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Religion and the Internet

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1. Introduction
Framing the Study of Religion and the Internet

It is always an ambitious task to attempt to map an academic field of study. It is even more so a challenge to do so with an area of study that in many ways is still emerging and changing along with each new technology that surfaces. Religion online, in many respects, gained public attention through two magazine articles. "Technopagans: May the Astral Plane Be Reborn in Cyberspace" in *Wired* (Davis, 1995) and *Time's* "Finding God on the Web" (Chama, 1996) spotlighted the mass media's first recognition that something new was happening as spiritual ideas and practices were being readily imported online by Internet users. While it is arguable that religion had appeared a decade previously in various computer networks and formats, it was these articles in the 1990s that brought religion into the public discourse of the emerging information society (Ciolek, 2004).

Researchers as well as religious practitioners began to investigate the unique scope and forms religion was taking on the fledgling Internet. Research on religion online has not been isolated to one discipline or methodological approach. In many ways it has been an interdisciplinary investigation from the beginning. Fields such as communication, sociology of religion, theology, and religious studies have played a significant foundational role in laying much of the research groundwork. Yet studies from philosophers, psychologists, area studies, and politics have also added valuable insights into how religion is constituted and employed—and even defined—in online environments.

This issue of *Communication Research Trends* aims to describe the territory that this research has covered, focusing on work conducted in the past decade, namely 1995-2005. Religion here will be understood as cultural and spiritual practices and beliefs which take a distinct form and can be connected to individual and group transcendent meaning making. The Internet refers to computer networking technology including the World Wide Web and other technologies or platforms such as instant messaging and chat rooms that are linked together by the "network of networks." The term "religion online" will be used as a term to describe the form traditional and non-traditional religious practices and discourses take when they appear on the Internet. This is distinct from Helland's often-cited "religion-online" and "online-religion" (2000) distinction, which will be discussed later on.

This article will cover five areas that are key for understanding the current study of religion online. First, I present a brief history of the religious use of the Internet, focusing on the diversity of different religious traditions and groups that have appeared online. Second, a survey and description of some of the most common forms of religious activity found online follows. Third, this essay offers a detailed review of different approaches and perspectives taken in the study of religion online, attempting to categorize some of these research trends. Fourth comes the core of this article, highlighting the common themes taken during this decade of study of religion online with supporting details for specific research studies. Fifth, and finally, is a brief section spotlighting current gaps and areas in need of further investigation.

In this way this article hopes to make an important contribution to this growing field of study, by mapping the terrain of where we have been and offer recommendations of where upcoming and current researchers of religion online may want to venture.

2. History of Religious Use of the Internet

For almost three decades the Internet has been used as a space where spiritual rituals are conducted and traditional religious beliefs discussed. Religious use of the Internet can be traced back to the early 1980s. Rheingold documents some of the first religious-orientated activity taking place at this time on Bulletin Board systems (BBSs) under a "create your own religion" heading on the discussion area of CommuniTree. This, he states, soon evolved into numerous BBS forums on religion by those "connected with real-life congregations" and others that seemed to "come in 16 shades of unorthodox" (1993b, pp. 134-135). During this same period online religious discussion surfaced on Usenet. It was a time when religious computer enthusiasts began to explore "ways to use this new means of communication to express their religious interests" (Lochhead, 1997, p. 46). The "net.religion" discussion list was the "first networked forum for discussions on the religious, ethical, and moral implications of human actions" (Ciolek, 2004). It steadily grew until the mid-1980s when it split into the hierarchies of "alt.philosophy," "alt.religion," "soc.culture," "soc.religion," and "talk.religion" during a reconfiguration of Usenet. Throughout the 1980s many other religious computer enthusiasts formed online groups dedicated to their specific religion, such as the first Christian email newsletter "United Methodist Information" and the "net.religion.jewish" Usenet group.

In the 1990s increasing numbers of religious groups and mailing lists began to emerge online, such as Ecunet, an ecumenical Christian email listserv (www.ecunet.org) (see Farrington, 1993), H-Judaic (www.h-net.org/~judaic/), and BuddhaNet (www.buddhanet.net). American Presbyterians established the first virtual Christian congregation in 1992, a non-denominational online church called "The First Church of Cyberspace" (www.godweb.org). By the publication of TIME magazine's special issue on religion online in 1996, dozens of religious web sites and resources could be found online: from the first monastic web site, "Monastery of Christ in the Desert" (www.christ-desert.org) and first Islamic e-periodical, "Renaissance: A Monthly Islamic Journal" (www.renaissance.com.pk) to the first Zoroastrian cybertemple (www.zarathushtra.com) and establishment of the "Virtual Memorial Garden" tribute to people and pets (catless.ncl.ac.uk/vmg/). "Finding God on the Web" also proved an important landmark, highlighting media recognition of religious activity online. As it stated:

> For many signing on to the Internet is a transformative act. In their eyes the web is more than just a global tapestry of personal computers. It is a vast cathedral of the mind, a place where ideas about God and religion can resonate, where faith can be shaped and defined by a collective spirit. (Chama, 1996, p. 57)

Chama's article provided examples of how online religious seekers were cultivating traditional and non-traditional religion in a new context. Connection hub web sites such as Crosswalk (www.crosswalk.com/) and Gospelcom (www.gospelcom.net/) provide Christians with access to online bible study tools and various interactive devotional or fellowship groups. Others experiment with new forms of religion, altering and adapting ancient beliefs to this digital environment. Ancient religions, such as Wicca (NightMare, 2001) and new religions such as technopaganism (Davis, 1998)—neopaganism adapted and celebrated in a technological context—have found homes online. Experiments in religious internetworking can also be found, such as Beliefnet (www.Beliefnet.org/), a "multi-faith e-community" which offers thoughts for the day from the Dalai Lama, inspirational screensavers, and access to sacred text from different faith traditions.

3. Forms of Religion Online

The Internet has provided religious practitioners with new ways to explore religious beliefs and experiences through a growing number of web sites, chat rooms, and email discussion groups dedicated to a variety of faith related issues. In this section we will look as some of the most common types on online religious activity including religious information online, worship in cyberchurches, online worship/rituals (such

as e-prayer and virtual pilgrimages), online missionary activities, and religious online communities.

A. Gathering Religious Information Online

While many forms of religious activity exist online, gathering religious information still remains one of the most common religious uses. In their *Cyberchurch Report* the Barna Research Group (2001) claimed that upwards of 100 million Americans rely upon the Internet to deliver some aspects of their religious experience. They went on to state that the most common religious activities included listening to archived religious teaching, reading online "devotionals," and buying religious products and resources online. Similarly the Pew Foundation's *Cyberfaith* report (Larsen, 2001) observed the growing phenomena of "Religion Surfers," those who solicit religion or spiritual information online and seek to connect with others on faith journeys. Larsen stated that the most popular religious activities online are solitary ones such as searching for religious information, seeking or offering spiritual advice, and sending/emailing prayer requests. Again Pew's "Faith Online" report (Hoover, Clark, & Rainie, 2004) confirmed seeking out religious content comprises the dominant online religious activity.

B. Online Worship and Rituals

Many forms of religious worship and ritual exist online with hundreds of online worship spaces existing. One example is the emergence of cyberchurches and cybertemples. These are online environments where electronically linked groups aim to reproduce some aspects of conventional church or temple life. While they are often in the form of web sites, they differ from the thousands of "real world" churches or temples represented online though web pages. These entities exist solely on the Internet and have no equivalent structure offline. Cyberchurches and cybertemples provide online resources for religious devotion, such as providing e-mails of daily religious reading or hosting archives of recordings of real audio/video sermons. Others offer bulletin board services (BBSs) that allow people to post spiritual questions or prayer requests. Cybertemples, or cyber-cathedrals, are often web sites designed using the language and images of a traditional building to provide visitors a framework to navigate. For example, they may feature text or images that create a "chapel" or a "scriptorium" housing online religious texts and other resources.

In her survey of online religion, Brasher (2001) offers numerous examples of online rituals such as a cyber-seder, an online celebration of Passover that helps Jewish people re-engage with their faith in the privacy of their own homes. Brasher argues that by invigorating the concepts of sacred time, presence, and spiritual experience, religion online allows people to see the religious cultural heritage of many faiths and thus can contribute to interfaith understanding. Common rituals include cyber-pilgrimages, whether they be to virtual shrines of Catholic saints such as Mary (hometown.aol.com/theBVMPage/) or the Japanese Culture Club's Shinto virtual shrine (www.asahi-jc.com /shrine.htm). Other cyber-pilgrimages involve online visits to traditional spots, such as a pilgrimage to Virtual Jerusalem (www.virtual-jerusalem.com/), which enables Jews to explore cultural and religious information on Judaism or even "email a Prayer" to be placed in the cracks of the Western Wall in Jerusalem. By using IRC software (Internet relay chat, which allows multiple users to log on to the same "channel" simultaneously and hold typed group conversations) or chat rooms, religious Internet users can also participate in online prayer meetings. In many cases users meet in another online forum, but then choose to gather weekly at a specific time for moderated prayers. These examples illustrate the diverse ways religious worship and ritual has surfaced online.

C. Online Recruitment and Missionary Activities

The Internet is also changing the ways people of faith spread their beliefs and make converts. Many examples of online recruitment by religious groups exist. Various books and online resources have been created to provide guidance in what has been referred to as "e-vangelism"—for example, Careaga (1999) offers guidelines for doing "surf evangelism in online conferences" or through visiting web sites. Online recruitment can take different forms through groups creating web sites to inform people about their religion and community, or through individuals visiting chat rooms or joining an e-mail list with the aim of presenting a purposeful religious presence in that group of online users. While in some cases religious organizations promote and encourage these activities in a top-down manner, providing resources, in many instances individual Internet-savvy religious practitioners undertake these tasks on their own.

Many Christian organizations have described the Internet as a potential "mission field." Ministries such as the Billy Graham Center (www.gospelcom.net/bgc/) and the International Bible Society (www.gospelcom .net/ibs/) have produced online resources and even offer

conferences to train would-be online missionaries. Other web sites are designed as interactive tracts, such as Who is Jesus? (www.whoisjesus-really.com/main.htm) presenting an apologetics argument about the person of Jesus Christ. Yet e-vangelism is not just an evangelical or Protestant phenomenon. E-vangelism has been given official sanctioning and support by the Catholic Church in official Vatican online documents (Pontifical Council for Social Communication, 2002a, 2002b) and in a book by Catholic educators presenting a theology of ministry for the Internet (Zukowski & Babin, 2002). Using the Internet as a tool for proselytizing is also found amongst other religious communities. One interesting example is how some sectors of Ultra-Orthodox Judaism have developed web sites as tools to reach out to secular Jews, examples being Chabad.org (www.chabad.org/) and Shofar News (www.shofar.net/site/index.asp). Many creative uses of the Internet for missionary activities continue to surface online.

D. Online Religious Community

Another example of religious use of the Internet is online religious communities. These are online groups that facilitate interactions with believers, separated by geography, but sharing some sort of spiritual connection or conviction. Some online communities are created intentionally by a church or denomination. In other instances, as with e-vangelism, individuals rather than institutions form other online communities at a grassroots level. These communities often emerge as people find others online while searching to become part of a group conversation on a specified topic. Online religious communities congregate around an issue of faith, from a general topic of mysticism or spiritual disciplines to a specific focus on beliefs like the gift of prophecy or religious affiliation. While many web sites refer to themselves as online communities, most provide interaction with hypertext and images only. Online religious communities are interactive groups, facilitating two-way interaction through computer technologies such as email or Internet relay chat (IRC).

For example, *St Sams in Cyberspace* (www.stsams.org) provides a gateway to an email forum focused around discussing matters related to the Anglican Communion worldwide. While most interactions for the group occur via email, the site also offers members other chat forums to create a rich interaction—what they describe as a "cyberparish." Their online conversation varies greatly from theological debates over women priests and discussions of lay minister protocol on serving communion to playful "drivel" (humorous posts and puns) on topics such as baseball or the use of the f-word. *Christian Century* magazine described St Sams as one of the "best places" to see a community of Christ on the web, stating, "you'll see Christian community—warts, halos, and all—alive and at work" (Keene, 1999). The community has existed since 1988 and has established itself as a serious, yet playful group of around 500 members who can generate up to 100 email posts a day. The community also has a tradition of connecting its online and offline interaction through "list meets" where "list sibs" (list siblings, a.k.a. brothers and sisters in Christ) meet face-to-face to fellowship together at a deeper level. These meetings are documented on their web site "kiosk," offering pictorial records of the offline interactions.

No matter the technology used, online religious communities revolve around common themes: experience, interaction, and connection. Members select the community they wish to join based on the type of experience they are looking for. The strength of their connection is based on the affinity an individual feels for the group or topic. Researchers have conducted many in-depth studies on the character of online religious community and how participation shapes members' ideas of religiosity. These themes and studies will be considered further in other sections.

4. Survey of Research on Religion and the Internet

In the mid-1990s religion online began to catch the attention of researchers and religious practitioners, yielding diverse reactions and methodologies. Computer-mediated communication (CMC) researchers investigating religion online attempted to describe the Internet as a new realm in which to experience the spiritual dimensions of life. Pioneering studies like O'Leary (1996) and O'Leary and Brasher (1996) addressed how religion was beginning to be influenced and manifested in online environments. In the past decade research on the Internet as a spiritual space has taken many different directions. Early studies looked at

the general phenomenon of cyber-religion (Brasher, 2001), religious ethics and virtual reality (VR) (Houston, 1998), how technology reconnects people with spiritual beliefs (Cobb, 1998; Wertheim, 1999), adaptations of traditional religious practices online (Zaleski, 1997), and identifying new religious expressions (Davis, 1998). A range of religious critiques of the Internet also appeared, moving from strong criticism of the religious implications of Internet technology (Brooke, 1997) and enthusiastic advocacy of the Internet as religious tool (Dixon, 1997; Wilson, 2000) to reflective approaches attempting to highlight both the benefits and weaknesses of the Internet for religious community (Groothuis, 1997).

Many initial explorations of religion and the Internet focused on categorizing or defining the phenomenon of religion and the Internet. Bauwens's survey of spirituality and technology (1996) highlighted three common "spiritual attitudes" towards computer networks by describing technology as "The God Project," "Electric Gaia," or "Sacramental Cyberspace." Helland (2000) then presented a popular distinction that has been employed by many researchers in this area: religion-online (importing traditional forms of religion online) and online-religion (adapting religion to create new forms of networked spiritual interactions). Other early research sought to describe how online religious practice interfaces with religious culture. Substantive analytical research began with Schroeder, Heather, and Lee, who produced a key journal article analyzing online religious experiences. Their work on prayer in a multi-user virtual reality environment described the link between online and offline religious practice, stating, "a prayer meeting in the virtual world . . . certainly reproduces some of the essential features of the latter [a conventional church]—albeit in novel way" (1998).

By the beginning of the 21st century, research on religion and the Internet had begun to be considered a serious field of inquiry. Studies focusing on issues such as religious identity, community, and the ritual use of the Internet began raising the profile of this area. In the past decade several edited collections have presented the multiple forms of religiosity that have emerged in chat rooms, web sites, and other computer networked technologies. Yet while a growing body of literature is accumulating under the umbrella of religion and Internet studies, it is in many way a disparate collection of ideas and approaches. The first collection was Hadden and Cowan (2000). In it Dawson stated

"sociology of cyberspace, let alone religion on-line, is still in its infancy" (2000, p. 49), linking the struggles being faced by researches of religion online to those experienced by many taking an interdisciplinary approach to study the new phenomenon of life online. Since this time Internet studies has emerged as a new area of academic inquiry, an interdisciplinary umbrella under which those from many fields—from psychology and linguistics to economics and law—have gathered to look at the influence of Internet technology on contemporary society. Indeed in 2005 *The Information Society* dedicated a full issue (Baym, 2005) to exploring the shape of Internet studies as a new field or discipline of its own, which included considering religion as a dimension needing inclusion in this conversation.

In many ways study of religion online has followed a similar path in the types of questions and approaches it has taken to that of CMC studies of online life and culture in general. The next collection of studies appeared in Dawson and Cowan (2004), who in their introduction describe how the first studies on religion in cyberspace veered towards "utopian and dystopian extremes," mirroring the speculative nature of many of the first works published on the social impact of the Internet. "Early investigation tended either to sing the praise of various fascinating possibilities for doing religion in new ways or to condemn these excesses of virtual life" (2004, pp. 8-9). As Internet studies began to come into its own as a field in the late 1990s with substantial empirical studies emerging, religion too began to receive more serious reflection. Yet from their perspective "how religion is being practiced online is only just beginning" (p. 9).

In an attempt to map this emerging field of inquiry, I wrote a survey/review (Campbell, 2003) in which I suggest four categories of research existing on religion and the Internet. The first was "observational analysis" where studies focused on the general phenomenon of cyber-religion. Attention here was given to evaluating the extent of its influence and effects by taking a survey approach, combining web site analysis with online observation and interviews of webmasters and users. Second, "philosophical/theological examinations" investigated a single issue (such as sacred space) as a way to interpret the influence of the Internet and suggest how the Internet may be used to reconnect people to religious ideas or beliefs. Third, "theoretical development" recognized the need to develop tested conceptual frameworks in order to interpret the empir-

ical data emerging in computer-mediated communication studies. This was and is the least developed of all the areas of work. Finally "social ethnography" investigating distinct online cultures and communities paid special attention to issues related to communicative practice, social and identity formation, and relationship negotiation. Studies of religious online communities were highlighted here.

These categorizations provided a helpful starting point for contextualzing the field, offering a way to consider the variety of focuses and methods being employed. However, as the number and diversity of studies have rapidly increased in the past three years these categories now appear somewhat limited and incomplete. For example, work being done in ritual and authority is not covered in this mapping scheme. Indeed, since this publication I have gone on to recontextualize the area of religion and Internet studies not in terms of categories of study, but in terms of the different religious discourses and narratives religious users and researchers employ. I would argue that a linguistic framing of the Internet occurs by religious users and researchers as they re-interpret the role and function of the Internet in a religious context. These discourses about the Internet in turn link to particular narratives of religious use of the Internet, narratives that shape use and design of the Internet in ways that support individual or community beliefs or fulfill certain religious goals (Campbell, 2005b). This represents a more detailed and critical investigation of the shape of religion in online contexts. It also points to the continuing development of religion and the Internet as a topic of scholarship.

In a recent collection of research studies, Hojsgaard and Warburg (2005) highlight in their introduction what they see as three waves of research. The first wave of research focused on the new and extraordinary aspects of cyberspace where religion "could (and probably would) do almost anything" (p. 8). Research addressed how this new technology was creating possibilities for new religions and practices online and how the computer was transforming religion, and culture in general. The second wave, they felt, then focused on a "more realistic perspective" where it was understood that it was not just the technology, but people who were generating these new forms of religious expression online. This involved more critical and broader perspectives to sociological, political, and philosophical questions of identity and community online. As research questions and methodologies begin to mature within the "bricolage of scholarship coming from different backgrounds" looking at religion and the Internet, they surmise a third wave of research "may be just around the corner" (p. 9). These attempts to describe the "state of the field" illustrate the continued and current need for mapping how religion and the Internet can be approached and understood as an evolving area of study.

Religion online has also received attention in several significant large-scale studies of Internet use, specifically from the Pew Internet and American Life Project and the Barna Research Group. In 1998 the Barna Research Group proclaimed "The Cyberchurch is coming" based on a survey of American teenagers that claimed one out of six teenagers said they expected to use the Internet as a substitute for current church-based religious experience within the next five years (Barna, 1998). The first Pew study, "Wired Churches, Wired Temples" (Larsen, 2000), looking at how churches and their members were using the Internet, showed that 21% of American Internet users had sought out religious or spiritual information online. A year later Barna's "Cyberchurch Report" (2001) asserted that 8% of adults and 12% of teenagers used the Internet for religious or spiritual experiences with common activities including listening to archived religious teaching, reading online "devotionals," and buying religious products online. Barna also predicted the American church will drastically change in the next decade, as they claimed "Christian Internet users already spend more time surfing the Net than they do communicating with God through prayer" (Barna, 2001). Pew followed this with its "Cyberfaith" report, which also observed the most popular activities of "religion surfers" online were solitary ones supplementing offline religious involvement (Larsen, 2001). In its most recent study, "Faith Online" (Hoover, et. al., 2004), Pew found that along with increased Internet use for religious purposes (64% of American Internet users) may come the reshaping of ideas of what it means to be religious or spiritual in society. These studies have provided valuable data to researchers and religious practitioners alike—helping them to decipher growing forms of religious expression online and indicating how this might be changing the face of religion. This survey of research leads to a more specific consideration of the common topics within studies of religion online.

5. Common Themes in Religion Online Research

Increasingly, studies of religion online ask not just about the phenomenon of religion online, but how practices and interactions online within specific contexts may point to larger cultural shifts of understanding within our information-based society. This section considers some of the common overarching themes appearing within studies of religion and the Internet. These include the themes of theology or spirituality, religion, morality and ethics, practical or ministry applications, religious traditions, community, identity, authority or power, and ritual online. While it is impossible to mention all of the studies related to each of the themes, I hope that by focusing on significant examples and studies, I can provide a synthesis of the state of the field of religion online.

A. *Theology/Spirituality*

Initial studies of religion online often took on the task of defining the phenomena of religion online by interpreting the Internet as a new territory that is recontextualzing ideas of theology and the sacred. Cobb (1998) attempts this in presenting a "theology of cyberspace." She argues that the Internet facilitates a process or sacred journey leading us on a mystical path towards the Divine. By arguing "the sacred is present in computers," she describes cyberspace as a place for society to find healing by reconnecting the spheres of science and religion. She highlights Teilhard de Chardin's idea of the Omega point "where all layers of the universe are centered" and the noosphere, the space where "the concentration of pure consciousness and absolute unity" abides (p. 97). Cobb suggests the Internet might be a manifestation of Teilhard's ideas and claims this perspective enables the exploration of the Internet as a spiritual network. Engaging in cyberspace becomes an aid to humanity's spiritual progression, as the Internet serves as an "important way station" on humanity's journey towards a greater spiritual evolution (p. 97).

Other early studies similarly focused on defining aspects of the sacred they saw emerging online. Notable are the pioneering studies of O'Leary (1996) and O'Leary and Brasher (1996) that sought to define the Internet as a sacred space by importing traditional rituals online and noting the emergence of new forms. Here the Internet is approached as a technological landscape that transforms religious expression and understanding.

Wertheim's (1999) study of sacred space also provides an important contribution in how traditional spiritual concepts are re-interpreted through the Internet. She argues cyberspace is a non-physical space allowing people to reconnect with ideas of the spiritual, immaterial world that have often been silenced by the dualistic cosmology of Western science. "The 'spiritual' appeal of cyberspace lies precisely in this paradox: It is a repackaging of the old idea of Heaven, but in a secular, technologically sanctioned format" (p. 21). Just as the gothic cathedrals of Europe were constructed with a distinct architecture (such as in the shape of a cross) and symbolic meaning (attempting to create an other-worldly setting that referenced heaven) so the designers of online spaces can use the technology to create forms that link to images of the sacred. She argues that cyberspace has within it the potential for the sacred, so the Internet can be used to create a "holy space" that is set apart for religious use. These early studies posed foundational questions about how researchers should go about defining what is spiritual or religious in light of their contextualization within a computer-networked environment.

B. *Religion*

Early on disciplines such as sociology of religion and religious studies recognized that religion online was more than a fad, but a trend in need of serious reflection and study. Religion online has become a common topic incorporated into many university courses on religion in contemporary society. This is illustrated by the textbook *From Sacred Text to the Internet* that dedicates one of its five chapters to "computer-mediated religion" (Beckerlegge, 2001, pp. 219-263). This highlights interest in the question of how the Internet is changing the face of religion in society.

An important contribution to this discussion of shifts occurring within religion due to the emergence of religion online was a special symposium issue of *Religion* (2002). It was described as collection of "a second wave of academic studies" on religion on the Internet, building on the work of Brasher (2001), Wertheim (1999), Zaleski (1997), and O'Leary (1996)

that had "inaugurated a new-sub-field of religious studies" (MacWilliams, 2002, p. 277). Key articles in the issue include contributions by Helland and Karaflogka. Helland's article "Surfing for Salvation" (2002) elucidates his often-cited classifications of religion-online and online-religion (2000). Religion-online, he states, refers to presenting information about religion in a controlled environment with limited participation in contrast to online-religion that takes place in a more interactive religious environment. He focuses on examples of interactive online-religion and how different online religious environments expose online religious participants to a wide variety of belief systems. He argues that exposure to online-religion influences how people see the Internet, as an environment, "a medium to do online-religion" (2002, p. 301). This interactive element he believes will encourage "online religious interaction will become a common form of religious expression" (p. 301). Karaflogka's study of religious discourse in cyberspace identifies three typologies of "cyberspatial religious discourse" (2002). This shows the range of attempts made to categorize religious activity online and the complexity of doing this in an evolving medium. Here typologies seek to differentiate between religious text online (such as religious web sites), cyber-rituals, and how religion is situated and constituted in cyberspace (as either religion on or religion in cyberspace). By articulating the challenge of mapping the multiple types of religious space found online, she surmises that "multivocal religious interaction via cyberspace reconstructs the notion of religious praxis, experience, and consciousness in ways that are in a state of continuous development" (p. 287). Together their discussion and the symposium issue present the keen interest of scholars of religion in trying to identify, categorize, and begin to theorize about the changing shape of religion in a wired world.

How media technology shapes religious beliefs and practices has also been a growing area of interest among communication scholars. Central to communication-oriented studies of religiosity and Internet is the work of the *Symbolism, Meaning, and the New Media @ Home* project at the University of Colorado's Center for Mass Media. Hoover, Clark and other team members carry out detailed interviews and ethnographic observations with families in order to investigate the intersection between household Internet use, social networks, and religious meaning making. Their approach focuses on how media play a role in individuals in contemporary religious meaning making.

Our method is markedly different from that of previous studies that have looked at religion and the Internet . . . we get to the question of the Internet as part of an overall discussion of religious practice . . . the conversation is "about" conventional religious practice. . . . These interviews provide insights into the ways people might regard religion online and online religion in the context of their own religious identities. (Hoover & Park, 2004, p. 134)

Their work addresses how the Internet acts as a "symbolic or meaning resource" used by spiritual seekers in contemporary society for religious orientation and formation practices. Other media scholars have used survey data on the demographics of Internet users in order to investigate the correlation between religiosity and Internet use on a large scale. Armfield and Holbert found "individual-level religiosity is negatively associated with Internet use," meaning that the Internet users primarily interact at an individual rather than a community level which might possibly encourage a "secularism model at the moment" (2003, p. 139). While claims that the Internet is increasing secularization have been challenged by results in other studies (Hoover, Clark, & Rainie, 2004; Katz & Rice, 2002) there is evidence that religious practice online may encourage or reinforce a "networked individualism" (Wellman & Haythornwaite, 2002, p. 33). Together the work of scholars of religion and communication highlights the interest in trying to define and map how religion online shapes not just specific religious practice, but general religious sensibilities in a postmodern society.

C. Morality/Ethics

Amidst initial writing about religion online, a dominant line of questioning arose about the moral repercussions of embracing the Internet for religious purposes and the ethical issues that use raises for users and for society as a whole. This is especially seen within the Christian tradition where this questioning has led some to voice the fear that the information technology revolution marked by the Internet may be leading us into problematic moral territory. Some early studies of new media technologies focused primarily on these dimensions. A notable example is Houston (1998), which offered a critical analysis of ethical issues surrounding virtual reality (VR) or other new media. Grounded in his Ph.D. work in philosophy, he sought to define a Christian ethical interface between technology and postmodernity. He advocates developing a "virtual morality," meaning "our ethical princi-

pals and moral stances may reflect our perceptions of the nature of reality, so a paradigm shift may take place when we enter a virtual world" (p. 59). In an age of simulation where reality is broken down into images, people who interact with VR and other forms of computer technology may become caught in a tension between affirming their faith and belief that they are made in God's image (*imago Dei*). He argues that a "Christian realist" framework must be adopted that emphasizes the moral order is the created order, and that resists technological determinism.

Several religious organizations have offered official statements suggesting ethical guidelines, based on theological reflection on media and especially on the Internet technology. The Pontifical Council for Social Communications issued such an official statement in 2002 on the "Catholic view of the Internet." This was described a starting point for the Church's participation in a "dialogue with other sectors of society" on what it sees as the proper and improper uses of the Internet. "Ethics in Internet" (2002b) lays out several areas of general concern related to the effects of the Internet in contemporary society including increased social inequity through the digital divide, the Internet's connection to globalization and intercultural dialogue, the complexity of freedom of expression online, and the effect of the Internet on journalism. This is contextualized within the Catholic social communications tradition set out in *Communion et Progressio* (1971) where the Council sees the media as having "the ability to make persons everywhere a partner in the business of the human race." Through the Internet, the Pontifical Council continues, this vision can be made real, but only if it is used in light of "sound ethical principles, especially the virtue of solidarity." "Ethics in Internet" is the first significant document by a religious institution to mark out how its theology of communication leads it to set out distinct guidelines for the Church's use of the Internet. Other examples of religious groups responding to ethical/moral issues and the Internet include the Church of England's Report *Cybernaughts Awake* (Archbishop's Council, 1999), an exploration of the social and religious implications of Internet technology from an Anglican perspective. Other collections such as Wolf (2003) offer a variety of responses on issues of moral obligation and ethics as they relate to growing and diverse online cultures supported by new media. Articles in this collection consider how online environments affect ethical decision making, by looking specifically at the "tools themselves that people use

(technology), the groups of people who use them (community), and the beliefs and policies which determine and regulate a community's use of technology (religion)" (p. 9). As Internet technologies diffuse, ethical concerns will continue to be an important topic.

D. Practical/Ministry Applications

Another common theme in practitioner-oriented studies has been reading the Internet in terms of the potential ministry applications it creates. Again, most of these have appeared within the Christian tradition, where writers consider the potential use of the Internet for e-ministry opportunities, as well as interpret the Internet as a God-given technology birthed to provide a new tool for e-vangelism. Wilson exemplifies this in *The Internet Church* where he claims that through the Internet, Christians "have the opportunity to reach every man, woman, and child on the face of the earth in the next decade," a phrase used three times in his book (Wilson, 2000, pp. 2, 120, 154). Wilson stresses the ubiquity of Internet technology, its ability to cross social and cultural borders, and the non-threatening environment it creates which make it an ideal medium for users to engage in spiritual searching. "It provides a seeker with the ability to navigate his or her way to the foot of Calvary's cross" (p. 25) he claims. He offers numerous examples of how the Internet can be utilized and framed as a tool for evangelism and to extend the work of the local church. Other explorations, such Andrew Careaga's work on Evangelical approaches and concerns about Internet technology (1999, 2001), urges Christians not only to embrace the Internet as a tool for ministry, but understand this new media environment as a cross-cultural terrain that needs to be studied and understood. As he states,

> We must enter the world of cyber-seekers. We must learn about them and from them to understand how they respond to the working of this new medium . . . we must become salt and light in cyberspace. (2001, pp. 23-24)

Again the Catholic Church, with its strong tradition of a theology of communication, presented a companion document to its statement on ethics and the Internet and provides guidelines on how the Internet should be employed for ministry. "Church and the Internet" (2002a) frames the Internet as a tool for the Church to increase internal and external communication of the "Good News" and questions the problematic "consumer approach to matters of faith." The document calls the attention of church leaders to the need

for greater understanding of the "full potential of the computer age to serve the human and transcendent vocation." For Catholic educators and catechists it urges more advanced training in new communication technologies. Parents "for the sake of their children" are also encouraged to learn and model critical discernment and "prudent use of media in the home." Young people are charged to "use the Internet well," not just as a "medium of entertainment and consumer gratification" but also to see it as "tool for accomplishing useful work" in the service of God and the Church. And finally, addressing "all persons of good will," the document states that the Internet requires us to recommit "to the international common good" in our use of this "remarkable technological instrument."

About the time "The Church and the Internet" appeared, two Catholic educators, Angela Ann Zukowski and Pierre Babin published an interesting reflection on what the outcomes might be for the Catholic Church through mixing traditional presentations of the gospel with new technologies. Offering an analysis of contemporary media culture, they draw on traditional communication models to offer a theological approach, grounded in a tradition of Catholic communication study. A mixture of practical theology and communication theory, Zukowski and Babin (2002) offers a detailed discussion of Christian evangelism and how it can be reshaped in the Internet age. Other studies, such as those in Ess (2004), offer reflection on how Internet technology may alter other aspects of traditional religious discourse and practices. This collection presents scholarship on how the written word is being transformed as traditional approaches to religious texts, like the Bible, must be revamped in order to consider the new media context in which they are being read.

However, Christian groups do not hold a monopoly on providing reflection and resources on how the Internet can be employed within a distinct religious tradition. As illustrated by Cowan (2005) numerous online and printed resources have emerged within the Pagan tradition, offering how-to advice on performing ritual Wiccan practices online as well as commentary on how the Internet is transforming ancient beliefs through technological engagement. The work of NightMare (2001) and McSherry (2002) offer guides produced by active practitioners that speak to both practical and reflective commentary.

E. Religious Traditions

Different from the focus on religion, another theme in investigating religion online is through the lenses of a specific religious tradition. Zaleski (1997) provided the first comparison of Internet use within different religious traditions, covering Judaism, Islam, Christianity, Buddhism, and Hinduism as well as new cyber-religions. As a journalist and practicing Buddhist, he was interested in how the Internet might erode hierarchy and change the way we worship (p. 5). In the past decade more religion-specific studies have been conducted. Arguably Christianity (see Schultze, 2002; Campbell, 2003; Young, 2004; Herring, 2005; Laney, 2005) and Paganism (see Davis, 1995, 1998; Arthur, 2002; Berger & Ezzy, 2004; McSherry, 2002; Cowan, 2005) have been given the most attention by both researchers and practitioners interested in religion online.

Yet increasing interest is also being paid Islam and New Religious Movements (NRMs). Bunt (2000) presents a detailed account of how different segments of the Muslim community have utilized the Internet. He provides detailed examples of cyber Islamic environments (such as online fatwas), communities, online textual resources, and discussion forums (such as "ask the Iman"). Lawrence (2002) also offers insight into different expressions of Islam online by investigating how the Internet may be affecting traditional forms of Islamic institutional structures. Other studies look in more detail at how online Islamic practice may challenge as well as empower public and private vectors of contemporary Islamic society (Wheeler, 2002; Anderson, 1999). In the study of NRMs, Hennerby and Dawson's (1999) examination of web sites and webmasters (speculating how these NRMs might use the web to increase their visible presence and recruitment) laid the groundwork for other NRM online studies. NRM studies range from focusing on the Internet as a new sphere where religious extremism can flourish (Introvingne 2000, 2005) to Krogh and Pillifant's (2004) study of how a NRM group transformed its practice and identity through integrating online and offline group activities.

Other religious traditions such as Buddhism, Hinduism, and Judaism have received little significant investigation. Some work has begun on the concept of cybersanghas within studies of Buddhism online, such as the work of Taylor (2003) and Prebish (2004). Taylor argues that Buddhist "monasteries, once the spiritual heart of the community" of Thailand, have lost their place through shifts in sacred and secular space in postmodern society (2003, p. 295). For him the cybersangha may provide a new space to for spiritual connection. Prebish investigates the struggle many reli-

gious groups face, that is, "finding a sane balance between easy access to and personal use of the Internet, and their direct need for human encounter" in religious expression (2004, p. 147). Robinson (2004), one example of the few academic studies of Hinduism, examines web sites in India and how they may be used to disseminate fundamentalist Hindu beliefs. Her study, "Internet Hinduism," focuses on a network of Internet sites she describes as representing new Hinduism or Hindutva ideology. She finds these sites share a common language, religious ideas, and political objectives with links to similar resources that promote fundamentalist ideology. These sites emphasize such issues in order to create a common identity and ideology, which becomes a helpful tool as they are "virtually battling it out with others—Islamic, Christian, and so on—for souls" online (2004, p. 207).

In Judaism most work has been in the form of guide books (Green, 1997; Romm, 1996; Levin, 1996) and Jews reflecting on their faith and the new technology of the Internet (Hammerman, 2000; Rosen, 2000). An exception is Livio and Tenenboim's (2004) study of the discursive processes of Ultraorthodox Jewish female Internet users within Israel. They found women who used the Internet for work-related tasks identified discursive strategies employed for legitimizing use. Their findings echo results of Barzilai-Nahon and Barzilai (2005) that found that women deliberately framed Internet technology through language in ways that framed it as compatible with community values (allowing them to work at home) and affirmed communication patterns (requiring active participation by users and the forced filtering of content).

This brief survey of how different religions have been studied points to the need for more in-depth investigation of the online religious practices of certain traditions and further questioning of the meanings these practices generate.

F. Community

Since the 1980s many examples of religious groups using computers to facilitate new forms of meeting and community have surfaced. For researchers this raises many questions about how the Internet alters and shapes community in such a mediated "virtual" environment as well as raises theological and sociological questions about the very nature of community in contemporary society. In a study of the emergence of Christian discussions groups, Lochead states online religious groups began to form "a sense

of identity as a community that existed independently of whatever service they chose for their electronic communication" (1997, p. 53). This highlights how involvement in online groups has the potential to alter traditional understandings of religious community. Over the past two decades the concept of community online has formed a central theme in many Internet studies, with numerous studies of specific online religious communities surfacing in the last 10 years: Christian (Young, 2004), Buddhist (Kim, 2005), and Pagan (Griffin, 2004). Common approaches to online religious communities include focusing on how religious groups online:

- negotiate and create communal meanings (Fernback 2002)
- create a common identity or theology (Herring 2005)
- transport and transform traditional religious practice online (Bunt, 2004)
- use the online community to help construct personal religious identity (Lövheim 2004b)
- create forms of religious community not found offline (Krogh & Pillifant, 2004).

Studies of religious community online have highlighted not only how religious motivations uniquely shape technology use in online environments, but also how online groups go through distinctive processes in integrating online and offline understandings of community.

Describing an online group as constituting a religious community has been a contentious claim for some, challenging traditional religious understandings of community. This has led to some religious authorities and leaders fearing an exodus of members from the pews of churches and temples to religiously focused chat rooms and email communities. Research on the correlation between online and offline involvement in communities and organizations has addressed these concerns with illuminating findings. Katz and Rice's (2002) Synoptia Project found being an Internet user was positively associated with being a member of a community or religious organization, with users being slightly more likely than non-users to belong to more religious organizations (p. 155). Overall, their findings demonstrate that involvement in religious organizations seems unaffected for now by Internet usage, neither encouraging nor distracting from participation in religious groups (p.160). Their results address the concern that participation in online religious communities may detract from community involvement, including religious participation.

The concern that online engagement will lead people out of real world relationships—a prime concern of religious critics of online community—is also addressed in the research. Findings indicate that the Internet does not reduce social involvement. Katz and Rice state that the Internet "does not supplant communication forms, but rather supplements them" saying they found no reduction in overall levels of communication amongst Internet users (2002, p. 329). In fact their research, along with Kavanagh and Patterson (2002) on the intersection of the Internet with voluntary organizations, seems to suggest that the Net encourages and stimulates social interaction. This finding is verified by research on Christian email-based communities in which the majority of members described participation in a particular online Christian community as "supplement, not substitute" for offline church involvement (Campbell, 2003). Members joined and stayed involved in an online community in order to meet specific relational needs. Yet this participation could not fully meet religious members' desires for face-to-face interaction and an embodied worship experience. Therefore online religious activities represent only one part of an individual's overall religious involvement.

Some research suggests that religious Internet usage might have a positive influence on organized religion. Rather than technology driving people away, religious groups are using it to stay more connected. The Pew Internet and American Life Project survey of churches' use of the web (Larsen, 2000) found 83% of polled churches and temples online believed Internet usage has aided congregational life by "strengthening the faith and spiritual growth of its members" through the activities and practices it facilitates. Some of the primary benefits cited include helping staff and members stay more connected, enabling in-depth researching for sermons, and enabling members to stay more connected to their local community. These results were echoed in the 2004 Pew study (Hoover, Clark, & Rainie, 2004), which found an increasing number of "religion seekers" online using the Internet to supplement their religious life practices. Thus research has shown the Internet helps maintain existing offline religious communities through sustaining and building new interactions online.

Studies of religious community online highlight not only characteristics or indicators of online community, but can also provide data that describes the intersection and interaction of online and offline networks. As online religious communities continue to emerge and establish themselves as a fixture of the digital landscape, questions arise about how long term involvement on these groups may influence member perception of religious community and daily spiritual practice. The question needs to be asked: At what point might community interaction online become a substitute for face-to-face meeting for some users? Also, if Internet use is shown over time to encourage "networked individualism," privileging individual choice over collaborative networking, the potential exists that online community may become a paradox of empowering relationships yet promoting individual action and personal control (Campbell, 2004a).

G. Identity (by Mia Lövheim)

The impact of online interaction on individual identity has also figured significantly within Internet studies. Early studies primarily attended to the question of how CMC would destabilize identity. Studies focused on the anonymity of "disembodied" online interaction as compared to face-to-face interaction, and the heightened plurality of ideas and expressions of identity compared to the local context of the user (Kitchin, 1998, p. 78). The hypothesis was that these features should encourage a more open and playful understanding of identity, expressed in phenomena such as gender-bending and multiple identities online. Turkle (1995) perhaps most clearly advocated ideas about the Internet as a new social environment for experimenting with "the constructions and the reconstructions of self" (1995, pp. 180, 263). In contrast, later studies found that people tended to choose online identities that closely resembled their offline identities (Baym, 1998). In addition, Internet users described experiences of ascribing certain identities based on stereotypes of, for example, gender or race prevalent in offline life (O'Brien, 1999; Burkhalter, 1999).

While the topic of identity remains an important topic in CMC research, the number of studies focusing specifically on the issue of identity within religion online research remains relatively small. Of those studies many focused on *individual* religious identity. Many have also focused on young people's experiences. Berger and Ezzy (2004) studied young Australian and American Witches online and found interactions provide one important source in the process of exploring a spiritual identity. The Internet provides possibilities of meeting others with a similar interest that might not be found in the local context. It also allows young people studying Witchcraft to become "instant experts" online, empowered to share

in rituals and provide advice to others. This is especially important to underage Witches who might not be accepted into the traditional covens. Berger and Ezzy also noticed that young people seem to be more interested in using rituals and teachings to transform themselves and their personal lives than in transforming the world around them. They concluded that online interaction "may actually be facilitating identity integration under the conditions of late-modernity, in which relationships are increasingly dispersed geographically and temporally, and identity is always in the process of transformation" (2004, p. 186).

Lövheim (2003, 2004a, 2004b) has studied the significance of interaction in a popular web community for Swedish adolescents involved in different Christian, Pagan, and Witchcraft forums. Her findings showed that these experiences initiated a reflexive process in youth in which previous understandings of their own and other people's religious identity were challenged. Whether they were able to use the web community as a resource in handling this process was, however, complicated by the particular conditions for interaction. This concerned particularly the limited range of dominant discourses on religion, the relations of power, and technical constraints that developed primarily in the discussion groups of this site. This limited the possibilities to reconstruct or develop alternative religious identities further for most of the informants, except for a smaller group. This group was—despite of their different religious background—able to handle these restrictions through their competence in verbal discussions, their frequent presence in the groups, and their relative openness to multiple opinions on religious authority.

Other interesting work has been done on how young Muslim men and women seek to construct a Muslim identity online, amidst tensions between tradition and late modern society (Schmidt 1999; Larsson, 2003, p. 72). Such studies show how the Internet provides access to a variety of alternative interpretations of Islam that can become a resource for identity construction. This access challenges the ideals, norms, and beliefs of older generations, which are often based on local traditions of certain ethnic and linguistic context. Online interaction can also be used as a resource in developing alternative Muslim identities based on a common exploration of what these young people see as more authentic and less culturally biased Islamic authorities, such as the Koran.

Linderman & Lövheim (2003) also emphasizes the need to—even in a disembodied context like the Internet—study identity construction as a *social* process—even though the arenas on which this interaction takes place have become mediated through different applications of computer technique. They focus on the conditions for development of social trust in different forms of online interaction, such as web pages, e-mail lists, and discussion groups accessed through web pages. Also they seek to initiate a discussion of how theories of social capital might be applied to an analysis of the kind of social relations that emerge in these interactions. They conclude that such theories can be useful for understanding differences in individual and collective experiences of using the Internet.

These examples show that research on how the Internet affects religious identities is emerging, but limited to just a few studies. Most research on religious identity online has primarily focused on youth in the western world and largely on minority religious groups within this society, such as Pagans or Muslims. This fact supports other studies which show how new possibilities of spreading information, sharing information, connecting to like-minded people, and constructing supportive networks through CMC is significant primarily for religious groups who lack such opportunities in the local context. However, there is need for more studies on identity within other age groups, religious traditions, and other parts of the world.

H. Authority/Power

Recent studies of religion online have begun to tackle more concrete themes of how the Internet may influence religious structures and relations. One emerging topic is the question of authority online and how the Internet might challenge or create new forms of religious authority online. The Hartford Institute addressed this in its study of American congregational web sites, reflecting on how the Internet may create new authority structures and roles. One of their findings was that increased reliance on the Internet is changing congregational power structures, empowering previously marginalized "techies" with new leadership roles such as being the "church webmaster" (Thumma, 2000). Webmasters or online moderators have begun to function as new agents of authority. Exploring the implications of these roles for religious authority structures is becoming a key area of interest for researchers.

Much of the work that has been done on issues of authority online has been in relation to religious fundamentalist communities and the Internet. An example is Barker's study of NRMs online. She draws on her expertise on the structure and function of NRMs to study how a previously established NRM may "find its authority structure being affected by the arrival of cyberspace" (2005, p. 68). She considers how access to a new medium (such as the Internet) and new content (through chat rooms or unofficial web sites) about the organization can introduce challenges or radical restructuring to such movements based on a tight, fixed hierarchy. The Internet can serve to "undermine plausibility structure" or the established social base of a closed organization, but it can also be utilized in ways that enable it to recruit new members or to spread a fixed agenda or beliefs among existing ones. Thus she finds the Internet is both a threat to authority and a tool used to control members and maintain structures.

In a study of Jewish fundamentalist communities and the Internet, Barzilai-Nahon and Barzilai (2005) consider how a religious fundamentalist community may "culture" a technology so that its use preserves, rather than subverts, the group's unique culture. They highlight four dominant characteristics of religious fundamentalism (hierarchy, patriarchy, discipline, and seclusion) and consider how the technology of the Internet might influence these traits. They cite examples of how the Internet might challenge religious authority in these groups such as "creat[ing] better opportunities for feminine voices to be heard" (p. 27). However, they also believe that "the Internet can be culturally constructed in ways that adapt to the needs of a religious fundamentalist hierarchy" (p. 28). Because the Internet and its tools can be culturally shaped to the needs and desires of a specific group, they argue "seclusion may be enhanced through the Internet rather than reduced" (p. 28). They substantiate this claim on the findings of a Pew Internet and American Life Project report that 67% of religion surfers use the Internet to gather information about their own faith and not to learn about other religions (Larsen, 2001). Thus the Internet may serve as a tool which solidifies rather than challenges religious authority.

Other studies exist that do not directly address the question of authority online, yet their findings highlight interesting aspects of the challenge the online environment poses to traditional religious structures and discourses. An example is Howard's work on dispensationalist discourse in evangelical online groups focused around discussions of millennialism and "the end times." He highlights the polarized tensions in these groups between "truth arrived at through individuals' revelatory experience and truth pursued through pluralistic negotiation" (2000, p. 241). This demonstrates how traditional forms of knowing in religious communities may be challenged by communication in an online environment that "facilitates multilateral communication between disparate individuals" that still come from a similar discourse community (p. 242). The work of Lawrence (2002) and Anderson (1999) on Islam online also provides information on the rise of new categories of religious authority in a networked society. The question of authority online is a concern not just for religious groups, but for social and political organizations. Studies of authority structures in religious online communities thus can provide needed insight for these other contexts.

I. Ritual

Investigating ritual aspects of religious practice online provides another example of a new focus of many studies of religion online. This is exemplified by the work of the Heidelberg University's Ritual Dynamics Research Center (www.ritualdynamik.uni-hd.de) project entitled "Between Online-Religion und Religion Online: Forms of Ritual Transfer on the Internet" (http://www.religionswissenschaft.uni-heidelberg.de/index_2.html?Tagungen/religiononline.html). Their project focuses on rituals, as they appear in neo-pagan and Wiccan movements online. Project members seek to apply theories from ritual studies to look at both "ritual discourses" that surface in online witchcraft schools and discussion forums, as well as try to identify how "individual rituals" are constructed and performed online (see www.religionswissenschaft.uni-heidleberg.de/Projekt/projekt_en.html). Some members have also pursued related projects that consider ritual dimensions within online communities of other NRMs (see Meier, 2005).

A key example is Krueger's work on rituals in Wiccan activities online. He employs Goffman's understanding of "ritual competence" (1967)—where knowledge of rituals is achieved through an active learning process within the social community moderated by a traditional hierarchy—to consider the role the Internet might play within transferring ritual knowledge to practicing Wiccans online. Krueger suggests that the Internet might provide for the "private acquisition of ritual knowledge" in ways that allow neo-pagan witches to bypass traditional initiation rites (2004, p.

192). This focus on ritual knowledge points to ritual as distinct practices in the life of a religious practitioner. Yet in another article Krueger describes the "ritual of self initiation" in terms of the community interaction in which it is situated. He states "ritual communities are not constituted by the collective performance of ritual but by communicating on rituals" (2005). This points to another understanding of rituals online, ritual as situated context and experience. For Krueger online rituals involve invoking recognized symbols, articles, and forms, but are also embedded within a certain environment and discourse creating an experiential dimension.

This multiple level understanding of ritual points to one of the primary challenges currently within studies of rituals online: the lack of a unified comprehension of what "ritual" online refers to. Researchers that describe their work online in terms of religious ritual may mean any number of things. Some studies have defined rituals in relation to artefacts of religion online such as cyber-altars or shrines (Brasher, 2001). Others have defined ritual in terms of religious experiences online such as online ceremonies and worship services (Young, 2004). Some have framed rituals in terms of distinct individual or community oriented practices such as online prayer or chanting (O'Leary, 1996). Still other studies seem to refer to rituals online as an emerging methodological or theoretical framework that indicates certain interpretative form of activities online. Future research on religious ritual online needs further clarification in the distinct approach being taken and the clarification of the specific questions the category of ritual seeks to answer.

6. State of the Field

After a decade of research we can see a progression from a focus on the general phenomena of religion online or a discussion of how the Internet can serve as a medium to "do religion" to more specific and detailed investigations of concepts such as religious authority and identity online. These topics have been explored in a variety of forums from online communities to multi-dimensional chat rooms and in a variety of religious traditions from the Christian or Islamic context to that of New Religious Movements such as neo-paganism. A variety of methodologies have been employed from focused ethnographies of a single community to large-scale surveys of Internet users. In this survey of common themes—theology/spirituality, religion, morality/ethics, practical/ministry applications, religious traditions, community, identity, authority/power, and ritual online—we see a broad base of research that has been gathered, providing grounding for new researchers who seek to interpret and contextualize their own studies of religion online.

However, amidst the growing body of literature which has been referred to here, some significant gaps still exist in the research of religion and the Internet. Dawson and Cowan highlight six such research concerns or areas of questioning, which they see need to be addressed within the social-scientific study of religion online (2004, pp. 10-11). These areas will be highlighted here, with additional commentary, as a way to synthesize the directions still in need of development.

First, Dawson and Cowan call for more and better studies of those using the Internet for religious purposes, how they are using it, and why. As many current studies base their claims on a single case study, there is need for more longitudinal and long term studies to see how patterns of religious life may change over the course of time online. Along with this there is a need to expand the user communities which are being studied. While some religions and religious groups, such as Christianity and Paganism, have received significant study, others have received little attention. There is a lack of significant work on Asian traditions such as Hinduism and Buddhism. Also there is a gap in the types of group that have been investigated in studies of religion online. Much of the focus has also been on studies of youth and mainstream groups. There is a need for studies that focus on adult usage, on different ethnic and cultural minorities, and on how gender might influence religious Internet use.

Second, we need studies on the nature and quality of people's experience doing religious things online. This, Dawson and Cowan state, will involve studies utilizing combined methodologies including surveys and interviews of religious users. There is a need for methodological development in studies of religion online. To date there are no standardized approaches or methods for

conducting specific case studies such as online ethnographies. There is a need for comparison of previous methods used in studies of religious web sites, online case studies, and online content analysis to see what approaches have yielded the most detailed and reliable results so that a common format for study might be suggested.

Third, studies focused on the relationship between people's religious activities online and offline are needed. Some work has been done on links between conceptions of online and offline community. Yet other aspects—such as how religious authority or identity are formed online—could also benefit from more systematic comparisons of online-offline connections or structures. This involves comparing Internet users' practices with their correlated offline behavior, and not just relying on user self-reports of such links. This will require researchers to draw more explicitly on other sociological studies of various behaviors and forms of life online, instead of basing claims only on other studies of religion online. This will lead to a better grasp of what Dawson & Cowan call the "overall social context of cyber-religiosity" (2004, p. 10).

Fourth, there is a need for comparative studies of specific religious activities online. They suggest comparisons of different forms of religious prayer, mediation, ritual, and education that are emerging online. Fifth, they call for studies that focus on the features of technology that are being utilized in the service of religious ends and the consequences of that usage. As new forms of religious use of the Internet and other new media emerge, more studies will be needed to address the impact of these technologies on religious culture. Recent development such as religious blogging (web logs) and religious podcasting (disseminating audio-based religious material for listening on an Apple iPod or similar portable device—referred to by the media as "godcasting") create new forms of religious outreach and reception, both new trends in need of detailed exploration. Sixth and finally, Dawson and Cowan highlight the need to discern whether technological and cultural aspects of the Internet are better suited to the advancement of one style or one type of religion over another. Such a study might find that certain religions or religious forms consciously choose not to go online. Why they make these choices will also be of interest to religion online.

Dawson and Cowan's highlighting of current gaps in the study of religion and the Internet also demonstrates that this study must not be limited to the current fields of communication, religious studies, sociology of religion, and theology that dominated much of the current research on religion online. There is a need to engage new discussion partners and think along larger interdisciplinary lines to consider what disciplines might be missing and what they are able to offer as insight in these studies. We need to cultivate interest in religion online among more diverse study areas to help answer the emerging questions. Work on the global impact of religion online might benefit from input from political economy or rhetorical studies; studies of gender and religion online should engage feminist and women's studies in such a discussion.

While a decade of research on religion and the Internet has accumulated good initial data, providing interesting insights into religious transformation and adaptation to the online context, much work still lies ahead in order to answer the question of where the Internet is taking religion. In many ways we are only now able to look back and comment insightfully on the effects of television on religious culture, some 20 years after the heyday of televangelism. Since the Internet is still an emerging technology, we may have many years of research ahead of us to fully understand its complexities and its impact on religion. This provides a challenge and fertile opportunity for scholars of media and religion to become involved with the study of how religion is being altered in an age of information.

Acknowledgment

Editor's Afterword

The religions and sects represented in the discussion of "Religion and the Internet" in this issue of "Trends" may not seem to represent very well the actual distribution of the religious preferences of readers of the journal, or, indeed, of the general population. The "religions of the book"—Catholic, Protestant, Jewish, Islamic, etc.—are under-represented, and various "fringe" groups appear to be over-represented, in terms

of their believers' actual proportions in the population. The author, Heidi Campbell, has explored the online activity of many of the "mainstream" religions in earlier studies (Campbell 2003, 2004a, 2004b, 2005a, and 2005b). But also, the over-representation of the so-called "fringe" groups in this issue may accurately reflect a tendency for those groups to use the Internet more intensively than "mainstream" groups. It has even been suggested that the spread of various forms of neo-paganism and witchcraft in recent years might be directly attributed to their presence online and consequent easy accessibility. The Internet as an unrestricted field for self-expression offers a tempting resource for people who want to "do their own thing" in religion. At the same time, some may be attracted by the Internet's anonymity, giving them opportunities to explore the esoteric without risking peer criticism.

An apparent reluctance on the part of the more mainstream religions to use the Internet might also be due to such other factors as their concentration on particular issues that may not even appear to be "religious" in the usual sense. For example, although many of the large numbers of pro-life sites are religiously motivated they often embrace followers of churches who disagree about other, more specifically "religious" doctrines, such as Catholics and Baptists, as well as others who are pro-life on humanistic or scientific, rather than religious, grounds.

Apart from the identification of particular sites as "religious," there is common ground to be found in the ways the Internet is being used by different groups and individuals. Some churches – e.g., Roman Catholics – may tend to adopt a predominantly "top-down" view of the Internet, seeing it as chiefly a means of disseminating official communications from the leadership to the faithful. Others take a more horizontal perspective, such as the "cyberchurches" and "cybertemples" mentioned by the author as existing solely on the Internet, with no parallel offline organization or structures. More common in the "mainstream" are supplementary online services, designed to reinforce the outreach of a conventional, offline church. These may take the form of "e-vangelism," an active effort to reach either the unchurched or otherwise-difficult-to-reach members of the same church. Providing on-line information about the church, its history and doctrines is perhaps an even more common function of Internet sites established by mainline churches.

Religion on the Internet and, even more so, research about its nature and effects, are obviously in their infancy; but we might be entitled to speculate that they eventually will have an impact on traditional religious structures at least as great as the invention of printing with moveable type in the 15th century had on subsequent religious developments in Europe and eventually the rest of the world. Christianity and Judaism already are feeling these changes. Islam has been largely protected from their initial influence by geographic and linguistic barriers, but those are rapidly breaking down. Potential responses to the Internet in the Islamic world could go in an unpredictable range of alternative directions. Some of the earliest of these seem to bode ill for future peace between Muslims and their neighbors, but the tide could turn as a whole spectrum of cultural factors bearing on religion meld and change in their character and interactions, affecting Islam as well as other religions.

Hierarchical religions, with their expectation of adherence to certain set doctrines, or creeds, worked out by theologians and handed down as a package by church authorities to ordinary believers, could feel especially threatened in the developing cyber-environment. Already, even prior to the rise of the Internet, the phenomenon that has come to be known as "cafeteria Catholicism,"wherein the faithful tended increasingly to accept doctrines that appealed to them and to reject or ignore those which did not, had long been felt by more conservative Catholics to be posing a threat to Catholic unity. Extreme conservatives in the Church are quick to attribute this phenomenon to the Second Vatican Council, which spelled out so many new or unexpected emphases in Catholic doctrine. The Council gave rise to more liberal interpretations of doctrine, even among theologians in good standing with the Church, but it also seemed to open a "Pandora's box" of free interpretation of doctrine by Catholics regardless of their level of theological expertise. Serious and financially costly administrative errors by bishops in recent years have further undermined their authority by raising questions about their leadership qualifications.

The many studies cited in the text suggest that religious interest and religious "practice" on the Internet are rising rather than declining, but this tendency also may eventually prove to be at the expense of traditional religious practices, although research has shown that effect to be minimal thus far (Katz & Rice, 2002; Campbell, 2003, 2004a). This should raise a warning flag for leaders of the traditional mainstream churches. The rise of the Internet is not an isolated phenomenon. It joins many other influences, such as the

automobile and other aids to physical mobility, that have reduced the significance of the geographical matrices that religious organizations have so long taken as a given. To regard the parish as coterminous with a village or other settlement pattern no longer makes sense when a few minutes driving can bring one to a new parish that is more compatible with the churchgoer's religious felt-needs. New approaches to church organization have to take account of easy mobility, among many other factors that make geography less important than previously as a unifying force for religious community. Some such approaches could employ the Internet as a tool, but to use it effectively the mainstream religions will have to begin to exercise much more resourcefulness and imagination than they have done in the past.

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General Editor

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BuddhaNet: www.buddhanet.net

Crosswalk: www.crosswalk.com/

Ecunet: www.ecunet.org

First Church of Cyberspace: www.godweb.org

Gospelcom: www.gospelcom.net/

H-Judaic: www.h-net.org/~judaic/

Heidelberg University *Ritual Dynamics Project*: Between Online-Religion and Religion Online: http://www.religionswissenschaft.uni-heidelberg.de/index_2.html?Tagungen/religiononline.html

International Bible Society: www.gospelcom.net/ibs/

Japanese Culture Club's Shinto shrine: www.asahi-jc.com/shrine.htm

Online Shrine to Our Blessed Mother: hometown.aol.com/theBVMPage/

Monastery of Christ in the Desert: www.christdesert.org

Renaissance: A Monthly Islamic Journal: www.renaissance.com.pk

Shofar News: www.shofar.net/site/index.asp

St Sams in Cyberspace: www.stsams.org

Virtual Jerusalem: www.virtualjerusalem.com/

Virtual Memorial Garden: catless.ncl.ac.uk/vmg/

Who is Jesus?: www.whoisjesus-really.com/main.htm

Zoroastrian cybertemple: www.zarathushtra.com

Other Useful Web Sites

Association of Internet Researchers: http://aoir.org/

Cybersociology, Issue Seven: Religion Online / Techno-Spiritualism: http://www.socio.demon.co.uk/magazine/7/issue7.html

Give Me That Online Religion (Brenda Brasher): http://www.abdn.ac.uk/onlinereligion/online%20religion.htm

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Book Reviews

Badaracco, Claire H. (Ed.) *Quoting God: How Media Shape Ideas About Religion and Culture.* Waco, TX: Baylor University Press, 2005. Pp. xv, 317. ISBN 1-932792-06-6 (pb.) $29.95.

Professor Badaracco, who works at the College of Communication at Marquette University, has edited a sorely needed book. Once, the major media companies could have correspondents in most large cities and/or reporters who were expert in the field they covered. With increasing competition, such coverage is rare and, during my own research, I have noted the increasingly ill-informed coverage of items that relate to religion. A mere glance at our televisions, a short break beside the radio, or a scanning of our newspapers or magazines will show that recent news has involved reporting on religion. This reporting may be extremely slanted, sometimes through the medium's own viewpoint and sometimes by bad reporting. I have been particularly involved in research on the papacy's representation in the media, and watching and listening to a variety of TV and radio channels showed very clearly this problem—comments were often badly informed, for instance. Niebuhr's comment (p. 260) that he tells reporters and students that they should approach religious topics without preconceptions and that they should be prepared to be surprised should be used as an example to any who work in the media industries—but also to those who work in academia. So often, even in "good" academic communication or media departments, Marx's comment that religion is the opium of the people is taken to heart and there is an antipathy to consideration of the media/religion encounter. Religion is, as Badaracco (p. 4) suggests, treated by many academics as being only secondary in the formation of ethnic and national identity.

More important, perhaps, is the need for people to form an identity, and this is one of the particular foci of this book. One of the good things that may come from

recent news stories is that this antipathy may be pricked into some sort of action. Dart (pp. xiii-xiv) has pointed to the database "Religionsource" which gives journalists access to the fields of expertise and contact details of academics working in this field. He reports that very few asked to be removed from the list and, in the main, were pleased to be asked to comment or assist.

Professor Badaracco has taken the extremely intelligent line of asking not just academics or media professionals to write chapters, but of having a collection of articles that come from both sides of the debate. While I have been perhaps rather scathing about reporting on religion (see above), academics have to consider that the media industries are ever more competitive and stories have to be provided instantly and even on a 24 hour basis. The need to get a story out first will always have precedence over the considered editorial comment in these circumstances. As Badaracco herself says "the fast-paced culture of media and the unchanging verities of traditional religions based on sacred texts are re-enacted daily, lived out, reimagined, and reframed as contemporary truths, and this occurs in multimedia environments that are multilogual—that is many voices speaking simultaneously in multiple modes of electronic dissemination" (p. 2).

This book has been put together from an American base, but with contributions from a variety of sources. The USA is, on the whole, a much more "religious" country than some others. In the West, we are told perpetually that we are becoming more secular or are entering into an era of "pick and mix" religion, taking up those things from certain religions and sects that fit with our own particular interests and beliefs, rather than toeing the line of any particular religious group. In this society, the need for good relations between religions and the media are obvious, yet too often those with a religious belief are shown as fanatical, intellectually wanting or in need of getting a life! For proselytizing religions, the media are, of course, an evident field to conquer; too often, though, their programming lacks the professionalism that other output may have. Programming may also be culturally specific—the American televangelists, for instance, are often seen as laughable in Europe. Further, politicians, who may themselves come from a strong religious background, may see other religions as a threat to their identity, their political position, and, by association, their country—whether this is justified or not. Yet religion is fundamental to mankind and use of its symbols and rulings crucial to the believer.

This timely book is formed of reflective essays based on fieldwork and academic research and could be used for many purposes: teaching, the encouragement of discussion among students and the greater community. It would be useful to professionals in the media industries, to those interested in the formation of culture, both spiritual and secular, and in the changing ways in which religion is affecting our public lives. Increasingly we will have to begin to know the "faith stories" of other religions, to understand their practices. When people are "afraid of the dark," it is not actually that they are afraid of the dark itself, but of what the dark may hide. By understanding other religions and by books that demystify the ways in which religion is presented and represented to us, as this book does, we may be advancing some way towards a greater sense of peace and understanding. Most people, whatever their religion, want to live in peace and harmony with their neighbor. The problem is that bad news sells better than good and in consequence only the "bad" stories are taken up by the media.

Professor Badaracco is to be congratulated on bringing this book into being. Its bibliography, extensive notes, and breadth of view are a much needed addition to the discourse now being engendered on media, religion and culture.

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Biesinger, David. *Muss Kinderfernsehen gottlos sein? Bedeutung, Chancen und Grenzen des Kinderfernsehens in Deutschland für die religiöse Sozialisation* (Reihe: Religion – Medien – Kommunikation, Bd. 2) [Does children's television have to be godless? Significance, opportunities, and limitations of children's television in Germany for religious socialization. (Volume 2 of the Religion, media, and communication series)]. Münster: LIT Verlag, 2004 Pp. 434. ISBN 3-8258-7156-8. €29.90. (Freiburg, Switzerland: Univ. Diss., 2003).

In his dissertation in the area of practical theology (390 pages), which is based on scientific concepts, Biesinger argues that the public media should become more aware of children's TV programs (KI.KA), specifically religious themes, even children's liturgies. His advice to religious pedagogy is to acknowledge children's TV programs as a an (important) factor in (the process of) socialization.

In the first, theoretical, part of his book (pp. 26-133), Biesinger explains how he views "children's TV programs," namely as programs that have been designed and produced for pre-school children. These are two narrow limitations. Occasionally he mentions children's programs in private broadcasting and their ratings, but he seems to be partial: The KI.KA (p. 30) is not aired right after school but in mid-afternoon (p. 85); unlike private stations, public channels make a conscious and responsible effort to provide children with role models and ethics (pp. 90, 12, 124). It is understood that Biesinger's advocacy of a communication model is aimed at the general public, if you want to argue from the children's point of view as he does; but his uses of the "stimulus-response model" as his overall approach shows that has not kept up with the newest developments in communication research. This fits in with his narrow choice of journals (see: note 13); what I miss are professional journals which specialize in children's appropriation of the media like *medien+erziehung* [media+education} and *TeleviZion*.

The second part of the book, focusing on socialization theory (pp. 134-261), presents important concepts: socialization, environment, biography, and identity. The author closes with remarks on identity development in pre-school children by means of good children's TV programs which include religion as well as parents who are willing and competent to discuss TV programs with their children.

The third part (pp. 262-395) reiterates the same principles and concepts: "Faith as a Communicative Event–family, kindergarten, and church community (as well as children's television programs) as places for religious socialization." The author backs up his idealizing pastoral theology views with many quotes. What is missing—with the exception of some references in the notes—is the call for empirical research on religious socialization and the role religion plays (even in TV news) for pre-school children. For this reason the author's final recommendation to include specifically religious themes in the KI.KA (and in children's television programming) is well balanced, but only with regard to media policies and concepts that are informed by adult programs.

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Carden, Ann R. *Instructor's Manual to Accompany Zappala, Carden Public Relations Worktext: A*

Writing and Planning Resource. (2nd Edition). Mahwah, NJ: Lawrence Erlbaum Associates, Publishers, 2004. Pp. 150. ISBN 0-8058-5228-X. (Complimentary with textbook)

In public relations writing courses, instructors often want students simultaneously engaged in theory, critical thinking, active discussions, and writing practice. The *Public Relations Worktext* is designed for this purpose. The instructor's manual is particularly valuable for first-time public relations writing instructors and veterans who are interested in redesigning the public relations writing course.

This instructor's manual was designed as a supplement to the second edition of *Public Relations Worktext*. The sections in the instructor's manual correspond to the chapters in each section of the textbook. Specifically, the textbook is divided into four sections. The first section provides an introduction to public relations and writing. The second section introduces the four-step public relations process—Research, Planning, Execution, and Evaluation. The chapters in this section place primary emphasis on the first three steps while acknowledging the importance of evaluation remaining an active component. The third section provides in-depth information on the various writing formats in the areas of written, oral, and visual communication. It also covers events and crisis planning. The fourth section completes the public relations process with a focus on evaluation.

The instructor's manual uses a chapter-by-chapter format with standard sections including (1) summary, (2) key learning points, (3) discussion areas, (4) assignments, (5) teaching tips, and (6) sample multiple-choice test questions. The sections are brief but useful. The most helpful section for the instructor engaged in course planning is the discussion areas.

The first section of the textbook includes Chapters 1 and 2. Specifically, Chapter 1 of the instructor's manual details discussion areas about (1) differences and similarities between public relations, marketing, advertising, and publicity; (2) differences between controlled and uncontrolled media; (3) the five broad types of public relations writing; (4) differences between persuasion and propaganda; (5) various skills need by a public relations writer; and (6) theoretical concepts such as the traditional communication model (S-M-R), diffusion of innovation model of communication, and Jackson's behavioral communication model. On the other hand, Chapter 2 focuses on the

fundamentals of good writing, legal and ethical considerations, as well as cultural sensitivity and diversity issues. This chapter of the instructor's manual also provides answers to the basic writing exercises at the end of the textbook chapter.

The second section of the textbook includes Chapters 3 and 4. Chapter 3's discussion areas focus on introducing the four-step process before providing in-depth detail about the first step of the process—Research. The research discussion area covers the components of a situational analysis and its importance in public relations planning. The broad areas of primary and secondary research are discussed before specific methods are addressed including interviews (face-to-face and email), focus groups, and surveys. Chapter 4 of the instructor's manual provides bite-size information about the primary areas of planning and execution. The discussion begins with the concept of target publics then goals (information-based, acceptance-based, and action-based) and how they each relate to measuring effectiveness of a public relations plan. The authors effectively distinguish between the difference between a goal and an objective. In addition, the authors consistently emphasize that when setting goals and objectives the last step of the process, evaluation, is always tied in with all other steps. Next, relationship-building, communication, and event-oriented strategies and various types of tactics are discussed.

The third section of the textbook includes Chapters 5 through 14. The authors begin the process of introducing various writing by helping instructors facilitate discussion about some of the basic types of business writing, which use good English writing and style. Specifically, Chapter 5 discusses the differences between memos, reports, grant proposals, annual reports, and letters including complaint and fund-raising letters. The chapter also addresses email and voice-mail messages. Chapters 6 and 7 focus on one of the most common types of public relations writing—news releases. Specifically, Chapter 6 provides discussion points about news release components, inverted pyramid style of writing, difference between news leads written by journalists versus public relations writers, news versus feature leads, localization and distribution of news releases, news values, types of print and electronic media as well as differences between mass and specialized media, whereas Chapter 7 compares and contrasts news releases and media alerts before introducing the process of writing pitch letters and photo captions. Chapter 8 deals with longer forms of public

relations writing including backgrounders, features, and advocacy writing, again using the news release as a starting point for comparison. Chapter 9 shifts the focus to planning and writing print newsletters and e-zines. The discussion points are effective in helping instructors plan for the continual task of keeping electronic and new media in the forefront of students' minds. Chapter 10's discussion points are very effective in addressing the concept of coordinated packages in communication. This chapter successfully deals with brochures, fliers, and posters.

Chapter 11 turns its focus towards broadcast media. The discussion areas address the differences between print and broadcast, common concepts such as a-roll and b-roll, satellite media tours, promotional advertising, and public service announcements. Chapter 12 covers online writing and guidelines for developing external and internal websites. Discussion areas are centered around website design and promotion as well as the media center or press room on a website. Special events are the primary discussion areas provided in Chapter 13 including ethical considerations of hosting a press party or media tour. The section concludes with Chapter 14, which focuses on crisis planning. Four categories of crises include natural disasters, onsite emergencies, unpredictable events, and predictable events. The discussion area once again keeps electronic media in the forefront with its discussion points on cybercrisis.

Finally, section four of the textbook includes Chapter 15, which is titled Evaluation. The instructor's manual provides discussion about the importance of evaluation in the public relations process and how public relations success is measured.

Overall, the discussion areas are provided as a resource to get the instructor and students engaged in critical thinking and not just task-performance. The instructor manual chapters also include a brief description of the cases at the end of each textbook chapter. A series of transparency masters conclude the instructor's manual.

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Deacy, Christopher. *Faith in Film: Religious Themes in Contemporary Cinema*. Aldershot, Hampshire, UK and Burlington, VT: Ashgate. Pp. ix, 170. ISBN 0-7546-5158-4 (hb.) $89.95.

Christopher Deacy, a lecturer in Applied Theology at the University of Kent (Canterbury, UK),

gets it exactly right as he poses the problem of placing Christianity and film in conversation. Film *should* serve as a conversational partner to theology, offering a significant experience of popular culture and of the religious concerns never far beneath the surface of the culture. After setting his thesis and offering a context of several other key works, which engage in similar dialogues (Jewett, 1993, 1999; Martin & Ostwalt, 1995; Marsh & Ortiz, 1997), he raises the crucial question: Does the professional theologians' religious sensitivity lead them to see things in films that others do not? What about the film audience—not the specialists, but the general viewer of film? Does the audience enter the theological conversation?

After a general introduction to audience studies, he sets out on his journey of faith in film. His method, he explains, will involve taking seriously comments of film viewers, with an admittedly unscientific sample drawn from the user comments on the Internet Movie Database (IMDb). Though not perfect, it is a start.

But the first stop on the larger journey is theological. Which kinds of film might the theologian consider? He distinguishes between "those films which are most adept at engendering a creative Christian response and those which are less open to a fertile theological interpretation" (p. 23). The second category tends to escapist fare. Deacy moves the reader through his argument with reference to films on both sides of the divide, films such as the *Harry Potter* series, *The Lord of the Rings, Star Wars, The Matrix, The Green Mile, Magnolia, The Wizard of Oz*, and the oeuvre of Martin Scorsese. In this Deacy reveals himself more comfortable with a Protestant dialectical imagination than with a Catholic analogical imagination: God is more unlike the created world than sacramentally present in it.

The heart of the book, though, lies in a chapter offering seven case studies. Accepting that "the type of films which are most germane to a Christian reading are those which evince social or psychological realism or offer authentic character development" (p. 41), he proceeds with readings of *Fight Club, The Prince of Tides, The Purple Rose of Cairo, Billy Liar, The Apartment, Groundhog Day*, and *Raging Bull*. These films, drawn from 40 years of cinema history, allow him to show emergent theological concerns—evil, suffering, redemption, human growth—and theological imagery—baptism, blood, sacrifice. He concludes his discussion of each film with reference to the IMDb.

Another chapter turns from films to actors, "movie gods and goddesses" (p. 80). This treatment of

Julie Christie, Robert De Niro, Paul Newman, and Jack Nicholson introduces us to more films. However, it is less satisfying since the chapter seems less well organized, as he conflates the actors with their roles. In order for this analysis to work, one would have to accept the worst kind of typecasting or admit that the actors' personalities leak through their screen performances.

Since Mel Gibson released his *The Passion of the Christ* as Deacy completed the book, he adds a chapter on this film. It's an important chapter since it allows Deacy to explore how audiences react to explicitly religious films and to explicit religious content. Here he is able to draw a contrast between religious or religiously sophisticated viewers and more secular ones, who often have a better sense of cinema than the (perhaps less often film-going) religious audience.

With all this going for him, Deacy does not quite accomplish his goal. The IMDb may well be the wrong source for such a project. Often the comments he cites seem banal—or not relevant to the religious or theological question. Comments, even on significant films, are few and brief. *The Passion of the Christ* prompted more detailed comment, but here Deacy focuses on the professional film critic as well as on Christian websites. Both provide eloquent, passionate (and extensive) comments. But the heart of the book fails to present the kind of audience analysis or interaction promised in Chapter 1. The idea is good, but the recruitment method does not work. Deacy and other theologians interested in film may want to take a look at the communication research on media, religion, and the audience that Lynn Schofield Clark (2003) or Stewart Hoover and Knut Lundby (1997) have pioneered.

The book features a reference list, a film list, and an index.

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

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Gotz, Maya, Dafna Lemish, Amy Aidman, and **Hyesung Moon**. *Media and The Make-Believe Worlds of Children: When Harry Potter Meets Pokémon in Disneyland*. Mahwah, NJ: Lawrence Erlbaum: 2005. Pp. xiv, 229. ISBN 0-8058-5192-5 (pb.) $24.50.

The four-country research project which forms the core of *Media and the Make-Believe Worlds of Children* provides a creative and insightful addition to the growing body of work on how children process the content of their media world and integrate it in their lives. A particularly rich methodological approach to the fantasy life of 8-10 year olds in four countries allows application of the results to areas as diverse as media literacy, cognitive development, and social dimensions of adaptation.

Building from the tradition of children as active receivers of media content, this study of the integration of media content into a child's fantasy life has an underlying positivist assumption in line with Jones' *Killing Monsters* rather than analysis of negative effects in the tradition of Postman (*Disappearance of Childhood*) and Cantor's *Mommy, I'm Scared*. The findings encourage a more complex and balanced view of the role of media in the world of children, but as always with this body of literature, the variations in research traditions render steps toward a unified field theory an ever receding possibility.

Gotz and her research team developed a methodology which could be used to study children in Germany, Israel, South Korea, and America. Key to this methodology is the examination of children's fantasy life to discern which media elements arise and the form their adaptation takes. The approach builds on a child's ability to distinguish fantasy and reality and the interaction between a child's sense of internal and external reality, which produces knowledge of the difference between the real world and the television world.

With the overall goal of the cross-cultural study to examine how children articulate their inner world and the correlation with media traces, it looked at three dimensions of children's fantasies: the nature of the make-believe world, the child's self portrayal in make believe, and the incorporation of media content into make believe worlds. It also studied gender and cultural differences.

The study approaches this complicated issue with a justifiably complex methodology:

- Visualizations with spoken images, music, and relaxation
- Drawings about the make-believe world
- Writings about the make-believe world
- Individual interviews with children about completed drawings
- Questionnaire for parents and educators.

One of the very creative and significant aspects of this methodology is the emergence of the drawings as a major factor. Seldom employed for media research on children, drawing analysis coupled with an interview seems to provide a particularly rich, albeit qualitative, set of findings. The book includes a CD with excellent color reproductions in PDF format that allows the reader to more fully analyze the research findings from specific images.

The study's conclusions, drawn from a sample of 193 children, strongly support earlier research on children and media, even Schramm's famous Denver Study of 1960. Children incorporate media traces into their fantasy lives, but these adaptations reflect what the children bring to the media experience. Boys differ sharply from girls in the kinds of fantasies; boys create conflict, threat and amusement, while girls create harmony and peace even though both, not surprisingly, make themselves the center point. On the other hand, boys seem to reflect on media content only when given time, whereas girls have already worked media traces into their fantasy lives. Moreover, the social context of each culture shapes the make believe world of children in a unique way clearly distinguishable from that of the other three cultures.

The finding which may most bedevil research on a single dimension of the relationship between media and children is that children drew on a wide range of sources—personal and media—for their fantasies and "freely interweave them to create rich fantasy backdrops for playing out their wishes to act." Thus the portrait which emerges from this creative research project is that of children selecting an element or two from media and incorporating it with other elements from their larger experiential realm in a way which satisfies personal preference or need.

This is a great and needed addition to the literature on children and media, perhaps one of the most creative approaches in the last decade.

The book features several indices and a bibliography.

—William Thorn
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Haberer, Johanna. *Gottes Korrespondenten: Geistliche Rede in der Mediengesellschaft*. Stuttgart: Kohlhammer 2004. Pp. 157. ISBN 3-17-018745-7 (pb.) €15.00.

In her Introduction (pp. 11-15) Haberer—a Protestant pastor and journalist, Professor of Christian Publications in Erlangen and a radio minister—uses five different types of preachers to clarify the trap of excessive demands into which preachers can get caught while doing their weekly duties of preaching. A humble attempt of setting goals could be a way out of feeling disheartened. As is the case with opportunities for reflection that accompany radio programs, sermons should merely offer the positive experience of "feeling at home in a Christian view of the world advocating the belief in God and Jesus Christ, inviting people to follow him" (p. 34). Preachers should not view the media as competition but use their presentation of reality and their language as a source of inspiration.

In a chapter entitled "Church and Media," Haberer not only examines the "History of Humiliating Experiences" [Geschichte einer Kränkung] (pp. 21-26), but also shows that the focus on the difference between the "person" present during church service and "anonymity" of the radio audience is part of the rhetoric used in practical theology that has not yet dealt with radio and television ministry (p. 28). She makes up for that by emphasizing the positive aspect of the role the media play in the daily lives of people and by tracing the history of the time honored "Wort zum Sonntag" [Word on Sunday] program (pp. 35-42). Instead of launching image campaigns on behalf of one's own institution, the church should value and further develop accepted "Church and media" forms of broadcasting and topics.

In the second part (pp. 60-100) Haberer gives two to four examples each for important functions of TV services: [providing] cultural education, [outlining] the theological position of the church, [providing] reassurances during the Church year, giving a voice to the voiceless, [offering] public spiritual guidance as well

as providing values for crisis management. TV services can function as a model for the sermon in a church or, to put it differently: How to preach like a journalist in order to preach more effectively? A comparison of the roles and the language of priests/pastors and journalists is informative (pp. 46-58).

In the third part (pp. 101-152), Haberer makes suggestions. To love the listeners as one loves oneself, to describe things as concretely and vividly as possible, to include one's own religious experiences, to translate biblical language and world into today's perception and idiom of problems—that is the advice (she gives), just as one would give a good homily. Haberer connects and expands each of these issues with a glance at the journalistic trade: Research, profiles of people, reports, commentaries, glossaries. Haberer draws on examples from radio sermons and reflections—like the TV services—by Evangelical [Lutheran] authors.

Haberer's sympathic campaign for better preaching in the church in the media has been successful. Her second goal is to make suggestions for ecclesiastical discourse in the media as well as in the church. In her books she accomplishes these objective remarkably well.

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Janoschka, Anja. *Web Advertising: New Forms of Communication on the Internet*. Amsterdam: John Benjamins Publishing Company, 2004. Pp ix-227. Vol. 131 Pragmatics & Beyond New Series [ISSN 0922-842X]. ISBN 90-272-5374-9 (Eur.) €105.00 / 1-58811-603-4 (U.S.) (hb.) $126.00.

This book does not try to be all things Internet. The author's stated purpose is to "describe the new forms of communication that emerged through the interactive capability of the Internet and to discuss the effects they have had on the language used, in particular in online advertising" (p. 3) by focusing on communication, language, and hypertext. Janoschka provides a wealth of information on both traditional and web advertising ranging from simple description and definition to synchronic analysis and demonstrates

> how hyperadvertising is based on, and exploits, aspects of traditional advertising, such as its rules, requirements, and certain linguistic means and strategies. Web ads, however, are hyperlinks which take advantage of the new interactive potential on

the Internet in order to communicate with individuals in segmented target groups. (p. 196)

Janoschka provides an overview of traditional advertising and likens web adverting most to direct mail—targeting a mass audience but addressed to individuals. She analyzes traditional and online advertising using the AIDA conceptualization: how advertising gains **A**ttention, holds **I**nterest, initiates **D**esire, and calls to **A**ction. She explains the most common sizes and types (i.e., static, animated, interactive; banner ads, web ad traps, pop up windows, and their variants) of web advertising, defines commonly used industry terms, and provides industry statistics. The author singles out the advertisements and rarely addresses their context.

She illustrates how communication on the Internet is hybrid and establishes a model to describe its flow. The model clearly demonstrates the exchange of the online message between the sender/user and audience/user through the medium of the Internet as both a mass communication and interpersonal communication event (p. 98) which can occur in real-time, quasi real-time, or time-shifted. She applies the term "Interactive Mass Communication" to this model of communication.

The author conducts linguistic analysis to demonstrate how language selection in web advertising is designed to enhance conceptual orality. The medium is primarily written and graphic, yet it is frequently processed as if it were oral. She divides the hypermessage into three parts: the initial advertising message (trigger), the linked advertising message (target text), and the extended advertising message (target site) (pp. 170-182) and demonstrates how web advertising's reliance on hypertext links enhances interactivity, multi-linearity, and open-ended messaging whereby users "select their own path and create their own coherence" (p. 190). Language is also used to decrease communicative distance and enhance communicative immediacy (pp. 101-105).

Web Advertising narrowly defines its purpose and goes deeper than the latest craze; providing principles upon which scholars and professionals can build. The book has seven chapters and almost 225 scholarly and industry sources from throughout the world. It is well illustrated with many diagrams, models, and examples of traditional and online advertising. These ads are often annotated so it's easy to grasp her analysis. The book also includes author's notes pages and an index.

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Josephs, Ingrid, E. (Ed.). *Dialogicality in Development.* Westport, CT: Praeger Publishers, 2003. Pp. vi, 223. ISBN 1-56750-576-7 (hb.) $75.00. (Credit card orders at 1-800-225-5800 or online at www.greenwood.com)

Central to humanism is a rich and protean concept, "dialogue." The term may mean all of the following: speech that discloses existential or human truth; an unbridled questioning of authority that presupposes democracy; a therapy prescribed for social and personal ills. Its meaning turns slippery when literal usage elides into metaphor. A novel may be "dialogic," a silent "polyphony" of accents and genres, in its portrayal of social relations. It is in this Bakhtinian sense, as a metaphor for the process of human development, that "dialogue" is most often employed in *Dialogicality in Development*.

The book comprises 10 essays by an international coterie of psychologists who describe how the "self" emerges in dialogue and constitutes itself from the residuals of semiotic exchange. In other words, the self is always in flux; a messy amalgamation of biological, cultural, and interpersonal influences. Each iteration of the self is a response to a new constellation of social vectors and personal factors, mediated by language. And prior to language, by objects, as Maria C.D.P. Lyra and Micheline Souza show in their infant-mother studies, "Dynamics of Dialogue and Emergence of Self in Early Communication."

The formation of the personality is a dynamic or dialectical process, marked by starts and stops, gaps, contradictions, paradox, ambiguity, multiple voices. Such non-linearity evades rigid numerical capture. By "averaging" experience through yes-no questionnaires and ANOVA-type analyses, the "scientific" methods used by mainstream academicians render human development into an artificial phenomenon, argues Ingrid Josephs, Professor of Psychology at the University of Nijmegen. Hence, each author's allegiance to a dialogical frame of reference in describing the process of "self" emergence.

If the formation of the "self" is a raw, unfinished business, so too should the lines of inquiry remain open and malleable. The perspectives in this collection are as heterogeneous as the thinkers that inform the essays: Charles Peirce, Martin Buber, Roman Jakobson and the Prague School, Claude Lévi-Strauss, George Herbert Mead, and Mikhail Bakhtin. While these luminaries serve as shared guideposts, there is no explicit consensus among the authors as to how to conceptualize dialogue.

However, the aims and findings in *Dialogicality in Development* bear an uncanny resemblance to phenomenology, a method of inquiry that investigates *how* particular phenomena come into being—the necessary conditions. These are captured best by description. Thus, the definition of phenomenology as a descriptive science and Husserl's rallying cry to "return to the objects themselves." Without invoking the name, and seemingly oblivious to its inroads, this collection echoes and corroborates the chief tenets of phenomenology: that "meaning" is co-constituted and that communication is always about *something* (mediated).

For example, in "Culture as a Semiosphere," Aaro Toomela, Professor in the Department of Special Education at the University of Tartu, Estonia, states:

> Dialogue is not simply some back-and-forth sharing of meanings. Rather, dialogue is the process of emergence of new meanings in the synthesis of its participants into a hierarchically higher-level form. Every participant brings into the process of a dialogue something qualitatively different. The result of interaction is the emergence of a novel synthesis where both/all of the participants have changed their properties. (p. 135)

And in their fascinating description of pre-linguistic communication between mother and infant, Lyra and Souza demonstrate that communication is always mediated, or about something.

Here the mediating object is a toy in a give-and-take game, which

> illustrates that the infant is developing an authorship that includes, for instance, being very sensitive to the partner's delay to respond or to the introduction of new objects before taking the object offered by the mother. The mother is also developing her partnership as an author in this dialogue that includes responding in a very sensitive way to the infant's demonstration of not taking the object offered. (p. 63)

The language in Lyra and Souza—"authorship"—and throughout *Dialogicality in Development* may be Bakhtinian, but the essential structure of "self" emergence depicted is Hegelian. As Hegel demonstrated in the *Phenomenology of Spirit*, the "self" comes into being through the "eyes" of an Other. As if in a mirror, through empathy, the self "sees" or apprehends its image in the Other. The self is ephemeral, emerging anew with each encounter. But Hegel's model is an abstraction, removed from real ground, where emo-

tional restrictions and habitual responses stymie the full flowering of the self in dialogue. In "The Dialogical Self between Mechanism and Innovation," Hermans and Josephs seize on the centrality of empathy and ground it in real behavior:

> The capacity to understand the distress of another self begins with an accurate appraisal of the other's face, the 'display board' of emotions and the site of the body where the self is most typically located. . . . In order to offer comfort to another, the self must be able to read one's own emotional state in order to have access to a similar state of the other. (p. 119)

If Hegel's spirit suffuses these studies, it is perhaps because it was unwittingly channeled through Bakhtin. ("It is only through the eyes of an alien culture that we may profoundly understand our own," is a paraphrase of Bakhtin's famous twist on Hegel's dialectic of recognition.) But Bakhtin isn't the only conduit for Hegel. In her excellent retrospective, "Dialogicality in the Prague School of Linguistics," Ivana Markova, Professor of Psychology at the University of Stirling in Scotland, notes that when Jakobson emigrated to the U.S. his primary source of inspiration was Peirce, the American polymath who created the science of signs, semiotics. The affinity of thought between Jakobson and Peirce, infers Markova, "is probably due to the underlying alliance with Hegel's dialectic both in Peirce and in Jakobson" (p. 13).

Through and through, *Dialogicality in Development* rewards the reader with an engaging mix of history, theory, and qualitative research. Outside the field of psychology, the book will be of particular interest to scholars engaged in semiotics, cultural studies, and interpersonal communication. While loosely grouped, and generally independent of each other, the essays offer an abundance of detail. This enables (actually *requires*) one to gather bits and pieces here and there and fuse these into a narrative that may augment, reinforce, or challenge one's own beliefs.

One minor quibble is that several essential terms are never defined. In her introduction Josephs writes, "All authors try to link dialogue to development—whether in microgenesis, ontogenesis, or phylogenesis—hence the title: *Dialogicality in Development*" (p. xv). These theoretical terms straddle several disciplines and are still *evolving*. If they are axiomatic to these essays, why are they never defined anywhere in these pages? Developmental biologists, for example, are rethinking the degree to which ontogeny recapitulates phylogeny. Victor Rosenthal, a psychologist at

INSERM (a French research consortium), states that microgenesis refers to the development of thoughts and percepts in immediate experience, and—apropos of the phenomenological ground *Dialogicality in Development* seems to cover unintentionally—he believes that microgenesis substantiates a phenomenological theory of cognition. But perhaps this is expecting too much from this small, honest volume.

The book has an index and references after each article, but no comprehensive bibliography.

—Tony Osborne
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Miller, Brett A. *Divine Apology: The Discourse of Religious Image Restoration.* Westport, CT: Praeger, 2002. Pp. viii, 172. ISBN 0-275-97548-7 (hb.) $62.95.

Apologia, or image repair discourse, occupies an important place in rhetorical criticism and the study of rhetoric, since various kinds of personal or institutional crisis compel speakers to explain or make amends for their perceived behaviors. A successful apologia, like Richard Nixon's Checkers speech, means that—in this instance—a politician continues in office. An unsuccessful one leads to the end of a career or to a corporate downfall. Remarking that most rhetorical studies of apologia address "political and corporate image repair" (p. vii), Miller sets out to apply the lessons of rhetorical criticism to religious rhetoric.

He chooses six case studies to illustrate his critical approach. Three come from history: St. Paul's apologia in the Letter to the Galatians, Justin Martyr's defense of the persecuted Church in the second century, and Martin Luther's "Here I Stand" defense at the Diet of Worms in 1521. The other three are contemporary: television evangelist Jimmy Swaggert's apology for his involvement with a Louisiana prostitute, the Jesus Seminar's justification in the light of attacks on its methods and conclusions, and the (U.S.) Southern Baptist Convention's defense of its Scriptural interpretations on the relationship of women and men. In each instance, Miller follows the same path of giving the context and background of the individual or group, describing the attacks or criticism, recounting the discourse, analyzing the discourse in terms of his critical model, and evaluating the success of the apologia, both from a rhetorical stance and from historical or other evidence (that is, whether people accepted the apologia).

Miller follow's Benoit's (1995) theory of image restoration. The theory sketches rhetorical strategies

for those under some kind of attack. The theory first highlights reasons for perceived responsibility (repeated action, prior planning of the act, personal benefit from the action, and so on) and reasons for perceived offensiveness of the act (effect on audience, hypocrisy, innocent victims, and so on). The greater the perceived responsibility and the greater the perceived offensiveness, the more seriously the speaker must make amends. The theory then suggests five main strategies available to a speaker offering an apologia: denial ("I didn't do it!"), evading responsibility ("It was an accident" or something similar), reducing offensiveness ("There are more important issues"—what the theory calls "transcendence"—or attacking the motives of the accusers), taking corrective action, or expressing sorrow or mortification (p. 6). Speakers can combine each of these strategies with others to construct a defense.

With this model as a background, Miller approaches his case studies as a way to test the theory. He finds that the predicted strategies do indeed occur in religious discourse, but with some changes from the ways in which they appear in political or business settings. Unlike these, religious speakers operate within antecedent constraints, which limit the kinds of things they can say (pp. 135-136). Religious speakers also deal with questions of epistemology (often competing epistemologies), which add another layer to understanding how they address their audiences (pp. 136-137).

Miller concludes that Christian rhetoric functions as a subset of general rhetoric, at least in terms of apologia. At the same time, Christian rhetoric does have distinctive features: its use of transcendence, its division of denial (admitting the act but denying the offensiveness), and its simultaneous address to two audiences (the accusers and the larger Christian community).

The book has both a bibliography and an index.

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

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Russomanno, Joseph. *Defending the First*. Mahwah, NJ: Lawrence Erlbaum, 2005. Pp, xvi, 212. ISBN 0-8058-4925-4 (hb.) $79.95. (Special pre-paid price $29.95)

> "Everyone has a First Amendment blind spot" (141).

When I read this statement in a chapter recounting Bruce S. Rogow's life as a lawyer trying First Amendment cases that went as high as the Supreme Court, I recalled an incident when our public library foundation was raising funds to install computerized homework stations in library branches. A distinguished attorney who had chaired the library board for many years said he would pay for the computers at one branch if the library would block children's access to online porn. Our librarians wouldn't agree to his stipulation because they believed in unrestricted access to information. After the librarians promised to work with parents to keep children away from unsuitable material, the lawyer donated the money.

I realize now that this was a classic case of the mixed feelings we all sooner or later have about the First Amendment. Most enlightened people are all for freedom of information but sooner or later they encounter a "BUT . . ."

This book is about the "BUTs." It takes the reader on a fascinating legal journey through thorny questions like whose amendment is it—commercial media's or the public's? Should there be a right to reply? Are newspapers obliged to keep their promises of confidentiality to sources? Are movies a form of communication that deserve protection or can they be censored? How far can we go in regulating hate speech? Is cross burning symbolic speech or a threatening action that can be regulated? Is the Internet more like print and therefore subject to very little regulation or more like broadcasting that has been far more regulated?

These are among the cases covered in this surprisingly readable but still scholarly book in which lawyers discuss the First Amendment cases they have tried, the arguments they and their opponents made, the court decisions at various levels, and the final outcomes.

In my journalism history course at Creighton, I stress that the founding fathers apparently had no common understanding of what the First Amendment's uncompromising language might mean in practice. At the time they adopted it, most states still had seditious libel laws that permitted the jailing of journalists who published defamatory but true articles about public officials. The Amendment's initial ambiguity helps explain why the legal world in which it functions often seems so murky. Many cases are decided on hair-splitting distinctions. At the same time, this fundamental ambiguity may be the major reason why it has survived the transition from hand-cranked presses to the Internet.

All nine of the chapters by different lawyers are interesting but I will focus the primarily on the ques-

tion I began with—the conflict between free expression and protecting children from access to Internet pornography. At the time our library foundation faced the issue in very practical terms—we needed the money—and I wasn't sure why the librarians were so adamant. My friend, a life-long First Amendment advocate, wasn't the only one appalled by the sudden access that children might gain to porn while (hopefully) innocently searching for information to do assignments.

The book includes two chapters discussing first the legal battles over Internet censorship issues. It helped me understand the legal issues at stake as our society has tried to determine how to handle this amazing new media. These chapters alone make reading the book worthwhile.

In 1996, Congress passed the federal Communications Decency Act (CDA) in an effort to protect children from access to Internet pornography, but it would have "imposed very substantial restrictions on sexual content transmitted over the Internet." The "decency" standards would have been those that the FCC applied to daytime television (p. 164). Violators faced criminal penalties for failing to segregate and screen materials. "This would have had a major impact on Web sites providing any form of sexually explicit information—no matter how valuable—as well as libraries, booksellers, and myriad other speakers using the Internet" (p. 165).

A broad coalition of computer companies joined groups such as the American Library Association and the ACLU in challenging the measure that the Supreme Court unanimously struck down as overly broad. "The CDA lacks the precision that the First Amendment requires when a statute regulates the content of speech. In order to deny minors access to potentially harmful speech, the CDA effectively suppresses a large amount of speech that adults have a constitutional right to receive and to address to one another," wrote Justice Stevens (p. 171).

Several years later, Congress tried again, passing the Children's Internet Protection Act (CIPA) "addressing the perceived problem of sexually explicit content on the Internet being viewed in public and school libraries" (p. 172). Congress required libraries receiving federal funding to install content filters that could be disabled for adult users. In a 6-3 decision, the Supreme Court upheld this law.

"Most libraries already exclude pornography from their print collections because they deem it inappropriate for inclusion," wrote Chief Justice Rehnquist

for the majority." We do not subject these decisions to heightened scrutiny; it would make little sense to treat libraries' judgments to block online pornography any differently, when these judgments are made for just the same reason" (p. 175).

Dissenting opinions showed that CIPA survived only because it allowed adults unfiltered access to Internet materials with no questions asked (p. 176). The question thus remains far from settled. Congress continued to legislate with the Child Online Protection Act (COPA) that led to further litigation, still not completely resolved (p. 181). The author of this chapter, Paul M. Smith, suggests that the answer may lie outside the courts and Congress.

> So the way of the future is training parents to do a better job and training children to protect themselves and respect limits on where they will go on the Web, while tailoring environments in schools and libraries so children cannot evade parental supervision in those locales. There simply is no other practical alternative. (p. 183)

The battles over free speech on the Internet have involved educating courts as to the nature of its technology. Is it more like print or broadcasting? This was a major task of ALA and ACLU attorneys in the 1996 CDA case.

"The most critical question for the courts to decide was whether the Internet could be regulated like broadcast media or whether speech on the Internet would receive the same level of constitutional protection as that afforded to printed speech (and thus essentially unregulated.)" (p. 192). The Supreme Court struck down the most restrictive features of the CDA after determining that the Internet functions more like print than broadcasting. "Once the courts understood as a technical matter how communications flowed over the Internet, they were able to conclude that Internet communications warranted a high level of protection" (p. 195). The Court also ruled that Internet service providers could not be held responsible for content provided by third parties (p. 195).

Another especially fascinating chapter was Rodney A. Smolla's blow-by-blow dissection of an oral argument before the Supreme Court over a symbolic hate speech case involving cross burning. He takes us through the way a lawyer prepares for oral argument and how he/she instantly analyzes the arguments and tactics of his/her opponent and the questions of the judges. The subject of the argument is equally interesting and thought provoking. Like the Internet

cases it raises the issue of how can you accomplish a worthy end—combating prejudice and threats—while still protecting freedom of speech. It is little wonder that most of us do have some First Amendment blind spot, as Rogow suggests and that the meaning of the amendment will remain a work in progress as long as our republic survives.

The book is well footnoted and includes a four page alphabetized Table of Cases. It would be an excellent supplemental reader for communications, media law, and media history courses. I found it a valuable scholarly addition to my First Amendment collection.

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Sanders, Karen. *Ethics & Journalism*. London: Sage, 2003. Pp xii, 196. ISBN 0-7619-6967-5 (hb.) $115.00; 0-7619-6966-7 (pb.) $31.95.

If the title of this book was obscured from your view, but you saw references to one section on "Watchdogs, vultures, and gadflies," and a chapter on "Blaming the harlots," would journalism ethics be the first phrase that came to mind? Perhaps not, but given Karen Sanders' treatment of journalism issues related to these phrases, they are more than appropriate in her text *Ethics & Journalism.*

Sanders, a lecturer at the University of Sheffield in Ethics and Political Communication, is the former head of Press and Parliamentary Office at the British Chamber of Shipping. She received her M.A. and Ph.D. from the School of Public Communication at the University of Navarra in Spain.

Ethics & Journalism presents 14 chapters that cover a wide variety of issues, starting first with outlining a number of relevant ethical perspectives that might apply to decision making by reporters, editors, or photographers. The text then outlines a variety of ethical dilemmas and conflicts reporters face, and concludes with three chapters on possible remedies or suggestions for how the news media could achieve ethical journalism. The approach taken in many chapters provides readers with a summary of philosophical perspectives relevant to the topic, contemporary examples from print or broadcast news media, but also relevant references from literature or film; for example, including lines from Hamlet or the film *Network*.

While the author went beyond what many journalism ethics texts have done and conducted interviews with journalists and editors, reference to some of them are not highlighted as such in the text, but rather as just other sources being cited. In doing so, these interviews lose their prominence and uniqueness when they are clearly an asset to this text.

Chapter 2 presents in brief a number of philosophical perspectives that are reflected in later chapters, ranging from Aristotle, Mill, Aquinas, Kant, and Bentham to Nietzsche, Sartre, and Foucault. This brief introduction (or review) is helpful to establish the range of ethical perspectives that may be used in journalistic decision making. For readers new to these perspectives, additional reading would be necessary to develop a more complete picture of ethics, and they could be incorporated even further into some of the examples in following chapters.

Beyond the specific philosophical perspectives, in Chapter 3 Sanders presents a number of brief perspectives that could be taken on "ethical approaches to journalism," including the cynic, the public relations executive, the deontologist, the professional dogmatist, and the lawyer. Instead of the focus of historical ethical perspectives and how they might apply in journalism dilemmas, these perspectives are likely more easily grasped by those new to the study of ethics

While many of the examples Sanders raises are from the UK, she addresses a number of factors involving other European media, and also includes a number of U.S. related examples. Issues of ethics in journalism, such as truthfulness, avoiding deception, minimizing harm, and considering many stakeholders (readers, sources, colleagues) in decision-making transcend a nation's borders. While the examples may differ, they suggest how universal many of these ethical dilemmas are, whether is it a conflict of interest, financial pressure (what Sanders refers to in Chapter 11 as "The bottom line"), covering death and destruction of war or other suffering. Given the international diversity of examples, her text would be highly appropriate for a course with a global communication perspective.

Sanders presents "The Press Complaints Commission Code of Practice" in the appendix, which would provide a resource for comparing codes of ethics across different countries. Additionally, she offers a brief list of Internet addresses for organizations of interest on the issue of ethics, as well as an extensive bibliography.

—Joan Conners
Randolph Macon University

Sposato, Stephen and **William A. Smith**. *Radio: A Post-Nine Eleven Strategy for Reaching the World's Poor*. Lanham, MD: University Press of America, 2005. Pp. xxvii, 243. ISBN 0-7618-3254-8 (pb.) $32.00.

We often think that headline innovations like the iPod and Ebay will change the world. And they do for middle and upper class millions in the top tier countries. For the billions of the poor in the rest of the world, the Internet and the web may not be in their vocabularies, much less in their homes. This book makes the case that broadcast radio is still the only real medium that reaches the masses of the poor in the developing world. Moreover, as the authors are two people who have worked in the development business for decades, they make the case to convince the big institutions and foundations to invest in this "old" technology. As Smith says in his Preface: "Radio is the only media with the 'reach and frequency' to affect the hundreds of millions of truly impoverished around the world . . . It also happens to be the best!" (p.xii). The approach of the book is to place the development of the medium of radio in its historical context (Chapter 1) and then use of series of cases to demonstrate its flexibility and successful application over the past 50 years of development applications.

There is always a danger in a book with a message that enthusiasm may get the better of judgment. But this is not the case here. Aside from a detailed history of radio and its use in development in Chapter 1, the cases provided are carefully documented and provide enough information that readers can judge for themselves. Clearly, the authors are not researchers trying to provide evaluation data on each case, but they often cite studies done on the various projects. Endnotes, a brief but useful bibliography, and a detailed index are ways that readers can follow up on different cases. Another feature that gives the book a special usefulness is the extensive citing of scripts to help readers appreciate the kind of content that has driven successful radio applications. A sample of chapters will give a sense of the book's contribution to the development discourse.

The early use of radio for development was not in the Third World but the United Kingdom. "The Archers" was a BBC radio farm program meant to help farmers in the post-WWII era to improve farming methods and productivity. Within a year the program, a kind of radio soap about the Archer family, had become

so popular that a fictional tragedy in an episode caused tabloids to have headlines saying, "Grace dies in barn fire!" (p. 56). This illustrates two points about radio in a development context: first, people can learn from stories that are not explicitly communicating information; second, the characters in a well told story become part of peoples' lives and motivate them to keep following and learning. The fact that "The Archers" was still being broadcast on radio over 50 years later with five million listeners gives credence to its promise in other development contexts.

The second case that the authors highlight is the health campaign in Tanzania called Man is Health in 1973. The context of this campaign is important to note: the ruling political party leaders, TANU, with a very popular president, Julius Nyerere, were convinced that the radio could mobilize the nation to make changes for better health. And with great effort focused on a relatively brief time period, the campaign was able to produce some astounding numbers: 750,000 latrines built and repaired, malaria control actions in thousands of villages, two million members in listening groups discussed and acted on the weekly 20 minute programs. The authors use the case to argue that open broadcast radio messages can induce change in millions of listeners, a lesson that could have significant impacts on the HIV-AIDS pandemic sweeping Africa and elsewhere. But the caution to be added is the particularly favorable political context of this campaign that other applications may not enjoy. Still, it is a case worth considering among people living with major health and survival needs. Radio can reach large audiences with vital information and motivate people to action.

Another case in The Gambia, a tiny river nation in West Africa, builds on the previous Tanzanian case. Here in 1981 to 1983, a careful radio campaign worked to teach mothers how to combat a common killer, infant diarrhea, with simple materials available to them. The campaign reached 60% of all mothers, taught 40% to mix and use the formula, and helped to reduce dehydration mortality for their small children. The conclusion is not only that radio can teach some detailed information and motivate people to act on it, but also that this learning needs to be constantly reinforced. If The Gambia was to continue to lower its infant mortality, it had to continue the campaign after the project finished.

A fourth case perhaps best exemplifies the advantage of the other 13 cases. In South Africa before Apartheid, a young doctor began his medical work in

rural areas and realized that radio was a medium for helping to solve some chronic health problems. After almost a decade of work to prepare himself, he founded the Soul City Institute for Health and Development Communication. The radio script for middle school kids facing HIV-AIDS is only one of a variety of media programs that IHDC carries out. It is a multimedia, community based, and self-financing institution that produces some of the most popular programs in South Africa within an education-entertainment format (telling stories that carry implicit messages in an entertainment genre). The continuity of this effort is based on the focus on health, the involvement of community partners for specific series, and the care to do good evaluations of many of their projects. The success, of course, depends on a skillful use of media, but it also illustrates the importance of building of a permanent institution to insure sustainability.

A final case of the Miners' Radio in Bolivia helps put the medium of radio in its political context. For over 50 years, the poor in the mining districts of Bolivia have battled with governments to state their needs and critique the problems that have kept their lives impoverished. It is a history of shutdowns by the state and the reopenings by the operators of this network of poor radio stations. It illustrates the identification of audiences with those media that represent their interests. It is also a reminder that the media are political and are always subject to dual pressures of representing their audiences and staying in business. *Radio Minera* has done this admirably for five decades and has institutional credibility in their communities.

This book has a message but not propaganda: radio is still a vital tool to the world's poorest audiences.

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Santa Clara University

Talbot, Mary, Karen Atkinson, and **David Atkinson**. (2003): *Language and Power in the Modern World*. Tuscaloosa, AL: University of Alabama Press. Pp. ix, 342. ISBN 0-8173-1384-2 (hb.) $75.00; 0-8173-5069-1 (pb.) $29.95.

The fundamental premise of *Language and Power* is pretty simple: any product of language, regardless of the context in which it was produced, represents the interests of its producer. Upon this premise, however, lie the great complexities of power as it is generated and maintained in the interactions of human beings through the media, public discourse, and indi-

viduals in conversation. Talbot, Atkinson, and Atkinson explore the phenomenon of language as an instrument of power in five sociolinguistic contexts: media, organizations, gender, youth, and multilingualism/ethnicity. Each context follows a consistent format: several excerpts of readings (studies from books or journals) are included as appendixes to each chapter, and each chapter summarizes and exemplifies the studies laid out in the readings.

The "Language and the Media" chapter proposes the thesis that power is often insidiously embedded in the language of the media, and audiences consume it unconsciously. As one example, the authors examine racism in newspaper writing. Drawing primarily on the work of van Dijk (1991) and van Dijk, et al. (1997), the authors consider newspaper examples that identify "ethnics" as the out group and "the white middle-class unselfconsciously occupies the neutral, 'non-ethnic' center" (p. 15). Some of the examples reveal how newspapers frame issues by propelling to the foreground dysphemisms such as "rioting mobs" attacking police, while relegating to the background the cause of the alleged riots, the shooting by police of a black woman. The chapter also examines posturing in radio call-in programs and mediatized language in political television broadcasts.

Five "extracts" of readings undergird Section Two, "Language and Organizations." The authors demonstrate here the use of power by organizations that requires constituencies to redefine their selves in order to fit the organizations' operational criteria. The bureaucratic structures of social security systems in the UK and the U.S. serve as a backdrop for many of the claims in this chapter. For example, the reading by Sarangi and Slembrouck (1996) explains how applicants for aid must confine written and oral responses to the formats of questions posed by the bureaucracies. As a result, individuals are forced to redefine themselves, often submitting to derogatory judgments implicit in the category schemes of the questions. That is, organizations can exert great power by forcing individuals to comply with its system of communication, both formally and in every day conversation.

Talbot, Atkinson, and Atkinson begin the "Language and Gender" chapter by revisiting the common claim that, through their talk, men seek dominance and women seek solidarity. Their purpose, though, is to point out the over-simplification of the oft-repeated claim. A chapter reading by Sheldon (1996) underscores the complexities by presenting "a

distinction between conflict that is power based and conflict that is solidarity based" (p. 138). Sheldon's study of young girls at play reveals that they engage in conflict both in competitive and cooperative ways. The authors also refer to studies of "dinner table talk" (p. 141), among families (Ochs & Taylor, 1995; Capps, 1999; Blum-Kulka, 1993;) wherein patterns of male-dominance are created and reinforced.

The readings in the "Language and Youth" chapter deal heavily with racial and ethnic themes (e.g., Ebonics, standard English, and super standard English). In particular, a first reading from Smitherman and Cunningham (1997) refers to the "galling ignorance about what Ebonics is" (p. 220). Talbot, Atkinson and Atkinson revisit the U.S. Ebonics issue to remind readers that the controversy over the Oakland California School Board's decision to recognize Ebonics as a systematic language was misstated by mainstream media as a rejection of standard English rather that as a means of recognizing the language of Black youth as a means of teaching Standard English. The authors argue that the issue became more about racial culture: "what the backlash against Ebonics revealed was the extent of racial hostility and prejudice against its speakers" (p. 209). The chapter is not an Ebonics-only chapter, as it includes examples of the efforts of Scottish Pakistani women to redefine themselves on Asian radio in Edinburgh (sometimes somewhat successfully, sometimes with great interference), and the use of technology among youth to develop relationships outside of face-to-face interactions and without influence among parents (p. 206). Another theme re-conceptualizes the power that youth draw from language. Instead of using language as an expression of defying social norms, youth often create confirming language to use among themselves (p. 202).

The final chapter "Multilingualism, Ethnicity, and Identity" begins with a through description of the role of English in the world today, including an extensive overview of English-only arguments in the U.S. One of those arguments is that English is an *endangered* language. The authors draw from McKay (1997) to refute two key premises of the endangered position: (1) instead of a proliferation of non-English languages spoken in the U.S., a relatively small number of American households speak a language other than English as the primary language; and (2) immigrants do not resist learning English ("learner motivation") but instead, teacher inadequacy may slow the process (p. 262). One of the readings in this final chapter is a case study by

Pujolar (2000). The excerpt, an account of Pujolar's participant observation of how groups of youths in Barcelona balance their use of Catalan and Spanish, is an example of language policy and planning.

Each context overlaps with the others; the issues are, the authors admit, related and complex. Yet, the volume gains its clarity in its examples and readings/commentary format. The authors use examples from media, organizations, and other groups from around the world. Those examples provide a unique opportunity to expand the readers', particularly students', understanding of the global scope of power and language. To that end, the authors also include with each chapter activities for students. For example, one activity suggests that students read one of the readings and then draw from a detailed transcript of a conversation (provided) to look for applications of the chapter material. This volume also presents an extensive glossary, bibliography, and combined subject/author index.

—Pete Bicak
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Turner, Graeme. *Understanding Celebrity* (2005) Sage Publications: London, Thousand Oaks, New Delhi. ISBN 0-7619-4167-3 (hb.) 119.00; 0-76194618-1 (pb.) $39.95.

Graeme Turner is a renowned cultural studies scholar and this book on celebrity demonstrates reasons for his renown. Celebrity has become a much discussed subject and its coverage has not only filled our newspapers, television, and radio (as well as many Internet sites), but has encouraged sales. While many outside cultural/media studies have asked me why such a "trivial" subject deserves academic study, just the fact celebrity has us buoyed up media audiences (the picture of Diana, Princess of Wales, or John Paul II on the cover of a magazine almost automatically sends up sales figures, as do pictures of some who may be considered more mainstream celebrity figures) means that we should attempt to discern the reasons for this phenomenon.

Turner's book is very thorough and comprehensive and should be included on any student reading list for courses that look at celebrity. More advanced scholars could also read it with benefit. Where other studies have looked at particular facets of celebrity, e.g., consumption, promotion, or use of a particular medium, this book aids our overall understanding.

From a student's point of view, it gives an overview of the previous literature, on the ways in which the topic has been analyzed and on celebrity's definition, the functions it fulfills in society, and its history. For those interested in the PR and publicity aspects of this phenomenon, there is an examination of the industry that has grown up around it and the ways in which celebrity has engendered the development of new television formats.

The final section of the book deals with consumption—not just from an audience viewpoint, but also in regard to the industry and cultural processes that relate to it and the development of new forms of celebrity. Why, unless celebrity had become such a big seller, would *Big Brother* have otherwise developed? In the UK *Big Brother* has had a sufficiently high profile that even a Member of Parliament agreed to appear on it. Many other contestants have seen it as a way of reigniting a failing career. The UK has not been alone in the popularity of the program.

Turner includes an extensive bibliography which will assist those who are beginning work on celebrity and this most readable book will help to promote further debate on this fascinating area.

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Wasko, Janet. *How Hollywood Works*. Thousand Oaks, CA: Sage Publications, 2003. Pp. vii, 248. ISBN 0-7619-6813-X (hb.) $84.95; 0-7619-6814-8 (pb.) $32.95.

This book is a valuable summary of film industry practices in Hollywood. It departs from Wasko's other work that has previously critiqued Hollywood, but the current work is not without a critical edge. The author argues that "because of the role that Hollywood films play in the creation and recreation of societal values and ideas, an understanding of the ways that this industry works is seriously needed" (p. 2). Wasko gives an indication of her own focus by contrasting two economic models of Hollywood—the micro-economic and the political-economy approaches—in the Introduction. She gives more in-depth attention to the latter approach showing how political-economy includes social change and history, social totality (holistic study of social relations of the Hollywood industry with other institutions and power centers), moral philosophy (ethical issues), and praxis (including social and value outcomes for society) (pp. 7-8). She hopes the book will make up for more narrow film studies that have left a fragmented view of the film industry. She sees the book helping readers to see that the major film studios are now part of larger media companies that span the world and change the nature of global entertainment and culture. After this more scholarly and theoretical beginning, the author plunges into detail in the next five chapters of the book.

With Chapter 1, the book seems to change gears and takes on more the descriptive and traditional narrative of how films are produced (Chapter 1), distributed (Chapter 2), exhibited (Chapter 3). She adds, however, a useful chapter (Chapter 4) on how commercialization and globalization have altered and expanded the major studios in the last decades as they have grown into conglomerates. She treats a number of issues in this chap-

ter, such as product placement and merchandising, the dominance of Hollywood films globally and what the future holds as well as to how some foreign film industries are fighting back. Her final substantive chapter (Chapter 5) deals with the issue of marketing, dealt with briefly before in Chapter 3, and the changes that have occurred in the past few years. The new digital distribution technologies are touched upon tentatively here, but since the time the book was finished (end of 2002), there have been major developments in this direction. These recent changes do not make her general predictions wrong but have added important detail to the picture. If these changes (Apple's iPod video downloads and a dozen other efforts to distribute video and film to consumers at home or on the go) suggest a major upheaval in Hollywood (and Silicon Valley), Wasko's book suggests that the film industry and their media conglomerates will not likely lose but rather gain power and that Hollywood films will remain a dominant cultural and economic force in the U.S. and throughout the world. In her final chapter, the author briefly deals with four myths or illusions about Hollywood that are issues she had raised before.

The value of this book may well be for undergraduate classes that either deal entirely with film studies or with media conglomerates. It provides good detail based on industry information that is relatively current. More importantly, it provides an excellent reference for scholars who want to include Hollywood in broader media studies and have no one good source to go to on "how Hollywood works." It includes several appendices, an excellent bibliography (plus references at the end of each chapter), and a solid index.

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Whitaker, W. Richard, Janet E. Ramsey and **Ronald D. Smith**. *Media Writing: Print, Broadcast, and Public Relations.* Mahwah, NJ: Lawrence Erlbaum Associates Inc., 2004. Pp. xxii, 424. ISBN 0-8058-4688-3 (pb.) $49.95.

This text seeks to serve as "an introductory, hands-on writing textbook for students preparing in all professional areas of communication" (p. xix). This second edition includes many new features, such as chapter objectives, "How To" boxes designed to reinforce main themes, and "It Happened to Me" vignettes from the authors. The book accomplishes its goal as an introductory, media writing textbook that goes beyond traditional print journalism into the areas of broadcast and public relations. The book is an excellent example of why we no longer speak in terms of "the press" but rather in terms of "news organizations" and the different writing thought processes needed to be successful in the field.

Chapter 1 introduces a review of mass media theory as well as theories of the press. In addition to introducing students to the media business, the chapter details the basic news values. Then, Chapter 2 brings the concepts of ethical and legal issues facing writers to the forefront. Specifically, it covers broadcast regulations, the Freedom of Information Act, and basic legal issues such as defamation, privacy, fair comment, and others. The area that lacks coverage in this chapter is copyright and trademark. Plagiarism is covered in Chapter 3, which focuses on research. Since one of the objectives of the textbook is "to develop professional attitudes and skills that reporters, broadcasters, and public relations professionals need" (p. xviii), the authors effectively combine research and analysis to help students develop a thought process that involves both fact-finding and critical thinking.

Next, students are introduced to the basics of writing and editing. Specifically, Chapter 4 deals with the basics such as grammar, usage, and meaningful language. The 12 exercises at the end of this chapter are very strong. For example, Exercise 4.1 is a Diagnostic Test that covers usage and punctuation. The exercises would be beneficial for students' independent review. Students enrolled in media writing courses often struggle with the use of good English writing versus good journalistic writing. The exercises at the end of Chapter 4 can effectively demonstrate the importance and application of knowledge learned in English writing classes. This is organized well as students prepare to embrace various forms of print media writing in Chapters 5 through 9.

Chapter 5 brings together related concepts such as print news stories, inverted pyramid style, and online newspapers. Then, in Chapter 6, the heart of media writing—interviewing—is introduced in a way that addresses three general categories: factual interviews, positive interviews, and negative interviews. Students are exposed to useful terminology in this chapter such as "off the record" and "not for attribution." An area also important to professional writers is the content of Chapter 7 that focuses on reporting what others say, whether it is simply using quotes within a story or complete coverage of speeches, interviews, and surveys.

Chapter 8 deals with "three common types of stories that require a variation on the inverted pyramid approach to standard newswriting" (p. 219). Specifically, obituaries, rewrites, and roundups are covered in detail. Finally in the area of print media writing, Chapter 9 introduces students to the creative journalistic writing style and structure associated with feature writing.

By introducing alternative writing styles and structures in Chapter 9, the authors set up a good transition into the next two chapters, which focus on broadcast media writing. Chapter 10 deals with the various concepts of broadcast copy such as leads, clarity, and news judgment that comprise "good sounding" copy. The authors are effective in helping students learning how to write for the ear rather than the eye. They expand upon the discussion of broadcast copy in Chapter 11, which deals with script formats, video news releases, and broadcast reporting areas such as weather and sports.

The last three chapters deal with public relations writing in organizational media, news media, and promotional media, respectively. The way these chapters are divided aids both those who intend to work as a public relations practitioner and those who intend to work with public relations professionals. In Chapter 12, the authors effectively address the concept of internal audiences and how public relations and its activities are a complement to journalism. The authors do an excellent job of articulating the strategic process of public relations, which differs from journalism. At the same time, in Chapter 13 the authors discuss the quest for publicity in which public relations professionals are often engaged and the types of writing pieces entailed in the quest. Finally, Chapter 14 examines public relations as advocacy and the four writing vehicles public relations writers use for persuasion.

Each chapter includes discussion questions, chapter exercises, and suggestions for further reading. The book features author and subject indices. It will make a valuable book for beginning journalistic writing students who are interested in learning about the diverse writing climates and environments within the professional fields of communication.

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Wiedemann, Dieter and **Jürgen Lauffer**. (Eds.). *Die medialisierte Gesellschaft: Beitraege zur Rolle der Medien in der Demokratie*. Bielefeld: GMK [Gesellschaft für Medienpädagogik und Kommunikationskultur], 2003. Pp. 320. ISBN 3-929685-31-0 (pb.) €11.68.

Die medialisierte Gesellschaft—The mediatized society—is a compilation of 24 articles published by the German Society for media pedagogy and culture of communication. The cast of authors is very diverse and includes the president of the German parliament, educators in the field of media and communication, as well as university professors and researchers.

The overarching topic of the book is the relationship between media and democracy. Most non-academic contributors discuss the topic in the context of German and European society. A researcher, or practitioner, with an interest in European media will find their articles both interesting and informative.

Contributors from the academic field mostly introduce and develop relevant theoretical tools. Ingrid Volkmer, in "Beyond 'Global' and 'Local'," presents a succinct history of globalization in the context of Western civilization, followed by a discussion of globalization of political communication in the context of the network metaphor introduced by Manuel Castells. She proposed a new typology of five different media environments, each of which is characteristic of a particular region of the world. They are the Spillover environment, State-regulated environment, Transitional environment, Dualistic environment, and Pluralistic environment.

In "Democracy, War, and Media" Harald Mueller analyzes the coverage of recent wars that were started by democracies (mostly the U.S.A.) against non-democratic states. Kant argued that democracies are peaceful because the cost-benefit calculation (1) makes war appear too costly to citizens, and (2) the normative self-understanding of the Enlightenment subject prizes universal human values, thus making it more difficult for him to justify and engage in violent acts. The article discusses the role of the media as either guard-dogs, lap-dogs, or attack-dogs in relation to the political elites who attempt to circumvent the persuasiveness of Kant's reasons for not waging war.

Franz Josef Roell decodes the mythical and symbolic subtexts of pictures and narratives used in political campaigning and, more generally, in mediated political discourse. His examples come from a wide variety of places and times. He argues that this type of literacy is a sine qua non for a mature media consumption.

Other topics involve:

• Strategies for, and failures of, motivating young citizens for political participation. Marketing, advertising, and PR approaches are seen as having—at best—modest success in achieving this goal.
• Hate speech and the Internet
• Public access television, seen as an opportunity for viewers to be exposed to difference and thus to acquire habits of tolerance
• Poli-tainment (symbiotic relationship between politics and media whose primary value is offering entertainment)
• Media, power, and gender, as well as intellectual property in the context of the basic human right to information.

Bibliographies appear at the end of individual articles; there is no index.

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Williams, Noel. *How to get a 2:1 in Media, Communication and Cultural Studies*. London, Thousand Oaks, New Delhi: Sage, 2004. Pp. xi, 230. ISBN 0-7619-4912-7 (pb.) $39.95.

What student has not longed for a handy guide to his or her chosen area of study? Williams, the Head of Art, Design, Communications, and Media at Sheffield Hallam University in England, offers just such a book. Though written with the typical British undergraduate in mind (who, presumably, would know that a 2:1 is the second highest assessment score at university), this book will prove valuable to students (and perhaps faculty) of communication in any university. Filled with common sense advice, this book is the kind of work one wishes every student had—at least as a reference book.

Williams introduces students to various definitions of communication and media study; here, the American readers will find the greatest differences to what they might expect, as the British system defines and limits the area of study, often in conscious opposition to the approaches in U.S. schools. Then in two very valuable chapters ("What Makes a Good Learner?" and "What Makes a Good Communicator?"), he provides solid advice on motivation; study habits and techniques; analyzing texts; critical reading; note taking; working in seminars, groups, or alone; writing essays, reports, summaries, bibliographies, and reviews; speaking in groups or before an audience; and making presentations. One may not be able to learn it

all from this text, but the information and advice is solid and will serve as a good review, particularly when one wonders, "How did I go wrong or how could I improve my essay/presentation/reading?"

The next two chapters serve as handy reference guides. Chapter 4 presents "50 key ideas" in media and communication study. Skewed a bit to the cultural studies approach, the list gives brief definitions, key ideas, and some references for further work. The list includes concepts such as audiences, censorship, communication technologies, content analysis, discourse analysis, group communication, hegemony, ideology, the information society, mass communication, media uses and gratifications, phenomenology, postmodernism, rhetoric, semantics, semiotics, and 34 more topics. The chapter could prove valuable to a student looking for a topic or looking for a starting point to make sense of something a professor mentioned in a lecture.

Chapter 5 offers a similar introduction to key thinkers in communication study (40 of them). Here we meet people like Mikhail Bakhtin, Roland Barthes, Noam Chomsky, Jacques Derrida, Michel Foucault, Erving Goffman, Stuart Hall, F. R. Leavis, Claude Lévi-Strauss, Marshall McLuhan, John Searle, and Claude Shannon. For each theorist, Williams provides a capsule introduction to the theories, some definitions, and a list for further reading. This chapter would provide the beginnings of a wonderful reading list for graduate students.

In Chapter 6 Williams returns to pedagogical issues, guiding the student to understanding grading systems and understanding what readers look for in student work. Not content to summarize this aspect of teaching, he adds extensive advice on writing essays and examinations, on avoiding plagiarism, on doing research, and on proposing and preparing dissertations. For example, in urging more creativity in the student essay, Williams suggests the following:
• "Find links between ideas across different units"
• "Challenge one of the most fundamental theories or practices in the unit"
• "Combine something unusual with the standard concept or theory or approach you are adopting"
• "Choose an application, area, or example topic, which is not run of the mill" (p. 176)

In this and in other chapters, he provides annotated examples of good and poor student work, where he explains why the reader would evaluate it according to the different academic norms.

The last chapter serves as a kind of extended index. As Williams comments in his introduction:

> Throughout this book you will find practical advice on how to tackle different problems that you might encounter in your studies. But one problem you might have is knowing how to find that advice when you need it. So this chapter gives you a solution to this difficulty. (p. 205)

The tabular presentation lists topics or ideas alphabetically in one column, then suggested solutions or sources in the next. Each is cross-referenced to sections in the book. In addition to this, the book features a good introductory reading and reference list and a traditional index.

This book should find a valued spot on every communication student's (and teacher's) book shelf.

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Winn, Emmett J. and **Susan L. Brinson** (Eds). *Transmitting the Past: Historical and Cultural Perspectives on Broadcasting.* Tuscaloosa: University of Alabama Press, 2005. Pp. 252. ISBN 0-8173-1453-9 (hb.) $46.00; 0-8173-5175-2 (pb.) $22.95.

In 1966 when Erik Barnouw published *A Tower in Babel*, the first of his trilogy on the history of American broadcasting, he was one of the earliest pioneers to delve into the largely uncharted world of broadcasting history. In Britain Asa Briggs had published two volumes on the history of British broadcasting but, initially at least, the scholars who followed in their footsteps were not sufficient in number to be described as part of the mainstream academic community. The newly emerging discipline of media and communication studies remained predominantly ahistorical in nature, while many historians simply saw the media as a useful primary source, rather than fundamental actors in the historical process, and thus not worthy of study in their own right.

Forty years later as J. Emmit Winn and Susan L. Brinson's edited collection shows, the academic landscape has totally been transformed, with studies of American broadcast history very much in vogue. *Transmitting the Past* brings together some of the leading contemporary researchers in this field to focus "on historical aspects of radio and television by analysing the centrality of broadcasting to American life" (p. 2).

Yet, as Brinson outlines in her introduction, these essays are also intended to have a dual role.

As history lessons, each essay concentrates on a particular moment in broadcasting history, assessing the complex interweaving of a broadcasting phenomenon and the context in which it developed and played itself out. Beyond observation and description each essay represents a type of research that may be understood in binary opposition as "objective" versus "subjective" historical interpretation. (p. 2)

Though not officially subdivided, the first four chapters represent the former approach and the second five the latter (p. 4). The introduction provides a useful analysis of the historiography of broadcasting history as well as an overview of the history of American broadcasting itself, so as to contextualize the essays that follow.

What does follow is an anthology that is wide ranging in scope, both thematically and chronologically, beginning with an analysis by Michael Brown of Marconi's image in the popular press immediately after the First World War, and ending with Heather Hundley's chapter entitled "Sex, Society, and Double Standards in *Cheers*." In-between, chapters focus on subjects as diverse as The Davis Amendment and the 1927 Radio Act, the television strategy of NBC from 1945-50, motion picture colorization and its importance to broadcasting in the 1980's, and the emergence of women as stars of prime time television from 1943. Chapter 5 provides a counterbalance to the national scene with an examination of sports and entertainment programming on a local educational station in Auburn, Alabama in the 1920s; Chapter 7 examines the spatial dimension of "automotive radio" (p. 161) in the 1950s and its relationship with suburbia, while Chapter 8 re-examines the short-lived series *Cop Rock* as the starting point for a discussion on the evolution of a genre. The book ends with three appendices and brief biographies of the contributors. Taken as a whole this anthology should be of interest to students and scholars alike. Erudite and accessible, *Transmitting the Past* is a first class example of the diverse approaches to broadcasting history and how its study can help illuminate broader truths of American life.

The volume includes a select bibliography, index, and chapter references, as well as appendices on programs cited in the volume.

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