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Globalization and the Media: The Debate Continues

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Globalization and the Media: The Debate Continues

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1. Introduction

The debate about making the world into a global village began with McLuhan's thesis 40 years ago (McLuhan, 1960). One could argue, however, that the real debate did not begin in earnest until the crumbling of the Berlin Wall and the retreat of the socialist bloc in 1990. Only then did the globe seem ripe for a "new world order," something to replace the First, Second and Third Worlds from the Cold War era. In those previous decades, a number of economic and technological changes took place that would extend beyond the Western market economies to incorporate all nations into a single world of international (free) trade, modern information and communication technologies (ICTs), and increasing pressure for interconnectivity. All of this portended profound changes in peoples' everyday lives. Almost all thinking about globalization that emerged in the 1990s paid attention to the role of the electronic media in this process.

For purposes of simplicity, we will define globalization as a process to include the increasing interconnection of the world through the flow of capital, goods, services, people, information, and culture across borders. Apart from this working definition, there is nothing simple about this phenomenon nor about the positions of all kinds of people concerning its consequences. The debate over globalization involves a number of values that we need to recognize in order to properly understand the discourses in the academic and in the policy/political realms. Though often left unstated, these values are debated hotly by a large group of people working across a number of disciplines and policy arenas like economics, politics, culture, and personal identity. The debates often lie open to exaggeration precisely because they involve

peoples' values and sense of worth that make the issues that much more intense. These strong value positions characterize ordinary people living in a globalizing world as well scholars and politicians. The field of Communication also has important historical roots in this debate that this review needs to define. Biernatzki, in a previous issue of *Communication Research Trends* (Vol. 17, No. 1, 1997) laid out a number of issues and provided some historical context for the globalization of communication technologies. The present review will include several of the references from Biernatzki's review but will update the debate and sort through some of the methodological, theoretical, and policy issues that seem most urgent at the beginning of this new century.

Communication has been called a field rather than a discipline because it stands at the intersection of so many policy and scholarly interests. The globalization debates by economists, social theorists, policy makers, and others have all acknowledged that one of the critical elements in the current trend toward global interconnectedness are the ICTs that have made the flows of capital, trade, people, etc. possible. Therefore, we will first examine some areas that define the larger debate in order to situate communication within the discourse on globalization. Section Two below gives a brief summary of recent positions in the economics of globalization; Section Three will review some important social theories that attempt to explain how globalization affects people. In Section Four, we will deal with the literature on global media and pick up on the issues raised in the preceding sections; in Section Five, we will make some comments on those issues most urgent to pursue in future work.

2. Economics of Globalization: Good or Bad Consequences?

It may seem too simplistic to ask the question about outcomes in dichotomous terms of good or bad when most scholars recognize that the outcomes are a mixture of consequences that come from a very complex process we call globalization. This is not done to limit discussion but to highlight from the beginning that the discourse on globalization is a contentious one because it involves values closely held by ordinary people as well as by experts. The global markets have consequences that affect people in their livelihoods, their religious values, and their identities—and people, beginning to recognize this, eagerly enter the debate about policy. One needs only to look at a country like Argentina to see the national attention that monetary policy has garnered or at how the NAFTA treaty affects the everyday lives of Mexicans to understand that the economic policies of governments have become part of the national consciousness through the political and media discourses in these countries. We will examine several positions below to understand how economics intersects with both communication media and with peoples' everyday lives.

Friedman (1999) has best expressed the demands and rewards of the new global market in his popular book, *The Lexus and the Olive Tree*. He argues that the real change for nations in the 1990s comes from what he calls the “democratization” of three critical factors in the global economy, i.e., finance, technology, and information. By this he refers to the increasingly borderless flow of capital for business borrowers from banks and other financial institutions who seek out customers on a world-wide scale; the diffusion of the ICTs (like the computer networks or the Internet and Web) that make the markets much more interconnected and frictionless; and finally the global flow of economic information as well as money. All of these have become more widely available to different users around the globe.

Three other concepts are important to understanding Friedman's apologia for the global economy. First, he talks about the “golden straightjacket” that refers to the need for countries to abide by the strict rules of openness of markets, soundness of banking institutions, and honesty in government and the dire consequences for those that break these rules. Second, he refers to the “electronic herd,” investors who punish

countries for not following the rules of the golden straightjacket by pulling out their investment capital and putting it elsewhere. Finally, he talks about the inevitability of this process—by this he means that countries have to choose to abide by the rules of the game or be marginalized economically.

Friedman does not avoid looking at the negatives of globalization for the world's majority of poor people, the ecology, the world's diverse cultures, and national sovereignty. His belief in the inevitability of the process convinces him that individuals and nations somehow must come to terms with the process and its consequences. Toward the end of the book, he proposes a way out of the dilemma for those threatened by globalization through a kind of global safety net that governments would develop, but the proposals are at best weak and depend on the varied politics of many nations which have not historically made help for citizens available. It also goes against his own argument that in the global economy there is “nobody in charge,” and makes it difficult for governments to protect their citizens against this massive but nameless force.

If Friedman serves as the point man for globalization, Aristide, the former president of Haiti, represents a voice of protest against it. In his very brief book, *The Eyes of the Heart* (2000), he details a case of failure for globalization in one of the poorest countries in the world. In the 1980s and 1990s Haiti was one of the earliest countries to embrace the prescriptions of a free and open market, but this has resulted in an increasing economic dependency without any noticeable benefits. Aristide points out that the majority of Haiti's people are small farmers like the majority of the world's poor, and when the markets opened up to cheap food imports from subsidized and modern agricultural markets like those in the U.S. and Europe, local farmers could not compete but also could not afford to buy the imported food, thus creating a crisis for the already impoverished farmers.

Like Friedman, Aristide has no simple solutions for the increasing globalization of markets. He does suggest that the International Monetary Fund (IMF) and the World Bank could soften the demands made on governments to impose rules that hurt people. In addition he argues that the investment in basic human needs must have priority in national governments over the

investment interests of markets. This highlights the political aspect of economic policies imposed by institutions like the IMF as well as by what Friedman calls the “golden straightjacket.”

Two articles on economic policy continue the debate. Bhagwati (2002), a globalization economist, tries to grapple with the “discontents” of the anti-globalization movement among young people in the West that first surfaced in Seattle several years ago. His arguments are surprisingly tied to the media among other factors to account for what he believes is a mistaken idea about the nature of capitalism and globalization. He says that the media are sources of confusion that “. . . are propelling the young into anticapitalist attitudes . . . cable television and the Internet [are the culprits]” (p. 3). He argues that because young people can witness misery in distant countries on television, they empathize without understanding the complex causes of poverty. He also blames higher education for fostering critical theories in the humanities and disciplines like sociology, but touts economics and sciences as the source of sounder knowledge of how globalization and capitalism work to help solve economic problems. His conclusion returns to the media where he sees a hope to enlighten young people about the benefits of globalization and to develop a “civil society” where people discuss rationally the issues at hand rather than going into the streets. Bhagwati’s argument sounds familiar from the Vietnam War discussions about how the media lost the war for the U.S., but it seems to hold an unexamined belief in the power of the media to both create and to solve problems over deeply held beliefs and values.

The second article is by Rosenberg (2002), a *New York Times* editor, who takes a negative view about the globalization phenomenon. She disagrees with many people like Friedman on the nature of the process. She points out:

It is often said that globalization is a force of nature, an unstoppable and difficult to contain storm. This is untrue and misleading. Globalization is a powerful phenomenon—but it is not irreversible, and indeed the previous wave of globalization, at the turn of the century, was stopped dead by World War I. Today it would be more likely for globalization to be sabotaged by its own inequities, disillusioned nations withdrawing from a system they see as indifferent or harmful to the poor. (p. 3)

Her arguments rest on the lack of direct benefits of the open economic trade policies that many countries have

adopted (e.g., Haiti as referenced above). These policies tend to benefit the middle classes in countries but actually cost poor people their livelihoods in agriculture and other vulnerable economic sectors. She argues for a variety of policy options but maintains that the belief that globalization can be made to help poor people even in the long run is not based on solid evidence.

She is skeptical of the argument made recently by economists Dollar and Kraay (2002) that shows globalization working to improve the economies in developing countries. The problem, she points out, is a methodological one. By selecting countries like China and India in their sample and aggregating the data for the sample of those nations globalizing, the authors show that globalization works to improve per capita incomes. India and China’s economic size is one factor that tends to dwarf other countries, but the data are from a decade that partly preceded the open trade policies that both China and India now have begun to implement. Rosenberg points out that the large agricultural sectors of these two countries have not yet modernized nor have the poor majorities in either country benefitted from trade surpluses nor yet faced the cheap agricultural imports that have devastated other economies. She ends the paper with a series of suggestions of how countries can avoid the draconian dictates of the IMF and World Bank in negotiating loans for economic development. She concludes that nations can tame globalization and make it work for poor people if national governments take strong measures to provide economic support to the public as well as to the private sectors.

The issues that the economic debate over globalization have raised touch on the following discussion in this review. Three issues seem important to highlight: the suffering of the poor majorities (and even middle classes in some countries) have political consequences that governments need to address; the debate over the nature of globalization, whether it is inevitable or not, will have both economic and political consequences; and the media are important in the political process of convincing constituents of the beneficial effects of their government’s policies. Friedman made an important argument that reflects a key assumption for the globalization process when he focused on the diffusion of new ICTs and the information carried on them. He did not point out in detail how these work in the economic process nor did he offer insights of how individuals are incorporated into the social and cultural processes of globalization. It is to those concerns that we turn next.

3. Social Theories of Globalization: From Culture to Consciousness

The discussion of the global economy and its consequences does not touch on the concerns of people's personal lives in this age of globalization. This is a task for social theory and one that many in the past decade have taken on. Featherstone edited an early seminal discussion of a number of theories touching on globalization's influence on the culture and consciousness of people, *Global Culture: Nationalism, Globalization and Modernity* (1990). The variety of approaches by contributing authors indicates both the richness and complexity of the globalization process.

Of the numerous contributions in the book, the most relevant for this review are four. First, Wallerstein (1990), creator of the neo-Marxist world systems theory, regards the economic policies of globalization as fitting into what he sees as a capitalist system to exploit weaker nations and keep them in a subordinated position. The focus of this volume, however, asks him to fit culture into his theory, which deals more with the political economy of capitalism. He argues that culture is the ideological battleground between globalization and non-capitalist alternatives. Boyne (1990) attacks his response. Boyne claims that Wallerstein has a limited and one-dimensional view of culture, a view that reveals how deterministic his thinking is. Boyne argues that the culture discussed in the book is far richer and more important than Wallerstein's one-dimensional view. This critique raises the important issue that will emerge below in the next section: Emphasis on structure by political economists of the media seems to undercut the notion of personal agency by people whose cultural values face a challenge by the contents of those media.

Two other chapters should be noted. First, Smith (1990) argues strongly against the idea that there will be a global culture created by the globalization process. He does not believe that culture appropriated from the media, for example, can substitute for the cultural experience that people derive from their belonging to groups, whether these be local, ethnic, or national. The European Union, for example, has tried to create a European identity that goes beyond the French, German, or other national identities that people have

and experience as their own. Smith does not believe this kind of transnational experience can work because it goes beyond the everyday lives of people in their building a sense of identity.

Appadurai (1990), in a chapter much cited by others subsequently, talked about the reality of globalization in the flows of people, finance, technology, media, and ideas. His thesis is that these flows all go to make up the very real process called globalization but that they work independently and without guidance so that there is more "disjuncture" and contradiction than seamless coordination by some superpower. He argues that media ". . . whether produced by private or state interests tend to be image-centered, narrative-based accounts . . . and what they offer to those who experience them is a series of imagined lives . . . and proto-narratives of possible lives, fantasies which could become prolegomena to the desire of acquisition and movement" (p. 299). In short, he is a post-modernist who sees the chaos of the modern world that individuals have to make sense out of as they create their identities based on both media fantasies and the realities of their everyday worlds. Although he critiques advertisement in media as a consequence of the capitalism that often drives the media markets, he argues strongly for agency of individuals over ideas promoted by media. Again this argument raises the question of whether the profit- or political-driven media are more powerful than the person on the receiving end, or what that balance of power between audience and message may be.

The strongest argument for globalization as both a historical reality before the modern period and yet an important phenomenon for our times comes from Robertson (1992) whose book, *Globalization: Social Theory and Global Culture*, brings the discipline of sociology into the discourse. The author makes his thesis clear from the beginning: The emergence of material structures that make the globe more interconnected (spread of capitalism, western imperialism, and media systems) are related to but not the causes of the emergence of a consciousness of the oneness or unicity of the globe. The material components of globalization

have grown historically over centuries, and Robertson periodizes these from 1400 to the present, with 1968 to the present being the latest period he identifies. The author, however, does not want to dwell on the historical antecedents but the significance of recent occurrences: “. . . it should be emphasized that I am particularly interested, given my continuing insistence upon *the fairly recent emergence of globality as an aspect of contemporary consciousness*, in explicitly globe-oriented ideologies, doctrines, and other bodies of knowledge” (p. 79, my emphasis).

He makes reference to McLuhan’s thinking in the 1960 book, *Explorations in Communication*, and its “global village” phrase as an early proponent of a growing global consciousness. Thus Robertson makes clear the important role for global media in raising the awareness of an increasingly interconnected world. He also takes a position on the permanency of globalization: “Nevertheless, in spite of my acknowledgment of certain denials of global wholeness, I maintain that the trends toward unicity of the world are . . . inexorable” (p. 75). This is a very elaborate and broad-ranging analysis to which many have referred for its historical perspective as well as the depth of its erudition.

Another social theorist of globalization and the emergence of a “modern consciousness” is Giddens who summarizes his thinking in the recent small book called *Runaway World* (2000). Giddens talks about a number of ways that the series of forces that he calls globalization has changed modern life, but he points out that the process will not be easy:

The battleground of the 21st century will pit fundamentalism against cosmopolitan tolerance. In a globalising world, where information and images are routinely transmitted across the globe, we are all regularly in contact with others who think differently, and live differently, from ourselves. Cosmopolitans welcome and embrace this cultural complexity. Fundamentalists find it disturbing and dangerous. . . We can legitimately hope that a cosmopolitan outlook will win out. (p. 23)

He places great emphasis on the media as agents of change that affect everyone, but it needs to be noted that he speaks only from a Western, middle class perspective. What he does not speak to is the majority of the world that is being modernized in the direction of the West and how that process will turn out.

A colleague of Giddens, Tomlinson, has written two important books trying to theorize globalization. His first, *Cultural Imperialism* (1991) was a sharp critique of the cultural imperialism thesis with particular emphasis on the work of Herbert Schiller. Later in the book, he tries to delineate his own position vis-à-vis the impact of Western media on people’s consciousness, but he focuses on the modern world of the West and does not comment on what happens elsewhere.

In his more recent book, *Globalization and Culture* (1999), he begins with a definition of the culture he discusses: “Culture for my purposes refers to all these mundane practices that directly contribute to people’s ongoing ‘life-narratives’: the stores by which we, chronologically, interpret our existence in what Heidegger calls the ‘thrownness’ of the human situation” (p. 20). This means that although the media are important, they are not the only influence in people’s lives. Here and in his previous book it becomes clear that there can not be a clear definition of media influence and that therefore no empirical outcome can, in some sense, be observed. In the latter chapters of this book, Tomlinson pursues the notion of global modernity, a concept that he seems to have largely appropriated from Giddens.

The problem is that although he criticizes the cultural imperialism proponents for their lack of empirical data to show ideological effects, he proposes no evidence from the real world to bolster his own claims about how a modern consciousness is created in a globalizing world. In this second book, he admits that Schiller and others have provided some important empirical data regarding the spread of Western media in other regions of the world, but the influence of those media on audiences is left to abstract reasoning alone and a scepticism about being able to find evidence about the process.

We should recognize two important issues in Tomlinson’s treatment of globalization and culture: He pits the agency of the individual as superior to power of media; he also disagrees with Robertson that there is necessarily an emerging consciousness among people of the oneness or unicity of the world. Communication scholars widely cite these two books as arguments for a better understanding of globalization, but by his own admission, the author has nothing to say about this process beyond the Western experience of modernity. This unfortunately leaves out an important sector of the globe.

4. Global Media: Structure and Process

The media, as we have proposed, appear as important and sometimes central forces in both the economic and socio-cultural theories of globalization. As we have noted, Friedman, Bhagwati, Robertson, Giddens, Appadurai, and Tomlinson all attribute great importance to the media, but most of these authors have not specialized in the communication field and sometimes manifest a naive view of media and their influence. When we come to the work that treats the media and globalization directly, we find a large number of publications over the years since Biernatzki's review in 1997. These will be divided into several categories: those that emphasize structure, and those that emphasize process, and all that follows reception of the messages and stories from the media. Although this is not a perfect set of categories, it will allow readers and this reviewer to make some sense of a good deal of material.

A. Structure and Ownership of Media

The argument for the priority of structure often gets interpreted as a return to Marx's emphasis on the structure/superstructure (ideology) relationship. In the present case, however, few writers mention Marx at all and only Tomlinson cites him as someone who helped introduce the idea that global thinking arose because of the expansion of capitalism. Tomlinson focuses much of his critique of cultural imperialism as a critique of neo-Marxists, and in some ways he also reflects the critical stance that Giddens takes toward a neo-Marxist position in sociology. The structural emphasis, however, in current literature refers rather to the economic and ownership structures of the largest global media companies and their power to control both content and distribution throughout the world. There are ideological consequences, no doubt, but the political economists do not often acknowledge them. Many of these authors do have a thesis that involves a critique of the media, but often on grounds that do not touch on audience reception and impacts within their national borders. The focus is rather on the pressure that national media feel by the presence of global companies.

Readers are reminded that the structural arguments were also central to the cultural imperialism approaches of the 1970s and 1980s. The difference is

that in recent years, structuralists have left the ideological audience effects out of the picture. Tomlinson's 1991 critique was not the first of its kind to challenge some of the cultural imperialism claims. Fejes (1981) was one of the first to make this challenge within the framework of critical theory itself. He asked where audience analysis was in the cultural imperialism framework and thus raised the issue as to whether there were demonstrable ideological effects to be found. Moores (1993) provides a brief history of audience research within a critical paradigm as a partial response to Fejes, but the question has not gone away because the individual is still central to the communication question of media influence.

A book by Herman and McChesney (1997), already referred to briefly by Biernatzki in his 1997 review, needs to be mentioned again in this set of studies. This work offers a critique of the expanding global media companies of the mid-1990s. The first reason to mention it here is that it highlights one of the important media arguments that authors in other fields have mentioned: the importance of the new technologies like the Internet as an alternative to the highly concentrated global television and entertainment-new media industry. Herman and McChesney acknowledge the potential of these new technologies to redress some of the imbalance of power between global media and national audiences. Second, the authors make the argument that by nature the modern capitalist system tends toward concentration. They place this tendency toward concentration within a historical context that is often missing from discussions of the power of global companies. They point out that the move toward concentration in the media needs to be looked at over two or three decades.

Since the publication of this book in 1997, there has been a continuation of concentration of media into ever larger companies, and this trend promises to continue, even in the current slow-down as *Wall Street Journal* writer Wolf recently suggested (2002). Herman and McChesney do not say, but their writing seems to suggest, that this trend is almost unstoppable, as some globalization proponents have asserted. But a look at the problems of current global companies like Bertelsman and Vivendi indicates some barriers to size

alone. This fluctuation in corporate success points to a weakness in the Herman and McChesney book. It bases much of its analysis on trade publication data which dates it very rapidly. From today's perspective, we can question some of the claims about trends. Nevertheless, the basic thrust of the book remains valid: that the world's capitalist economies are rapidly globalizing and that the media companies as part of that global system are both a part of this expansion and in turn, through its advertising structure, are a stimulus to further growth.

Another more recently published book looks closely at media structure and its consequences for culture—the volume edited by Mosco and (Dan) Schiller, *Continental Order? Integrating North America for Cybercapitalism* (2001). The intriguing aspect of this volume's opening chapter by the editors is not just the careful analysis of the restructuring of the entertainment/content providers among the North American Free Trade Agreement (NAFTA) countries, but the fact that these two political economists end with a statement about audience responses to content and the unpredictability of these outcomes. In some sense, this statement seems to respond to Fejes' (1981) critique of two decades before and at least allows some space for audience agency.

Two early chapters on Mexico show how this question plays out in some concrete detail. Paxman and Saragoza (2001) emphasize the current economic strength of Televisa, Mexico's media giant (33rd largest global media company) and outline its future prospects. They show that the company continues to dominate Mexico's domestic market with little competition from its only local rival, TV Azteca, and no real threat from U.S. media competitors in the Mexican market. They argue that the late owner, Emilio Azcarraga Milmo, succeeded in his bid to make Televisa a national and a regional power. It remains strong in its dominance of national audiences and has strong exports to the U.S. Latino market and to other Latin American countries, but beyond its own borders it cannot compete as a true global force.

The second chapter on Mexico by Sanchez Ruiz (2001) returns to a familiar thesis on globalization, namely the domination by Hollywood of foreign markets in film and television. This comes as no surprise in film, but the assertion of a television dominance goes against the data from the previous chapter as well as from Sinclair (1999) and other sources. The author tries to show that in overall revenue from trade

between Mexico and the U.S. in television, the balance favors the U.S. This implies that Mexican audiences are unduly exposed to foreign programs on television and are affected by this exposure. Sanchez Ruiz cites some private surveys done by himself and others regarding how much audiences watch U.S. programs, but the evidence remains unconvincing. In the end, he seems to back off the claim that Mexican television audiences are unduly influenced and, focusing on film, suggests that the Mexican government adopt some strategies for helping the film industry regain its stature as a regional power. The chapter reminds us that the globalization debate on media divides sharply between concerns about ideological/audience effects of exposure to foreign media and the structural dominance of national programming by global media.

A third book, Thussu's *Electronic Empires: Global Media and Local Resistance* (1998), focuses on structure but with a mixed set of positions. The first section on structure and political economy features one of the last published chapters by Herbert Schiller (1998) in which he summed up the last five decades of his research on the role of the federal government in promoting the expansion of U.S. based cultural industries. Although the chapter presents nothing new, it brings together a good deal of data and places them in an important historical context often missing from other similar studies.

A second section focuses on the theme of a global public sphere, a theme partly motivated by the publication in English of Habermas' book on the public sphere in 1989. Sparks (1998) provides the case against the thesis that there is the promise of a global public debate on the issue of globalization. He is skeptical of the abilities of people to learn about issues from media controlled by global companies and to promote public discussions that would change the order of things. On the other side, Sreberny (1998) argues the case for a global public sphere. She cites the organizing through the Internet of feminist groups in situations that could undercut women's interests. She gives examples from an emerging women's network connected by email and linked through the Internet that helped to change decisions in several cases that had global ramifications. She agrees that such an ad hoc network is far from being an organized social movement, but, she says, it marks the beginning of something that can become a movement.

A final chapter worth mentioning in the light of the terrorist attacks of September 11, 2001 is

Mohamadi's (1998) on the Islamic perspective toward media globalization. He reviews efforts by the 21 Arab speaking countries to launch a common satellite (Arabsat) in 1985. He shows how, after the satellite began to function around 1991, many of the television channels became commercialized and how non-Arab programs on the satellite channels rapidly increased over the ensuing years. He argues that the Arab countries now face an increasingly difficult decision of how to blend the Western consumerism and the modern and secular values these television channels offer audiences with their own strongly held faith and cultural values rooted in Islam. He leaves unstated the assumption that such continued exposure will have an important influence on how audiences identify themselves and on what values will guide their lives. He offers no solution to the problem.

B. The Global and The Local

A number of formulations of globalization do not include the notion of imperialism and domination. A number of arguments may focus on structure but do not see the dire consequences (often on audiences' identities) offered by structural proponents. Wang, Servaes and Goonasekera, who edited the volume, *The New Communication Landscape: Demystifying Media Globalization* (2000), bring together a number of authors who, on the whole, tend to emphasize the strength of the local/personal vs. the global/structural. The book's introduction identifies a number of arguments for the strength of the local cultures and even cultural industries that mitigate the threat of dominance and monoculture posed by global media (Wang & Servaes, 2000). Part of the argument is structural, that is, the strength of local cultural productions and the popularity of their content with local audiences (made by Straubhaar, ch. 12). Another part centers on the strong identities fostered by attachment to a local place and reinforced by local media (deMoragas Spa & Lopez, ch. 3; Tsai, ch. 10; and Lie & Servaes, ch. 18.). Finally, three chapters address policy initiatives at the global level of the World Trade Organization (WTO) (Pogorel, ch. 14) and at the national level (Chan for Hong Kong, ch. 15; and Hong for mainland China, ch. 17). The multicultural perspective advocated in the Introduction by Wang and Servaes (2000) focuses on the "nodal points" in the globalization process. These important points are to be found in:

... production, regulation, representation, consumption, action, and local points of entry into

the communication flow . . . they do point out important features of the world cultural industries and converge on several points. . . culture remains an important factor, either facilitating transnationalization of local cultural industries, or impeding further growth of global media. Global media may be largest in terms of coverage; however, their size shrinks significantly if measured in terms of viewer rate. In many regions of the world the most important development in the communication industry has not been the further dominance of global media, but the emerging cultural-linguistic markets. As the influence tends to rest on a quite superficial level of cultures, no global culture or global identity—not in the fullest sense of the words—has been fostered. (p. 15)

The authors, however, draw a more cautious conclusion, saying that the book emphasizes the local, multi-cultural, and ethno-national over the global, dominant, capitalist media, but in the end ". . . it is important to note that the two are dialectically opposed conceptually, but not necessarily in reality" (p. 16).

Another contribution in this direction comes from the book by Braman and Sreberny-Mohamadi called *Globalization, Communication, and Transnational Civil Society* (1996). Their edited volume brought forward an early version of the theme referred to in the Thussu book above on a global public sphere. As referenced earlier, the idea of extending debate to a global level, fostered by the proliferation of media from television to the Internet, grew partly from the English publication of the Habermas book on the public sphere but also from the growth of the Internet culture that began in the early to mid-1990s. Sreberny-Mohamadi argues that this positive outcome of global communication can reinforce a variety of national and international issues for public debate and decision.

Two chapters should be briefly noted here as they contribute to the discourse on globalization. Braman's chapter (1996) argues for an "interpenetrated" model of globalization. By this she means an approach that integrates both the aspects of local and global forces that help create a changed consciousness. Without going into detail about the concept of consciousness, she argues for a better understanding of the relationship between the global and the local. In the latter case, she distinguishes three levels: "*locus* refers to a geography of location (where people live their lives); *locale* refers to the cultural and historical aspect of peoples' consciousness; and *location* refers to modern

cyberspace where the linkage between the local and the material world has been completely broken” (p. 22). This third aspect is actually more global than local, but emphasizes the global aspect of local experience that Giddens and Tomlinson refer to so often. The chapter argues against taking sides in this process, which is a dialectical one, but, like the classic dialectic in Marxism between structure and superstructure, the problem always remains how to think about or do research on the phenomenon as a whole without emphasizing one aspect to the neglect of the other.

In the second chapter to be noted, Negus (1996) talks about the globalization of popular music. Of interest here, Negus critiques the often abstract theorizing about global consciousness and structure in authors like Giddens. He argues that considering consciousness in the abstract overlooks all of the concrete detail of how the global behaviors of global music companies work on the ground to affect musical tastes and the consciousness of music fans. Although the author returns to an emphasis on structure and global corporate behavior, he makes the case for the connection between structure and audience taste formation and the development of a modern music consciousness.

C. Critical Theories and Empirical Tests in Journal Literature

We have not yet touched on an abundant journal literature. The published literature in books provides more of a synthesis and a collection of work already focused on a set of issues. Without a great deal of winnowing, the abundant journal literature is too scattered to be helpful. In this section, I will look at a handful of published journal articles that provide either new evidence on issues already raised or added insights.

It might be useful to look at an early article by Ferguson (1992), if only because it is often cited in the literature. Ferguson makes a critique of the globalization phenomenon beginning to show up in the communication literature in the early 1990s. She aimed her critique both at those who saw globalization homogenizing cultures and at proponents of a new world order of globalization by corporations. In both cases she claims these people are creating “myths” about globalization that are not based on solid evidence. She claims, as does Robertson (1992), that globalization is not a new phenomenon but part of the history of empires with global ambitions. She also argues against the notion that media globalization creates monocultures or homogenization. Finally, she cautions against the

notion of inevitability in the globalization process. She uses seven examples of the creation of myths and debunks much of the then current political proposals for a “new world order.”

Fang and Sun (1999) do two useful things in their article on “glocalization” and identity politics. First, they provide an extensive literature review that is not common in most articles on globalization. The review highlights issues referred to above but with a definite slant away from structure and toward the global/local interchange. Second, this review leads into a case study that tries to concretize some of the theoretical issues by examining Taiwan’s search for a national identity. The case provides an important historical context often lacking in other studies of globalization. The context is not only that of the Taiwanese politics with mainland China but also with native populations in Taiwan and how cultural identity is inflected by the presence of both global and local media programs.

The question of identity politics is a prominent theme in the globalization literature (e.g. Mohamadi above), but it is often approached from a theoretical perspective of the politics of culture and the reception/resistance of audiences, an approach anchored in the general social and cultural theories of the communication field.

The area called Cultural Studies has entered into the field of communication only gradually over the past decade. It seems appropriate to take an example of globalization research from this perspective. A recent special issue of *Communication Theory* (August 2002) devoted all of its articles to the theme of Postcolonialism. Several of the articles made explicit reference to globalization within Postcolonial theory. Without going into a detailed analysis of this theory, it is enough to say that it is a critical, historical analysis of various communication practices that generate and maintain differences between people, whether of class, race, ethnicity, gender, or age. Grossberg (2002) in his postscript makes the connection between globalization and postcolonial theory:

It is sometimes said that the recent concern for globalization has put postcoloniality on the agenda. I think it is perhaps more accurate to say that postcolonial studies helped put globalization on the agenda . . . Without always realizing it, the founding efforts to theorize communication were concerned with the lasting effects of nationalism, ethnicity and race, and colonialism (whether the concern was the Chicago school’s with immigrant populations, Innis’

with transnational economic relations, or Lazarsfeld's—and others—with the threat of totalitarianism in its varied forms). (p. 369)

The article by Kraidy (2002) on “Hybridity in Cultural Globalization” will illustrate some of the connections to which Grossberg refers. Kraidy argues that the notion of hybridity (much referred to by authors on globalization like Tomlinson, 1999) or cultural mixing has theoretical weaknesses as used in current research. The several weaknesses are that the term is often too vague a concept to be useful in analysis; it is often hypocritical when it is used by Third World scholars living in the West while critiquing the West; it is often used in ways that reinforce a superficial multiculturalism promoted by global corporations for their own PR purposes; and it is a term that hides a strategy of co-optation by power holders of all kinds.

Still, Kraidy wants to rescue the term by seeing how it might be useful in an analysis of how corporate media promote globalization as a positive process. Using a series of articles in the *Washington Post* on the global reach of American popular culture, the author shows how the reporters frame the issues in ways that make it seem to readers that the issues raised of cultural imperialism, racism, and sexism are deflected by a variety of reportorial methods that make it seem that the problems have been solved. Kraidy argues that his use of the concept of hybridity is a dialectical one that shows how people are both attracted by global cultural products and at the same time try to resist them as harmful. The process is complex and varies within the different historical and cultural contexts of each local situation. The author concludes that in the post-imperialist era in communication studies in the 1990s, researchers have emphasized hybridity as an issue regarding identity without also acknowledging the structural side of the dialectic the concept involves.

The issue of the presence of global cultural products in the lives of people worldwide forms a central theme of the debate on globalization. Two recent articles provide some empirical data that suggest that the debate may need to develop some nuances not available to earlier researchers. Sinclair (1999) has made a strong argument for a self-sufficient Latin American television system and his previous book with Jacka and Cunningham, *New Patterns in Global Television: Peripheral Vision* (1996, referred to by Biernatzki in his review), added evidence from other countries that were creating more of their national television programming. A recent study by Falkenheim (2000) pro-

vides new empirical data on television imports/exports in South America that updates the much-cited Varis studies (1974, 1984). The author's findings confirm several hypotheses about the strength of the cultural-linguistic market argument of Sinclair and others. First, Falkenheim found that U.S. imports had declined from the early 1980s to the mid-1990s (from 35% in Varis to 26% in her data across all television programming). Second, regional imports from other Latin American countries increased (from 6% to 18% across all programming). Third, audiences tend to prefer their domestic programming when it is available. What changed in this latter category is that more countries produce more of their own domestic programming, providing more local programming that audiences prefer. But several things remained constant: Many South American countries still import well over half of all of their programming (the average is 53.5% for imports vs. 47.5% for local production) and the U.S. remains the dominant source for those imports (of the 53.5% of imports, 26% is from the U.S. vs. 18% from *all other* Latin American sources).

The second study by Pathania-Jain (2001) takes a look at the production and distribution strategies of global companies working in India in the mid- to late-1990s. This was a time when a previously government controlled system was opened to major privatization and commercialization efforts by a host of global and burgeoning local companies. The article points out that an important strategy has changed for global companies: They now create localized cultural products within foreign markets rather than simply dubbing Hollywood content they own. The author looked at a number of global companies and some of their local partners to see what business practices they introduced into this emerging commercial television market. The author summarizes her findings:

The evidence points to the tendency for collaborative alliances to serve as conveyor belts for the one-way transmission inwards of global practices and structures. This article suggests that Indian television has begun its integration into the global television system. (article abstract, p. 169)

In her study, based on a number of interviews with management in the companies studied, the author tries to sort out the advantages perceived on both sides of such global/local partnerships. She concludes that advantages exist for both sides ranging from locals benefitting from standardizing processes to better

global distribution of local products to the deep pockets of global partners who can wait out slow markets without going broke; for globals, they get the benefit of local knowledge of markets, cultures, and tastes and the creative talents that are better able to develop strong local products for the global companies' channels. The theoretical importance of the study lies in the opportunity of studying a concrete global/local relationship as well as looking at the strategy of local adaptation of global companies' products. The author warns about this exchange:

To truly understand just what international media companies are selling to their Indian partners, one has to look not so much at the content that appears on the television screen, but examine instead the new sophistication in the mechanism for delivering Indian audiences to global advertisers . . . it is the homogenization in the modes of production that merit closer scrutiny. (p. 185)

5. Conclusions and Next Stages

A number of issues have been raised concerning globalization in this review. The following does not summarize these issues but rather highlights some that will be on the research agenda for the future.

A. Dialectics vs. Absolutes in Theories

This issue of a dialectical view of theory is not common and is often lost in the debates over media vs. audience power or of structure vs. personal agency, etc. Too many arguments take on black or white coloration rather than shades of grey. I do not mean by this that researchers cannot favor one side of the equation for their research because they think that it has not been sufficiently studied or that others' arguments have downplayed its significance. From a theoretical viewpoint, however, it is important to guard against determinism in any form. Rather, it makes more sense to see the forces of globalization and the resistance it generates as not eternally fixed but in a struggle for dominance that needs constant surveillance to determine the exact balance in each context. Several of the authors stressed the important aspect of seeing the various elements of globalization in interaction with one another, mutually influencing one another but never predetermining a fixed outcome. For this task, two elements are important: paying attention to the historical and cultural contexts of each case, and paying attention to the issues of power in the relationships.

B. Power and the Globalization Process

It could be instructive to divide studies of media globalization into those that address the issues of power directly and those that do not. Clearly in the case of structural approaches, power is often built into

the analytical framework. The danger here is that a kind of determinism can often preclude the kind of dialectical thinking that takes into consideration elements like audience reception or growth of national production of content. On the other side, sometimes scholars omit treating power at all, or, if they deal with it, they fall back on general assumptions of audience agency without concrete evidence to support the claim.

There are some examples where the author is explicit about the dialectical nature of the study as Kraidy (2002) tries to do in his research on hybridity, but more often than not authors do not allude to the dialectical nature of the problem they address. They seem more intent on refuting another position by positing their own than of seeing that they represent only half of a relationship between structure/audience, global/local, etc.

C. Media in the Social and Political Context of Globalization

There have been arguments against "totalizing narratives" like cultural imperialism by critics in the last 15 years or so. There is, on the other hand, a concern that by narrowing down the focus to "media" in the globalization process, we lose the understanding that media are part of the larger discourse that includes economics, politics, and culture. In short, if we do not contextualize global media, we may lose our part in the larger policy and political discussion about the outcomes of the process and what needs to be done. It is important to understand the media as vital parts of society, embedded in the cultural, the economic, the political, and the social elements of society in complex

ways that should not be forgotten. The centrality of the media to every society today is an important part of a country's public discourse, whether the concern is about crime, student achievement, violence, loss of traditional values, or modernization. This discourse is often distorted and based on stereotypes of media power and functioning. It is the role of good research in communication to recognize the complexity of the issue of media influence and to provide a public with an "embedded" picture of the mediation process that gives dimension to its role in the context of each society. This task is all the more important in studying a phenomenon like globalization.

D. Audiences

A great deal of research has focused on the structure and expansion of global media. More should continue as structures and accompanying practices change over time. The gap, however, is not in keeping up with shifting structures, but in accounting for audiences in this globalizing process. Thus far, little consensus exists on how to study audiences or even whether it is possible or not. (Tomlinson seems to be of the latter, skeptical view of audience study.) It is partly a question of whether one thinks it possible to find some definitive answer to the question of influence of media on human behavior, identity, and consciousness. Of the numerous studies of audiences, few command any degree of theoretical or policy consensus. But as long as one of the fundamental questions in the globalization debate concerns changes in peoples' values, behaviors, and identities, there will be a need for research that addresses the process and influence of media content on audiences.

E. Policies for/against Globalization

Some specific policies have emerged regarding media globalization. First, negative policies try to limit

the impact of expanding media. Most have occurred at the national level to protect local cultures and cultural industries from undue pressure from Hollywood or other western global industries. The Canadians first developed the "cultural exception" in the free trade agreement with the U.S. in 1989, exempting their cultural industries from the trade principles in that treaty and the NAFTA treaty that followed. The European Union imposed its own set of "exceptions" for their cultural industries in the GATT agreements of 1993, and it has since reinforced those limitations with some specific rules for importing cultural products.

The other side of policy development concerns encouraging the import of new technologies like computers and the Internet into developing countries to address the issue of the "digital divide." Some evidence identifies a number of small initiatives undertaken by NGOs, foundations, and individuals in different countries to spread the use and benefits of this technology, but there is little research into the success of such efforts (but see some evidence in *STS Nexus*, 2001), and even less evidence of how policies at a national or international level develop or become successful.

A final word about global media is in order. Globalization is a central issue in our time, and its outcome has close ties to the communication technologies that bind our world together. There are many contending forces and interests at stake and different views on the character of the process and of its consequences. An approach to understanding the phenomenon needs to take into account all of its complexity so that solutions to negative consequences and policies to promote the positive ones can be successful. This success is partly based on the art of politics, but also on the soundness of research and analysis that can inform policy. This review has made an effort to identify the issues, if not the solutions, that have arisen in the process. The task of research, however, is far from complete.

Afterword

William E. Biernatzki, S.J., Editor

McAnany rightly emphasizes the complexity of the globalization process. As an anthropologist, I tend to be most interested in the changes the process causes in culture, and through culture in the individual's sense of self-identity and personal worth. Others might stress the economic factors involved and the ways they inter-

act with political factors. As recent history has made clear, however, neglect of the thoroughly non-economic, non-political factor of religion often can disrupt the best-laid plans of economists and political planners. Clearly, failure to consider the whole spectrum of such influences can be a fatal error.

A case-study could be made of the impact of globalizing factors on a limited part of the world in an earlier period: the Great Plains of North America between 1500 and 2000 AD, to show how the factors interact. The factors were fewer and the interactions simpler, but what is happening now across the whole world is different more in degree than in kind from that example.

Native Americans had only dogs as domestic animals until they acquired horses, directly or indirectly from the Spanish in the 16th century. Societies that acquired horses changed rapidly, from dependence on hunting, gathering, and river-valley horticulture to nearly-exclusive dependence on bison hunting. The accompanying cultural changes were relatively smooth, because they built upon characteristics already present in the people's previous culture. While bison hunting required greater mobility, with consequent social impact, it was largely a change in emphasis among culture traits with pre-existing roots.

By the 19th century a fully-integrated culture of nomadic bison hunters had come to dominate many plains societies. Personal and tribal identities were well-defined. People had a place in the world, and the world had a place for them. But in the mid-19th century the economic base of their society crumbled rapidly, as the bison vanished and hunting grounds were overrun by comparatively vast numbers of white ranchers and farmers.

The change was rapid. Nothing in the people's experience or in their earlier culture prepared them for building replacement institutions as quickly as the situation demanded. They became dependent on a distant government, shaped by a foreign culture, that often was well-meaning but failed to take account of local circumstances and of cultural and social factors that were of central importance for a smooth development of the many new traits and institutions needed to meet the critical individual and social needs. Economic needs were met by handouts, but the cultural foundations for agriculture and other indigenous industrial endeavors were not present. Education often was alienating, rather than liberating. Many Native American societies consequently became disorganized, with resultant loss of that sense of personal identity and goal-direction that could provide a foundation for building and maintaining strong social, political and economic structures.

Today's global problems are much more complex, but like the Plains microcosm their solutions require simultaneous action on many interrelated

fronts. Developments in communication and transportation technologies have caused the economic, political and social changes to occur at a progressively more rapid pace. Cultural and psychological changes are much slower, contributing to a lag between the creation of new needs and the development of the more subtle adaptations required to adjust smoothly to them. The result can be individual bewilderment, loss of a sense of identity and consequent social confusion comparable to that suffered by the Plains tribes, but on a global scale.

Questions of "cultural imperialism," or at least of intended or unintended cultural hegemony arise—particularly in regard to communication technologies. As has been pointed out, worldwide market economies tend to standardize products across the globe, usually products geared to the wants and needs of the most lucrative segments of the total market. At the same time, diversification of products—media products as well as physical goods—creates a variety of choices. "Niche markets" exist and are increasingly catered to by advertisers.

Foreign music may go through phases of popularity, but these usually pass and are replaced by music more consonant with earlier musical traditions, still "native" even if changed somewhat by the foreign interactions. Languages may be imposed on people, but they are quick to develop argots that protect their local group identity. Other native culture traits can be similarly emphasized for the same reason, giving rise to new local cultures co-existent with globalized culture. Furthermore, cultural influence can be a two-way street, especially between cultures that are near equals in size and economic power. People of East Asia today may be much more "European" or "American" in their behavior than their ancestors, but do we realize how much more "Asian" both Europeans and Americans have become in the same time period?

In reporting on the many problems raised by globalization, media should be aware of their complexity and should approach them on a broad front—not limited to the economic and political but also giving full importance to the varied and often subtle cultural and psychological dimensions.

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Book Reviews

Albarran, Alan B., and Angel Arrese (Eds.). *Time and Media Markets*. Mahwah, NJ/London: Lawrence Erlbaum Associates, 2003. Pp. xi, 176. ISBN 0-8058-4113-X (hb.) \$39.95 (special prepaid price: \$19.95).

Although time would seem to be a constant, determined by the "enumeration of motion," as scholastic philosophers have described it, social and technological factors combine to give time different meanings and significance under different circumstances. Sometimes "time drags," but at other times it "flies," and the question asked is, "Where does it go?" As the editors stress in their preface, in the modern world, "for many adults, media-related activities comprise over one-third of their time," and "the media industries are driven by time" (p. ix).

The different aspects of time and media markets were the subject of the third "World Media Economics Conference," held at the University of Navarra, Pamplona, Spain, in May 2000. This book developed from the papers delivered at that conference, with considerable subsequent revision (p. x).

The two editors, in their introductory chapter, review articles dealing with time in scholarly media journals, and they conclude that, apart from trend analysis, little attention has been paid to time as a key variable of study (p. 10).

Jacques Durand, past director of the Centre d'études d'opinion, Paris, begins his chapter on "media and representations" of time wondering "if, in the long run, the way we use media doesn't lead to deep changes in the representations we have of the reality of time" (p. 13). "Normal" time is irreversible and divergent, but not only is media time reversible, through media's resurrection of past events, but media also deny divergence, in that "they tell us stories with a predetermined course . . . the apparent liberty of the characters is only an illusion" (p. 26).

Daniel G. McDonald and John W. Dimmick, in Chapter 3, note that new media have been displacing earlier media since the beginning of the 20th century, as,

according to "niche theory," media compete for limited resources, among the most important of which are consumer time and attention (p. 31). Research summarized in this chapter "demonstrates that displacement and other effects of new media may not be as simple and straightforward as the impression created by earlier studies would lead us to believe" (p. 46).

Subsequent chapters are concerned with "temporal aspects of media distribution," "the impact of concentration and convergence on managerial efficiencies of time and cost," "time management and CNN strategies (1980-2000)," "Internet growth and the cost of access in the United Kingdom and Europe," "advertising and Internet usage: a perspective from time and media planning," "media markets as time markets: the case of Spain," and "trading time and money for information in the television advertising market: strategies and consequences."

Finally (ch. 11), the two editors summarize how the book has "identified three spheres for research that use time as a key study variable to shed light on some of the traditional topics dealt with by media economy" (p. 169). Those spheres are identified as "time management and media management, time competition and media competition, and time value and money value" (p. 169). In addition, "the basic issues revolving around the conceptualization and methodological ways to operationalize time in the media need to be researched more deeply" (*ibid.*). They add that research on "how globalization impacts the political and economic processes over time, are natural areas of study" (p. 170).

The contributors are from Spain, the United States, France and Finland.

Author and subject indexes are provided, and references follow each chapter.

—William E. Biernatzki, S.J.

Editor, *Communication Research Trends*

Barnes, Susan B. *Computer-Mediated Communication: Human-to-Human Communication Across the Internet*. Boston: Allyn and Bacon, 2003. Pp. xv, 347. ISBN 0-205-32145-3 (pb.) \$42.67.

As computers come to occupy greater slices of our lives, computer-mediated communication (CMC) assumes ever greater importance as a major means of human communication. Of course, the computer is only a means for humans to communicate with humans, but to carry out that function efficiently human-computer interaction (HCI) also needs to be understood.

Part I of this book presents an overview of CMC; Part II deals with “interacting through CMC”; Part III considers CMC and group communication; and Part IV discusses the relationship of CMC and society. The author says that

Each section was written to further develop your understanding of how CMC is used in contemporary society and to provide you with different ways of thinking about how CMC is used to build interpersonal relationships, develop group communication, and support public communication both locally and globally.” (p. xiv)

Chapter 1, “Introduction to Computer-mediated Communication,” presents the many genres of CMC—E-mail, chat rooms, multi-user dungeons, etc.—and views CMC not only as a communication device but as creating media environments (p. 12).

Chapter 1 and other chapters are illustrated by figures and diagrams, and are followed by glossaries of terms used in the chapter, by exercises, by listings of relevant websites, and by a bibliography.

Part IV, “CMC and Society,” covers many negative as well as positive effects of computer-mediated communication. Negatives include disruptive behavior, such as flaming, spamming, misrepresentation, and even “rape in cyberspace” (p. 256), and a potential for “cyberterrorism” (p. 260). Efforts to regulate pornography and other objectionable material on the Internet were frustrated, in the United States, when courts refused to acknowledge a parallel between the Internet and broadcast media (p. 263).

CMC also has raised legal and ethical-moral issues regarding anonymity, privacy, copyrights, democracy, “media imperialism,” and globalization (pp. 271-334).

A general index is provided.

—WEB

Carlsson, Ulla (Ed.). 15th Nordic Conference on Media and Communication Research: Reykjavik, 11-13 August 2001. Special issue of *Nordicom Review*, vol. 23, nn. 1-2, September 2002. Pp. 357. Göteborg, Sweden, 2002. ISSN 0349-6244 (pb.) n.p.

The 15th Nordic Conference for Mass Communication Research, in Reykjavik, Iceland, was attended by over 330 scholars from Denmark, Finland, Iceland, Norway, and Sweden—a portion of the globe that has gained increasing prominence in the field of communication research during the past two or three decades. One important factor in that increase has been

the existence of NORDICOM, the Nordic Information Centre for Media and Communication Research, established to support, coordinate, and publish communication research in the member countries. NORDICOM, with the collaboration of its national centers and their respective governments, sponsors regular conferences such as the 15th, reported on in this volume. The book contains the three addresses to the plenary sessions and representative papers from each of the working groups, selected “with the advice of the working group chairmen” (p. 5), as well as the opening address by the President of Iceland.

The three plenary sessions focused on “New media, new options, new communities,” “New generations—new media” and “Media history.”

Titles of a few of the papers will suggest the range of topics covered:

- “‘More Research Needs to be Done.’ Problems and Perspectives in Research on Children’s Use of Interactive Media.”
- “From Media History to Communication History. Three Comparative Perspectives on the Study of Culture.”
- “The Power of Editing. The Editorial Role in a Historical Perspective.”
- “Journalistic and Commercial News Values. News Organizations as Patrons of an Institution and Market Actors.”
- “The Aesthetics of Sports Photography.”
- “Alternative Representations of Women in the News: NGOs as a Source for Gender Transformation.”
- “Delinquency and Icelandic Adolescents’ Viewing of Television Violence.”
- “Web Art. Methods for Investigating Design and User Experience Through a Reflexivity Lab.”

The authors of the selected papers are identified in an appendix. Seven are based in Denmark, six in Norway, five in Sweden, four in Finland, two in Iceland, and two in the United States.

Another appendix lists titles and authors of working group papers in English. Another, the Conference’s program. A third, announcements of new books in Denmark, Finland, Norway, and Sweden.

There is no index. References follow each paper.

—WEB

Downey, Gregory J. *Telegraph Messenger Boys: Labor, Technology, and Geography, 1850-1950*. New York and London: Routledge, 2002. Pp. xiv, 242. ISBN 0-415-93108-8 (hb.) \$ 85.00; 0-415-93109-6 (pb.) \$23.95.

Asked to describe technology, most people would reply with comments about mechanics or hardware or, today, perhaps software. One or two might describe an organizational system or characteristic way of operation. Few would include people. Downey, an assistant professor at the University of Wisconsin-Madison, invites us to do just that—to think about the people associated with a technology, in this case the telegraph. His history of the messengers that made the U.S. telegraph system work includes carefully drawn considerations of labor practices, business growth, urban life, changing gender roles, and unionization.

Many have already narrated the story of the telegraph, from its invention to its corporate impact. Downey tells the story from the bottom up by focusing on the “system maintainers.”

These system maintainers were the telegraph messengers. . . . Messenger boys were crucial to the functioning of the telegraph network for nearly one hundred years, both in the network’s core business of handling information, and in its accessory business of hiring out temporary workers. But more than this, messengers become part and parcel of the key telegraphic product, the telegram, not only advertising it to the world, but carrying with it an aura of importance and urgency that kept it distinct from the products of the competing information networks, the slow letter and the hurried telephone call. (pp. 191-192)

Drawing on labor histories, census data, testimonials, reform movement documentation, corporate histories and archives, and contemporary publications, Downey first of all provides a valuable history lesson. But, of even greater value, is his larger story: the role of people in any technological system. And it is this story that he interweaves with the more ordinarily told one.

He begins with the telegraph network and its technologies for moving information at the speed of electricity. But this information moved that quickly only to and from telegraph offices. Information moved from such an office to the addressee by messenger, first by foot and later by bicycle. The invention of the telegraph system in the United States included the invention of the “geography” of telegraph space, “labor markets” and “customer markets” (p. 9) as well as the wired infrastructure.

After this overview of the global system, Downey goes on to describe the local telegraph: the relationship between message and messenger, between telegraph operator and teenaged delivery boy. The story also

encompasses corporate relationships, as the Western Union telegraph company entered into contractual arrangements with the American District Telegraph Company (ADT) to provide, train, and supervise a messenger service (beginning in New York City in 1872).

The ADT story describes attempts to control labor—in this case literally, as the company had to find ways to discipline the teenaged boys (usually 14-17 years old) in its employ. This is an urban story, with the boys having the run of the cities and the ability to go across every kind of class and gender boundary. The story includes tales of motivation, like the military metaphors that ADT introduced: “drills, ranks, uniforms” (p. 63). The challenge proved formidable, since salaries remained low, turnover high, and the chance of advancement limited.

The messengers also experienced, and probably influenced, a change in the nature of the messages they carried. As the market for information changed, telegrams included business as well as social information. Business service retained top priority for the telegraph companies, but these sought to increase the social uses of the telegraph as a means of “load balancing.” That is, the telegraph companies would send the less urgent social messages during off-peak times, billing the customers at a lower rate. In their distinctive uniforms, messenger boys became both advertisements for telegrams as well as the local sales force, soliciting business. Downey tells how Western Union would send the messenger boys round the saloons and bars on the night before Mother’s Day to sell the drinkers “Mother Day Grams” for delivery in the morning (p. 124). In a different kind of load balancing, the messenger boys also ended up delivering other goods as they made their rounds through the cities: everything from store purchases to theater tickets to coal. In another role, they even filled in as office boys during peak business times; in this, they became the first “temporary workers,” hired from a central agency (ADT or Western Union).

Downey also explores how gender, class, and age interacted with the work of the messengers. The messengers were predominantly teenaged boys, but boys with the run of the cities where they worked. Many times their work brought them into the less reputable parts, not only the saloons but even brothels. The low-paid messengers could earn extra tips by steering customers to madams or running errands for prostitutes (including buying drugs). At one point in the early 20th century, fears of these kinds of contacts led to a reform

movement, both of the cities and of the messengers, pressuring Western Union to provide educational programs for the boys. Downey charts the educational efforts, especially in New York, and tells the story of the Western Union Continuation School. Still, he concludes, that the effort was not really successful, in that “most of these boys received only an elementary school diploma, not a high school certificate” (p. 163).

The book covers two other key moments: the role of the messengers as small players in the world of corporate maneuvers as AT&T took over Western Union, and their role in the unionization of the information workers of the telegraphy industry. The rise of the telephone company saw a shift in information flow and competitive, then cooperative attempts to deal with the wired infrastructure in America. But even the telephone company continued to use messengers, particularly to reach the non-subscribers whom their clients wished to call (pp. 142-144). This history alone provides a valuable revision of the standard accounts of the growth of the new telephonic technology.

Because the messenger boys were the lowest paid group in the telegraph industry and because the “last mile” of the information delivery system rested on them, they seem a natural group for labor organization. Downey explains how and why their strikes often failed: They were largely unskilled labor in the midst of a large pool of available workers (p. 172) and they were still under the legal guardianship of their parents who, in an interesting alliance of capital and paternity, many times acted to keep their sons working (p. 173). Only when the messenger boys could align themselves with the telegraph operators did they have greater success, though the operators resisted allowing the messengers in their union, requiring union members to be 18 years old (p. 180).

Telegraph Messenger Boys opens a scholarly window onto a little-explored world: not just that of the teenaged information workers of an earlier era, but that of the human side of any technological revolution. It suggests a rich vein of investigation into our own information age.

The book has an index, but no bibliography. However, based as it is on the author’s dissertation, it does feature extensive end notes.

—Paul A. Soukup, S.J.
Santa Clara University

Eilers, Franz-Josef. (Ed.). *Social Communication Formation in Priestly Ministry*. FABC-OSC Books,

Volume 2. Manila: Logos (Divine Word) Publications, Inc., 2002. (1916 Oroquieta St., Sta. Cruz, Manila, Philippines; email: dwpsvd@rp1.net). Pp. 160. ISBN 971-510-159-3 (pb.) n.p.

This volume publishes the papers and documents from the Third Bishops’ Institute for Social Communication, Samphran, Thailand, May 7-12, 2001. The workshop focused on integrating an awareness of communication (both theory and practice) into the training of church ministers.

In “Social Communication Formation in Priestly Ministry: Some Considerations,” the volume’s editor, Fr. Eilers, begins with a set of definitions of social communication, a term coined by the Catholic Church to refer to the media’s use “to pass on a spiritual content, which is created by human persons and to be shared with others . . . the communication of and in human society” (p. 11). After expanding this definition, Eilers explores its theological foundations in the Trinity, Revelation, the Incarnation, the communicating God, and the sending of the Church. He also provides a complement to this by describing a model of Christian communication.

S. Sebastian Periannan, the head of the Department of Social Communication and the dean of Theology at St. Peter’s Pontifical Seminary in Bangalore, India, brings the realities of the Asian situation to bear on the demand for social communication. To do this, he presents the results of a purposive random sampling of Catholics in south India, noting their mass media use and opinions regarding evangelization. With this background he proposes a range of communication preparations for seminarians: dialogue, the witness of life, spiritual communication, public relations, and media literacy.

Paul Soukup, S.J., from Santa Clara University in California, writes of “Communication Theology as a Basis for Social Communication Formation.” In this essay he traces the impact of communication on the contemporary world as the context for both theological reflection and ministry and then offers several theological starting points: God’s self-communication, Revelation, ecclesiology, and moral theology. Finally he suggests the implications of this model for priestly ministry.

Sister Angela Ann Zukowski, MSHS, from Dayton University in Ohio, brings the discussion up to date by examining the possibilities of digital and long-distance communication for the life of the Church. After a general overview of practical kinds of

church communication, she integrates the practice into a formation profile that builds on contemplative presence, moves to faith, to communicating knowledge, to communication leadership and planning.

Allwyn Fernandes, the vice-president and director for media practice of Burson-Marsteller Roger Pereira Communication in Mumbai, India, carries the examination of digital media forward in "Internet, E-mail, Cyberspace: Challenges for the Church in Asia." He presents a snapshot of media use in Asia, including the rapid adoption of the Internet, which grew by over 800% between 1998 and 2001. Based on forecasts of continued growth, he calls the Church to develop strategies for both managing information and sharing knowledge.

Jacob Srampickal, S.J., the dean and director of the National Institute of Social Communication, Research, and Training in New Delhi, India, provides concrete examples of teaching communication in the seminary curriculum, based on his own years of practice. He addresses teaching philosophy and theology "in a media way" as well as providing ideas for summer practica for seminarians.

Vincente Cajilig, O.P., the executive secretary of the Office of Education and Student Chaplaincy of the Federation of Asian Bishops' Conferences, examines the question of teaching communication in seminaries from the perspective of seminary rectors. In so doing, he provides an historical perspective on past attempts and summarizes what the group has learned.

The volume also re-prints various texts from relevant Church documents. There is neither index nor bibliography.

—PAS

Fearn-Banks, Kathleen. *Crisis Communications: A Casebook Approach.* (2nd ed.) Mahwah, NJ/London: Lawrence Erlbaum Associates, 2002. Pp. xiii, 354. ISBN 0-8058-3603-9 (hb.) \$89.95; 0-8058-3604-7 (pb.) \$37.50.

Following a summer that has seen institutions ranging from the Roman Catholic Church to Martha Stewart Inc. mired in crisis and scandal, the revised version of this book could scarcely be more timely. The first five chapters explaining how to plan for, communicate, and manage during a crisis coupled with three sample crisis communication plans in the appendices could almost be a book in themselves. The remaining 16 chapters examine noted PR crisis cases including the two classics: Johnson&Johnson and the Tylenol

murders (textbook example of doing everything right) and the Exxon Valdez Oil Spill (the reverse).

The book defines a crisis as "a major occurrence with a potentially negative outcome . . . (that) interrupts normal business transactions and can sometimes threaten the existence of the organization" (p. 2). It examines communications models for coping with a crisis. The author recommends the "two-way symmetry model" in which PR officials "negotiate, compromise, bargain, listen and engage in dialogue" with the public because "in crises organizations are frequently forced by circumstances to practice symmetrical communications with adversarial publics" (p. 16-17).

The lessons of most of the cases tend to be variations on the time-tested themes explained in the first chapters. By the end of the book, the reader may feel saturated with repetitious standard public relations advice. However the abysmal handling of many PR crises this summer indicates that classic PR wisdom often is forgotten or ignored just when it counts most. Maxims such as tell the truth, know the facts, keep all key parties informed, admit to mistakes, and apologize for them probably cannot be repeated too frequently.

The book outlines such basic crisis communications tasks as how to organize and compile a crisis management notebook. It suggests ways to identify and analyze relevant publics and how to communicate with them. Deciding in advance who should serve as spokesperson, what supplies are needed, what to put on a web page, what messages to communicate to whom through which channels can spell the difference between success and failure. There's also a useful chapter on how to cope with rogue web sites and rumors spread by e-mail, topics which may be new to many readers.

Fearn-Banks believes that "prevention is the best cure for a crisis" (p. 66) and urges PR practitioners and other managers to be alert for what she calls "prodromes," or warning signs. This advice is useful to a point, as several cases demonstrate. The Texas A&M bonfire was a PR catastrophe waiting to happen. Perhaps forethought would have prevented it. However, no amount of PR preparation could have prevented the earthquake that struck Cal State Northridge in the Los Angeles in 1994 or the need for crisis communication that followed. At least California PR practitioners making crisis communications plans can anticipate the possibility of an earthquake just as oil companies now expect spills or transportation companies prepare for fatal accidents.

The cases in this book can assist PR practitioners in carrying out Fearn-Banks' admonition to compile lists of potential crises by looking at crises that have befallen similar organizations. A strength of the book is the variety of institutions profiled—from major corporations such as J&J, Exxon, and Pepsi to nonprofit and government groups such as the Postal system, United Way of America/United Way of King County, and the Washington D.C.'s mayor's office. Unfortunately no small business examples are included although Appendix C offers a communications plan for a small business. There's enough diversity for a high percentage of PR practitioners to extrapolate lessons applicable to their organizations.

Fearn-Banks reminds readers to "keep in mind that a crisis you determine to be unlikely simply because it never happened before can happen tomorrow" (p. 25). A major lesson of many of the cases is the importance of adapting a general plan to specific circumstances. PR people must be able to respond quickly and correctly under the pressure of crisis conditions. This is much easier if PR staff have rehearsed various scenarios and responses as the author urges.

The author states that most of the book's information was based on interviews with crisis communicators by mail, e-mail, telephone, and in person but references for each chapter are cited. Overall this is a sound book that could have been further strengthened/made more user friendly by:

- Eliminating several cases that don't scream "crisis"
- Distilling the lessons from cases more prominently and succinctly
- Better integrating the cases with the explanatory material

Crisis Communications could be used either as a supplemental text for a public relations course or as a guidebook for PR professionals updating their crisis communications plans. This summer's headlines suggest that many of those plans won't gather dust for long.

—Eileen M. Wirth
Creighton University

Frechette, Julie D. *Developing Media Literacy in Cyberspace: Pedagogy and Critical Learning for the Twenty-First-Century Classroom.* Westport, CT: Praeger, 2002. Pp. xxi, 147. ISBN 0-275-97578-9 (hb.) \$61.95. (Credit card sales: Tel. 1-800-225-5800.)

Since its inception, "media literacy" education has come to focus chiefly on helping children learn to

watch television constructively, but the advent of computer-mediated communication has thrown open a vast new field of communication with an array of problems even more challenging than television's.

Frechette begins her preface by quoting an ad for a technology company: "Never before has so much technology and information been available to mankind . . . Never before has mankind been so utterly confused" (p. xi). Later, she notes that soon there will be over one billion Web sites in the United States, and Web page design has become so easy that a third-grader can build one (p. xvi).

But many remain skeptical, considering especially the unlimited access to the Internet available both to children, on the one hand, and to racists, pornographers, pedophiles, and others who can do great harm to children, on the other (p. xvi). Those and many other negative effects make imperative the proper education of children about how to use this technology constructively while avoiding the moral, intellectual, and even physical harm that can be caused by its misuse. Education needs to be reconceptualized, to give students what the author calls "critical autonomy" in a world dominated by the new technologies (p. xvii).

Chapter 1, "Reconceptualizing Learning for the Cyber-Classroom," insists that fundamental transformations of institutional practices are necessary to ensure that the learning process transcends the mere use of new equipment. "More thought needs to go into the curriculum development phase of Internet and computer use in the classroom." A mere focus on access to the technologies is insufficient, since "the purpose of exploring cyberspace is obscured if the end goal of the learning venture is overshadowed by the means to get there" (p. 11).

After discussing "the political economy of cyber-media," in chapter 2, the author urges "moving beyond literacy theory," in chapter 3. This requires recognizing how media literacy differs from traditional literacy based on reading proficiency through a written language. Some significant aspects of media literacy are the fact that media construct reality, audiences negotiate meaning in media, economic factors play a significant role in what media communicates, media contain ideological and value messages that may subtly affect one's view of the world, and that these all have social and political implications (pp. 26-28).

Internet restrictions and resources are discussed in chapter 4, but they are seen as relatively ineffective

compared to equipping children to recognize and deal with undesirable messages.

Chapter 5 describes “the results of the content analysis and assessment of various technological initiatives devised, implemented and funded in Massachusetts schools” (p. 57).

Chapter 6 continues to advocate “empowerment over censorship,” suggesting some concrete approaches to the teaching and learning of the necessary literacy skills. Frechette includes, here, a discussion of her “set of lessons specific to the acquisition and critical evaluation of information from the World Wide Web...” (p. 92). Teachers and students should be enabled “to expand their conceptualization and application of critical literacy skills as both autonomous individuals and social beings” (p. 116).

The concluding chapter summarizes what has gone before, reiterating that censorship in its various forms is both ineffective and has negative side effects. Instead, “we need to sharpen and employ the critical competencies we need to resist, take pleasure from, and create values and meanings from emerging information technologies” (pp. 121-122).

Appendixes describe “1998-1999 Massachusetts Lighthouse Grants: Project Summaries” and “Bloom’s Cognitive Domain of the Taxonomy of Educational Objectives.”

Extensive references and an index are provided.

—WEB

Gudykunst, William B. (Ed.). *Communication Yearbook 26*. Mahwah, NJ/London: Lawrence Erlbaum Associates, 2002 Pp. xii, 426. ISSN 0147-4642, ISBN 0-8058-4437-6 (hb.) \$125.00 (special prepaid price \$70.00).

The International Communication Association has established a tradition, through this yearbook, of publishing, in the words of the editor, “critical, integrative reviews of specific lines of research” (p. xi). He adds that “this volume also includes senior scholars’ reviews of their lines of theory and research” (*ibid.*).

The eleven chapters deal with the following topics:

- Comprehending speaker meaning.
- Understanding family communication patterns and family functioning.
- Affection in interpersonal relations.
- Audience activity and passivity.
- The political role and influence of business organizations.

- Emotional intelligence as organizational communication.
- Professionalism and social responsibility as foundations of public relations ethics.
- *Kauki* (climate of opinion) as an analytical concept concerning media and democratic processes of Japan with applications elsewhere.
- Ideology and the study of identity in interethnic communication.
- Telehealth, managed care, and patient-physician communication.
- Lifespan communication.

In the article on audience activity and passivity, the authors see a need for greater integration and synthesis that will develop more productive theory and research than approaches that overemphasize either activity or passivity have thus far achieved.

The paper on public relations ethics recognizes that public relations practitioners often face especially taxing ethical dilemmas. It is suggested that a focus on professionalism and social responsibility will provide a framework for resolving such dilemmas by appealing to other PR professionals, who form a natural power base with the element of control. Theoretical and philosophical foundations for individual moral reasoning also need to be brought into play, but, “despite the increased interest and attention on public relations ethics in general, several problems and gaps are exposed in researching, teaching, and implementing public relations ethics” (p. 257). Some appeals to “professionalism” are self-serving, rather than serving the public interest. Public relations specialists and those of other fields, such as journalism, can learn from each other in developing their ethical principles and practices (p. 258).

The discussion of patient-physician communication notes advantages and disadvantages, such as compromises of privacy, in the use of the Internet for medical communication.

Except for one Japanese, all the contributors are based at United States universities.

Author and subject indexes are provided, in addition to the list of contributors. Each article is followed by an extensive list of references.

—WEB

Gunter, Barrie. *Media Sex: What Are the Issues?* Mahwah, NJ/London: Lawrence Erlbaum Associates, 2002. Pp. x, 359. ISBN 0-8058-3722-1 (hb.) \$79.95, ISBN 0-8058-4010-9 (pb.) \$32.50.

Although Gunter notes in his introduction that “public debate about sex in the media has become increasingly vociferous” (p. vii), there have been few scholarly books that synthesize the now considerable research in this area. His book is notable for two reasons. It provides the first comprehensive review of scholarly research conducted on a broad set of questions pertaining to the representations of sex in media, public opinion regarding sexual content, the effects of exposure to sexual content, and policy implications. Second, it incorporates research and policy from multiple countries, especially Britain and the U.S.

In chapter 1, Gunter sets the stage by identifying the key public concerns raised by sexual depictions in the media, ranging from concerns about specific groups of people such as children and women to the impact on the society as a whole, as it may cause offense or devalue institutions such as marriage. He also examines the types of sexual content that provoke concern.

A detailed review of media representations of sex is given in Chapter 2, as Gunter examines the frequency and type of sexual representations in various media. Since broadcast television is the most frequently studied medium and the one that provokes much public concern, it also receives the greatest attention in the book. The emphasis on broadcast television carries over to the analysis of within-medium differences in Gunter’s examination of sexual depictions in soap operas, music videos, and prime-time, among others.

A deeper journey into the public’s perceptions of media sex is the focus of Chapter 3. Here, Gunter extensively reviews findings of research studies that ask questions about “whether sex per se or different types of sexual portrayals are acceptable to viewers” (p. 48). Differences among viewers according to gender, sexual socialization, sexual personality, and the social context in which they are exposed to sexual content are summarized.

The next six chapters explore the influence that exposure to sexual content can have on the knowledge, attitudes, beliefs, and behaviors on audience members, both in the short- and long-term. Chapter 4 explores a particular audience segment—young people. Here the research is presented and interpreted in light of theories that best apply to a group of audience members who are learning about sex and coming to terms with their own sexual identities.

Several other chapters deal with the effects of the ways in which women are portrayed sexually in media content, exploring the link between this content and the

attitudes and behaviors of audience members. These chapters emphasize the more sexually-explicit material found in pornography or erotica. Since many analyses show how these materials often objectify women or present them as recipients of sexual violence, some of the outcomes explored in research deal with males’ attitudes toward female sexuality and rape. One chapter focuses specifically on the connection between exposure to sexually explicit materials and the behavior of sexual offenders. Another chapter, however, asks about the behavioral consequences of exposure to media sex for non-offending members of the public. For these men and women, might media sex be educational, therapeutic, and enjoyable? Is there the potential, however, for some forms of media sex to lead to antisocial consequences, such as aggressiveness? The last chapter to focus on research results per se deals with the commonly used advertising technique of using sex to sell. It emphasizes research on the intended effects of ads on attention, interest, and purchase-related behaviors, but also briefly mentions some of the unintended consequences of sexually revealing ads on areas such as the impact of viewing images of extremely thin women on females’ attitudes toward their own bodies.

Gunter reserves for two separate chapters his more extensive discussion of the theoretical mechanisms that help explain the research findings and his critique of the types of research conducted on sex in the media. These chapters encompass a range of theories and methodological issues familiar to readers in the “media effects” traditions. The final chapter reviews some of the regulatory efforts and traditions of the U.S., Britain, and Canada with respect to controversies over media content generally, and media sex in particular. Gunter weighs the call for content restrictions against the conclusiveness of the research evidence and free speech considerations.

An extensive reference list (pp. 299-334) is followed by an author index and a subject index.

—Christine M. Bachen
Santa Clara University

Harris, Thomas E. *Applied Organizational Communication: Principles and Pragmatics for Future Practice.* (2nd ed.). Mahwah, NJ/London: Lawrence Erlbaum Associates, 2002. Pp. xix, 501. ISBN 0-8058-2601-7 (hb.) \$99.95; 0-8058-2602-5 (pb.) \$55.00.

Organizational success is a topic addressed by numerous trade publications, weekly periodicals, academic authors, and even Broadway producers (*How to*

Succeed in Business. . .). Harris offers his own pragmatic strategies for success; he does so, however, by grounding his recommendations in the human communication literature, narrowing his focus to organizations, and then specifying the *application* of multiple communication concepts to secure organizational success. This second edition focuses special attention, within each of the 12 chapters, on topics of change, diversity, and the digital age—topics that are particularly challenging for today’s (post-baccalaureate) organizational members, the target audience for this book.

Harris begins with the assumption that “communication is both a primary perspective for understanding how organizations function and a guide for how we should behave in organizations if we are to advance and enjoy our careers” (p. 1). Our communicative practices are being challenged by the rapidity of organizational change, the interconnectivity provided by electronic communications, and the diverse audiences, both internal and external, with whom we are attempting to communicate. Yet, the study and practice of organizational communication is critical to organizational and individual success.

To develop these organizational communication skills, one must understand that communication is a transactional process and “organizations can be viewed most usefully as systems of behavior” (p. 16). Harris’ underlying premise, in his approach to applied organizational communication, is that organizations are complex systems (i.e., systems theory, as explicated and illustrated through application to self-organizing systems and learning organizations), best studied through a cultural analysis. In sum, “When we combine the study of communication as the analysis of the process of behaviors or the ‘way we do things around here,’ with an understanding of the living systems nature of organizational cultures, we have an excellent basis for understanding how to develop our own organizational communication abilities” (p. 36).

As individuals uniquely perceive their world and actions, Harris broadens his perspective to include an explanation of paradigms, in general, and current management or organizational “world views” in particular. The explicit linking of perceptions to paradigms, defined as “working principles formed from our perceptions and past behaviors that we use to guide us as we respond to our surroundings, tackle problems, or deal with uncertainty” (p. 39), is necessary as it makes paradigmatic discussions both accessible to and useful for lay audiences. The review of current management

and organizational theories illustrates the diversity of working principles forming our perceptions and actions and ranges from pre-industrial society through scientific, human relations, and human resources management, to organizational cultures. The review of each perspective delineates a number of prominent theorists, with the fullest discussion devoted to understanding organizational cultures. This range of approaches is necessary, however, as “organizational theories increasingly are becoming combinations of various approaches” and individuals require multiple approaches, or a “broad-based set of insights and tools,” to help them manage their organizational lives (p. 114).

Whereas these early chapters provide readers with “a way to understand organizational communication,” the subsequent chapters focus on specific forms and aspects of organizational communication (e.g., verbal and nonverbal communication, networks and channels, listening). Each chapter begins with an overview of the key concepts to be discussed, develops each concept and relationship by providing lists of examples and connecting specific practices to additional communication theories, and offers practical strategies or advice. A discussion of symbolic behavior converges these paradigms and practices.

Specifically, Harris explains, “The relationship between language and perception and the symbolic nature of language are two important aspects of verbal communication” (p. 124). The cognitive and affective levels of establishing meaning through language are illustrated through a discussion of the relationship between naming and understanding; denotative and connotative meanings of words; and language, culture, and discrimination. The narrative level of language is explained from a semantic/symbolic analytical framework and illustrated through organizational uses of stories and myth, metaphors, and humor in the “management of language” (p. 143).

Nonverbal communication differs from verbal, according to Harris, in four ways: (1) the majority of nonverbal behaviors is intuitive and based on normative rules; (2) it goes beyond the use of language to include any part of communication that does not use words; (3) it operates in the present and is highly dependent on the context; and (4) the communicative capability of nonverbal behavior is dependent on the potential for a behavioral response (pp. 153-154). Specific nonverbal communication issues (e.g., facial display, eye contact, paralanguage, body language, clothing, proxemics, chronemics) provide paradigms for understanding how

organizations use and respond to behaviors. Given the breadth of nonverbal communication, Harris advocates the application of 14 guiding principles; eight of the principles apply to all nonverbal communication and six are applied specifically to organizations.

Communication flows in many directions and through sanctioned and unofficial channels; therefore, the study of networks and channels is important in the applications and uses of both verbal and nonverbal communication. Networks are “the systems of interactions, both formalized and informalized [sic], that are used in an organization and between organizations” (p. 201). Understanding network connectedness is useful grounding for concepts such as groupthink, roles of telecommuters, and applications with teamwork, grapevines, and introducing organizational change. Additionally, an understanding of channels, the sanctioned means of organizational communication, and its characteristics (e.g., one- or two-way communication, as organizational memories, as managerial prerogative and responsibility, as intervening variables, and as representing differing perspectives of channel users) is necessary to analyze the functions, processes, and barriers to downward, upward, and horizontal communication within and between organizations.

Listening is the most used channel of communication; as such, it is a vital skill for organizational success. Discussion of listening as communication is difficult because either listening is so obvious that we should all be able to do it effectively or too complex to be easily understood; listening cannot be separated from other organizational communication skills; and organizational members conceptualize effective listening by others based on nonverbal and verbal responses during the process (p. 286). Despite these challenges, the author analyzes stages and types of listening in order to provide strategies, guidelines, and habits for differentiated and improved organizational listening.

Each of these forms of communication is a piece of the organizational puzzle; in order to form a comprehensive picture of symbolic behavior, one must evaluate its impact at the individual, group, and organizational levels. The symbolic behavior perspective, which argues that organizational reality is socially constructed through communication, is examined as seven propositions that address (organizational) complexity, uncertainty, cultural creation and maintenance, interpersonal reality, group behavior, leadership, and the management of incongruence (p. 249). Using communication as a tool to coordinate symbolic activities to

achieve goals is more difficult than it would appear and presents ethical challenges (a topic that is underdeveloped relative to other important topics) at the individual, group, and organizational levels.

Harris clearly differentiates interpersonal communication in organizations (i.e., organizations are goal oriented and require a co-ordination of behavior) from our everyday friendships—distinctions not always articulated in the organizational communication literature—and offers strategies for improving one’s effectiveness. Interpersonal communication effectiveness is dependent upon behaviors appropriate to both the situation and the relationship, as fitting within cultural expectations. Drawing upon both communication research and strategies developed through years of corporate training, Harris illustrates a variety of techniques as applicable to social styles, conflict management, superior-subordinate relationships, and supervisory communication behavior.

Small groups and teams form the cornerstones of organized behavior; despite varying scopes and types of groups, from the symbolic perspective, “each group develops a history of shared experiences that influences present and future performances” (p. 339). Harris discusses both small group and team behavior in general (i.e., group cohesiveness, norms, roles, developmental stages, and the overall advantages and disadvantages to the group structure) and the use of teams to progressively increase productivity through employee involvement, team-building strategies, and self-managing work teams.

A vision, willing followers, influence, situational adaptability, and communication characterize leadership, a pivotal role in organizational success. In differentiating management and leadership, Harris utilizes a range of traditional leadership theories to distill sets of guidelines for organizational (leadership) success. Theories range from trait to process theories (e.g., Blake-Mouton Managerial Grid [now referenced as Blake-McCanse’s Leadership Grid], Fiedler’s Contingency Theory, Vroom-Yetton Model, Hersey & Blanchard’s Situational Leadership Theory), concluding with the distinctions between transactional and transformational leadership. Transformational change will require new ways of examining and utilizing power (i.e., empowerment) and motivation (e.g., organizational practices as motivators); in sum, organizational changes will require new ways of leading.

The impact of technology, addressed in each of the chapters, culminates in a final reflection on the

implication of new technologies on organizations and their communications. Viewing organizations as “living systems” guarantees overlap between the five types of information systems (e.g., communication, operational, control, decision support, and inter-organizational), but Harris pinpoints the implications of our use of technologies by analyzing both organizational benefits (i.e., improved communication, coordination and productivity, and flattening of the organization) and challenges (i.e., inability to escape work, need to change organizational structure).

In sum, this book lives up to its title: Harris offers both well-grounded theoretical principles of communication and pragmatic strategies to apply those communication skills in order to achieve organizational success. Neither theory nor skills alone can achieve success; a both/and approach is required to understanding applied organizational communication. Each chapter invites the reader to dialogue with the author over well-written, clearly organized arguments. A compendium of seminal works, combined with recent (2002) examples, engages the reader in a thoughtful review of a widely dispersed field, applied organizational communication.

Multiple references (pp. 422-474) provide a substantial bibliography.

—Mary Ann Danielson
Creighton University

Hesmondhalgh, David. *The Cultural Industries*. Thousand Oaks, CA/London/New Delhi: Sage Publications, 2002. Pp. 290. ISBN 0-7619-5452-X (hb.) \$87.00; 0-7619-5453-8 (pb.) \$26.00.

David Hesmondhalgh, a Lecturer in Sociology at The Open University in the United Kingdom, has written a textbook that synthesizes research in political economy, cultural studies, and sociology of the media industries. Yet he also advances an original argument about the “interweaving of change and continuity” (p. 3) in the business of culture since the 1970s. In the process, he weighs and rejects more breathless, sweeping claims about the role of the media in transforming contemporary economic and cultural life—from theories of post-modernism and post-industrialism to accounts of global cultural imperialism and cultural democratization.

Part One offers a theoretical basis for the book. The author defines the cultural industries as “based upon the industrial production and circulation of texts [that] are centrally reliant on the work of symbol creators” (p. 14). He lays out the specific economic char-

acteristics that separate the media from other industries. After reviewing a wide range of frameworks for understanding the media business, Hesmondhalgh argues for a version of political economy rooted in European cultural studies. He also identifies the main historical levers of change in the media industries over the past three decades: the economic crisis of the West in the 1970s, and the internal struggles of the media to cope with new challenges to managing creative production and distribution.

The second part of the book focuses on the main arenas of change and continuity. A chapter on communications policy traces the global turn to privatized media yet reminds us of the resilience of public service broadcasting and the continued relevance of national governments as policy making bodies. A chapter on concentration of ownership points out that conglomeration is not novel and tends to be cyclical, but that the increasing interdependence of large and small companies through a range of alliances is new. International media flows, the subject of another chapter, are presented as mostly stable since the 1970s, with American media still powerful, although not unchallenged in local and regional markets. Another chapter explains how the transformational potential of digital technologies has been held in check by the business strategies and production relations of the old media.

Concluding chapters evaluate the complex impacts of these developments on media employees, audiences and citizens. Hesmondhalgh finds little improvement in the plight of most creative workers and journalists, who remain poorly paid and underemployed despite the riches showered on a handful of media stars. Although creative personnel and journalists maintain more autonomy than most workers, they face greater intrusion of marketing pressures on their turf. While he rejects unsubstantiated claims about the homogenization of media content and its declining quality, Hesmondhalgh turns a more troubled gaze on the growing commercialization of media for fostering anxious desire to consume, alienation, and environmental harm. He notes that the acceleration of media consumption and reduced audience attentiveness to any one text may threaten complex argument and storytelling, but can also replace reverence for the media with healthy skepticism.

The book makes its argument with reference to a wealth of examples from every major cultural industry, including television, theater, magazines, newspapers, popular music, and advertising. It also discusses the

implications of many new technologies, such as the Internet, desktop publishing, digital recording and satellite television. The book includes many tables, figures, references, an index and a bibliography. Suggestions for further reading follow each chapter.

—Chad Raphael
Santa Clara University

Holmes, Cecile S. (Ed.). *FAQ in Religion Reporting: A Guide to Religion Reporting in the Secular Media: Frequently Asked Questions*. Westerville, OH: Religion Newswriters Foundation, 2002. (P.O. Box 2037; Westerville, OH 43086-2037; tel: +1-614-891-9001; email: info@religionwriters.com; www.religionwriters.com.) Pp. 106. (pb.) n.p.

The past year has highlighted the importance of religious news, from the religious angle of the September 11, 2001 attacks to the scandal of the Catholic Church's dealing with pedophilia. The Religion Newswriters Foundation, a group dedicated "to help advance the standards and coverage of religion news in the secular media," has produced this short booklet as a guide for reporting religion. Written by active journalists, each of the 21 chapters addresses a particular question. The short answer format makes the booklet highly accessible; an appendix of sources (particularly the Web-based ones) makes the booklet even more valuable.

The topics cover a wide range of material, some general and some quite specific. Here, for example, is a sampling of the general questions addressed: "Why should the secular media cover religion?" "What type of training might a religion reporter need?" "How do I find an expert on a particular religion or theological issue?" "Which resources are essential for a religion writer to own?" "How can a religion writer get more religion news stories into the paper or on air?"

The booklet also covers more specific concerns. "When do you reveal your religion to sources?" "When is it appropriate to use the words, 'fundamentalist' and 'cult'?" "How can I interview and write about religions I don't believe in?" "How do religion writers cope with organizational, stylistic, and cultural differences in the people they write about?"

In introducing the booklet, Cecile Holmes endorses the view of her colleagues that the best guide to reporting religion lies in one's preparation as a journalist: "Good religion reporting begins with good journalism" (p. 5).

—PAS

Hornik, Robert C. (Ed.). *Public Health Communication: Evidence for Behavior Change*. Mahwah, NJ/London: Lawrence Erlbaum Associates, Publishers, 2002. Pp. xv, 435. ISBN 0-8058-3176-2 (hb.) \$99.95; 0-8058-3177-0 (pb) \$45.00.

It is reasonable to assume that many practitioners, researchers and students work with the belief that public health campaigns contribute to health behavior change. However, the evidence from evaluations of several public health campaigns is somewhat contradictory. Robert C. Hornik, the book's editor, explains that several controlled trial experiments show public communication interventions have little effect on health behavior change. In contrast, Hornik argues there is a set of case studies using a variety of other research designs that demonstrate communication interventions do influence health behavior change. The purpose of *Public Health Communication* is to present a set of cases specifically selected to illustrate evidence of campaigns that demonstrate health behavior change, and to make recommendations for campaign design and evaluation.

The centerpiece of Hornik's book is a set of chapters that are free-standing research reports. The studies are grouped into three sections: Deliberate Trials, Evaluations of Full-scale Interventions, and Media Coverage and Health Behavior. The fourth section, called Cross-case Overviews, is a set of three chapters that introduce new models for explaining and evaluating public health communication effects. Hornik book-ends the work with an introduction and epilogue that clearly lay out his argument for public health campaign design and evaluation using research designs other than controlled trials.

Hornik makes no claim that the 16 cases selected for the book are representative; they are included because they support his hypothesis that public health campaigns do influence health behavior change. The criteria for case selection included:

- (a) strong evidence of change in a specific health behavior at the population level (. . . evidence about behavior was required);
- (b) major exposure in the population to public health communication messages concerning that behavior, and
- (c) coherent evidence and a sensible narrative that attributes the behavior change, at least in part, to the communication exposure." (p. xii-xiii)

The chapters provide a broad-based selection of studies, including studies conducted in the U.S., as well

as in other areas of the world; studies with a variety of research designs; and studies featuring a wide variety of public health issues, from tobacco use to AIDS prevention to vasectomy promotion.

Chapters that make a particularly unique contribution to this work include one that describes the interaction of a health campaign, media coverage of the health issues involved, governmental agency roles in disseminating health information, and lobbying efforts by makers of pharmaceutical products involved (Soumerai, Ross-Degnan and Kahn, ch. 15). McAlister and Fernandez (ch. 17), writing on behavioral journalism, focus on the role of the journalist in “investigations and reporting of real cases of behavior change” (p. 315). In other words, they recommend a role similar to that of the naturalistic interviewer—going to the people faced with behavioral choices to investigate and tell their stories from the interviewees’ perspectives. These stories then become the basis for print or broadcast documentaries. Designers of campaigns may also use news releases or press conferences to generate press coverage of health issues.

Smith (ch. 18) argues that researchers/planners need to look at campaign design from a more comprehensive viewpoint, moving from a bullet or hypodermic needle model (“vaccine”) of campaign development to a “clinical care model.” The clinical care model emphasizes assessment, intervention and adjustment in its approach, in a manner analogous to a medical diagnosis, intervention, and adjustment of intervention based upon how the intervention works. Practitioners may find Smith’s chapter particularly useful as it provides a description of “best practices” in campaign design. Snyder and Hamilton (ch. 19) join McAlister and Fernandez, and Smith, in providing a chapter that argues for new, more complex models of public health communication influence on health behaviors. Using a meta-analysis of 48 campaigns, Snyder and Hamilton argue “the fact that many campaign evaluations find no effects is due to the small nature of the campaign effects rather than null effects” (p. 378). They conclude that the meta-analysis method used to evaluate campaign effects is able to address more of the factors that influence behavioral effects than a single case study often is able to do.

Clearly Hornik’s book is deliberately constructed to support its central argument using a set of results from controlled trials and cases. In this sense it would be a useful component of a graduate-level course in public health communication, social marketing, or pub-

lic health; or as a supplement for an undergraduate course in the same areas. Not only is the book an argument that can serve as a point of discussion of the impact of public health communication campaigns, the studies (cases) are reported in their entirety, making it a useful reference for graduate students, particularly at the masters level. However, in a graduate course I recommend that such a textbook be balanced with the original controlled trial studies that led the editor to conclude that the evidence of effects is contradictory. Such a contrast should lead to productive classroom discussion. This book may also stimulate productive discussion about the models used to generate and evaluate public health communication campaigns, a key issue in preparing practitioners and graduate students to work with campaigns outside of the classroom.

This book would also be useful as a reference for public health communication researchers. The chapter on best practices in the field would be of particular note for this group. This book may also be a useful reference for grant writers when developing grant proposals requesting funding to support new public health communication initiatives. As it does for graduate students, it would serve as a freestanding collection of research studies for easy reference. As well, it would provide support for proposed studies.

The preface, introduction and last set of chapters in the book clearly establish the argument for the positive effects of public health communication programs, relying upon study designs other than controlled trials. Each author in the last set of chapters argues for new models of understanding and evaluating public health communication program effects. While there is no comprehensive bibliography at the end of the book, each chapter includes its own complete reference list. There is an index to the volume.

—Debra J. Ford
Creighton University

Kawamoto, Kevin. *Media and Society in the Digital Age.* Boston: Allyn and Bacon, 2003. Pp. xxii, 132. ISBN 0-321-08094-7 (pb.) \$32.00.

This brief textbook examines the role that digital communication media and the switch to digitization in all media play in contemporary United States society. Without a doubt we are in a digital media environment. Kawamoto identifies 10 factors that establish the emergence of this environment: (1) Increased digitization of information; (2) mass penetration of personal computers; (3) development of user-friendly machine inter-

faces and miniaturization of hardware; (4) development of networking; (5) government support for an information infrastructure; (6) corporate consolidation in the media and telecommunication industries; (7) technological convergence; (8) increasing bandwidth; (9) diffusion of computer technology across society; and (10) market demand for news, information, and entertainment (p. 11).

The book provides an overview of the history of networking and an introduction to the relevant concepts of a digital infrastructure before turning to how these changes affect the traditional mass media. It then moves on to a more detailed analysis of digital media, introducing key terminology, hardware, and software. The book also places the digital media in context, looking at how people experience digital media, how convergence has occurred, and what might emerge in the near future. Chapters on the digital economy, government policies and regulation, and the impact of digital media on news reporting explain what each of these realms can expect from the changes introduced by the new media.

Moving to its conclusion, the book suggests how one might do research on the digital media, placing that work in the context of general communication research. A complementary chapter reviews critical studies and highlights fruitful ways to use digital media more critically. A final chapter looks to the future.

Each chapter concludes with discussion questions. The book contains a bibliography and an index.

—PAS

Lipschultz, Jeremy H. and Hilt, Michael L. *Crime and Local Television News: Dramatic, Breaking, and Live from the Scene*. Mahwah, NJ: Lawrence Erlbaum, 2002. Pp. xvii, 173. ISBN 0-8058-3620-9 (hb.) \$45.00; 0-8058-3621-7 (pb.) \$19.95.

In recent years, the increasing sensationalism and declining quality of local television news have provided some of the most often cited examples of the dangers of mixing entertainment, profit, and information as elements of news production in a democratic society. Lipschultz and Hilt's textbook on the subject is a welcome addition to the critical classroom literature on this phenomenon. Their book sets out to "bring together the theory and practice of local television news" (p. xv) most importantly because "[I]f the industry is to change, its future employees will need to better understand social issues" (p. xvi). Thus the book is critically and analytically framed.

Its 10 chapters cover a wide range of elements (Ethics, Ratings, Legal Aspects, Minorities) and topics (Courts, Prisons, and Capital Punishment; Crime News and the Elderly) related to the central subject. In addition there are two introductory chapters, one of which covers relevant mass communication theory, one chapter-length case study, and a forward-looking conclusion. While the chapter subjects could have been provided with a stronger rationale of choice (why not chapters on youth, cities, economics, or politics to name a few additional significant areas?), the subjects chosen are nonetheless important and the writing engaging.

This book is lively, moving quickly within one chapter to provide a variety of types of information including historical background, current guidelines or practices, key issues and debates, excerpted quotes or longer selections from external sources, photos, charts, summaries, and discussion questions. Students are not likely to be bored with this book, although the trade-off is in a definite lack of depth on any given subtopic. Each chapter is clearly organized and plenty of factual information is included. Dilemmas, tensions and controversies surrounding coverage decisions and definitions of "news" make up a substantial part of the text. These elements are well placed and clearly drawn to assist student comprehension. Specific examples and case studies are often included, and study questions often ask students to think through a specific problem and make their own decision.

As a textbook, *Crime and Local Television News* might work well in an advanced high school or introductory college classroom in a course on crime, violence, or general trends in mass media or news coverage. Its focus on local coverage makes it unlikely to serve as the central text in many college-level courses, and the extremely short chapter lengths (about 10 pages per chapter including discussion questions, charts, and graphics) make it a somewhat superficial, though lively and interesting, look at local crime news. It would make a useful supplemental text and could generate lively discussion in a section of a course on a broader topic.

—Lisa Cuklanz
Boston College

Malone, Peter, MSC, with Rose Pacatte, FSP. *Lights, Camera . . . Faith! A Movie Lectionary—Cycle B*. Boston: Pauline Books and Media, 2002. Pp. xvi, 440. ISBN 0-8198-4492-6 (pb.) \$26.95. (orders: 1-800-876-4463 or www.pauline.org)

The common lectionary of Sunday readings provides that, over a three-year cycle, Christian worshippers will hear all of the Gospels: Matthew in the first year, Mark in the second, and Luke in the third, with the Gospel of John read during the Easter season of each year. In this second volume (devoted to Year B, or the Gospel according to Mark), Malone and Pacatte have continued their project to craft a parallel set of meditations, based on contemporary theatrically released films. This movie lectionary approach builds on the premise that we can learn something about the Gospels and about our own culture (at least that culture represented by film) by putting the two into dialogue.

The format of the book is consistent. For each Sunday of the year, and many of the feast days, they choose a film whose theme complements the Gospel text. They then present a synopsis of the film (aimed, they write, to remind viewers of films already viewed, not to substitute for viewing) and a brief commentary, which usually provides background knowledge. In sections titled "Dialogue with the Gospel," they suggest a number of ways that the film illustrates or illuminates or contrasts with the Gospel text; a subsection highlights key scenes in the film. Finally each Sunday/chapter ends with reflection questions and a prayer.

The book follows the Christian liturgical year: Advent (the four weeks leading up to Christmas), the Christmas season, Lent and Easter, the Sundays of the ordinary time of the Church year, and then feast days.

Films in this volume include *Angela's Ashes*, *The Truman Show*, *Chocolat*, *Rain Man*, *Edward Scissorhands*, *The Matrix*, *Patch Adams*, *My Left Foot*, *A Beautiful Mind*, *A Simple Plan*, *Steel Magnolias*, and *The Godfather*. The latter provides a good example of the book's approach. Malone and Pacatte pair it with the Gospel text of the rich young man who, wanting to become perfect, "goes away sad" when Jesus invites him to give away all his goods and follow him. Malone and Pacatte write that Michael Corleone is the 20th century rich young man who chooses "power over an honorable life," despite the choice's betrayal of his previously held values. They invite the reader to consider a Christian response to these kinds of cultural choices.

The book targets individuals who might use it for personal prayer and reflection, homilists who might find sermon suggestions at the movies, young adult groups and parish study groups who could use its analyses as discussion starters, and students and teachers of film criticism who might use it to focus on faith in film.

The book contains several appendices: contents listed by movie title, by Sunday, and by Gospel texts; movie ratings charts from the Motion Picture Association of America, from the British Board of Film Classification, from the Office for Film and Literature Classification of Australia, and from the United States Conference of Catholic Bishops. It also has a listing of recommended readings on film and religion and an index.

—PAS

Narváez Montoya, Ancízar. *Puentes tecnológicos, abismos sociales* [Technological bridges, social abysses]. Manizales, Colombia: Universidad de Manizales, 2002. Pp. 161. ISBN 958-9314-06-6 (pb.) n.p.

Édgar Gracia López, in his prologue, comments that Professor Narváez emphatically argues that a study of new communication technologies cannot be restricted to a theory of the media, but, on the contrary, must ultimately reach the point of constructing a social theory (p. 9). This is because "the technologies which we know today, the telematic processes, electronic digitalization, telecommunications, are not culturally neutral, but are the products of a culture and a society that are historically determined" (p. 9, quoting the author on pp. 19-20).

In his introductory chapter, the author goes on to note that technological changes influence the form of the very society that gave them birth. New communication technologies are no exception: Though based in a capitalistic form of social organization, they so influence that society that new forms of relations between capital and labor and between centers and peripheries of the planet are created (p. 21). The elements of the problems and their forms thus are shifting, but problems remain.

Chapters follow on the multifaceted character of the problem; redefinitions of the new communication technologies; "convergences" of technologies, cultures and economies as "euphemisms;" the state of the new technologies in terms of economic and cultural inequality; and "technological revolution: social counterrevolution?" Chapter 7 summarizes the key points of the preceding chapters, concluding that "we ought to preoccupy ourselves a little more with society and to reduce a little the epic tone with which we proclaim the promises for justice and equality of the new communication technologies" (p. 149).

A bibliography and index of terms are appended.

—WEB

Schultze, Quentin J. *Habits of the High-Tech Heart: Living Virtuously in the Information Age.* Grand Rapids, MI: Baker Academic, 2002. Pp. 256. ISBN 0-8010-2322-X (hb.) \$24.99

How should we live in a society shaped by highly technologized communication? How can we live moral lives in the face of information technology? Quentin Schultze, a professor of communication at Calvin College, proposes to answer those questions by situating the new communication technologies within the tradition of Christian practice. In his words, “This book addresses some of the deepest reservations that we should have about the impact of information technologies on the moral fabric of our lives” (p. 16).

Arguing that our use of information and communication technology (ICT) should be guided by moral responsibilities (p. 18), he comes to examine ICTs with some skepticism and, in each chapter, highlights the problems they pose. In that light, he then proposes particular virtues (or “habits of the heart” in Alexis de Tocqueville’s phrase) by which we can regulate our own responses to these technologies and begin to find a correct social place for them.

Schultze begins with a critique of “informationism: a ‘faith’ in the collection and dissemination of information as a route to social progress and personal happiness” (p. 21). On the premise of this critique rests much of the rest of the book: Each subsequent chapter both spells out part of the problem and proposes a solution. Among the virtuous habits he endorses are discernment, sorting knowledge from hype, weighing the value of ICT content (ch. 1); moderation in the face of faster and faster information (ch. 2); wisdom, drawing on religious traditions—particularly those that relate us to God through gratitude and responsibility for creation (ch. 3); humility as a counter to the overblown promises of ICTs (ch. 4); and authenticity as a response to the virtual worlds and multiple identities of cyberspace (ch. 5).

Cyberculture itself needs greater diversity, one that encompasses not only the range of voices now present in technological expertise and celebrity but also another set of voices that offers moral concerns and a counterweight to the instrumental rationality of the ICTs (ch. 6). In addition, Schultze argues, cyberspace needs to develop true community, based on communion (rather than on communication, as exists in so many online communities) and on a rooted sense of neighborhood (ch. 7).

He concludes the book with a chapter inviting us to a change of heart in our dealings with ICTs. People

should first acknowledge the “lightness of our digital being—its hollowness, superficiality, and temporality” (p. 192) and then become suspicious of the overselling of technological solutions. (Here, as in his warnings of our overemphasis on instrumental reason, he follows a tradition running from Augustine to Jacques Ellul.) People should guard against technologizing religious tradition lest they become blind to what the ICTs do to them. Schultze counsels serving responsibly, cultivating friendship, and sojourning with the heart.

For the sojourner, the short journey of life, although not fully home, has purpose and direction, even if they are not fully clear. Informed by the wisdom of earlier travelers, the sojourner discovers guiding truths that serve as maps for the journey. (p. 207)

The new world of the ICTs requires such habits of the heart and a reliance on religious tradition.

There is an index and a bibliography, as well as extensive endnotes.

—PAS

Sylvie, George and Patricia D. Witherspoon. *Time, Change, and the American Newspaper.* Mahwah, NJ: Lawrence Erlbaum Associates, 2002 Pp. 221. ISBN 0-8058-3587-3 (hb.) \$55.00; 0-8058-3588-1 (pb.) \$24.50.

Perhaps the only thing more difficult than changing American newspapers is writing a book trying to assess how they change. How can you generalize about an industry that is among the nation’s most decentralized and includes everything from *USA Today* and the *New York Times* to small rural weeklies? It’s easy to sympathize with the attempt that the authors have made to understand how change occurs on newspapers. It would be astonishing if the results were not somewhat confusing and unsatisfying. It’s like trying to simultaneously assess organizational change at Ford Motor Company and the corner garage because both deal with cars.

The basic thesis of this book is that newspapers “must change to survive” but find it difficult to do so because of their history and work culture. “For all their talk of reflecting a community and its continuing evolution, newspapers themselves notoriously resist change” (p. 8).

The authors examine newspaper organizations and change on several dimensions. They begin by assessing the organizational structure of newspapers and find them “interaction-intensive” (p. 16) entities whose routines “have not changed significantly since

1900” (p. 194). The interactivity of newspaper work makes change “complex” because it involves “many people and activities—some planned, some not. . . Change is not something simply accomplished. Many key elements have to be synchronized for change to occur” (p. 54). Newspapers do not operate as fully rational enterprises nor do their employees respond readily to orders to change. “People can make or break change” (p. 56).

Technology has forced newspapers to change at least their production methods since the 1960s (p. 57) but there are major barriers to change, “fear, structural politics, traditional journalistic interests, and timing” (p. 59). The authors suggest that newspaper change occurs through people, technology-task, and product but that just changing tasks or technology does not mean that people have changed (p. 68). This problem seems to underlie the difficulty in getting newspapers to change.

The book includes three case studies of newspaper change: the implementation of pagination at the *Dallas Morning News*; the attempt of an African-American weekly in Dallas, *The Examiner*, to upgrade its editorial product and enhance its advertising sales; and *USA Today's* determination to create a reader-focused culture in its newsroom. The studies are valuable because they focus on specifics rather than generalizations. The pagination experience illustrates the importance of having newsroom leaders involved in planning operating changes then communicating those changes to their colleagues. *The Examiner* case demonstrates the impact of a powerful chief executive with a vision in changing a small paper; the *USA Today* case demonstrates that some journalists are frustrated with traditional newspaper cultures and attracted to a paper with a nontraditional corporate culture.

In its assessment of the implications of change, the book states that there is a debate within the industry over how much change is needed to survive and whether such change must be cultural as well as technological (p. 162). This chapter concludes with the observation that

the great debate on how to change will continue because permanent change never arrives; change is processual, with no end state. This is part of the ongoing ambiguity and uncertainty that causes newspapers stress about change. In the meantime, newspapers must continue to seek new ideas. (p. 163)

The authors' final admonition is for newspapers to “take a good look at themselves and their work cul-

tures.” Only if they do so will they have a chance of changing and changing appropriately (p. 195).

Readers with newspaper backgrounds (i.e., minds that get to the point quickly and clearly) may find large sections of this book frustratingly obscure and the conclusion weak and obvious. A tough old city editor would have slashed the jargon clogging many chapters with red question marks or worse. On the other hand, the case study chapters provide valuable insights into how change often occurs in newsrooms. One of the book's major points—the ability of people to subvert change—is almost a given in an environment that attracts a high percentage of iconoclasts, artists, cynics, and anarchists.

—EMW

Journals Received

Anàlisi: Quaderns de Comunicació i Cultura. 28 (2002), ISSN 0211-2175. Published by Universitat Autònoma de Barcelona. Servei de Publicacions, Edifici A, 08193, Bellaterra (Barcelona), Spain. E-mail: sp@uab.es

Articles in *Anàlisi* may be in any Romance language or in English, although most are in either Spanish or Catalan. Abstracts of each main article are published in the “Index” (table of contents) in both the language of the article and in English. Number 28 contains four articles in Catalan and eight in Spanish.

The main articles in this issue are: David Vidal Castell, “The Transformation of the Theory of Journalism: A Paradigm Crisis?” Héctor Borrat, “Alternative Paradigms and Conceptual Redefinitions in Journalistic Communication.” Lluís Núñez Ladevéze, “Meeting Between the Theory and Practice of Journalistic Communication.” Albert Sáez, “Journalism: The Rediscovery of the Word.” Vicent Salvador, “Journalistic Discourse and the Social Management of Knowledge.” Francesc Burguet Ardiaca, “The Trick of Information: The Classification of Journalistic Genres as an Alibi for Objectivism.” Lorenzo Gomis, José Luis Martínez Albertos, Luis Núñez Ladevéze, and Josep Maria Casasús, “Encounter: ‘Is Journalistic Communication Undergoing a Paradigm Shift?’” Guillermo Orozco Gómes interviewed by Anna Clua, “The Place of the Researcher Before the Threat of Critical Audience Analysis.”

George Lukács, “Reportage or Configuration? Critical Observations on the Occasion of the Novel of Ottwalt” (translated from *Die Linkskurve*, IV/7,8 (1932), pp. 23-30 and 26-31). Joon Gallejo, Elvira

Altés, María Eugenia Melús, Jaume Soriano, and María José Cantón, "Text Mechanisms of the Transmission of Gender Stereotypes in the General Press."

Jaume Soriano, "From Routines to Mechanisms: A Contribution to Empirical Research About Journalistic Production." Amparo Moreno Sardá, "A Study of the Audiovisual Council of Catalonia on Information About the National Hydrological Plan on the TV Networks Concealed by TV3."

—WEB

Culturelink 37 Volume 13 (August 2002). Institute for International Relations, Zagreb, Croatia. <http://www.culturelink.org>.

The issue addresses the theme "Network of networks for research and cooperation in cultural development." This issue publishes material on various "networking in progress" for cultural exchange and development; information about research programs on cultural policy; reports on work at UNESCO, The Council of Europe, and The European Union; conference reports; notices of international meetings; notices of recent publications; and a dossier of reports on the culture industries, technological convergence, and cultural identities.

Comunicación y Sociedad 38 (July-December 2000). Departamento de Estudios de la Comunicación Social, Universidad de Guadalajara, Apartado postal 6-216, 44210 Guadalajara, Jalisco, México.

Guillermo Orozco Gómez. "Travesíos y desafíos de la investigación de la recepción en América Latina" (pp. 11-36). This essay traces the understanding of "media" in Latin American reception studies regarding the media.

José Manuel Valenzuela Arce. "Norteños ayankados. Discursos y representaciones de la frontera" (pp. 37-57). This article provides a literature review of the rhetoric of the border with special attention to the historiographic and symbolic dimensions.

Margarita Zires. "Nuevas imágenes guadalupanas. Diferentes límites del decir guadalupano en México y Estados Unidos" (pp. 59-76). "This article discusses some of the things that are permitted, tolerated, and disapproved regarding the new images that present the limits of the 'Guadalupano' [myth] in Mexico as well as the United States."

Tomás Calvo Buezas. "'Hacer las españas': la emigración latinoamericana al 'paraíso' europeo" (pp. 77-101). This article explores the symbolic links in the Spanish-speaking world, examining the collective

imagery on both sides of the Atlantic, including attitudes towards intermarriage, prejudice, and racism.

Héctor Óscar González Seguí. "Veinticinco años de videojuegos en México. Las mercancías tecnoculturales y las globalización económica" (pp. 103-126). "From a field study carried out in a midsize city of eastern Mexico, an analysis takes place concerning how local cultural consumption adapts to the elements of global production mechanisms." The study examines videogames.

Delia Crovi Druetta. "Los jóvenes ante la convergencia tecnológica: ¿integración o exclusión?" (pp. 127-143). The impact of new technologies appears in the processes of production, emission, reception, and consumption due to new ways of producing, storing, and sharing information. The impact also appears in changed interpersonal relations.

Migdalia Pineda, Johann Pirela, & Merlyn Lossado. "Las tecnologías de la información y la comunicación en la conformación de una racionalidad comunicativa emergente" (pp. 145-160). This article reviews theoretical and conceptual materials in communication studies, addressing technological, scientific, and cultural changes in the information society.

Enrique Bustamante. "Audiovisual y cultura en la Unión Europea: políticas públicas hacia la era digital. Especificidades y repercusiones en España" (pp. 161-192). Television, particularly in the digital era, has prompted a political and cultural debate in the European Union regarding unity, technical standards, content, and culture.

Valerio Fuenzalida Fernández. "La reforma de Televisión Nacional de Chile" (pp. 193-226). This article traces the history and expectations of Latin American public broadcasting, with particular attention to the Chilean experience. It examines educational television and the crisis in public television resulting from political or propaganda pressures.

John B. Thompson. "La transformación de la visibilidad" (pp. 227-250). "By using media, individuals create new ways of action and interaction that differ (in certain aspects) from face-to-face interactions."

Media Development 49(3). 2002. World Association for Christian Communication, 357 Kennington Lane, London SE11 5QY, England. www.wacc.org.uk.

"Reporting the Israeli/Palestinian Conflict" forms the theme for this issue, with six articles addressing various aspects. They include Haroon Siddiqui, "International media coverage and changing societies:

The view from Canada,” (pp. 3-5); Marda Dunsky, “What constitutes full and fair media coverage of Israeli-Palestinian issues?” (pp. 6-10); Sarah Eltantawi, “US media turn a blind eye to the Israeli occupation” (pp. 10-13); James M. Wall, “Sharon’s cunning plan,” (pp. 14-15); “Journalists’ Code of Fair Practice” (p. 16), and J. Martin Bailey, “Style-sheet on the Palestinian-Israeli conflict” (pp. 17-31).

In addition the issue features a forum on “Theological and ethical issues in virtual communication” by Isabelle Graesslé (pp. 39-43), as well as film and book reviews.

Quaderni 48 (Autumn 2002). Département de Sciences Politiques; Université Paris I Sorbonne; 17, rue de la Sorbonne; 75231 Paris Cedex 01; France. www.quaderni.com

The theme of the Dossier section is techno-political choice in dealing with risk. In introducing the section, Virginie Tournay notes that the authors seek to outline a number of approaches and levels of analysis in order to understand both the concept of technological risk and how the definition of risk interacts with constitutional and political discourse (p. 63). Individual articles include Dominique Bourg & Jean-Louis Ermine, “Les risques technologiques: un essai de typologie” (pp. 67-77); Bernard Reber, “Éthiques du futur et concertation démocratique: entre progrès et apocalypse” (pp. 79-88); Nicolas Couégnas & Marie-Pierre Halary, “Signification et communication du risque: le cas du nucléaire” (pp. 89-99); Virginie Tournay, “Le contrôle institutionnel des facteurs d’incertitude dans la gestion du corps biologique” (pp. 101-110); Claude Gilbert, “La fin des risques?” (pp. 111-120); and Henri-Pierre Jeudy, “Les simagrées de l’incertitude” (pp. 121-126). The journal also contains sections on politics and theory; the latter section features an essay by Jean-Marc Vernier on the televised images of September 11.

Reis: Revista Española de Investigaciones Sociológicas, 97 (January-March 2002). Centro de Investigaciones Sociológicas; Montalbán, 8; 28014 Madrid, Spain. (mmolina@cis.es).

This sociological review features three articles of interest to communication scholars. The first, given the influence of his work on communication theorizing, is a memorial and retrospective on Pierre Bourdieu: Luis Enrique Alonso, “Pierre Bourdieu, in memoriam (1930-2002): Entre la Bourdieumanía y la reconstruc-

ción de la sociología europea” (pp. 9-28). Second, Steven B. Andrews, Carleen R. Basler, and Xavier Collier present a study of organizational cultures and structures, paying particular attention to questions of identity and informal power. “Redes, cultura, e identidad en las organizaciones” (pp. 31-56). Third, Ampara Serrano and Eduardo Crespo examine various European discourses on the knowledge and information society and how these connect to social cohesion and the crises in the labor market, unemployment, and work flexibility. “El discurso de la Unión Europea sobre la sociedad de conocimiento” (pp. 189-207).

Signo y Pensamiento 40 Vol. 21 (2002). Departamento de Comunicación; Pontificia Universidad Javeriana; Transversal 4 No. 42-00 Ed 67, Piso 6; Bogotá, D.C. Colombia. Email: signoyp@javeriana.edu.co.

This thematic issue addresses communication, journalism, and war from a number of perspectives. The editors group the essays into three major sections: information, war, and terrorism; journalism, war, and political violence in Colombia; and comparative studies of media and political violence. The issue also contains a report on dangers to the media and reporters as a result of war by Carlos Monsiváis and a thematic bibliography assembled by Professor Catalina Montoya (reprinted in this issue of *Trends*, starting on page 41).

The first section, Information, war, and terrorism, has four contributors: Douglas Kellner, “El 11 de septiembre. Medios de comunicación y fiebre de guerra” (pp. 9-18); Mirla Villadiego Prins, “Comunicación masiva y terrorismo. Elementos para del debate y las investigación” (pp. 19-31); Francisco Sierra Caballero, “Guerra informacional y sociedad-red. La potencia inmaterial de los ejércitos” (pp. 32-41); and Miquel Rodrigo Alsina, “El periodismo bélico o la guerra al periodismo” (pp. 42-51).

The second section addresses journalism, war, and political violence in Colombia. Orge Bonilla Vélez, “Periodismo, guerra y paz. Campo intelectual periodístico y agendas de la información en Colombia” (pp. 53-71); Omar Rincon & Martha Ruiz, “Más allá de la libertad. Informar en medio del conflicto” (pp. 72-86); Juan Guillermo Arias Marín, “Periodismo, región y violencia. Antibiográfico de Orlando Sierra” (pp. 87-93); and an interview with Alma Guillermoprieto (pp. 94-103).

The third section, comparative views on media and political violence, features two essays: Cesar Díaz & María Passaro, “Periodismo y violencia política en

Argentina. Los grupos armado en los editoriales de *La Prensa*, 1974-1977” (pp. 105-116), and James Parra, “De la sociedad pacata al nuevo orden internacional. Movimientos fascistas y prensa conservadora en Colombia, 1936-1945” (pp. 117-125).

Sinéctica 21 (July-December 2002). Departamento de Educación y Valores del ITESO; Periférico Sur Manuel Gómez Morin 8585; Tlaquepaque, Jalisco, México. C.P. 45090. sinectica@iteso.mx.

This issue examines large educational questions: educational methods and practice, the role of experience and reflection in education, the university curriculum, and so on. Of particular interest to communication scholars is the essay by Jesús Martín-Barbero, “Transformaciones del saber y del hacer en la sociedad contemporánea” (pp. 59-66) in which he examines the shifts taking place in Latin America as a result of what Manuel Castells has called the information society or the knowledge society. Martín-Barbero writes within the context of an identity crisis in this knowledge society, which, he says, could equally be termed a “merchant” or “mercantile society.”

Treballs de Comunicació. Journal of the Catalan Society of Communication (CCS) in collaboration with the Audiovisual Council of Catalonia. Published twice a year, in June and December. ISSN 1131-5687. 7.51 Euros per issue, 10.82 Euros per year. Carrer del Carme, 47, 08991 Barcelona, Spain. <http://mediapolis.es/scc>

Numbers 13-14 (2000) combined the two issues in one publication, December 2000. The first section consists of the inaugural conference of 1999-2000, on “Electronic Journalism and the Lords of the Air,” by Javier Echeverría, Research Professor of the Institute of Philosophy of the CSIC. He expands upon his concept of “Telépolis,” the global electronic city, a new social space “characterized by interaction and other innovations of electronic journalism” (p. 210, English abstract).

This was the tenth annual CCS Conference, held, as usual, in the city of Girona, and five sessions were devoted to reviewing research of the preceding 10 years in Catalonia, special attention being paid to “public television in the digital era” and to “the multimedia desk and information on line . . .” Subsequent “open sessions” were devoted to: “the emergence of periodicals during the 17th and 18th centuries, using the Barcelona press as a case study,” “The Agrupació Professional de Periodistes (UGT) during the Civil War . . .,” “The Concept of Journalism in Martí Domínguez i Barberà,”

“Clocking the TV News: An Imperfect Solution,” “Some Necessary Reflections on Public Television: An Account of INPUT 2000,” and “III Colloquium: The History of Journalism Classroom: Diari de Barcelona: Digitalisation of Newspaper Libraries.” In addition to the abstracts, a list of SCC publications is provided. Articles are in Catalan, except for Echeverría’s Spanish paper.

Number 15 (June 2001) is devoted to the papers of the Inaugural Conference of the Course of 2000-2001 of the Catalan Society of Communication (SCC). The keynote speaker was Jay Rosenblatt, independent film maker and Professor at Stanford University (USA), who spoke on, and was interviewed by a panel on, the topic “Jay Rosenblatt and Independent Cinema in the United States.”

Scientific sessions were on “Violence and Television: Criteria for Developing a Method of Qualitative Analysis of Violence on Television,” and “Research on the European Audio-Visual Industry (1995-2000).”

Open sessions were titled, “From Classical Fine Arts to Audio Visual Communication and Multimedia,” “Televised Sports as a Spectacular and Dramatic Genre: The Influence of the New Technologies on the Visual Impact of Televised Sports Broadcasts,” “Cable Television and Television Consumption: The Chilean Case,” “Styles of Radio Magazines: Types of Registers and Values for Talking about Sports . . .,” “Foundation Fundraising as a Public Relations Technique,” “The Modern Distribution System and Its Impact on the Communication of Brand Names,” and “Speech, Image and Sound in Brazilian and Spanish Televised Newscasts.”

An appendix lists publications of the SCC to date. The issue was in Catalan, except for the English abstracts.

Number 16 (December 2001) consists of the proceedings of the Eleventh Annual Conference of the Societat Catalana de Comunicació, on the theme, “Networks and Contents.” Keynote papers were titled, “Convergence of Networks and Contents: Technical Aspects,” and “Applications in Education.”

Scientific sessions dealt with, “The Position of [Joan] Managall on the Use of Catalan in His Journalistic Style,” “History and communication,” “The Working Up of the Agenda: Old and New Routines in the Information Industry,” “Spanish Porno Audio-Visuals,” and “IV Colloquy: Aula d’Historia del Periodisme Diari de Barcelona: Digital Newspaper Libraries: Experiences.”

Two additional “Theses” were on “Pluralism of Information: Politics and the Media in the USA: The Presidential Campaign in 2000,” and “The Specific Properties of Virtual Reality at Play in the Interdisciplinary Galeria Virtual Project.

The Contents are in Catalan, except for English abstracts. As usual, SCC publications to date are listed in the appendix.

—WEB

Newsletters

Connect: Supporting Student Participation, 137 (October 2002). Published by Roger Holdsworth, 12 Brooke Street, Northcote 3070, Victoria, Australia. The publication, supported by the Youth Research Centre, Faculty of Education, The University of Melbourne, promotes student participation and democratic communication. This issue reports on several conferences that fostered the “sharing of information, networking, inspiring and supporting change, developing ideas and action.” It also reports on related publications and available documents.

Gabriel: Echos de la BD chrétienne, 18 (September 2002). 1, Parvis de al Basilique, B - 1083 Bruxelles, Belgium. www.criabd.net.

This newsletter covers the activities of the Centre Religieux d’Information et d’Analyse de la Bande Dessinée; it reports on Christian or religious uses of cartooning or religious storytelling in that form.

Media Wise, 17 (Fall 2002). National Institute on Media and the Family. 606 - 24th Avenue, South, Suite 606; Minneapolis, MN 55454. www.mediafamily.org.

This issue addresses how to teach children the habit of reading in an electronic age.

News from ICCVOS, 6(1) (2002). Published six times a year by The UNESCO International Clearinghouse on Children and Violence on the Screen at Nordicom, Göteborg University, Box 713, SE-405 30 Göteborg, Sweden. www.nordicom.gu.se/unesco.html.

This issue’s theme is children and the news. The newsletter reports on issues of children and media, with brief research reports, summaries of published research, and conference notices.

Peru Solidarity Forum: A platform in solidarity with and from Peru. No. 34 (March 2002). Tejada 465-San Antonio, Apartado Postal 18-1655, Lima 18, Peru. www.alter.org.pe/psf (Spanish and English).

Information on Peru, usually focused on a theme (this issue: Building Values), and including communication issues.

Radio Veritas Asia Uplink. “A bi-monthly newsletter of Radio Veritas Asia in cooperation with RVA Foundation, Inc.” P.O. Box 2642, Quezon City–1166, Philippines. www.rveritas-asia.org.

The newsletter reports on the work of Radio Veritas, a Catholic radio station broadcasting in many languages to Asia.

On-line Journals

CICS - News is the on-line newsletter of the Centro Interdisciplinare sulla Comunicazione Sociale at the Pontificia Università Gregoriana

The director of the program and of the newsletter is P. José Martínez-de-Toda; he is assisted by Professors Mary Venturini and Gianfranco Marcelli. This interdisciplinary center provides courses on a range of communication topics and draws on the various faculties of the Gregorian University in Rome. To subscribe, write to cicsnews@unigre.it

Counterblast, 1(1). November 2001. Available online at <http://www.nyu.edu/pubs/counterblast/>. Published by Department of Culture and Communication; New York University; 239 Greene Street, 7th Floor; New York, NY 10003. Contact: Sal Fallica, editor, sjfl@nyu.edu.

From the editor:

The first issue brings together articles and reviews exploring media analysis and history, technology, and propaganda, from a conceptually broad point of view. . . . The name of this journal—*Counterblast* . . . references the 1969 book *Counterblast*, a mosaic of probes, text, and visual puns written by Marshall McLuhan and designed by Harley Parker. McLuhan’s book itself was a reference to a 1914 magazine of art and culture, *BLAST*, set up in heavy headline type, written and designed by Wyndham Lewis and his cohorts from the Rebel Art Centre in London. I take this opportunity to refer to the etymology of our journal’s name, not only because names are important, but also because our mission, as this group of students and faculty sees it, is to be a counterblast of sorts: We need a “counter-environment,” as McLuhan proposes, “as a means of perceiving the dominant one.” That is to say, we need to examine our

media and information environments from the outside or from a critical distance, as it were, in order to come to some understanding of our times. (online)

The issue contains eight essays: James C. Morrison, "The Place of Marshall McLuhan in the Learning of His Time"; Aquiles Esté, "Peirce, McLuhan and Company: the Revenge of the Nerds"; Read Mercer Schuchardt, "Understanding Road Rage"; Robin R. Means Coleman, "Maintaining Perspective During Troubling Research Interviews: A Reception Study with Three Convicted Murderers"; Marco Calavita, "The Candidate: An Ellulian Response to McGinniss's the Selling of the President 1968"; Bilge Yesil, "Reel Pleasures: Exploring the Historical Roots of Media Voyeurism and Exhibitionism"; Siva Vaidhyanathan, "The Interlocutor of Tuskegee: The Role of Humor in up from Slavery"; Sue Collins, "'E' Ticket to Nike Town."

"*Global Media Journal* announces the on-line publication of its inaugural issue at: <http://www.globalmedia-journal.com>. GMJ publishes work that assesses global media concentration, globalization of TV genres, global media and consumer culture, the role of media in democratic governance and global justice, media reception and cultural practice, the commercialization of news and new media technologies, and the formation of alternative media. The fall 2002 issue includes articles by George Gerbner (Temple University), Drew McDaniel (Ohio University), Marwan M. Kraidy (American University), Laura Lengel (Bowling Green State University), and more. For more info, contact Patrick D. Murphy, Guest Editor (pmurphy@siue.edu)."

The *Internet for Christians Newsletter* is published biweekly via email and on the Web (<http://www.gospelcom.net/ifc/newsletter.shtml>) by the Gospel Communications Network (<http://www.gospelcom.net/>). To subscribe, visit the Web site and use the automatic subscription feature (<http://www.gospelcom.net/ifc/subscribe.html>) or send a blank email to (ifc-subscribe@lists.gospelcom.net).

Peggie Bohanon, executive editor, is Ambassador to the Internet for Gospel Communications Network, and webmaster of Peggie's Place (<http://www.peggies-place.com/>). Dr. Quentin Schultze, founder and special consultant, is Professor of Communication at Calvin College and author of the book, *Internet for Christians* (<http://www.gospelcom.net/ifc/>).

Jornal Brasileiro De Ciências Da Comunicação (JBCC) is a weekly electronic information service, now in its fourth year, from the Grupo Comunicacional de São Bernardo, edited by the UNESCO Center for Regional development at the Universidade Metodista de São Paulo. The journal has as its objective the propagation of the developments of Communication Studies in the national and international arenas. The editor is Professor Maria Cristina Gobbi.

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Terrorism and Mass Media

A Spanish-language Bibliography compiled by Catalina Montoya

In Volume 21, #1 of *Communication Research Trends* (2002), William E. Biernatzki, S.J., reviewed work on terrorism and the mass media. During the summer, *Signo y Pensamiento* 40, Vol. 21 (2002), published by the Departamento de Comunicación of Bogotá's Pontificia Universidad Javeriana, brought out a thematic issue on journalism, media, and war, including a bibliography of Spanish-language resources on the topic, prepared by Professor Catalina Montoya, who also serves as managing editor of the publication.

As a service to our readers, *Trends* here reprints Professor Montoya's bibliography. We thank her and *Signo y Pensamiento* for the permission to reprint this material. Subscription information for *Signo y Pensamiento* may be obtained from the Department, Transversal 4 No. 42-00 Ed 67, Piso 6; Bogotá, D.C. Colombia. Email: signoyop@javeriana.edu.co.

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