation, and sales of their products. "The fundamental amorality of market relationships was magnified by this glaring disproportion in the institutional nexus, as corporations controlled resources and sometimes even necessities" (p. 10).

"Trust-busting" legislation helped awaken companies to their image problems. But some companies, such as large department store chains, already were alert to the need for positive public response (pp. 10-15). Organizations like United States Steel developed welfare programs for their workers to stave off the threat of unionization (pp. 15-17). A more positive aspect was the need to build a "corporate personality," sometimes, as in the case of the Ford Motor Company, by merging the company's image with that of its charismatic founder (p. 24). False steps also were taken, as when executives insisted on featuring their beloved factory buildings in advertisements:

Sophisticated advertising agents would later bemoan their clients' fixation on their factories. A writer for *Printers' Ink Monthly* in 1920 described a familiar experience — the advertising agent's typical "shudder" when the client "swings around to that sentimental hour of factory talk, and looks upward to the framed view on the wall of the one spot on earth that's dearest to him, because he made it possible"... it was hard to convince him that consumers were interested in what his products would do for them, not in his cherished manufacturing plant. (p. 30)

Two chapters are devoted to case studies of corporations with especially noteworthy histories of public relations efforts and image building:

chapter two, on American Telephone and Telegraph (AT&T), and chapter four, on General Motors. Chapter three, "Corporate Morale in War and Peace: Advocacy, Industrial Statesmanship, and Humanization," describes "the experiences of American corporate leaders during the World War I era [which] had a profound impact on their ideas and practices" (p. 88). "The war effort, as the historian Morton Keller has recounted, brought a revelation as to how people, goods, and beliefs could be mobilized and organized for an overriding public purpose" (*ibid.*). A fear of "bolshevism" inspired by the Russian Revolution was not insignificant in creating a sense of the need to inspire worker satisfaction and loyalty (*ibid.*).

Chapter five, "To Be an Institution: The Service Ideal and the Institutional Style," carries the history into the post-war years of plenty, that ended only with the "crash" of 1929. As Marchand describes it,

The decade of the 1920s favored America's largest corporations with bountiful financial success and increased popular acceptance. It also ushered in, for corporations of national scope, unprecedented perceptions of broad public responsibilities. (p. 164)

The Great Depression of the 1930s posed not only a financial threat but also an ideological threat to big business. The New Deal looked a lot like "creeping socialism" to the corporate world, which immediately set out to "save the system" of capitalist free enterprise. The National Association of Manufacturers led the attack, inspiring a posture the author calls "the Confession," in which "executive after executive confessed that he and his peers had unwisely ignored the need to explain and defend the greater mission of his own company and of the capitalist system" (p. 204). The reason most frequently given for this failure was that they had been too single-mindedly (and, they implied, "altruistically") dedicated to developing new products and finding ways to produce and distribute them at lower cost, all for the good of the consuming public (*ibid.*). Customer research also developed through the 1930s, as companies tried to learn not only what people wanted from

their products, but also what they disliked about the company, in order to deflect what one ad agency president called "'this constant black rain of vilification and abuse' cascading down on the leaders of all large companies" (p. 229).

Exhibits at fairs — most notably the New York World's Fair of 1939-40 — were another means of building positive corporate images, and factory visits and tours became a permanent feature of corporate public relations, as is described in chapter seven.

The Second World War provided a golden opportunity to link corporate image-building with the national war effort. "Wartime corporate imagery, a psychologically minded critic might well have concluded, disclosed a collective fixation on 'Main Street'" (p. 348). Chapter eight, "Little Towns and Big Corporations: The Wartime Imagery of a Nation United," describes how corporations tried to identify themselves with the struggle to defend all that was valued about America — home, family, grass-roots democracy, free enterprise, etc. — by featuring those themes and their own participation in war production in their advertising.

In his concluding chapter, "...Like a Good Neighbor," Marchand shows how that approach carried over into the early Cold War years. Public relations had achieved a central role in corporate behavior during the war. One PR director told his fellow executives the facts of life in the image-dominated world: "It was not enough, he warned them, for the corporation to 'do its best to help win the war.' The American people had to *know* that it was doing its best" (p. 357).

The flow of public relations discourse continued, and even increased, but its audience had begun to be wary:

> The citizen incessantly addressed as favorite, friend, neighbor, and even family member of the corporation had to develop a prickly, discriminatory wariness in order to resist acquiescence and maintain a realistic sense of conflicting interests. Corporate publicity was hardly the only agent in the distortion of meanings in popular discourse, but its omnipresence and political thrust have ensured corporate imagery a prominent role in public

dialogues on family, class, community, and politics. (p. 362)

The book is profusely illustrated with ads from the period.                         — WEB

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**Marchessault, Guy.** *Médias et Foi Chrétienne: L'image à l'épreuve de l'idolâtrie* (Media and Christian Faith: The image as defense against idolatry). Outremont, Quebec: Novalis. 1998. Pp. 263. ISBN 2-89088-967-X (pb.) n.p.

After nearly twenty years as a media practitioner, the author felt a need to reflect on the relationship between that practice and religious questions — specifically, whether the contemporary mass media can present in a valuable and significant way "the spiritual, the religious and the Christian faith" (p. 7). Although the mediated image seems to him to present the possibility of idolatry — and almost irredeemably so — Marchessault sets out to prove not only that it can be used to communicate spiritual and religious values but even that it can be forged into an instrument of defense against that very idolatry (*ibid.*).

The book is structured around two "diagnoses" of the mediated image by Jacques Ellul, in his book, *La parole humiliée* (the humbled word), which would seem to obstruct the use of that image "to become a bearer of the life of Christian faith" (p. 8). They are, first, the image's purely utilitarian, declarative and denotative character, which cannot access the metaphorical and the symbolic meanings that are "necessary to discover the truth of beings in Christ"; and secondly, "because every mediated image can do nothing other than result in idolatry" (*parce que toute image médiatique ne peut aboutir à autre chose qu'à l'idolâtrie. — ibid.*).

The first part of the book (pp. 31-72) is devoted to presenting Ellul's argument in support of his two objections. The second part (pp. 75-139) responds to Ellul's first objection, and the third part (pp. 143-249) to his second objection. Marchessault then closes with a brief "General Conclusion" (pp. 251-255).

The author's response to Ellul's first objection notes that the media audience is active, not merely a passive receiver of media impacts, as Ellul seems to assume. Instead, each person receives and uses mediated messages "with a remarkable selectivity," and "still better, they recreate them in themselves, each person in his/her own fashion and in a perspective of social construction of reality different for each one among them" (p. 99). Marchessault goes on, in the next chapter to cite French film semiologist Jean Mitry's view that cinema is "a wonderful space for stories" (p. 119). Consequently, he argues, the mediated image has a great capacity for metaphor — so great, in fact, as to raise the danger embodied in Ellul's other objection: the temptation to idolatry (p. 125).

Attacking this second objection, Marchessault sees "the image as a vector of Christian life," carrying it "beyond idolatry" (p. 141). Ellul's objection echoes that of Malcolm Muggeridge and others, who ask if "it is not dangerous and indecent to wish to translate God into images?" (p. 143). The author approaches the problem in three steps: "Chapter 5 will situate the problem of the theological interpretation of the image within Christian history" (p. 143). In chapter 6, he examines the nature of idolatry, its psychology, how it manifests itself today, and how it might be bypassed (pp. 143-144). Finally, in chapter 7, he explores those factors in the media and the mediated image that can favor idolatry and those that can control it, and under what conditions (p. 144).

In this final task — "How to discern, within the media, the symbolic attitude of the idolatrous attitude" (comment, dans les medias, discerner l'attitude symbolique de l'attitude idolâtrique? — p. 205) — whose difficulty he recognizes, Marchessault first proposes a clear formulation of ten communicational, psychological, and theological criteria of discernment" drawn from his research (pp. 205-209). Then, using those criteria, he discusses more concretely how the danger of idolatry can be overcome and the mediated image used to "make present the life of Christian faith" (p. 228).

A brief "General conclusion" lists some related questions about the media and religion that need further exploration, such as the ludic character of the media, the limitations of mass culture, unethical behavior of the media, and continuing questions about the dangers of idolatry confronted in this book (p. 251).

A bibliography (pp. 257-263) contains sections on media culture, "symbol, communication, and language," Church documents on communication, "Christianity and communication," "theological works consulted in the course of this research," and edited texts of Jacques Ellul's book, La Parole Humiliée.                      — WEB

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**Marchessault, Guy.** Medias et Foi Chrétienne: Les urgences de l'institution Église (Media and Christian Faith: The urgencies of the Church institution). Montreal/Ottawa: Office des communications sociales/Université Saint-Paul, 1997 (Aug.). Pp. 134. No ISBN (pb.) n.p.

This research report, part of the same series of studies as the book reviewed above," concerns priorities in communication faced by the Catholic Church in francophone Canada, now and in the coming years. The research had four objectives: 1) To give francophone Christians engaged in media work a chance to voice their opinions on priorities among faith/media questions affecting that work; 2) To discern more clearly the tasks posed by these priorities; 3) To draw out the implications those views have for the larger culture and tasks of the Church in Canada; and 4) To try to foresee challenges which might arise and might otherwise be neglected (p. 8).

The research was conducted by a series of questionnaires administered to the same sample of people working in Church-related communications. The first questionnaire was administered in June 1995 to 141 persons working in some way with the media, of whom 118 worked in Quebec Province (p. 9). A second questionnaire, administered to the same group in November 1995, was designed to test changes in the priorities revealed by their earlier responses. Of the 141 polled, 42 (about 30%) responded to the second questionnaire.

In a third survey, the correlated results of the first two surveys were circulated to the 42 who

had responded to both the first and second, to solicit even more specific, well-considered, and innovative ideas about priorities and tasks for the Church in the media. Of the 42, 38 responded to this third survey.

Some priorities that emerged from the research were, in order: 1) "to intervene" in the mass media — i.e., to ensure the Church's presence in the media; 2) to guarantee good internal communication in the Church; 3) to ensure "a place of concertation" — i.e., of dialogue and interchange of information — in the Church; 4) to guarantee media-faith education and research; and 5) to "back up" [accompagner] media and creative professionals (pp. 117-121).

In regard to the general media, means recommended were, in priority order, 1) maintain contact with specialized media organizations (associations, etc.), 2) promote media education, and 3) help the public form their own ethical judgements about the media (pp. 121-125).

A "general conclusion" section summarizes the author's impressions of the study's results and some of their implications.

Appendices contain cover letters sent with the questionnaires to participants in the research.
— WEB

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McNair, Brian. *The Sociology of Journalism.* New York/London: Oxford University Press/ Arnold (Hodder Headline Group), 1998. Pp. viii, 184. ISBN 0-340-70616-3 (hb.) $60.00; 0-340-70615-5 (pb.) $19.95.

The media are shaped by society and society shapes the media. Brian McNair explores this reciprocal influence by first looking at journalists' role in society and society's different views on journalists' purpose and function. He addresses both how the media affect contemporary capitalist societies, such as the United States and Britain, and also some of the newly formed democracies of central and eastern Europe. He then compares democratic societies to authoritarian ones, like China and Saudi Arabia.

In the second part of the book, McNair goes on to present a sociological view of mass media,

"... the social determinants of journalistic output — those features of social life and organisation which shape, influence and constrain its form and content" (p. 3). Thus, journalism affects its readers, and readers affect journalism's content. As societies evolve, so do its mass media; a society and its media reflect each other.

Understanding the content, meaning, role and impact of journalism therefore requires description and analysis of the broader social context within which it is produced and of the *factors* of production which determine the context. (p. 3)

Brian McNair's collegiate studies centered around sociology, but he has since concentrated on "media studies." He is a Reader in Film and Media Studies at the University of Stirling and a member of the Stirling Media Research Institute. McNair does not expect readers to be professionally versed in sociological theory. In describing the relationship between journalism and its audiences, he presents his view of the effects of journalism on its readers and explains how the readers affect that journalistic content.

Although journalists tend to be very vocal by profession, and thus important influences in their local communities, they frequently are neither liked nor believed. The author says that,

Modern journalism has its negative as well as positive attributes, and there are many in the audience who believe that the former now predominate in the overall product mix, with negative social consequences. (p. 11)

This attitude would seem to make the profession of journalism unpopular, yet it remains a very attractive profession because it wields such power and its finished product is in such high demand. Modern mass media, such as digital television and the internet, have stroked journalists well by giving them additional venues.

The book takes a long, hard look at journalism. Although journalists try to be completely objective, they can never untie themselves from their societal bonds. Those bonds affect journalistic output. The way we see

our society and the whole world is largely a product of the mass media.

As the new millennium approaches, the search is on for new ways of thinking about the dynamics of the relationship between journalists and their society. As McNair concludes,

> The consequences for the future conduct of relations between journalism and society are uncertain, but watching them unfold in the coming years will be nothing if not an interesting spectator sport. (p. 166)

Notes, a bibliography (pp. 173-178), and an index complete the book.          — ADK

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**Mickunas, Algis,** and **Joseph J. Pilotta.** *Technocracy vs. Democracy: Issues in the Politics of Communication.* Cresskill, NJ: Hampton Press, 1998. Pp. v, 201. ISBN 1-57273-106-0 (hb.) $42.50; 1-57273107-9 (pb.) $18.95.

The authors clearly feel that their topic is, at root, one of political philosophy. Consequently, their first chapter surveys the philosophical background for contemporary thinking about technology and democracy. They say that their discussion "excludes metaphysical questions concerning Being... It instead focuses on the ontological arguments intended to decipher the 'nature' of things and humans. arguments 'that will lead to the basis of technological conceptions" (p. 3). Philosophical areas dealt with are "the access to reality".(pp. 5-7), "origins of labor theory" (pp. 7-9), and "homo laborans and progress" (pp. 9-13). Within the prevailing philosophy of "progress" the authors see

> a continuous aim, a constant progress, to submit more of nature to the human designs and productive processes, to "humanize" the reified world and, of course, to design the human in accordance with the desired results. The redesigning of the human...leads us into the contemporary political confrontations... founded on the irreconcilable ontologies of the modern era. (p. 13)

The confrontation is one between a system valuing democratic institutions constituted by "agreement on laws flowing from autonomous beings," on the one hand, and systems that "claim that the human is a product of his or her socioeconomic conditions...and hence can be changed in accordance with the change of the material conditions — the technologically established environment" (p. 13).

Subsequent chapters discuss "technologies: the issues," "technocratic liberation and political enlightenment," "the ideology of political communication," "political theatre," "signs in transition," "the power in discipline," legitimation crisis," "political community," and "postmodernity and democracy."

Political communication, like "the values 'science,' 'progress,' and 'autonomy'." has been technologized (pp. 86-87).

Public discourse on AIDS is cited by Mickunas and Pilotta as a particularly striking example of how technologization of communication obscures the underlying causes of a social problem:

> Confining the public dialogue to issues of medical technology effectively deflects attention from the concrete relational issues underlying the spread of the disease: homosexuality, intravenous drug users sharing needles, and even man-on-top-get-it-over-with-quick heterosexual relations. However, this is not surprising given the ahistorical timbre of the postmodern social space. Relational praxis is no longer historical, but rather must be technologically reinvented at each relational event, or so the ideology of technological communication would lead us to believe. (p. 88)

The chapter on "political theatre" suggests some of the authors' dissatisfaction with contemporary American politics, illustrated by politicians' behavior in national elections in 1988 and 1994. They say that

> an ideology that posts signs of irrational fulfillment, offers of immediate gratification, of using magical power to obtain happiness and to find scapegoats, comprises a setting wherein the mythological signs will find no

resonance. The myths are out of joint and are at best rhetorical means to be used cynically, not to be believed or taken seriously. They are for thinking fools whose efforts will be wasted in the attempt to "save" the population from its fallen state... This is to say, no one takes seriously high ideals, and any attempt to invoke them will simply suggest the question: What is in it for me? (pp. 106-107).

— WEB

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**Moran, Albert.** *Copycat: Globalisation Program Formats and Cultural Identity.* Luton, UK: University of Luton Press, 1998. Pp. xi, 204. ISBN 1-86020-537-2 (pb.) £14.95.

TV shows are commonly adapted internationally. It all started when television was first introduced in the 1950s and radio shows were commonly remade for television. Then TV shows became popularly exchanged from nation to nation. The very successful US TV show, *All In The Family* was adapted from a British sit-com, *Til Death Us Do Part.* The popular US game show, *Wheel of Fortune* has been adapted in over 25 countries.

Although format adaptation is so internationally widespread, it is not common to find it critically observed. One of the few references to format adaptation that exists, Horace Newcomb's *Museum of Broadcast Communications Encyclopedia of Television* (1997), makes two important points: "... first, that the practice is not new and can be traced back to radio; second, format adaptation in international television appears to be on the increase" (p. ix).

*Copycat TV* attempts to remedy this problem of lack of critical attention to international format adaptation. "In particular, I am interested in exploring the phenomenon of format translation and its wider cultural significance" (p. ix), the author explains.

The book has four parts. Part One, *The International Format Trade,* focuses on "the industrial parameters of trade in television program formats"(p. x). Many questions are raised in Chapters 1 and 2, from "What exactly is a program format?" to "What are the key centers for the export and import of formats?" (p. x). Chapters 3 to 5 attempt to give an international inventory.

Part Two, *Program Adaptations and Cultural Identity,* also looks at these issues. Several national adaptations are considered. Case studies of format adaptations of game shows and soap operas are presented.

Different parts of specific television audiences are looked at in Part Three, *National Audiences, Programs and Cultural Identity.* Parts of German and Dutch television audiences are examined, looking at how a TV show encourages or discourages "their sense of national belonging and the role that television format adaptations can play in this process" (p. xi).

The final part, *Further Reflections,* looks again at "larger conceptual issues of the significance of adaptation and notions of the nation and nationality" (p. xi).

An appendix provides a guide to abbreviations used in the text.                                   — ADK

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**Morrison, David E., et al.** *Defining Violence: The Search for Understanding.* Luton, UK: University of Luton Press, 1999. Pp. viii, 149. ISBN 1-86020-568-2 (pb.) £12.95.

Many questions recur about violence in the mass media. How is violence defined? Is it accepted and enjoyed? What effects does it have on its audience?

In this study, twelve broadly based "video editing groups" were formed to see how various audiences respond to visual violence (p. 1). A wide range of visual material was used with the groups, including films, drama, news footage, comedy shows, cartoons, and children's shows.

The results of the study were analyzed to try to determine what is meant when people term something "violent." Three kinds of fictional screen violence were found: playful, depicted, and authentic. Violence seen in news or documentaries is termed "actuality" material (p. 5). These categories helped determine the types of violence seen, but did not, in themselves, define violence.

In moving to an actual definition, both "primary" and "secondary" definers were found (pp. 6-7). "Primary definers of violence are drawn from real life" (p. 6), and are seen as acts that go against what is generally accepted. Yet "it is the secondary definers of violence — how the violence is portrayed — that establishes the degree of violence perceived by the viewer" (p. 7). A scene must first be seen as primarily violent before secondary definers can come into play.

This research led to the following definition of screen violence:

Screen violence is any act that is seen or unequivocally signalled which would be considered an act of violence in real life, because the violence was considered unjustified either in the degree or nature of the force used, or that the injured party was undeserving of the violence. The degree of violence is defined by how realistic the violence is considered to be, and made even stronger if the violence inflicted is considered unfair. (p. 9)

The fourteen chapters of this book show how the aforementioned definition came about, covering all the principal elements, from how "hard" young men perceive violence (p. 35) to how women find violence unentertaining (p. 101).

The final chapter, "A guide to the principle in practice," presents "a formula for how violent material might be rated" (p. 133).

The book ends with a guide to the material used and biographies of the main contributors. There is no index.                 — ADK

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**Naidu, V. J., SJ.** *Issues in the Media.* Bangalore: Media Centre, 1997. Pp. viii, 71. No ISBN (pb.) RS 50/-.

Rev. Vijaykumar Joseph Naidu, SJ, founded the Karnataka Jesuit Media Centre in Bangalore and made many wide-ranging contributions to Catholic communications work in India, including the development of training courses for media production and the promotion of media literacy education. He also participated intensively in the development of national and international Catholic media organizations. Just before his death, in 1995, Father Naidu collected for publication in this book some of his essays that he considered most relevant for the Church's involvement in communication work in India.

In her Foreword, Dr. Leela Rao, of Bangalore University, remarks on Naidu's vision "that we are all audio visual persons, part of an audio visual civilisation." She says that his expression "captures the dramatic transformation of the media scene in India during the past decade or so" and arises from the "profound understanding of the subject and the philosophical conviction of the writer so deeply rooted in Indian values" (p. vii).

The 22 selections cover a wide range of topics relevant to the Church's interest in media communication. In the introduction, Naidu explains his reason for collecting and publishing these papers as a "lack of information on various issues in the media especially in the areas concerning Church involvement" (p. 1).

The title of one of the early chapters asks, "Why Are We [the Church] Involved in Media?" This query is part of the process of producing "a mission statement which would amount to a rationale for involvement in the media" (p. 3). He saw his efforts to develop training programs for church communicators as not only designed

to train a competent or skilled person, but one who can analyse the situation of our times or the particular situation one is part of, and offer a humane and relevant direction, if not solution ... Not just sloganeering but as far as possible, a studied enquiry into particular events and situations" (p. 3).

Similarly, the productions undertaken by his Bangalore centre "are on topics which are relevant to value education in all its aspects ... Life is not compartmentalised but interdependent and in discovering the beauty of each event, place or person, we learn to give life more value, more meaning" (p. 4).

He emphasizes that the mission does not stop with training and production, but must go

beyond them to reflect on and critique what is taught and produced. "This evaluation, justification, even purification is provided by the area of research" (p. 4).

More broadly still, "the challenge is to go beyond the very basic functions of media — information, entertainment, education — to build a relationship of equality wherein ...[they] can take place effectively and for mutual advantage" (p. 5).

Naidu notes, in a later chapter, the intimate relationship between communication media and contemporary culture: "The media are creators of culture. They offer ever new contents which because of the nature of the media rapidly become universal. Media thus unify and massify culture..." (p. 36).

The professional communicator has a special role in the world according to the author: "The communicator's role is to discover the splendour of creation, in life, in history more feelingly than the ordinary person. He sees, he touches, he experiences, he brings to life the unseen, the unheard, the not felt" (p. 43).

In answering the book's initial question, "Why are we involved in media?" Naidu insists that, for the Church, communication "is a dimension of all her apostolates. The heart of Christian Communication is in Mt:10:27 'Announce from the housetops what I tell you face to face'" (p. 52). He concludes with an even broader perspective:

> Communication in the Church inevitably leads to an involvement with people and their situation. This was Jesus' way, we who are his followers can be no different. (p. 71)

— WEB

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**Noonan, John T., Jr.** *The Lustre of Our Country: The American Experience of Religious Freedom.* Berkeley/Los Angeles/ London: University of California Press, 1998. Pp. xi, 436. ISBN 0-520-20997-4 (hb.) $35.00.

John T. Noonan — a United States Federal Circuit Appeals Court judge and the Robbins Professor Emeritus at Boalt School of Law,

University of California, Berkeley — approaches his study of the evolution of the idea of religious freedom in the United States with a deeply-felt recognition that

> Of all the violences and hatreds of humankind, that based on religion has been the most injurious, not because of the intensity of feeling and ferocity of execution that it has engendered — mere political ideologies have done greater damage in these respects — but because of the harm it has done religion itself, mocking its mandates, denying its duties, perverting its purpose. None, I dare declare is more hateful to God. (p. 1)

In his "Prologue," Noonan describes his Irish-Catholic-Bostonian upbringing through the 1930s and 1940s, into the 50s, and the various early formative influences on his religious and political thinking. Although brought up in a strongly Catholic family, his primary and secondary education was in Protestant-dominated private schools, followed by Harvard and St. John's College, Cambridge. Only after realizing that "Catholicism was the largest intellectual force in my life, yet I knew so little about it" did he enter the Graduate School of Philosophy of the Catholic University of America (pp. 25-26).

Influenced by a literal reading of papal encyclicals to react against Jesuit Father John Courtney Murray's arguments in favor of religious freedom, in the late 1940s, Noonan dug more deeply into the question. He sensed a conflict between papal pronouncements "consistent with Catholic teaching since St. Augustine on the coercion of heretics," on the one hand, and "the Catholic teaching since Lactantius on the rights of conscience and the Catholic teaching incorporated in St. Thomas Aquinas on the duty to follow conscience," on the other (p. 27).

During subsequent research for his degree at Catholic University and later in law school, Noonan became intensely interested in both the process of doctrinal development in the Catholic Church — the morality of usury and interest on capital being a case in point — and the evolution of religious liberty in the United States. Turning to law, fresh from the discovery that Catholic

moral doctrine was subject to change, he was surprised to discover that, as he puts it, "the kind of development I had made out on usury was characteristic of the common law. No rule was fixed forever. [But] through changing circumstances a few fundamental insights persisted" (p. 31).

A factor promoting his interest in religious liberty was the shock he had experienced earlier when he learned that Quakers had been executed on Boston Common in the mid-seventeenth century (p. 1). The Salem witch trials were mentioned in passing in his Bostonian schooling, "but no one ever mentioned that in the nineteenth century Unitarians had dispossessed Congregationalists; that in the eighteenth century Congregationalists had jailed Baptists; that in the seventeenth century Congregationalists had beaten Baptists and killed Quakers" — all in a Boston that now wanted to project "a picture of Protestant amity and tolerance, a united Protestant front" (pp. 23-24).

Part One, following the Prologue, is devoted to the history of religious liberty in the colonies and the nascent United States prior to the Constitution's First Amendment, and "then turns to James Madison, the man primarily responsible for religious freedom becoming the first of our liberties" (p. 3). Madison's statement, "that freedom of religion 'promised a lustre to our country,'" is the source of the book's title (p. 4).

Part Two, "Problems," looks at "questions built into the coexistence of government with the free exercise of religion" (p. 5). Chapter 7, in part two, is a fictionalized discussion among persons — law clerks, lawyers, and judges, some identified with the names of major law schools — discussing First Amendment cases that have made legal history, and set legal precedents, since the Bill of Rights was adopted (pp. 181-210).

The following chapter, "Durkheim's Dilemma," focusses on the way the great sociologist's definition of religion, "..a unified system of beliefs and practices relating to sacred things...which unite into a single moral community, called a Church, all those who adhere to them," appears to make it impossible to separate church and state in any community — including the United States. "Religion as it

actually exists in America can never be free from the pressures generated by the communal beliefs. Three institutions have been treated as "sacred" by American courts in ways that seem to fit Durkheim's definition: taxation, the military, and the judiciary (pp. 216-231). Furthermore, the courts have assumed the right to judge religious sincerity in cases of mail fraud, and to impose monogamy in opposition to Mormons' mid-19th century practice of polygamy on religious grounds. Noonan concludes the chapter by saying that all these examples show that "the national religion functions. The dilemma is plain: we must abandon our national practices or abandon our pretense that Free Exercise is our principle, unless there is other evidence to be considered and a different analysis that can displace Durkheim" (p. 237).

Chapter 9 carries the parallel further, citing national "martyrs and crusaders" who have shaped "full mobilization on behalf of a moral imperative religiously conceived." But the Durkheimian dilemma collapses because "crusades, in fact, have sought the enforcement of a moral claim, not the setting up of an ecclesiastical regime" (p. 259). Such infiltrations of moral imperatives with religious sources "are not the worship of society but its reformation. ... They are a call to judgment in the name of an authority above the state, and the state responds, subject to a sovereignty not its own" (p. 260).

Part III explores how the "lustre of the American light" of religious freedom has penetrated many corners of the world. Three countries and one church are cited as examples. The influence was "distant, flickering, ghostly...but never absent" in France (p. 284). In Japan it came as "the extraordinary foreign intrusion of an ideal" imposed by a military occupation government; but when the American commander was gone, "the American contribution remained and was reckoned with" (p. 304). The third example is Russia after the collapse of the Soviet Union — a still-undecided experiment complicated by the Russian Orthodox Church's insistence on its special status.

Finally, the impact of the American principle of religious freedom on the Roman Catholic Church has been little short of earthshaking. In direct contrast to many earlier papal

pronouncements, the Second Vatican Council declared clearly: "the human person has a right to religious freedom... founded in the very dignity of the human person as it is known by the revealed word of God and by reason itself" (p. 329). In discussing the debates leading up to adoption of the "Declaration on Religious Freedom" by the Council, Noonan returns to his treatment of the role of John Courtney Murray, who was silenced on the subject for nine years prior to the Council, at the instigation of Vatican authorities, but whose views ultimately prevailed (p. 331-353).

The Epilogue, chapter 14, is a listing of "Ten Commandments" which, in Noonan's view, should govern considerations of the First Amendment and religious freedom in the contemporary United States. Among other points, they warn that varying interpretations and disputes are inevitable, and "that only over time do the dominant distinctions become palpable, only then does a development of doctrine occur." They also warn, "you shall substitute neither State nor society for God...," that the "precarious condition" arising from the divisions and dangers inherent in the free exercise of religion are part of "the price of our constitutional liberty." Finally, the "tenth commandment" echoes the author's original theme, quoted at the beginning of this review: "You shall acknowledge that religion itself requires religious freedom. Heart speaks to heart, spirit answers Spirit, freely" (p. 358).

The "Notes" are extensive (pp. 359-421).

— WEB

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**Price, Monroe E.** (ed.). *The V-Chip Debate: Content Filtering From Television to the Internet.* Mahwah, NJ/London: Lawrence Erlbaum Associates. 1998. Pp. xxv, 363. ISBN 0-8058-3061-8 (hb.) $79.95; 0-8058- 3062-6 (pb.) $36.00.

The "V" in "V-chip" originally stood for "viewer," and the chip, which blocks unwanted programming from being received by a television receiver, is intended to give the viewer a choice: to watch or not watch certain programs, and to allow or not allow one's childern to watch certain programs. It was invented in Canada in the mid-1990s, but quickly found its way into law in the United States. There, the Federal Telecommunications Act of 1996 required its installation in "'any apparatus' designed to receive television signals." The "V" came to stand for "violence," the principal content, along with pornography, from which parents wanted to protect their children (pp. xiv-xvi).

But the advent of the V-chip, and, even more, the very concept of the V-chip, brought on the storm of controversy reflected in this book. All the contributors are from the United States, Canada, or Britain.

Part one, "Adopting the V-Chip System: Canada and the U.S.," consists of four chapters, the first on "the Canadian experience with television ratings and the V-Chip," the second on systems of self-regulation of the television industry in the same two countries, the third, which asks "Three Questions About Television Ratings," and the fourth on "Media Filters and the V-Chip." The "three questions" posed by Marjorie Heins in chapter three are: "What exactly is the TV rating system that the industry created in response to the CDA [the U.S. Communications Decency Act of 1996] meant to accomplish?" "Who will rate the programming, and how will they decide?" and "What are the likely political and artistic effects of the U.S. ratings scheme?" (p. 47).

The six chapters of part two, "Other Perspectives, Other Media," contain a discussion of British and European perspectives, a comparative review of ratings systems in five countries (Australia, Germany, Great Britain, Sweden, and the United States), a query about "who will rate the ratings?" a question about whether media content labeling systems are informational advisories or judgmental restrictions, content advisory systems for interactive media as an alternative to government regulation and censorship, and a review of "motion picture ratings in the United States.

Part three's two chapters on "The Internet Debate" deal with "the implications of user control technologies" and internet filtering software.

Part four is a long appendix (pp. 247-335) containing the texts of relevant laws and

documents from Canada, the United States, and Europe, as well as a bibliography (pp. 323-335). The bibliography is classified according to the following categories: books, journal articles, FCC record and reports, *Congressional Record*, Congressional testimony, Congressional reports and public law, "Magazine, Wire Services, Press Releases and Newsletters," newspaper articles, and television transcripts.          — WEB

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**Shingler, Martin**, and **Cindy Wieringa**. *On Air: Methods and Meanings of Radio*. London/New York: Arnold (Hodder Headline Group)/Oxford University Press, 1998. Pp. xv, 174. ISBN: 0-340-65232-2 (hb.) $60.00; 0-340-65231-4 (pb.) $19.95.

Radio exists all over the world. Everyone listens to it, either by choice or by chance. Shingler notes an effect of this: "It is such an everyday and familiar aspect of modern life that most of us take it entirely for granted and, in doing so, underestimate its power" (p. ix).

Radio was invented over a century ago, became widespread in the 1920s, and has consistently adapted itself to the new technologies of the changing times. It manifests several unique traits:

First, radio can be heard everywhere, including places where no other media can reach. "...It can be heard out in the middle of vast oceans or on the top of remote mountain peaks" (p. ix). Because it is everywhere and can be listened to by anyone, "there is nothing special about listening to the radio" (*ibid.*). Second, radio is very inexpensive to its listeners, costing "virtually nothing to consume" (p. x). Third, "it is invisible," we cannot look at the things taking place on radio (*ibid.*). Because of these characteristics, radio is taken for granted and its power underestimated.

Radio is often used as background noise for mindless work. "Employees have recognized the beneficial effects of music...hence in-house factory music systems...in hairdressers, garages, cafes, shops, etc." (p. x). This role has contributed to the survival of radio since the advent of television in the 1950s. "Radio is an

excellent means for busy people to gain information and entertainment in short bursts from work or whilst on the move" (p. xi).

Chapter 1, "Radio time-line — history at a glance," looks at radio's birth and how it has grown to be what it is today. In Chapter 2, "Words, speech and voices," the authors describe radio's use of the spoken word. Chapter 3, "Music, noise and silence," looks at non-verbal aspects of radio transmission which, although secondary to the structure built by words, nevertheless "embellish and elaborate this structure, providing texture and detail, interest and nuance: the aural equivalent of colour and shading" (p. 72). Chapter 4, "The mind's eye," probes more deeply into the effects of radio's invisibility, recognizing that in certain respects it gives it power a visible medium might lack (p. 92). In Chapter 5, "Truth claims," the authors look at how and why radio is produced the way it is — a way that inspires familiarity and trust. Chapter 6, "Listening and talking back," looks more deeply at the familiarity between audience and radio that gives radio listening the sense of conversation and dialogue which contribute so much to its popularity. Chapter 7 provides case studies to illustrate and concretize points dealt with more abstractly in the preceding chapters.

The authors, Martin Shingler, Senior Lecturer in Media Studies at Staffordshire University, and Cindy Wieringa, Senior Lecturer in Radio at the London College of Music and Media of Thames Valley University, represent different, and often contending, views of radio. Wieringa was a radio personality for many years. Shingler is an academic. Shingler describes their approach to writing the book as follows:

The way we have divided up our work on the book has enabled us to pursue our own areas of expertise and interest and develop a dialogue between theory and practice rather than segregate the two issues as has been the tradition in the past. (p. xiv)

A useful result of their different stances is that the pros and cons of different issues are presented, helping them to pursue their goal of drawing a more complete picture of radio. According to Shingler, "On many occasions we

leave readers to draw their own conclusions when assessing contentious subjects..." (p. xv).

A glossary is provided at the end (pp. 149-161), "...as a guide to commonly used terminology..." (p. xii). References and additional bibliography are combined (pp. 162-164).

— ADK

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**Sunderaj, Victor** (ed.). *Pastoral Planning for Social Communication*. Montreal: Paulines, 1998. Pp. 174. ISBN 2-920912-27-5 (pb.) Can.$17.95.

In his Foreword, Archbishop John P. Foley, President of the Pontifical Council for Social Communications, establishes the context for this book as an outgrowth of the Pontifical Council's 1992 pastoral instruction, *Aetatis Novae*. That document had called for each diocese to develop a pastoral plan for social communication. "A unique feature of *Aetatis Novae* was its appendix offering elements of a pastoral plan for social communications" (p. 6).

The editor, then Secretary General of Unda, the international association of Catholic broadcasters, specifies that relationship further in describing the book's origin:

> This book is the result of a decision of the Unda board three years ago to help members in planning their work and in integrating their efforts as part of an overall plan of the organization — diocese or congregation — to which they belong. Hence the idea of bringing out a book on Pastoral Planning for Communication. (p. 9)

The authors of the book's five chapters are based in five countries on five continents: Italy, the United States, Colombia, Nigeria, and India. Their contributions reflect the differing perspectives on pastoral planning and communication prevailing in various parts of the world, but tempered in the case of each of them by wide-ranging international experience.

Robert A. White, S.J., remarks in chapter one that

the most difficult part of planning is bringing

the Church's leadership at all levels to an awareness that something should be done or that some "vision" is necessary. How does the local Church break out of a kind of "somnolent complacency" combined with resignation to the existing failures to communicate? (p. 17).

He says that "Christianity exists as a series of great religio-cultural revitalizations that generate new forms of community..." (*ibid.*). Planning for this state of ongoing change requires "reaching out and forging new bonds of communication" (p. 21), "creating a communication context for 'conversion to community'" (p. 26), "inculturating the faith commitment — 'linking faith and life'" (p. 29), "projecting the witness of the church into the public, socio-political sphere" (p. 34), and "forming pastoral personnel in the new communications skills, in the new communication culture and in the new theology of communication" (p. 36).

Carlos Eduardo Cortés, in discussing "evangelization for the culture of life" in Latin America and the Caribbean, also emphasizes that "the term 'pastoral' refers to a transforming principle," originating "from what Pope John XXIII outlined for the Second Vatican Council in 1959" (p. 41). Implicit in the Council's stress on "the pastoral" is a new ecclesiology with implications for the Church's communication perspective. According to the author, "the new ecclesiology emphasizes and appreciates more the communal, historical, and local dimension of the Church" (*ibid.*). The new "ecclesiastical consciousness shifts from one limited to western European culture to a consciousness of the Church as a worldwide and multicultural reality" (p. 42). "The pastoral is no longer limited to an intra-Church activity, nor is the *ad extra* relation reduced to missionary duties...," but is, instead, a new "pastoral conception of the whole Church" (*ibid.*). "As a consequence, the pastoral mission is no longer the sole competence of the clergy," but must involve all the laity as well to fill a wide variety of roles (*ibid.*).

Angela Ann Zukowski, MHSH, recently re-elected President of Unda-World, discusses the shifting paradigm of diocesan pastoral communications planning in the United States.

She notes that diocesan approaches to our dominant "infomedia culture" have taken three characteristic forms: the *separation approach*, that "views the emergence of a new media/technology with suspicion." the *selective approach*, which "understood that if the culture was shifting its attention and focus in reference to religion in the mediated culture, the Church must be present in the webbing of the new culture," and the *integrative approach*, which "is positive and proactive towards the infomedia culture," recognizing "that our world is being remade" (pp. 77-79). The author's research on dioceses' actual responses to the changing situation suggested five models, ranging from the *absence model*, in dioceses that have no effective communication office, initiative or plan; through an *isolation model* in which communications personnel work independently from other ministries, and a *synthesis* model that represents "the first major step towards shifting the diocesan communications paradigm," to a *basic collaborative model*, and finally an *integrated interdisciplinary model*, that "demonstrates that communications is understood and appreciated as essential and critical to the definition of what it means to be Church in a new mediasphere" (pp. 94-98).

Joseph Oládèjo Faniran discusses the shape of a possible pastoral plan for social communication in the post-synod African Church. A pan-African meeting on social communication in 1973 resulted in the establishment of the Pan-African Episcopal Committee for Social Communication (CEPACS) (p. 121). and "without a doubt the Church in Africa has come a long way in her attitude towards communication..." (p. 122). That development was punctuated by several meetings and culminated in the African Synod, in 1995. The theme of the Synod was summed up by the Synod Fathers as, "We are the Family of God: this is the Good News!" (p. 144). The author believes that this insight of the Synod has provided a direction for pastoral planning for communication, and he suggests a tentative outline of a plan. He acknowledges that a continent-wide plan must necessarily be unsatisfactorily too general, but it can "provide a linkage between the various levels where policies are made and the grassroots where the

bulk of the action takes place" (p. 153).

Finally, in his chapter, Sunderaj outlines some concrete approaches to planning, drawing upon the opportunity he has had as Secretary General of Unda "of getting to know the conditions in which the Catholic Church is engaged in communication in different parts of the world," with all their successes and failures (p. 157). He poses some concrete questions that must be asked in formulating any pastoral plan. Finally, he tabulates many of the elements that might enter into consideration of pastoral planners.

— WEB

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**Sussman, Gerald,** and **John A. Lent** (eds.). *Global Productions: Labor in the Making of the "Information Society."* Cresskill, NJ: Hampton Press, 1998. Pp. xiv, 317. ISBN 1-57273-171-0 (hb.) $65.00; 1-57273-172-9 (pb.) $27.50.

In his "Prologue." David F. Noble says that this book contrasts "two starkly different domains that might be called a world of gods and a world of mortals. The "gods" are the makers and users of the electronic media — "the gods are everywhere. instantaneously. They know everything... They have overcome their mortality..." (pp. ix-x). The "mortals," on the other hand, are "unheard and unseen." They are "the people who make, operate, and repair the things that make the gods gods — the electronic components, the computer assemblies, the telecommunication links, the data entry. But they cannot themselves afford the things they make, operate, and repair, so they remain mortals...." (p. x).

Sussman and Lent begin chapter one. "Global Productions," by saying that "the collected essays in this book discuss the global structures of communication, information, and media...from the perspective of the people who actually build them" (p. 1). Their view is global in scope, "based on a new international division of labor," dispersed in industrial, semi-industrial, and Third World societies, and it "represents the latest stage in the accumulation and flow of capital on a global scale" (*ibid.*). The editors describe the book as "an attempt to 'deconstruct' the

commodity fetish of communication and information technology by revealing the embedded labor components of their design, development, transfer, and usage" (p. 4). Aspects covered include "histories of labor participation, structural relationships to the new international division of labor, conditions of work, the role of unions. and core issues within communication and information industries" (ibid.). These are issues and linkages to which "few textbooks pay attention" (ibid.).

Chapter two, by Vincent Mosco, describes the political economy approach to communication studies and relates it to labor and changes labor undergoes as technology changes.

Mark Wilson, in chapter three, discusses "Information Networks: The Global Offshore Labor Force." He notes that trading patterns and routes always have gone through a process of revision, according to differences in labor costs, tax breaks, availability of new markets, new transportation routes and technologies, and other factors (pp. 39-40). Telecommunications have accelerated this process, especially for the establishment of low cost overseas offices, where basic clerical tasks can be "farmed out" to low-cost and less urban geographic locations. An example of this is that of "The Caribbean Data Processors," described by Ewart C. Skinner, in chapter four.

Lenny Siegel, in chapter five, shows how, while "Silicon Valley's products are truly impressive...the 'model' needs changes if it is to serve well the country or the world" (p. 91). That is because

> Silicon Valley is home to a large, well-paid professional workforce, but the Valley's high-tech companies directly and indirectly employ a vast number of poorly paid workers locally, nationally, and internationally. Most are women, and most are immigrants or non-white minorities. Thus, the social structure of the "industry of the future" is polarized along class, racial, and gender lines. (pp. 91-92)

Sussman shows how this works out in the concrete case of Malaysia, in his chapter six, "Electronics, Communications, and Labor: The Malaysia Connection." It is based on field research in Malaysia in 1995.

Lai Si Tsui-Auch explores the problematics of "Regional Subcontracting and Labor.." in the case of information and communication technology production in Hong Kong and the adjacent Shenzhen Special Economic Zone of mainland China, in chapter seven, with data from 1994 field research there.

In chapter eight, Janet Wasko shows how "the global expansion of the film industry over the last few decades has proven to be especially problematic for U.S. film workers and presented problems for cinema workers in other parts of the world" (p. 173).

In subsequent chapters. James Cornford and Kevin Robins look "Beyond the Last Bastion: Industrial Restructuring and the Labor Force in the British Television Industry": Manjunath Pendakur explores "Hollywood North: Film and TV Production in Canada": John A. Lent surveys "The Animation Industry and Its Offshore Factories": Sid Shniad and Charley Richardson describe how telephone workers in British Columbia have responded to restructuring of global communications. in chapter twelve; and finally, in chapter thirteen, Dave Spooner discusses "Trade Union Telematics for International Collective Bargaining."

An appendix describes the authors, whose origins are widespread, but who all are now based in the United States, Canada. or Britain.

— WEB

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**Tonna, Benjamin.** *The Sign of the Stunned Society: Report on the Signs of the Times 1998.* Floriana, Malta: Discern, the Institute for Research on the Signs of the Times. 1998. Pp. vii, 173. ISBN 99909-68-72-1 (pb.) n.p.

This is the 1998 edition of the annual review of Maltese life, stressing cultural, moral and religious values, published annually by Discern, the Institute for Research on the Signs of the Times. This report covers events of 1997.

The people of Malta were "stunned," or "numbed" chiefly by the rather sudden flowering of new technologies of communication and computerization, linking them electronically with

globalizing influences. The technologies included the internet and cable and satellite television, which had been either unavailable or not so widespread in previous years. Malta was felt to be especially vulnerable to the impact of globalization because of widespread knowledge of English among its people.

Although the country was peaceful, people manifested a sense of insecurity in a survey of values (p. 108). Values related to individualism were felt to have increased steadily, at least since 1995, but the author feels that the "surge in communications technologies would correct its inward thrust, opening people to new relationships" (p. 3).

Chapter seven, "Discerning the Good Seed," follows the pattern of earlier editions in evaluating the indicated trends from a religious and moral perspective (pp. 129-144).

Appendix A is a list of 125 "values definitions"; appendix B is a table titled the "Hall-Tonna Values Distribution Map"; appendix C is a "Map of Christian Values. There is no index. — WEB

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**Tyner, Kathleen**. *Literacy in a Digital World: Teaching and Learning in the Age of Information*. Mahwah, NJ/London: Lawrence Erlbaum Associates. 1998. Pp. xii, 291. ISBN 0-8058-2227-5 (hb.) $65.00; 0-8058-2226-7 (pb.) $32.50.

This is a book about media literacy education, written by an author with long experience in the field. The knowledge she has derived from that experience has been supplemented by consultation with many of the most prominent media literacy education scholars, a collaboration recognized in the Acknowledgements (pp. xi-xii), which, along with the "Appendix: Global Multiliteracy Networks" (pp. 255-257), constitutes a veritable "who's who" of the field.

"Media literacy education" is an awkward term. "Literacy" refers etymologically to the written or printed word, and so can be used only analogously about viewing movies or television or listening to the radio or recordings. On the other hand, to shorten it to "media education"

runs the risk of confusing it with professional training for those who produce media. The author says that she has a hard time describing her work, with Strategies for Media Literacy, in San Francisco, to her own mother (p. 1). The mass media — and, even more so, the rising "multi-media," that also are of concern to the media literacy educator — comprise a vast and complicated field, with many ambiguities and few simple answers for those who ask how to use them most constructively. Tyner relates how this entered into the writing of the book:

> I wrote *Literacy in a Digital World* for myself, in an attempt to sort out and make sense of my experiences in teaching media and using new technologies. As part of this book, I have also attempted to reconcile some contradictions in my own thinking about the use of media and new technologies in the classroom. (p. 2)

A sense of history is needed to understand the tension between traditional patterns of literacy — the written and printed word — and the skills required to use the newer forms of media. The author says that reading the book, *From Memory to Written Record: England 1066-1307*, by M. T. Clanchy caused her to revise much of her thinking about literacy, media, and the new technologies.

> Clanchy wrote about the overlap between the practices of oral literacy and the advent of alphabetic literacy... I am grateful to Clanchy for his scholarship, even though I must say, *From Memory to Written Record* caused me a great deal of anguish, because it forced me to rethink and scrap a great deal of initial work on this book. But for the better I believe. (p. 2)

Control of means of communication is about power. "The conversation about literacy and schooling takes on new urgency as teachers and parents are told — and children believe — that students' life chances hinge on their grasp of new technologies" (p. 3). Control of communication requires control of the means of communication — the infrastructure of paper, ink, machines, software, etc. — and content —

the information itself. "To control either infrastructures or media content is no mean task," but the ability to creatively exploit available communication channels can circumvent and subvert "the narrative approved by those in control. ...individuals can take advantage of cracks in the communication infrastructure" (*ibid.*). Tyner holds that

> ...a sophisticated and powerful vision of literacy shows potential to enable each person to at least join the debate by skillfully negotiating within the existing power structure, as well as outside it. And this is why it is urgent that everyone has access to literacy in its most powerful forms. I wrote this book to capitalize on that observation and to encourage folks to use a wider variety of everyday information to their best advantage. (p. 4)

Chapter one discusses the problems of transition from one form of communication to another, citing the new San Francisco main public library, dedicated in 1996, as a case study. The junking of the old card catalog in favor of a state-of-the-art computerized catalog caused a "hue and cry" among users devoted to a more traditional form of literacy (pp. 10-13).

Chapter two, "Expanding Literacy," surveys the history of theories of literacy. Many myths have plagued thinking about literacy, but some progress has been made in dispelling the most common misconceptions, although "literacy historians may be no closer to a definitive response about what literacy *is*..." (p. 31).

In chapter three, "Divergence and Convergence on the Electronic Frontier," research about the electronic media is addressed. The author feels that preoccupation with the newness of these media has led to the loss of insights that arose from the study of alphabetic literacy. Furthermore, research is scattered and disjointed, often hindered by arbitrary barriers between disciplines.

> The body of research that does attempt to inform the uses of digital communication forms is scattered across disciplines, disjointed, and only tangential to studies that explore alphabetic literacy. With relatively few major

exception, such as Walter J. Ong...and his theories of mediated communication, it is as if alphabetic literacy scholars stopped at the threshold of electronic communication, but were reluctant to open the door. (p. 43)

The field of communication studies, although established at the university level, "has proven itself to be neither accessible, nor particularly useful to elementary or secondary teachers" (p. 58). Furthermore, a tendency to stress the negative effects of the media "leaves educators confused about what media effects have to do with classroom practice" (*ibid.*).

Chapter four, "Splintering Literacies," suggests "that instead of approaching literacy as a monolithic concept, for example, a 'Good Thing' with sanctioned, printed texts and lofty purposes, it is more useful to break literacy down into any number of multiple literacy modes, each with distinctive characteristics..." (p. 60).

In chapter five, "Beyond Access," Tyner approaches "the mismatch between children's use of electronic literacy practices at home and in the community and those they use at school" (p. 69). Literacy access also involves social inequalities. Simple integration of technology into the classroom is not enough unless educators also answer the question, "Access for what purpose?" (p. 91).

Chapter six, "Representing Literacy," distinguishes kinds of literacies, grouping them as "tool literacies," on the one hand, and "literacies of representation," on the other. The latter — involving information, visual, and media literacies — "have the potential to build on already familiar alphabetic literacy foundations in schooling," and can be undertaken by teachers without waiting for the special, technical training required for the "tool literacies" (p. 92). The literacies of representation — the literacy of libraries, visual literacy, and media literacy are described in greater depth, with special reference to media education in Europe (pp. 97-128).

The slow development of media literacy education in the United States is discussed in chapter seven. "Media are so commonplace and transparent in U.S. culture that it is entirely

possible that it never occurs to people to study it" (p. 129). Consequently,

> after several impressive attempts to form a critical mass of advocates, media literacy has yet to muster compelling and coherent arguments for its inclusion in formal schooling practices. Nevertheless, a heightened interest in media education by a host of special interest groups indicates that media literacy is an idea whose time has come. (*ibid.*)

Media literacy education in the United States tends to be local and teacher-driven, rather than developing "a coherent critical mass that can be called a media literacy 'movement'" (p. 153). Chapter eight describes the much more coherent Canadian movement, as well as some local successes in the United States.

Chapter nine, "Representing Diversity — Media Analysis in Practice," notes that success in the movement towards "education for the masses" in the United States has brought with it problems of how to deal with greater diversity in language, literacy, and popular culture among the student body. "Cognitive apprenticeships" are suggested as an approach to the diversity problem in media education, paralleling the "...'spectacular' learning of young children at apprenticeships in developing countries" (p. 173). Student media production is seen as one approach to such "apprenticeships" that has proven successful in some cases (pp. 179-185).

An "interactive education" is espoused as an ideal in chapter ten.

> Educational strategies that blend critical literacy, experiential education, and critical pedagogy can do much to explain the relationship of literacy, technology, and society. Such a blend, called *media education*, for want of a better phrase, has the potential to shape the course of modern education. (p. 230)

In the "Afterword," Tyner reports on interviews with two experienced media literacy educators, one in a rural environment and the other in a large city.                                   — WEB

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This second edition includes new research and presents a current summary and synthesis of what is known about television's role and impact on children. Divided into three sections, the first looks at the cognitive aspects of children's television experience. The second section explores television's impact on the social and emotional development of children and the effect of television violence, advertising and stereotyping. The final section reviews the theoretical perspectives including both "social learning" theory, and "uses and gratifications" theories and suggests that two can be bridged in order to better explain and understand television's influence on children. It also includes an updated section on new technologies such as computers, the Internet, video games, and the VCR. (Preface, pp. ix-x).

Van Evra stresses that parents and teachers can, and should, help children learn to be more selective about what they view so that what they watch is more constructive and beneficial and so that they learn to make time for other, more fulfilling activities. Children must be taught to be media literate, and this can be done through media education.

Van Evra writes that, "Much has been blamed on television viewing--obesity, low metabolism, poor family relationships, lower academic achievement, aggressive behavior, insensitivity to others and weakened attention and concentration..." (p. xiii).

If children are watching television, they are not doing something else which might be more healthy or constructive, such as reading, practicing musical instruments, playing, participating in sports, etc. (*ibid.*). To Van Evra, citing J. L. Singer and D. G. Singer (1983), media education offers a viable solution and to her media education includes

> Programs to improve children's viewing skills [that] generally aim to help them learn how to watch and how to understand the television

medium, to distinguish fantasy from reality, to learn about advertising and special effects, and to see how television can have an influence. (p. 172)

Media education, or as Van Evra calls it - "metamedia," should be designed to help children improve their viewing skills, that is, to help them understand the difference between fantasy and reality, to learn about special effects, to recognize how television can have an influence on people's lives, and to understand the impact of advertising. Metamedia should address the various concerns regarding children and television such as imparted gender-role and racial attitudes, the impact of violence and aggressive behavior, purchase-influencing messages and television's impact on reading, concentration and critical thinking skills. (p. 172).

Studies, such as those conducted by Dorr et al (1980), Singer et al (1980), and Lee (1980) have shown that media education programs can be effective. Dorr and his colleagues found that the young children (kindergartners, second and third graders) they studied could learn much about television in as little as six hours; they were able to understand and assess television content more effectively.

Using videotape equipment, Singer et al, 1980) developed a program which taught children television techniques, and using a language arts framework, aimed at furthering children's critical viewing skills as well as providing practice in grammar, verbal expression, reading and critical thinking. Lee (1980) effectively used scripts from actual television programs to enhance reading skills. (pgs. 173-174).

But Gadow, Sprafkin and Watkins (1987), in using a critical viewing skills program they originally developed for exceptional children (CESSMA) with typical elementary classes, found that increased knowledge did not change the attitudes or beliefs of kindergartners toward reality of characters of portrayals of violence. The five-year-olds thought the aggression on television was real, that the victims were truly hurt and what they saw on television often happened in real life. By the second grade, students were better able to distinguish fantasy from reality and "even without instruction, they

could interpret aggressive scenes more accurately" (pgs. 174-175).

Before parents can teach their children to be media literate, they need to learn to become critical viewers themselves and decide what they use television for, because that is a value they will pass on to their children. Television does have entertainment value. It provides people the opportunity to "sit back and relax" and to "veg-out" after a long day at work. It also offers many educational experiences, especially on various cable channels, such as the History channel and Discovery channel. Alone or working with educators, parents can help their children become more thoughtful, discriminating viewers of television. But they must put out the effort.

The act of watching television need not require much of viewers. Without ever leaving their easy chairs, viewers can be stimulated, entertained, educated, horrified, or intrigued by a never-ending smorgasbord of material. They need not respond or interact with the material; they do not have to analyze it or criticize it; they do not have to remember it; they do not have to attend to it continuously, and they frequently engage in other activities simultaneously. The television set simply provides continuous stimuli until someone turns it off. On the other hand, viewers can interact with, attend to, remember, analyze and criticize what they see. (p. 172)

A complete list of references, author index and subject index are included.         — MWD

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**Vangelisti, Anita L., John A. Daly, and Gustav W. Friedrich** (eds.). *Teaching Communication: Theory, Research, and Methods.* Second Edition. Mahwah, NJ/ London: Lawrence Erlbaum Associates, 1999. Pp. xiii. 564. ISBN 0-8058-2835-4 (hb.) $89.95; 0-8058-2836-2 (pb.) $45.00.

How does one communicate most effectively? And how is this talent taught? Since the communication field was first introduced as a special area of study almost a century ago, there

have been classes teaching techniques, yet the specific ways to adapt these techniques to the times have been addressed very minimally, in the view of the editors:

Although there have been journal articles on techniques, and classes on instruction in communication, there have been few attempts to integrate the many issues and concerns that face teachers. This book attempts to do that. (p. xi)

Meant to update the first edition of *Teaching Communication*, which "offered the first integrated text in the field of communication instruction" (p. xiii), this second edition aims to adjust previously suggested techniques to changing times. The editors feel that both new and experienced instructors of communication will benefit from the book's thorough presentation of the main issues that an instructor is faced with today (pp. xi-xii).

Part I, "Thinking About the Goals of Communication Education," describes "the nature of the communication discipline and the goals for communication instruction that derive from it" (p. xii). Once the goals have been reviewed, Part II looks at "Preparing Specific Communication Courses," covering everything from how to teach public speaking to the whys and hows of offering a special topic course. Part III, "Organizing the Instructional Context," looks at the purposes of both teachers and students, shows how teachers can manage classes, and what they should introduce to students on the first day of class. Part IV, "Selecting and Evaluating Instructional Strategies and Tools," looks at everything from global to individual student concerns. Part V, "Tackling Some Unique Teaching Assignments," suggests ways to handle some unusual tasks that teachers may face. The final part, "Exploring Important Professional Issues," looks at some concerns communications instructors often face, from ethical to global issues.

Communications teachers must adapt to continual societal changes, or "they become the 'dead wood' that most faculty never want to be" (p. 541). The best teachers are those who always are open to learning more about the field, since "to be a professional is to be a constantly improving scholar and teacher" (*ibid.*).

— ADK

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**Weaver, David H.,** and **Wei Wu** (eds.). *The Global Journalist: News People Around the World.* Cresskill, NJ: Hampton Press, 1998. Pp. xx, 492. ISBN 1-57273-167-2 (hb.) $89.50; 1-57273-168-0 (pb.) $29.50. (Sponsored by the International Association for Media and Communication Research [IAMCR].)

David H. Weaver comments in his Introduction that, in the decade from 1985 to 1995, "journalists have come to play more prominent roles in both newer and older political systems, especially those in transition from authoritarian to more democratic" (p. 1). Consequently, there has been "a flowering of systematic surveys of journalists around the world" (*ibid.*), as researchers try to understand journalists' changing roles, and possibly their increasing power. This book is an effort to present the results of such surveys conducted in

21 different countries and territories, including Algeria, Australia, Brazil, Britain, Canada, Chile, China, Ecuador, Finland, France, Germany, Hong Kong, Hungary, Korea, Mexico, New Zealand, the Pacific Islands, Poland, Spain, Taiwan, and the United States. (*ibid.*)

In his "Series Preface," Weaver acknowledges the important role of the International Association for Media and Communication Research (IAMCR) in making possible the publication of this book and other research on communication worldwide. The books promoted by the IAMCR in the recent past "make new and distinct contributions to communication theory and methodology by concentrating on a number of timely topics" (p. ix). IAMCR collaborates closely with a number of international organizations, including the United Nations Educational, Scientific, and Cultural Organization (UNESCO), the United Nations Economic and Social Council (ECOSOC), the

Council of Europe, the International Labor Organization (ILO), the Office for Democratic Institutions and Human Rights of the Organization of Security and Cooperation in Europe (OSCE), and many more, according to Weaver (p. ix). [It might be added that, from time to time, there has been close collaboration between IAMCR and the Centre for the Study of Communication and Culture (CSCC), publishers of *Communication Research Trends*. — Ed.] This book is one of the latest fruits of IAMCR's efforts.

The editors present the survey reports under geographic headings: four from East Asia, three from Australia and the Pacific, eight from Europe, one from North Africa, three from North America, and two from South and Central America. A concluding chapter. by Weaver (pp. 455-480), summarizes the worldwide implications of the studies. highlighting "commonalities and differences" between and within geographical areas and attempting...

> to make rough cross-national comparisons with respect to the basic characteristics, working conditions, and professional values of the more than 20,000 journalists included in these surveys. (p. 2)

Variations noted by the editors include the proportions of women journalists (ranging from 14% in South Korea to 49% in Finland), college graduates (94% in Korea, 80-90% in Spain, the United States, Chile and Ecuador, but only 34% in Australia and 32% in Mexico), and journalism majors (over 80% in Spain and Brazil. but only 4% in Britain) (Table 23.1, pp. 457-458). Journalists' perceptions of their autonomy were highest in Canada, the United States and Finland, and lowest in Hong Kong, Taiwan and China, where job satisfaction also tended to be low. The contrast between a relatively high sense of autonomy (41%) in Algeria and a relatively low level job satisfaction there (7%) was felt to possibly be due to the threat of terrorism. Korean journalists were the only ones among six countries for which comparisons could be made who rated "chance to serve social justice" among the top four predictors of job satisfaction (Tables 23.2 and 23.3, pp. 462-463).

Regarding "professionalism." Weaver concludes that the "variety of possible measures of professionalism reviewed here suggest that there are still many differences among journalists from the 21 countries and territories represented in this book" (p. 477).

The editors note that this is one of the first studies of journalists from more than two countries. As such, it aims to provide "a foundation of empirical data for future theorizing about the influences on journalists and their influence on the news" (p. 3).        — ADK

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**Wilke, Jürgen** (ed.). *Propaganda in the 20th Century: Contributions to its History.* Cresskill, NJ: Hampton Press. 1998. Pp. xiii, 161. ISBN 1-57273-120-6 (hb.) $39.50; 1-57273-121-4 (pb.) $18.95. (Sponsored by the International Association for Media and Communication Research [IAMCR].)

Propaganda is acknowledged to be a powerful force that often controls how we view our world. Although the 20th Century is especially noted as a century of propaganda, some believe it has been around forever, since the beginnings of human existence. Others trace its modern form to the 17th Century, initiated by a change in values in the Western world. Although the word was coined by the Catholic Church, to designate the ecclesiastical office in charge of missionary work, by the end of the 18th Century propaganda had acquired a generally pejorative sense in the English-speaking world, applied to secretive efforts to influence political life (pg. ix). But the editors recognize that, "propaganda had never before taken on such massive power nor has been so politically instrumentalized than during the 20th century" (p. 1).

The growth of propaganda in this century can be credited to various forces. Wars create propaganda. Much of it was generated in the First World War. Soviet Communism used it effectively to extend its influence at home and abroad. The battles of World War II were accompanied by "innumerable attempts of propaganda and psychological warfare" (pg. 2). It was used a lot in the Cold War, and the Gulf

War of 1991 "was not only a military affair, but rather one during which propaganda techniques were reactivated and used to the fullest extent" (*ibid.*). In addition to war, new forms of communication developed in Western societies, most recently the computer, have contributed to the growth of propaganda.

Current used all over the world, propaganda helps leaders control their populations. The past is relayed to people in a way tailored to control their thoughts and beliefs, casting a particular interpretation on historical events that might be interpreted in many different ways. Propaganda is all about controlling people's attitude, and the media are seen as the most powerful force in forming and changing attitudes.

Over the years, the ways of doing propaganda and the reasons for it have changed. Propaganda's use by the Fascists and Communists caused it to become "synonymous with disinformation or lies" (pg. 3). It is difficult to get an overview of propaganda now because of the rather large gaps in the historical record concerning when or where it occurred. This book "examines certain aspects of 20th-century propaganda and how it contributes to our understanding of the past" (pg. xi).

The studies presented in this book look at how propaganda since the beginning of history has contributed to its character today. Studies in the book range from Wilke and Kunczik's look at World War I propaganda in Germany to Privalova and Zassoursky's focus on American propaganda efforts in Russia, illustrating that competing sides have used similar methods.

A discussion of "American Propaganda Broadcasting to Cuba in a Post-Cold War Order," by Tim Gallimore, raises questions about that service's efforts to maintain an image of objectivity while simultaneously "filling the information void for citizens under government-controlled media systems... Eliminating the VOA standards may lead to propaganda or partisan political advocacy broadcasting and worse credibility than the government stations now have," according to Gallimore (pg. 146).

Since propaganda is always about values, an objective picture of it is difficult to draw, limiting this work to a descriptive survey of some different perspectives. "One can only hope

that it will not end here," comments Wilke (pg. 4), in the anticipation of the future development of more searching analytical methods for the study of propaganda.

This book is an attempt by the International Association for Media and Communication Research (IAMCR) "to make new and distinct contributions to communication theory and methodology by concentrating on a number of timely topics" (p. vii). Being the largest international organization of media and communication research, IAMCR now has thousands of members in more than one hundred countries. It has been responsible for producing a number of incisive books on communication issues affecting the world, of which this is one.

The nine contributors to this book are from five countries, on three continents.

— ADK

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**Winseck, Dwayne.** *Reconvergence: A Political Economy of Telecommunications in Canada.* Cresskill, NJ: Hampton Press, 1998. Pp. xx, 379. ISBN 1-57273-144-3 (hb.) $79.50; 1-57273-145-1 (pb.) $28.95.

Canadian telecommunications policy had, until the mid-1990s, tended to place restrictions on cross-media ownership and on "the telcos' ability to obtain broadcast licences, to become multimedia content producers," and to offer similar services outside their traditional sphere of voice and data transmission (p. 22). An abrupt change occurred in the mid-1990s, when

> ...the CRTC [the Canadian Radio-television and Telecommunications Commission] and government announced measures that, basically, removed all *legal and regulatory* barriers to reconvergence and/or set the criteria under which telcos could become involved in broadcasting, cable television, electronic publishing, and so on. (p. 22)

These moves "would have been wholly out of place a decade ago," but "came to be seen as sensible," in the light of alleged abuses of their local monopolies by cable operators and of

"popular musings about information highways, the perception that information services are key to economic recovery," and by complaints about policy imbalances from large press interests and telecoms management. Increased network competition was seen as needed to encourage technological updating, but others warned

> that network competition may lead to even more colossal monopolies across the telecoms and cable industries, that the link between network modernisation and content as revenue sources may not be as tight as contended. and that IBNs [integrated broadband networks] are unnecessary for all but the most demanding users. (pp. 22-23)

Winseck stresses that "Telecoms policy is more than just another aspect of industrial policy... Telecoms have a significance that goes beyond the economic because of the historical relationship between communication and democracy..." (p. 2). He therefore adopts a broad view of telecoms policy to counteract rampant oversimplifications about "information highways" in the popular mind and the fact that "quite massive changes in the nature of telecoms policy often proceed along fixed ideological lines with little consideration to the breadth of issues involved" (p. 1). In his Foreword, Vincent Mosco credits Winseck with

> ...a strong sense of praxis. of the recognition that research and social intervention are intimately connected so that research is not simply the task of describing the world but of pointing the way to changing it. (p. xx)

Chapter one provides an "introduction to the history and political economy of telecoms and media reconvergence," including a description of some of the basic concepts current in this complex field. Chapter two addresses communication and regulation in the context of modern societies, describing the influence of the idea of modernity and the various political and ideological currents affecting regulatory policy.

Chapters three through six explore the development of electrical and electronic communications from the telegraph's appearance in Canada, the United States, and Europe, in the 1840s, to the situation of the Canadian telecommunications network in the early 1990s, described in a subheading as follows: "It ain't competition, and it's not a monopoly, either: What hath government and the CRTC created?" (p. 249).

Chapter seven, "Pursuing the Holy Grail: Information Highways and Media Reconvergence," goes into some of the pros and cons, promise and threat, of the so-called "information highways," especially as they bear on the question of reconvergence. Some of the subheadings suggest the author's attitude: "The Calm Before the Hype." "Slippery Slopes and Electronic Publishers...." "Communication and Freedom from Compulsory Participation in Electronic Space," and "The Free Lunch and the Electronic Free Press..." (pp. 265-320).

Finally, Chapter eight tries to chart a course "Toward a Responsive and Democratic Media System," analyzing several policy issues and following each by recommendations." He asks whether the Integrated Services Digital Networks (ISDN), that "have already been built and...more than adequately meet existing and emerging demands," are not "appropriate for current and anticipated communication needs" (p. 323), without any need to develop the broadband networks (IBNs) foreseen as the promised "information highways." He recommends that IBN projects "should be implemented only where demonstrable demand outstrips the capabilities of ISDN and without overreliance on vertical integration, advertising, privacy, and 'stupid' terminal subsidies" (p. 324). The closing section of that chapter addresses "communication policy in global context," involving such questions as foreign ownership and national cultural policies.

An appendix lists mergers and acquisitions involving telecoms companies from 1990 to 1996 (pp. 335-336).

The references constitute a considerable bibliography on the topic (pp. 337-365).

— WEB

**Women's Media Watch Jamaica**. *Whose Perspective? A guide to gender-sensitive analysis of the media.* Kingston: Women's Media Watch Jamaica, 1998. Pp. viii, 81. No ISBN (pb.) n.p. (Available from WMJ, P.O. Box 344, Stony Hill, Kingston, Jamaica W.I.; E-mail: wmwjam@cwjamaica.com).

Everyone needs to know how perceptions of gender influence the images and messages conveyed by the media in order to apply that knowledge to their own take on media portrayals. This training manual represents years of research described by the authors as follows:

> After ten years of work: analyzing and critiquing the media from a gender perspective, "Women's Media Watch" Jamaica [WMW] has become aware of the very different way women and men are portrayed in the media. (p. vii)

The production of the manual is described as "WMW's way of re-affirming its commitment to an on-going process of public education about issues of gender in the media" (p. v). Support for the project was received from a wide variety of international inter-governmental. governmental and non-governmental organizations. including UNESCO/IPDC and the World Association for Christian Communication (p. v).

WMW insists that the images depicted by the media cannot be ignored (p. vii). The publication aims to reveal how our thoughts and behaviors are controlled by the media, particularly how women and men are influenced.

> The manual is a tangible contribution towards continuing WMW's work of countering sexist and stereotypical images of women and men in the media. and towards making women, men, children. families and communities safer, happier and productive. (p. viii)

The first section looks at "Gender Images in the Media." It defines both the media — "anything that carries a message" (p. 3) — and gender —"...what society says women should do and men should do, what is considered feminine and what is considered masculine" (p. 9). It then goes on to show how the media portray the different genders and how that affects them. Women's and men's views of each other affect the media and the media affect them, in what is called a "circle of influence" (p. 30).

Section two is devoted to "Gender, Media and Violence Against Women." It shows. in general, how actual violence is affected by media violence, and specifically how violent media images affect violence against women.

Section three presents some "Criteria for Critiquing the Media." It looks at the media's images, suggests some techniques used to look at these images accurately, and suggests the power of lobbying to get the media to portray the genders in a less biased fashion. These are important issues to comprehend because. "the more you understand about the media, and how it works, the better able you will be to use it" (p. 60).

The manual is profusely illustrated with drawings and charts. It closes with a glossary (pp. 75-77) and a brief bibliography (pp. 79-80), as well as contact information for other gender-oriented media watch groups in the Caribbean — specifically, in Barbados and in Trinidad and Tobago (p. 81).                — ADK

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**Wuthnow, Robert**. *After Heaven: Spirituality in America since the 1950s.* Berkeley/Los Angeles/London: University of California Press. 1998. Pp. ix, 277. ISBN: 0-520-21396-3 (hb.) $29.95.

How does spirituality affect Americans' lives? In what ways are they spiritually influenced? Robert Wuthnow looks at spirituality in the United States and how it has changed over the past few decades. He bases his study on well researched findings. including thorough interviews with a wide range of Americans. current studies on how spirituality has evolved in America since the 1950s. and some opinion surveys. Wuthnow explains,

> By bringing these kinds of evidence together, I try to suggest both how the meanings of spirituality have changed over the past half

century and how these meanings have stayed the same. (p. viii)

The author notes that "Spirituality consists not only of implicit assumptions about life but also of the things people talk about and the things they do" (p. vii), including everything from conversations with friends to their prayers. Wuthnow argues that spirituality is not just individually based, but is affected by the culture itself. "I am especially concerned with these larger meanings and influences," he says (*ibid.*).

As a Professor of Sociology at Princeton University, Wuthnow has published many books on understanding America. In an earlier book, *The Restructuring of American Religion*, in 1988, he marked the changes that had occurred in institutionalized religion and spirituality in the United States, a theme continued by the present volume. In the latter, he explains the changes and "some of the larger issues that have come to confront U.S. society during the second half of the twentieth century" (p. vii). *After Heaven*, whose specific focus is on how personality has changed American religion, nevertheless draws upon a lifetime of study of American culture in general, rather than relying only on a single research project. Wuthnow's own background is Protestant, but as a sociologist of religion he reviews the whole complicated range of American religion in his effort to distinguish central tendencies in the nation's spirituality.

Wuthnow holds that the primary goal of spirituality has always been to have it fully integrated into one's life, to the point that one cannot discern a spiritual practice from an everyday practice (p. 195). American culture at the end of the century has perhaps militated against doing this easily. On his closing page,

Wuthnow quotes Reinhold Niebuhr as observing "...that in the United States 'our practice' is generally better than 'our creed'." Then he adds,

From what we have considered in previous chapters, we can extend this idea: the strength of U.S. culture at the end of the twentieth century is what many of its detractors dislike the most: its messiness. The ways families and personal lives are organized inevitably require many to negotiate and to live with confusion. ... In many ways, a spirituality of seeking may be well suited to a system of this kind. (p. 198)

To achieve the goal of a fully integrated spirituality of practice, Wuthnow sees a need to return to attention to specific spiritual practices comparable to those that have been abandoned in recent decades:

The shift that has taken place in U.S. culture over the past half century, however, means that attention again needs to be given to specific spiritual practices by those who desire to live their whole lives as practice. (*ibid.*)

In doing this, however, he stresses that,

...the point of spiritual practice is not to elevate an isolated set of activities over the rest of life but to electrify the spiritual impulse that animates all of life" (*ibid.*).

The book's endnotes are extensive (pp. 199-245), and many include additional discussion and commentary. A "Selected Bibliography" also is substantial (pp. 247-263).          — ADK

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