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Cyberethics

Social Ethics Teaching in Educational Technology Programs

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Cyberethics

Social Ethics Teaching in Educational Technology Programs

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1. Introduction

Technology is bringing postmodernism down to earth itself; the story of technology refuses modernist resolutions and requires an openness to multiple viewpoints. Multiple viewpoints call forth a new moral discourse. The culture of simulation may help us achieve a vision of a multiple but integrated identity whose flexibility, resilience, and capacity for joy comes from having access to our many selves. But if we have lost reality in the process, we shall have struck a poor bargain. (Turkle, 1996)

Human societies have wrestled with ethics at least since Plato's and Aristotle's writings on the nature of social responsibility and the role of the individual in society. This ethical system was joined by another within half a millennium with the advent of the Judeo-Christian presence in the West. Both ethical systems formed the foundation of Western social development over the following centuries though changing social realities have necessitated a re-envisioning of what they mean for each new era.

In response to these changing social realities, including a greater emphasis in the West on the creation of intellectual property rights, personal property acquisition, and individualism, and the fact that ethics "must also consider the conditions under which what ought to happen frequently does not," the Enlightenment philosopher Immanuel Kant (1785) introduced the idea of the categorical imperative: "Act only [in such a way that your actions] may be capable of becoming a universal law for all rational beings." In the next half century John Stuart Mill and Jeremy Bentham articulated the theory of

utilitarianism, which states that all persons should pursue the greatest good—which is that which is good for the greatest number. This was juxtaposed in 1859 against a further argument by John Stuart Mill that "the liberty of the individual, in things wherein the individual is alone concerned, implies a corresponding liberty in any number of individuals to regulate by mutual agreement such things as regard them jointly, and regard no persons but themselves." These ideas were proffered to reinforce a sense of social responsibility that respects the rights and property of all—a social responsibility that seems dichotomous in its recognition of both individual rights and social obligations. This dichotomy, however, creates a both/and rather than an either/or situation in its attempt to reconcile social responsibility with individual rights, and it is for that reason that it is quite useful to us today in our response to the social realities of cyberspace (a term coined by William Gibson in his 1984 novel *Neuromancer*).

In "Teaching and Learning in the New Millennium: Transformative Technologies in a Transformable World" (*CRT*, Vol. 22, No. 2, 2003), we focused on "the transformative nature of distance learning as it affects the teaching and learning environment created by the teacher and developed by the student." There we traced trends in the development of distributive learning initiatives, in the education of the various stakeholders, and in the management of courses and materials. This was only part of the story, however, as a new trend has been emerging as a result of the development of the virtual communities these tech-

nologies have made possible. When people come together online, their interaction with one another is called virtual because there is no face-to-face contact between them. The community that results often exists exclusively in cyberspace—that is, a communicative space in which there is no physical contiguity between communicants. People interact with one another through discussion boards or email (asynchronous forms of engagement) or through chat rooms or virtual worlds (synchronous forms). The viability of the community rests on the integrity of its members. Social responsibility, then, has become an issue of great

importance in this new medium, and educational environments that are developed entirely within cyberspace have a great obligation to ensure the authenticity of communal interaction. As leaders in teaching and research in an educational technology program, our interest in ethical behavior in cyberspace relates to how it is modeled in the classroom and how respect for such behavior is instilled in future educators. This review focuses on the developing trends in education and in the literature to restore the study of ethics to mainstream society brought about by the Internet as a communicative environment.

2. The Main Issues in Technology, Ethics, and Society

Social responsibility involves respecting the rights and property of others, but in a forum driven by mediated communication the ease with which data can be accessed and manipulated often justifies ignoring certain social standards people would not dare violate in face-to-face environments. The literature that focuses on cyberethics, therefore, includes exploration of the emerging practices in cyber law dealing with intellectual property rights in cyberspace. (Ethics is not to be confused with law, but in cases where laws have been put in place to regulate social responsibility, we cannot avoid discussion of the law.) Cyberethics also includes the rights of the person to engage in free and unrestricted commerce with others throughout the medium as long as the nature of that commerce is not harmful to oneself or others. This establishes a communicant's right to anonymity, for instance, even though anonymity is not a protected constitutional right like privacy.

In spite of the many ethical concerns arising as a result of new communicative technologies, the following review of current issues will focus only on the four ethical issues most likely to warrant a teacher's attention in cyberspace: intellectual property, privacy, anonymity, and the digital divide. The digital divide, which deals with the idea of access, is, in fact, likely the most pressing problem of the 21st century since all other concerns are relative to that one. In our focusing on just this handful, moreover, we do not mean that our readers should conclude that there are only these few issues, and ethicists like Fairweather (2004) have admonished that focusing on incomplete codes of ethics found in the big four issues (which he considers

to be privacy, accuracy, property and accessibility) limits our pursuit of ethical social engagement. Ultimately, any relationship or interaction between two or more individuals creates ethical space; hopefully, our exploration of these few issues will assist in the development of tools with which to engage others.

A. Intellectual Property in Cyberspace

One of the most prominent issues in cyberethics and education stems from the ease with which emerging technologies allow educators to use, copy, and distribute material. Protecting intellectual property in cyberspace has become so challenging that the legal systems of nations around the world struggle to keep up. As currently defined, intellectual property refers to literature, artwork, music, film, designs, and other inventions that result from an individual's creative intellectual efforts. In identifying current issues regarding intellectual property, the World Intellectual Property Organization (WIPO) cites Internet resources as an area of specific concern and encourages "significant new research and study" (WIPO, n.d.).

These concerns prompted the WIPO treaties of 1996, which call for the global protection of intellectual property. These include four treaties outlining the appropriate treatment of industrial property and two outlining the appropriate treatment of copyright and related material. The results of these treaties have since been interpreted by such groups as the World Trade Organization's TRIPS (Trade-Related aspects of Intellectual Property rights) Council, the European Union in its EU Copyright Directive of 2001, and the U.S. government in its Digital Millennium Copyright Act of 1998, which includes one

section devoted entirely to online copyright infringement, and the Technology, Education, and Copyright Harmonization Act of 2002, which granted almost the same rights to distance learning environments as enjoyed by face-to-face learning environments. The American Library Association has a comprehensive report on this at <http://www.ala.org/washoff/teach.html>, and the University Continuing Education Association provides a quick breakdown of it at <http://www.ucea.edu/salomon.htm>.

These latest interpretations of the WIPO treaties of 1996 seem to indicate that the trend of the 21st century will be in the direction of developing media forms to extend the ability of people to filter and interact with information that is already available to them. Laws like the Digital Millennium Copyright Act of 1998 and the Technology, Education, and Copyright Harmonization Act of 2002 serve as a new foundation for media as it shifts from analog to digital transmission. As far as teaching and learning is concerned, we may see the trend moving in the direction of greater reliance on the multimedia forms of three-dimensional imaging merging with audio and video. Students may see their online instructors as conversational holographic images in their own homes—the individualization of instruction moving from warehousing students in classrooms to enabling students to work with a multiplicity of experts in the implementation of their individual education plans.

B. Privacy

How far might a just society go in the preservation of privacy rights? “Each person,” wrote John Rawls, “possesses an inviolability founded on justice that even the welfare of society as a whole cannot override” (1999, p. 3). With ever-increasing pressures from corporations to enforce copyright legislation, the trend is moving in the direction of encroaching on privacy rights. This right is all but abrogated in a climate where a corporate entity like the Recording Industry Association of America (RIAA) can subpoena Internet service providers (ISPs) to turn over records that indicate where their subscribers have visited and what it was they did while there (McCullagh, 2003). Using the Digital Millennium Copyright Act of 1998 as the vehicle to argue its case, the RIAA opened the door to the distributed monitoring of everyone’s online activity before it was closed again by the U. S. Court of Appeals on December 19, 2003 (RIAA v. Verizon Internet Services, 2003). The important thing to note is that this is a swinging door—privacy issues based on the prosecution of intellectual property theft will con-

tinue to play a significant role in the future of online mediated communication and data transfer.

At the present time, almost every organization to which Internet users provide their contact information explicitly posts some form of privacy statement. The broadband DSL connection from SBC Global, used by the authors, assures in its privacy statement:

We understand the value of keeping your personal information private, and we have designed this software to collect only the amount of information you disclose, and to use that information only for the purpose of supporting your Internet connection. This program does not monitor your activity on your computer and does not track your use of the Internet or any Web sites. Your provider asks that you register SmartConnect, and provide your e-mail address and telephone number so that we may verify you as a registered user to provide customized benefits and services. The identification information you provide is securely stored and will not be disclosed to third parties without your consent.

This statement is designed to elicit trust from the consumer though in one instance while researching information on the ethics of cybersex, a warning flashed across the screen that the sites being visited were tracked. After all, it is because the monitoring activity is working that companies like Verizon have records for the RIAA to subpoena in the first place. Likewise, providers of spam offer the option to unsubscribe to the spamming list though there is a cyberlegend that if one does so, it only confirms for the spamming company a live email address that can be sold on a database. That is, in fact, how many spammers harvest email addresses—from the databases of all those companies to which consumers provide their contact information and their preferences and fail to deselect the box that promises to keep them alert to the deals of their affiliates. Other spammers employ web crawlers, or spiders, to search through websites and harvest anything that looks like an email address.

Publishing anything online exposes us to advertising in the same way that our driving down a highway might, but instead of its being a mere distraction along the way, spam produces the rather harmful effects of exhausting mailbox capacity and costing time in sifting through hourly mail. Sometimes spam arrives because tracking devices on other people’s websites monitor the Internet Protocol (IP) addresses of all of their visitors, decode the hosting company and the name of the client,

and then carpet bomb all e-mail aliases that might be attributed to the name signed onto the account. This explains why people receive e-mails from parent companies and their affiliates that resemble in content the sites they have recently visited. In short, while online privacy is an interesting theory, a journey through cyberspace is probably the most public thing we do; if only for that reason, we should base all of our cyberactions on the idea of social responsibility, on the idea that we are accountable to others for everything that we do.

In light of these threats to the right of privacy in one's person, house, papers, and effects, some watchdog organizations seek to fight any attempts to infringe upon a person's ability to use the Internet in socially responsible ways. They include the Electronic Privacy Information Center (www.epic.org), "a public interest research center in Washington, DC . . . established in 1994 to focus public attention on emerging civil liberties issues and to protect privacy, the First Amendment, and constitutional values," and its sister site in England called Privacy International, which "is the first successful attempt to establish a structured world focus on this crucial area of human rights. Privacy International is an independent, non-government organization with the primary role of advocacy and support." Both the Electronic Privacy Information Center and Privacy International support a composite site called Privacy.org (www.privacy.org), which "is the site for daily news, information, and initiatives on privacy." The Privacy Rights Clearinghouse (www.privacyrights.org), provides vital information for readers to learn about their rights under the law. In addition to the materials provided by Harvard Law School's Berkman Center for Internet and Society, a host of materials concerning privacy in cyberspace can be found at <http://cyber.law.harvard.edu/privacy/>. Of course, not all such sites are geared for adult users, as attested by one called Kidz Privacy, maintained by the U.S. Federal Trade Commission (www.ftc.gov/bcp/conlin/edcams/kidzprivacy) to provide guidelines in text and audio that aim to prevent kids from giving out too much personal information on the Internet and to prevent websites geared toward children from requesting it. This requirement is mandatory for all children under the age of 13 due to the Children's Online Privacy Protection Act (COPPA), which took effect in April of 2000 (<http://www.privacyrights.org/fs/fs21-children.htm>).

American and European laws differ. The European Union Data Privacy Protection laws and ethical codes for research (primarily, the NESH guidelines) more fully endorse protecting the rights of indi-

viduals, no matter the consequences. These rights include autonomy, confidentiality, informed consent, etc. The protection is emphasized as an absolute value that cannot be overridden by possible benefits gained at the cost of compromising these rights. However, U.S. law regarding data privacy appears to clearly favor economic interests, including those of corporations over individual rights. This contrast between European and U.S. approaches can be seen in the NESH guidelines. Europeans endorse human rights, even if these endorsements may lead to greater restrictions on research. For example, the U.S.-based research guideline that focuses on the protection solely of the individual who participates in a research project contrasts with the NESH guidelines that "require researchers to respect not only the individual, but also his or her private life and close relations."

The differences in implementation through "either [current U.S.-style] liberal, market based governance or [current E.U.-style] socially-protective, rights-based governance" affects cyberethic laws. Both U.S. and European laws are rooted in a shared conception of fundamental human rights. These are based on the 1950 European Convention for the Protection of Human Rights and the U.S. Constitution itself. There is still a debate regarding the comparison between online communicative venues and "public spaces" (Ess, 2001).

While there are some safeguards already in place to protect our privacy, we must take advantage of them and work to ensure that our Internet service providers maintain the confidentiality of our search queries lest the information we broadcast be used in any number of ways against us. Because the trends in the U.S. have been in the direction of corporate use of copyright law to violate personal privacy, we should expect that our access logs may one day become public property.

C. Anonymity in Cyberspace

Unlike privacy, anonymity does not receive government protection, even where the disclosure of identities might have a debilitating effect on involvement with online communities as, for instance, in the case of persons involved in religious websites that seek to evangelize individuals living under oppressive regimes. The lack of protection might also compromise whistle-blowers as they go online to anonymously provide a tip to agencies like the Environmental Protection Agency or the Food and Drug Administration that oversee their company's actions. Many cyberethicists, such as Wolf (2003), have explored the need for free speech on the Internet in these kinds of terms.

If intellectual property rights raise questions about the problematic nature of the Web as an information transmission tool, then a discussion of anonymity raises questions about the Web as a community transaction tool. Apart from any consideration of anonymity, teachers should recognize that chat rooms for students are probably going to be textually-based, favoring those with faster typing skills and quicker cognitive processing skills, not necessarily benefitting others in this medium as it is understood under play theory. For that reason, we see a trend towards a shift of academia into two- and three-dimensional graphics-based virtual communities (multi-user dimensions or MUDs) within which people can roam and re-embodiment themselves as they engage in discussion with others. The Palace (www.thepalace.com), a two-dimensional graphics-based chat world is one place in which to engage others. Cryopolis [now, Kyela] (www.cryopolis.com), a site managed in France, is a 3D graphics-based world that, like Worlds (www.worlds.com) and ActiveWorlds (www.activeworlds.com) gives the user a virtual tour through a number of venues. ActiveWorlds not only allows one to explore a three-dimensional world on one's own, but it also provides some world-building tools, like the two-dimensional The Palace, that enable the user to create his or her own virtual spaces. The site promises "a community of hundreds of thousands of users that chat and build 3D virtual reality environments in millions of square kilometers of virtual territory" and is especially inviting to educators who want to meet with their students there and use the three-dimensional space as a teaching and learning environment. Turkle (1996) explains the draw of virtual community interaction:

MUDs imply difference, multiplicity, heterogeneity, and fragmentation. Such an experience of identity contradicts the Latin root of the word, *idem*, meaning "the same." But this contradiction increasingly defines the conditions of our lives beyond the virtual world. MUDs thus become objects-to-think-with for thinking about post-modern selves. Indeed, the unfolding of all MUD action takes place in a resolutely postmodern context. There are parallel narratives in the different rooms of a MUD. The cultures of Tolkien, Gibson, and Madonna coexist and interact. Since MUDs are authored by their players, thousands of people in all, often hundreds at a time, are all logged on from different places; the solitary author is displaced and distributed. Traditional ideas about identity have been tied to a notion of authenticity that such virtual experiences active-

ly subvert. When each player can create many characters in many games, the self is not only decentered but multiplied without limit.

Of course, there is a problem in turning a MUD into a teaching and learning environment. When students enter these virtual worlds with their teachers, naturally, they lose their anonymity; they will know that at least one person knows them in a real-life context. This loss of anonymity can compromise the freedom with which they explore their own identities, reconstruct their own worlds, and engage others in virtual communion. What they lose in play, though, they will make up in authenticity, in the establishing of social relationships based on their relatively truer personalities. In class, they might maintain something of the structure of their learning environment, but who is to say they will not experiment with these virtual worlds outside of class under pseudonyms their classmates will not recognize and in that way realize the value of anonymity in their coming to know themselves in relation to others better. This kind of open communication on the Internet is useful for community building as long as it provides opportunities for meaningful, and never harmful, interaction.

In spite of the long-term benefits of anonymous play, we might consider that the more immediate use of anonymity is to ensure an individual's protection in the face of prosecution or to enable an individual to seek truth when the disclosure of his or her identity would prevent that. Kling, Lee, Teich, and Frankel (2000) examine "the social character of anonymous communication and the ways that anonymous communication has played important roles for professionals such as journalists and police." Furthermore, they demonstrate how "the openness, decentralization, and transnational character of the Internet challenge the efficacy of traditional control mechanisms and have raised issues related to accountability, law enforcement, security and privacy, governmental empowerment, and e-commerce." Moreover, anonymity fosters a kind of narrative reasoning where different solutions to the same problems can be tested over time. To facilitate this, the American Association for the Advancement of Science has developed a series of case scenarios (www.aaas.org/spp/anon/cases) to provide an opportunity for exploration and discussion of issues like crime solvers' websites and online chatting about addictions. Testing solutions in a safe, role-playing environment—in effect creating a simulation that uses open-ended and negotiable realities akin to Boalian Forum Theatre (Boal, 1979), which articulates a theory of forum theatre to break

down the barriers separating the audience space from that of the actors—opens all participants to the idea of an infinite web of possibilities for understanding their own character and for understanding their interactions with others in developing a sense of social responsibility and community purpose.

D. Digital Divide

The digital divide is not simply an economic issue that can be resolved by providing computer hardware and software to homes too poor to afford them. Carvin (2000), writing for the Benton Foundation, argues that the digital divide is actually about content, literacy, pedagogy, and community. Moreover, it has nothing to do with an individual's race or gender, though there are conflicting arguments on this (Fujimoto, 2003; Hubbard, 2000; Gaiter, 1997). It is foremost an educational issue that involves teaching people how to engage these technologies as producers rather than just consumers of content and community. It is also an issue of accessibility for persons with disabilities (Seminerio, 1999; TRACE, n.d.), of improved educational services for children of migrant workers (Carr, 2003), and of intercultural engagement between all interconnected communities. When people focus on the digital divide, however, they often see only the economic issues because they look at the deficits of the have-nots rather than at the surpluses of the haves. While many schools have no developed computer labs, no computers or projection equipment in the classrooms, no educational technologist on staff, no teachers trained in cyber-pedagogy, and no students who have computers or Internet connections at home, there exist those schools that have all of those things in such an abundance that the members of their teaching and learning communities actually have a different kind of consciousness about the way in which to interact with their environment. This consciousness should be used to create a world in which those who have nothing will be able to thrive as much as those who have everything—in short, it is the responsibility of the haves to ensure continuous access and learning opportunities for the have-nots.

Ong (1982) argues that technology transforms consciousness, noting that a qualitative difference exists between the literate and oral minds. He implies a qualitative difference between the hyperliterate and literate minds. He predicates this secondary orality upon the dual consciousnesses of primary orality and literacy that is sweeping across our society in the form of audio/visual methods of communication that will, in the spirit of McLuhan, transform us into creatures of multisensory perception in the same way the rise of lit-

eracy transformed us from creatures of acoustic perception into creatures of visual perception. Ong argues that we would reach this secondary orality after a transition into literacy. While we can see secondary orality developing in society as a result of the saturation of the audio/visual materials we enjoy from new technologies, we will find that the transformation into a secondary orality does not require the initial transition into literacy for which Ong argued. While Ong was correct in his understanding of the differences between oral and literate cultures, his literate consciousness enabled him to see only the linear (or sequential) progression in development from orality through literacy and into hyperliteracy, and this caused him to claim that one cannot achieve secondary orality without first becoming literate. Because he did not possess a hyperliterate consciousness, he did not know that the polyvalency of secondary orality creates a merger of the visual and acoustic consciousnesses that belies linear thinking. This phenomenon could be salvific in communities that have low levels of literacy due to the lack of relevance that literacy-based cultures have had for them. The merger of orality and literacy in a world that is increasingly based on acoustic imaging calls educators not only to train themselves in the ethics of cyberspace but to learn to recognize the patterns of cyberspace's effect on culture so that they can teach the have-nots through their own cultural lenses rather than through the practice of deficit-filling.

As public access becomes more available through libraries, community centers, and churches, the social relevance of cyberspace as a tool to teach interculturalism will become stronger. Already, there are a number of places users might try to transform by their presence, including one that focuses on underdevelopment called "Virtual Worlds: Large Scale Learning Resources" (www.bized.ac.uk/virtual/home.htm). This site is text-based with still images and maps (which means that it will load easily on slower modem connections), and it contains three useful projects for the exploration of generative development, including the virtual developing country, the virtual factory, and the virtual economy. The player does not have to respond to the scenarios by applying deficit theories and trying to figure out what to add to make these environments more like those in developed countries; in fact, the player might find solutions that respect the cultural identity of the people living under conditions that are unfamiliar to those of us in the West, and these realizations might be useful in players developing an understanding of how

to find solutions for impoverished areas within Western countries. Interculturalism within and between developed and developing countries is not a new fad; in fact, it has been a trend in progress ever since audio/visual technologies opened the world to globalization. The reason we need to recognize the directions in which trends like these are naturally taking us is so that we can better prepare for a future that we cannot presently understand, and that future is a truly global and interconnected community.

The federal government in the United States is trying to increase the cohesiveness of that global community through fostering greater technological access (see the U. S. Department of Education's Office of Educational Technology, <http://www.ed.gov/about/offices/list/os/technology/>), and improving upon current pedagogical methods with its No Child Left Behind (NCLB) law (<http://www.ed.gov/nclb/landing.jhtml>), which seeks "increased accountability for States, school districts, and schools; greater choice for parents and students, particularly those attending low-performing schools; more flexibility for States and local educational agencies (LEAs) in the use of Federal education dollars; and a stronger emphasis on reading, especially for our youngest children" (see also Brown, 2003). The expectation in these guidelines is that students will achieve technological literacy by the eighth grade. While there have been innumerable difficulties in the practical implementation of this plan from the standpoint of perceived social irrelevance in inner city and rural communities, the idea of providing greater flexibility for "local educational agencies in the use of Federal education dollars" might help foster individual education plans for each of the communities along the lines of cultural imperatives like respect for home dialects, bilingual education, and curriculum adaptation in the basics of reading, written and oral composition, and arithmetic to engender a greater sense of rel-

evance than currently exists. What will stand in the way of this are the state and federal standards that measure black or Hispanic, lower-class, inner-city norms and white, lower-class, rural norms (or some mixture of any of these variables) against white, middle-class, suburban norms and dictate the deficits that must be filled (See Neill, 2003; Rethinking Schools Online, http://www.rethinkingschools.org/special_reports/bushplan/; NCLB, <http://www.ed.gov/nclb/landing.jhtml>). Those learning communities that cannot meet average scores on standardized assessments will be penalized in ways that do nothing to foster the kind of social relevance that would, if nurtured, produce results quite different if measured under another set of standards (Salt peter, 2003).

To qualify this, of course, it is important to note that very little research that meets the definition for scientifically based standards as defined by NCLB has been conducted on the effectiveness of educational technology. There needs to be further investment in research and evaluation studies to demonstrate to policy-makers the impact that educational technology has on learning. The U.S. Department of Education is investing more than \$56 million to study the "conditions and practices under which technology is used to document its impact on student performance" (Bailey & Mageau, 2004). While federal funding is necessary to support this requirement, Ishizuka (2004) points out that Congress is not entirely behind the idea of providing the means as a House appropriations bill threatened to slash funding for school technology initiatives by \$91 million for the fiscal year 2005. Perhaps what NCLB might do in pursuit of this end is reconfigure the measurement tools to be culturally inclusive because they are based on an exclusively visual consciousness that is growing outdated in a world of secondary orality that relies on both an acoustic and visual consciousness.

3. Cyberethics in Education

Having explored four of the major issues in cyberethics, we now turn to how these play out in educational environments that are becoming increasingly technologized. Since it is important for teaching practitioners to pass principles of social responsibility on to their students, the International Society for Technology in Education has established the National Educational

Technology Standards as its mandate. Most states in the United States have adopted ISTE/NETS into their governing policies for both elementary and secondary learning institutions and institutions of higher learning, and this has special meaning for those studying in universities to become classroom teachers. Of the many disciplines in higher education, those that have devel-

oped a reliance on computer technologies have created teaching and learning environments that deal with the ethics of computers as a separate category of professional ethics. In the past 15 years, a dozen or so courses in computer ethics have also appeared in various universities as part of computer science programs or departments of philosophy. While there are a healthy number of courses concerning the idea of technology, ethics, and society finding their way into teacher formation programs at universities around the world, this important element of technology and education is overlooked in many programs.

A. Cyberethics in Schools of Education

With all this insistence on maintaining ethical standards and on teaching ethical behavior, it is only natural that ethics should make its appearance in departments of education and in new academic disciplines that involve teaching and learning. Some departments of education, however, offer no courses in ethics in their graduate education program. Some schools place the word “ethics” in a course description, but it is buried amid a plethora of many other worthwhile topics to teach. Thus, this leads many to question how much, if any, ethics is really being taught. Some schools, like Webster University, offer no ethics course in the school of education, but do offer one in the Master of Arts in Teaching’s educational technology emphasis within the school of education. In practice, this means that future educators out of Webster University who do not elect to cross-register into the educational technology emphasis will complete their degrees with no systematic course in the study of ethics. More broadly, it indicates a considerable need for educational technology programs to complement what is done in schools of education rather than to compartmentalize themselves or be compartmentalized away from the mainstream of their parent school. Within a decade this ethics gap should disappear as the core program of mainstream education integrates educational technology because people will no longer be able to teach courses like curriculum development or instructional design without using the tools teachers will have available to them in the classroom. Until then, we face another generation of teachers entering their classrooms over the next 10 years with no direct instruction in handling the new social context created by their technologized teaching and learning environments.

Not just another new program, educational technology strikes at the core of teaching, of using new tools to engage an incredibly dynamic and increasingly diverse kindergarten through graduate school stu-

dent population. As student demographics change, learning disabilities increase, and competencies expand in range, the technologies that assist in broadening the methods teachers can use to engage their students, to reach different learning styles, and to attract the interests of students motivated by different things will become more prevalent. For example, students presently build web pages and have email addresses—they are engaged, as a result, in communities larger than themselves—and when they do research online, they have to learn how to separate viable information from useless information and not be swayed from their studies by the myriad of distractions that exist online. The instant community that the Internet provides requires ethics as a complementary field of study. In short, cyberspace should popularize ethics, bringing it into the structure and content of teaching.

Webster University’s Educational Technology Program course “Technology, Ethics, and Society,” indicates that it

will engage social ethics in response to its impact on the developing technologies of global societies. We will explore the idea that traditional concepts of ethics insist that people in social relationships be treated as ends, in and of themselves, and never as means to the ends of others. Since all technologies evolve from our social relationships, no technology is value-free. Because of the value-laden nature of technological developments, new technologies are characteristically defined as both socially-determinative and socially derived. (Mahfood & Sujdak, 2003)

The course focuses not only on an exploration of issues surrounding intellectual property rights, privacy, and anonymity, but it also engages students in interpreting the transformative nature of the technologies we use as extensions of ourselves in the world. In this way, students engage their core project, which is the analysis of their most pressing question in the use of these technologies within the social construct of a teaching and learning environment and in the context of their issue’s having a role within the greater society. Such courses herald the future of educational technology programs because they deal with the very thing that makes educational technology possible—the idea of social responsibility in a distributed learning framework.

Even if a trend towards courses in cyberethics within educational technology programs is not readily apparent, the trend toward the adoption of educational

technology programs themselves by schools of education is fairly pervasive. Because these programs teach teachers how to functionally integrate various technologies into their daily curriculum, they will also have to teach teachers how to assess the impact on student involvement and understand the effect these technologies have on the social realities of the classroom. Moreover, teachers using these technologies in their classrooms will have to teach their students to engage them appropriately, even if the first things that come to their minds are to warn the students against plagiarizing from online resource materials and to advise them against burning music CDs through the school's high-speed network. The more the students work with these technologies in the context of their classroom, the more rules the teacher is going to find him- or herself interpreting for them—it is wrong to read another person's email using a stolen password; it is wrong to sign one's classmates up for free porn; it is wrong to data stream private conversations into public multi-user dimensions. Teachers will need tools to help them deal with these situations, and once the idea of the average teacher's being the educational technologist for his or her room becomes commonplace, as a prelude to the emergence of these programs into mainstream education requirements, every educational technology department in every university should add an ethics component, and, perhaps, these courses will become capstone requirements for every educational technology program, as is proposed at Webster University.

B. Definitions and Dimensions of Cyberethics

When universities require these courses, we expect a variety of curricula and a canon of literature on cyberethics. In order to situate the present review, we propose this definitional formula: *If ethics implies rules of social engagement and responsibility, then cyberethics implies the rules of social engagement and responsibility in cyberspace, the commons on which all who connect to the global information infrastructure (the Internet) find virtual spaces in which to meet and share information.* Cyberspace is different from geographic space because it is everywhere and nowhere at once; that is, there is no physical engagement or face-to-face interaction in contiguous geographical space. People find each other in cyberspace as they follow their varying interests and stumble (or are invited) into chatrooms or webspaces that allow for textual, graphical, or audio-visual engagement with others within those spheres. Once within an interactive space, everyone within the community has to operate by the norms

established by that community, and these can vary depending upon the nature of the community and the level of commitment of its members. In some online communities (e.g., The Palace or ActiveWorlds), the way a person re-embodies him- or herself through the choice of a graphical image called an avatar is immaterial; the narrative development of the character a person chooses to portray seems most important to building connections within that environment. Turkle (1996) explains:

People can get lost in virtual worlds. Some are tempted to think of life in cyberspace as insignificant, as escape or meaningless diversion. It is not. Our experiences there are serious play. We belittle them at our risk. We must understand the dynamics of virtual experience both to foresee who might be in danger and to put these experiences to best use. Without a deep understanding of the many selves that we express in the virtual, we cannot use our experiences there to enrich the real. If we cultivate our awareness of what stands behind our screen personae, we are more likely to succeed in using virtual experience for personal transformation.

In educational online communities, re-embodiment is not a strong issue, primarily because the main online course templates (Blackboard, WebCT, and the like) are entirely text-based and usually asynchronous; what is sought, moreover, is an academic rather than social authenticity in communicating with others in the learning environment. In both cases, however, and in the range of options in between, respect for others and for oneself is the most highly valued quality in maintaining the viability of the social engagement.

Authentic mediated communication strategies in virtual spaces are attainable provided the structure of the environment fosters trust between members. In synchronous engagements, people participate in real time conversation with one another and develop a sense of trust over time. Their ability to be comfortable with the discursive environment they inhabit enables them to meaningfully engage strangers to their community. Their habitus creates a zone that lends itself to welcoming others provided those others behave according to the established norms of the community, provided they play fairly and appropriately within the world they have a share in creating. Of course, there are plenty of opportunities for people not to play by the rules of a discursive environment; sometimes people act socially irresponsible and knowingly violate the established etiquette of a given space.

Dibbell (1998), for instance, describes one such violation in a multi-user dimension. (These are also called multi-user dungeons based on the Dungeons and Dragons games from which they derived. Multi-user dimensions, object-oriented are called MOOs, and are like MUDs in all regards except that the user also gets to “interact” with or manipulate inanimate objects created by other users.) Dibbell writes of a rape in cyberspace, an instance where a group of New York University students aggregated themselves into a single character in one of the most popular object-oriented multi-user dimensions (LambdaMOO) and forced a couple of characters to violate themselves sexually. Rape, because of its violence against an unwilling member of the social body, because it violates the integrity of another’s space, is always wrong, so a virtual rape, an act of violence against an unwilling member of the social body, because it violates the integrity of another’s cyberspace, is equally always wrong. Violations like this do the opposite of engendering trust within the community—they inspire fear and anger—and in the case of LambdaMOO, they inspired the community to seek justice by banning the perpetrator forever from the community space. The community had no laws, no precedents, for what to do in that instance, and after an extended debate, in which a consensus of the governing council could not be achieved to oust the violator, a lone wizard (or judge) assigned the death penalty and destroyed the rapist forever—or, at least, until the rapist resurrected himself under a different login name. The important thing is that the community came together in a democratic dialogue and examined all of its options. It took a certain kind of intimacy for those within the community to open themselves in that kind of dialogue, a certain amount of trust and respect for the community as an autonomous entity with its own kind of integrity. After all, had the members of that community not cared about sustaining it, they would simply have never logged back in. Instead, they chose the harder path, that of dialogue with one another in an attempt to make their community stronger. This kind of authenticity does not fade away but is maintained through the social bonds engendered within all viable communities. Society’s reason for perseverance is contained in the belief that social interaction is our most important human quality, and to sacrifice the good of the whole because of the occasional inappropriateness of others would be to lose something fundamental within our collective humanity.

In a sense, all of our social interactions can be seen through the lens of something called ludology, the science of games, or, more simply, play theory.

Play, according to Rieber “is an important mediator for learning and socialization throughout life” (1996, p. 43), and play theory is concerned with our use of play to construct meaningful teaching and learning environments. Play increases communication and social interaction, and when it uses cyberspace as a medium, it opens itself to explorations far beyond what contiguous time and space have heretofore provided it. Rieber (lriieber@coe.uga.edu), who teaches a doctoral seminar about play theory is interested, moreover, in how play theory affects instructional technology; and by extension, in how play theory can be used in both synchronous and asynchronous mediated communication environments. In MUDs and MOOs, users not only create their own environments through which they can interact with others, but establish these environments as safe places for play due to the nature of the social interaction that occurs within them. Turkle (1996) believes that

the anonymity of MUDs gives people the chance to express multiple and often unexplored aspects of the self, to play with their identity and to try out new ones. MUDs make possible the creation of an identity so fluid and multiple that it strains the limits of the notion. Identity, after all, refers to the sameness between two qualities, in this case between a person and his or her persona. But in MUDs, one can be many.

While synchronous text-based chat rooms lend themselves to the exploration of character and social interaction, graphics-based chat rooms lend themselves to the exploration of physical identity. In ThePalace.com, for instance, visitors can login, like in a text-based MOO, under any pseudonym, and they can engage in a text-chat under whatever conditions of textuality they choose to explore; however, because ThePalace.com is, in addition, a graphics-based chat, visitors can also modify their appearance through the manipulation of their avatar, their re-embodied presence in cyberspace, in any way they choose. Visitors can become transgendered, transracial, and, in countless other ways, transfigured beyond their actual appearance; as a result, they end up affecting social space in different ways than were they to enter dressed as themselves. Now, one would think that the lack of authenticity in appearance and in the way the re-embodied self has to interact with others based on that appearance would cause a lack of authenticity within the social relationships that exist at, say, a place like ThePalace.com. After all, there are literally (and figu-

ratively) hundreds of personae onscreen at any given time in the labyrinth of rooms that comprise ThePalace.com. Oddly, such a thing does not happen; moreover, the regular members succeed in their enculturation of the newcomers and in their carte blanche acceptance of every person in whatever guise that person assumes. The only explanation for this acceptance is play theory, and in the world of online educational platforms, it is play theory at work that brings together into a functional teaching and learning community 15 people who had no relationship with one another prior to their meeting in that course.

While play theory can take us far in our understanding of social interactions online, it obviously has its limits when people abuse their social responsibilities. If cyberethics is really about social responsibility in cyberspace, then some rules have to apply to the game. These rules are couched in the definitions and implications of the field of ethics, and there are a host of available websites that apply this field to cyberspace—Google listed 7,850 of them on the search word “cyberethics” in December of 2003 and 22,500 of them on the search word “cyberethics” in May of 2005, an increase of almost 300% in only 18 months. Dr. Edward F. Gehringer, of the Department of Computer Science at North Carolina State University, has constructed a site that has a visual map in the shape of a continental coastline with eight “countries” on it, each named after a particular cyberethical issue: commerce, social justice, computer abuse, speech, privacy, intellectual property, basics, and risks (http://legacy.eos.ncsu.edu/eos/info/computer_ethics). Through each of the map’s hotspots, the user can reach an anthology of links on topics as esoteric as immigration rights for foreign computing professionals or on topics as common as fair use guidelines in the inclusion of educational technologies in the classroom. Dr. Nick Burbules, who teaches the Ethical and Policy Issues in Educational Technology course at the University of Illinois at Urbana-Champaign, posted a student project online that provides a model for educational standards that might be adopted by programs that use educational technologies to interact with their students in the classroom (<http://lrs.ed.uiuc.edu/students/tsullivl/304Su01/ethics/handel.htm>). Deb Gearhart, Director of Distance Education at Dakota State University, provides a mission statement for educational standards that might be adopted by programs that have developed distance education courses in which students engage one another entirely through mediated

communication methods (<http://www.westga.edu/~distance/ojdla/spring41/gearhart41.html>).

C. Resources

To support education both at the level of the use of technology and at the level of social responsibility, a host of online materials aims specifically at helping teachers teach their primary and secondary school students about the ethics of technology use. For elementary school students, there is Cyberethics for Kids (<http://www.cybercrime.gov/rules/kidinternet.htm>), the kid-friendly version of the more adult Computer Crime and Intellectual Property Section (CCIPS) of the Criminal Division of the U. S. Department of Justice (<http://www.cybercrime.gov>; see also <http://www.usdoj.gov/criminal/cybercrime/cyberethics.htm>), which focuses on why hacking is wrong and presents a number of case scenarios that walk students through the consequences of what might happen were they to engage in online unethical behavior, such as using another person’s password to send hate email to all of her friends. There is also the Business Software Alliance’s PlayItCyberSafe site for kids, parents, and teachers (<http://www.playitcybersafe.com>) that includes games like PiracyDeepFreeze prompting kids to “stop the pirates from freezing the city! Throw your ball into the pirates and their stolen software before they hit the ground.”

For middle school students, there are the Adventures of Cyberbee (<http://www.cyberbee.com>), an interactive site that engages students in treasure hunts, in interactive projects with other middle school students around the world, in an exploration of research tools, and, most importantly, in an understanding of copyright issues and plagiarism. McGraw-Hill and the Cyber Smart School Program even offer a free K-8 cyberethics curriculum (<http://www.cybersmartcurriculum.org>), which is designed to “empower students to use the Internet safely, responsibly, and effectively.” For high school students, Karen Bradley’s course in technology, ethics, and society at the Head-Royce college preparatory school in Oakland, California (<http://ns.headroyce.org/~kbradley/ethics/index.html>) provides an interesting model for the introduction of cyberethics courses into other high school programs. Opportunities exist on all educational levels, then, for students to be enculturated into cyberethics where the wisdom of their parents and teachers in the realm of social responsibility will be of real use to a generation whose technical abilities exceed their experience.

Sites that could serve as resources for teachers include the Media Awareness Network (<http://www.media-awareness.ca/english/index.cfm>), which provides information on media use; The Center for the International Study of Cyberethics and Human Rights (<http://www.cischr.org>), which is “dedicated to promoting the international study of cyberethics, through quality research, teaching, publication and advocacy”; Technology and Society Magazine (<http://www.njcc.com/~techsoc>), which offers an ongoing critique of the social implications of technology; The Ethical Oasis (<http://www.ethicaloasis.com>), which explores possible resolutions to cyber dilemmas; and The Ethics Resource Center (<http://www.ethics.org>), whose “goals are to inspire individuals, both children and adults, to treat one another in an ethical manner, to inspire institutions to act ethically, recognizing their role as transmitters of values, and to inspire individuals and institutions to join together in fostering ethical communities.” Computer Professionals for Social Responsibility (<http://www.cpsr.org>), provides “the public and policy-makers with realistic assessments of the power, promise, and problems of information technology.” The Markkula Center for Applied Ethics at Santa Clara University has a technology ethics section that contains a healthy selection of resource materials (<http://www.scu.edu/ethics>). The University of Ottawa’s Human Rights Research and Education Centre houses a virtual library, “Information Technology, Ethics, and Human Rights, (http://www.cdp-hrc.uottawa.ca/links/infotechint_e.html). Harvard Law School’s Berkman

Center for Internet and Society hosts a lecture series entitled “Intellectual Property in Cyberspace” (<http://cyber.law.harvard.edu/property00>) on which can be found a goldmine of freely accessible archived materials. Likewise, IP Watchdog’s site (http://www.ipwatchdog.com/cyberspace_ip.html) maintains a database of current laws and practices concerning things like hyperlinking and cybersquatting. This sample of sites indicates that there is no dearth of websites dedicated to the exploration of technology’s impact on society as any Google search will corroborate.

Furthermore, a great many publications on this issue are readily available online. Articles for teachers to read that will provide them with teaching insights include Starr (2003) on tools for teaching cyberethics, Benson and Wright (1999) on pedagogy and policy, Shaw (2003), on teaching copyright concepts to young children, the University of Washington (2003) on fair use guidelines, and Long (2002) on plagiarism. Online books on cyberethics include Sutcliffe (2002-2003), with a comprehensive exploration of the history and impact of technology on society. Vance (n.d.) offers a rather comprehensive bibliography of cyberethics current through 1996. Tavani (2001) carries this list through 2001; the article is available through the Association for Computing Machinery (ACM) (<http://portal.acm.org>). Kremer (1998) at the University of Calgary has developed a compendium of ethical instructions, which includes the ACM Code of Ethics and the IEEE (Institute of Electrical and Electronics Engineers) Code of Ethics (www.ieee.org).

4. Cyberethics: The Canon of Literature

As indicated by the bibliographies mentioned in the previous section, there is a growing body of literature on cyberethics. Fetch, Vincent, and Kemnitz (1983), among the earliest titles, appeared just after the emergence of Compuserve and the sudden public access to networked home computers. Johnson (1984) provides a similar ethical guide.

A second wind for computer ethics books arising from the popularization and public accessibility of the Internet in the early 90s brought Barbour’s (1992) book on computer ethics. This was followed by a reader edited by Winston, Karsnitz, and Goldberg (1993) and by the second edition of Forester and Morrison

(1994), which provides case studies, and scenarios for studying computer ethics. Johnson and Nissenbaum (1995) followed with a 656-page anthology on the ethical issues connected with the introduction of computers in society.

The case study approach continues with Spinello (1996), while Willard (1996) offers another reader, and Lynch (1996), a textbook. Edgar and Suny (1997) provide a good introduction to ethics along with an analysis of the social impact of computers. Rosenberg (1997) also examines the social impact and includes a discussion of “computers and the imagination, criticism and history, the business world, medicine and

computers, education, computers and the law, freedom of information, employment and unemployment, the information society, and ethics.” Rosenoer (1997) turns to cyberlaw and covers, aside from a study of landmark court cases, “copyright and trademark issues, defamation, privacy, liability, electronic contracts, tax issues, and ethics.” Hart (1997) deals with community development in an age of increasing technology use.

Houston (1998), starting with Christian ethics, discusses the idea of whether technology is morally neutral or value-laden. Another edited collection, Pourciau and Mendina (1999), deals with the idea of digital information as a commons in which social responsibility needs to be exercised. A legal case-study approach, Clifford (1999) “has sections on contracts, torts, evidence, freedom of information, First Amendment, jurisdiction, privacy, inaccurate information, and criminal and proprietary rights.”

Baird, Ramsower, and Rosenbaum (2000) is an anthology of 26 essays that span 356 pages in its exploration of a variety of major issues, including anonymity, privacy, property ownership, and issues of democracy and communities. Johnson (2000) deals with the ethical implications of the pervasive use of technology in society from philosophical, legal, and technological perspectives. Hester and Ford (2000) has a multinational scope, which, according to the back cover, addresses issues such as “the global impact of computers, on-line communities, and virtual reality” and analyzes “topics ranging from privacy, copyright and professionalism to computer crime.” Bowyer (2000) is a second edition of a text first published in 1995, and deals with things ranging from viruses, hackers, intellectual property issues, whistle-blowers, to computer control of missile defense systems. Langford (2000) deals with, according to the publisher’s comments, “censorship, data protection, and the law.” Lessig (2000) argues that the people should involve themselves in the discussion of how the Internet is to be regulated lest they lose the opportunity as governments and corporations encroach upon this consumer right.

Schwartau (2001) offers a text that focuses exclusively on how kids should be enculturated into social responsibility within the cyber age. Halbert and Ingulli (2001), an undergraduate textbook dealing with the effect of cyberspace on culture, addresses intellectual property, privacy, freedom of expression and hate speech, e-commerce, education, and business and democracy. Spinello and Tavani (2001) has 42 essays spanning 618 pages that explore the new moral and eth-

ical questions raised by the interconnections of society brought about by the proliferation of computers linked to the Internet. The issues these essays address in their discussion of ethics include speech, property, privacy, and security. Spinello (2001) deals with the same issues as his anthology but includes case studies, exercises, and overviews of seminal legal cases affecting the development of cyberspace, with such topics as spam, web site linking, open source code, cookies, anonymity, e-mail privacy, cyberporn, and censorship. The book is supported by a companion website (<http://www.jbpub.com/cyberethics/>), which offers an online concordance that annotates the websites relevant to each of the chapter headings, provides a chat room for those interested in exploring the issues the book addresses, and demonstrates with practice syllabi how the book might be used to structure a course. Hamelink (2001) argues that discussions of human rights, not the profit-motive, should determine how democratic societies will organize cyberspace. Kizza (2001), approaching ethics from the other direction, explores the mind of the computer hacker. Chadwick (2001) is an encyclopedia-like anthology of 37 articles spanning 404 pages, dealing with theories of ethics and the ethical concepts surrounding medical ethics, scientific ethics, environmental ethics, and legal ethics. Ferrera, Reder, August, Schiano, and Lichtenstein (2001) begins with law and introduces the legal system as it concerns e-commerce through a discussion of “copyright and trademark protections on the Internet and general business concerns such as online contracts, securities offerings, sales tax obligations, and data security.”

Like the other books he has authored, Spinello (2002) deals with law and public policy concerning fair competition and open access, free expression, intellectual property, privacy rights, and security. Ermann, Shauf and Williams (2002), a 256-page anthology, deals with, according to the publisher’s synopsis, “topics such as the work-related ramifications of automation, the ethical obligations of computer specialists, and the threats to privacy that come with increased computerization.” A publication of International Society for Technology in Education, Willard (2002) deals not only with social responsibility but also with social relationships in cyberspace, arguing that the best thing cybercitizens can do is stay current with emergent laws, policies, and practices within cyberspace. Focused on e-mail and ethics, Rooksby (2002) explores the textual nature of personal identity in computer mediated relationships. Winston, Wainwright,

Edelbach, and Hawes (2002) is a 352-page anthology that “presents a variety of historical, social, and philosophical perspectives on technological change and its social consequences, stressing the manner in which technological innovation creates new ethical problems for human civilization.”

The United States Federal Government has published a CD-ROM that includes 8,841 pages titled *21st Century Guide to Cybercrime: the Computer Crime Section of the Justice Department and the National Infrastructure Protection Center*, which deals with hacking, intellectual property crimes, policy, cases, guidance, laws, documents, economic espionage, privacy issues, Internet and web crimes, cyberethics, threat assessments, and intrusion targets.

An introductory text with readings, Bynum and Rogerson (2003), deals with, according to the publisher’s comments, “the history of computer ethics; the social context of computing; methods of ethical analysis; professional responsibility and codes of ethics; computer security, risks, and liabilities; computer crime, viruses, and hacking; data protection and privacy; intellectual property and the “open source” movement; global ethics and the Internet.”

Fodor (2003) addresses, according to its book description, “the history of computer technology, the impact of advances in hardware and software on ethics issues, as well as privacy, security, piracy, technology for persons with disabilities and other important philosophical issues.” Woodbury (2003) deals with the roots of ethics in relation to the new media. Johnson (2003),

a guide for parents, teachers, and librarians, explores privacy, property, and appropriate use of online materials with a selection of scenarios and discussion questions for use in the classroom. In the second edition of a book on cyberlaw, Ferrera, Lichtenstein, Reder, Bird, and Schiano (2003) covers “relevant legal issues, applicable court decisions, federal and state statutes, administrative rulings, legal literature, and ethical considerations relating to Internet law.” Keulartz, Korthals, Schermer, and Swierstra (2003) provides a strong emphasis on the interaction between technology and values in its covering of “the interaction of technology and ethics, the status of pragmatism, the concept of practice, and discourse ethics and deliberative democracy.” George (2003) includes 37 articles spanning 496 pages, covering “views of computing, the information society, computers and organizations, computer-based monitoring, security and reliability, and privacy, ethics, and the Internet.”

Tavani (2004), building on previous surveys of cyberethics, includes material on “privacy and security in cyberspace, cybercrime and cyberrelated crimes, intellectual property disputes in cyberspace, and social issues.” Updated editions of works on cyberethics include Spinello (2004), a collection of readings, and Halbert and Ingulli (2005), which “provides a framework for discussing ethical dilemmas related to today’s computer technology and the Internet,” starting each section with case studies that serve as keynotes for the articles that follow.

5. Conclusion

The trends in educational technologies promise to restore the study of ethics if only because the move toward greater interconnectedness will create a need for explorations of social responsibility. As educational technology programs begin to attract more practitioners returning for their masters of arts in teaching, we will see a shift away from the emphasis in teaching software and hardware programs towards an emphasis on the pedagogical methods requisite for engaging communities of learners. These methods will build upon a foundation of ethics across the curriculum rather than upon the compartmentalization of ethics into a single course. Courses in cyberethics will provide a solid capstone to educational technology

programs; by the time students reach that course after a year or so of study they will have already been familiarized with the principles that course will teach them (which is not a bad thing at all because the course will be able to do so much more with them in that case).

Having provided a general survey of the relevant target areas in the future trends of educational technology, we offer this partial list of predictions:

- The fact that education institutions will design learning environments in cyberspace will necessitate the consideration of how to ensure integrity among members.

- Cyberspace will allow students to access the knowledge of multiple experts in ways catered to their individual learning needs. Consequently, legislators will need to consider how to resolve individual property rights with the needs of online instructors to share materials with their students.
- If we take privacy rights literally into cyberspace, then the federal government could pass no laws forcing disclosure of identity online; however, corporate use of copyright laws may continue to violate personal privacy.
- Virtual role-playing environments will allow students to interact in more authentic ways than social pressures might permit in a traditional classroom.
- Educators must consider the needs of those students who technology has allowed to develop hyperliteracy more acutely than traditional forms of literacy. As a result, educators will choose methods of

instruction and assessment that consider visual acuity along with verbal acuity.

- The ethics gap will begin to diminish in schools of education as educational technology is integrated into the core program of mainstream education.
- The social relevance of cyberspace as a tool to teach (and create) interculturalism will become stronger as public access becomes more available.

If we are serious in our move to ethics across the curriculum, then we will not only focus on ethics within all the courses in the schools of education within our universities, but we will also raise a new generation of teachers who will inculcate those values into all primary and secondary school grades. The new society in which we live, defined by a secondary orality and hyperliteracy that connects all of us within a new level of consciousness, is also a new age of ethics. Perhaps that future will prove the greatest era of social consciousness that we have yet experienced.

Editor's Afterword

Cyberspace seems, at first sight, to lack the substance of “real” space—the only kind of space in which human interactions, including communication, could take place in the past. People talking with each other have had to be physically nearby, sharing a space within which their words could be heard and understood. We may be tempted to think that only modern inventions have eliminated the need for a common physical space in order to communicate, but in fact this requirement has been breaking down for a long time. Even before the invention of writing various systems of symbols were employed to carry on primitive kinds of remote communication. Writing made this a lot easier, and the level of remote communication rapidly became more sophisticated as writing and print technologies developed. Many technologies for remote communication have become so familiar that we hardly think of them as in any way unusual or “new,” and certainly not “unreal.”

But cybercommunication strikes us as somehow different. Machines now “talk” with other machines without human intervention but nonetheless with considerable impact on human beings. Even when people are clearly manipulating the machines to communicate with other people a sense of remoteness and unreality can easily take over. The people with whom we are

communicating may not seem as real to us as they would in a face-to-face conversation. A new “world” is seemingly created in which the expectations and rules of the real world no longer apply.

This loss of structure in human relationships in cyberspace can give rise to many problems and misunderstandings. A common example is “flaming,” in which the sense of the reality of an online communication is so compromised for one or other of the parties that normal rules of polite dialogue are abandoned and hostile or abusive language takes the place of the more rational, temperate words that would ordinarily be used. The authors have pointed out the importance of social responsibility in making online communities viable. Unfortunately, the sense of unreality, added to the anonymity of communicators functioning, in some sense, almost in “a different world,” can breed temptations far more intense than would be the case in more traditional communications. Sometimes the “games” played in cyberspace are based precisely on the characteristics of the Internet, such as its anonymity, its possibilities for creating virtual universes, etc., that are most subject to abuses

In many ways, as the authors point out, the world of cyberspace has put new demands on our ethical and

moral sensitivity. It has made many new things possible, but they have brought with them new moral dilemmas, as well. To accept the technologies without directing serious attention to those new moral questions is clearly irresponsible, but the danger of doing so is heightened by the very newness of the questions, which makes them easy for consciences set in customary patterns to ignore. Privacy and the use of intellectual property are among the more frequently cited rights that might easily be violated by misuse of the Internet, but like other rights they need to be correctly defined and correctly applied to differing social situations in order to be understood correctly.

On the other hand, the newness of the cyberworld may create the impression that the old rules are no longer valid. Rather than doing the hard work of adapting old rules to new situations, some are tempted to simply throw them out entirely. But the core values and principles do not change, even though the ways they apply to new situations may have to be adjusted from time to time.

The rise of cyberethics, while intended to meet the challenges from a particular area of modern technological development, may also stimulate renewed interest in probing broader ethical and moral questions. Public discussion of many such questions seems, in recent years, to have degenerated into arguments based on expediency, or on legalisms that swat at gnats while avoiding the more fundamental principles at issue. Honesty and principled integrity are all too rare in political discussions of ethical and moral questions today. Their revivification and reinsertion into all political and social dialogue is a prerequisite for an effective cyberethics as for the resolution of other questions in social ethics.

—W. E. Biernatzki, S.J.
General Editor

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Book Reviews

Belzer, Michael. *Internetseelsorge: Der Leitfaden für die Praxis* [Online pastoral care: A manual for practice]. Stuttgart: Verlag Katholisches Bibelwerk 2004. Pp. 208. ISDN 3-460-33056-2 (pb.) €19.90.

The author is a theological adviser of the Catholic faith information center in Frankfurt, an interdiocesan group, which, over the past 40 years, has answered questions about the Christian faith, usually with published responses to individual letters. For 15 years this pastoral service has been offered increasingly over the Internet.

What new possibilities does an interactive medium like the Internet offer? How can faith and the church remain present even in this informal context so that the interested questioner will feel s/he has received an appropriate and quality response? This book is partly an effort to take stock of past experiences (also of the diocesan teams and offices), and partly an attempt to formulate recommendations on how the church Internet users can adjust themselves even more to the context of the new medium. And—arranged from the perspective of a pastoral theologian and spiritual director—arguments are presented for authenticating church Internet work as missionary outreach and pastoral care.

In addition, online pastoral care can meaningfully supplement what the local parish churches offer; however, that face-to-face contact is important, for example, if it is required for therapeutic reasons or in order to more deeply root the faith socially. In these situations, a spiritual director should continue the discussion locally (even in writing). The promise of the subtitle, a manual for practice, the author fulfills rather casually; he strives too much to take on all possible discourses (computer, cultural, pastoral theology), including references to the literature.

The chapter headings of the 23 chapters (of different lengths) do not do justice to the scope of material covered. The first five chapters treat the Internet users, their needs, and the routines of their online practices as well as the consequences of the Internet for the operational readiness of the church in this new market place. For example, online inquirers should be discoverable in non-church portals, as well as through church sites. Here “customer orientation” for Belzer means not only a speedy answering of inquiries, but also an individual dealing with each e-mail. One must accept that the inquirer may want to remain anonymous; sometimes only one-time inquiries or personal opinions come in. However intensive consulting discussions can develop, as in a written spiritual direction exchange; here the advice seekers can learn to understand their life situations better, can receive comfort or accompaniment in the experience, and can find a solution of their life situations. Chapters 9-16 offer convincing examples of this time-intensive form of pastoral advice, which should not be confused with therapy.

Contact with the “customers” can be supported by electronic reports to which people can subscribe (newsletters, perhaps—an example is in the appendix). Secondly, questionnaires (again shown in an appendix) allow for a greater understanding of the questioner’s faith and church connection. Estimates provided indicate a result that a quarter of the clientele of the service come from those who have withdrawn from the church, but who retain a lasting religious interest.

At the end of the book one feels well informed about the facets of online pastoral care and can only agree with the author in his call for better interdiocesan practices in this special form of pastoral care.

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Castells, Manuel. (Ed). *The Network Society: A Cross-Cultural Perspective*. Northampton, MA: Edward Elgar Publishers, 2005. Pp. 488. ISBN 1-84376-505-5. (hb.) \$135.

In this wide-reaching book, Castells has gathered leading network theorists from around the world to present a cross-cultural perspective of the network society. Castells, author of *The Information Age* trilogy, offers a carefully organized series of essays analyzing the technological, cultural, and institutional transformation of societies around the globe to network societies.

Castells summarizes the theory of the network society proposed in his trilogy in the dense 48-page opening chapter. He defines the network society as “a society whose social structure is made of networks powered by microelectronics-based information and communication technologies,” (p. 3). The networked society is not just one in which the Internet or other communication technologies are used, but one that is organized in networks rather than the hierarchies that were traditional during the industrial age. The nature of new technologies, in which communication can be one-to-many, many-to-many, or many-to-one, and where technologies quickly become obsolete, calls for a social structure that offers flexibility, scalability, and survivability (p. 5). Networks offer just such benefits, in that “networks can reconfigure according to changing environments, keeping their goals while changing their components[,] . . . expanding or shrinking in size with little disruption . . . [and] because they have no center, and can operate in a wide range of configurations, networks can resist attacks on their nodes and codes because the codes of the network are contained in multiple nodes that can reproduce the instructions and find new ways to perform” (p. 6). The network society is thus characterized by its organizational forms. Castells argues that three independent processes, coincidentally occurring in the 1970s, contributed to the rise of the network society: (1) the crisis and restructuring of industrialism, (2) the freedom-oriented cultural and social movements, and (3) the revolution in information and communication technologies.

The remainder of the book is made up of chapters meant to illustrate the depth and breadth of the network society around the world, organized around six general themes: (1) the cultural and institutional diversity of the network society, featuring four chapters with country-level analyses of the adoption of the Internet and networking (Silicon Valley/Finland comparison, Russia, China, Britain); (2) the network economy, featuring

three chapters analyzing productivity, labor, and the intersection of time, space, and technology in networks; (3) sociability and social structure in the age of the Internet, featuring three chapters analyzing how the Internet can be used to establish or nurture interpersonal relationships and how it is changing social structures; (4) the Internet in the public interest, featuring three case studies on how the Internet has been used to help address various social problems (e-learning for adults, e-health networks and their impact on individual health, and the digital divide); (5) networked social movements and informational politics, featuring two chapters on how the Internet has been used to create and sustain global social movements and how it is changing the political process; and (6) the culture of the network society, featuring three chapters about identity creation and meaning-making in the network society, and about the work ethic that defines the network society.

The contributing authors come from a variety of traditions, from anthropology to sociology, political science to communications, business to history; and different methodologies, from analysis of survey data to ethnographic research. Each provides analysis about different but complementary aspects of the network society.

Many of the chapters are summaries or subtopics representing the authors’ larger projects, and in such a way serve to introduce the reader to the topic. This book serves as both an introduction to the concepts of the network society, and as an up-to-date survey of research being conducted in different fields and in or about different populations. Indeed, it is hard to imagine an aspect of life that has not been covered in this ambitious work. The book is not a complete cross-cultural representation of networks across the world, leaving out, for example, the entire continents of Africa and South America, and limiting discussion of Asia to chapters on China and India; but, while these gaps are significant, the book nevertheless succeeds in providing evidence for the widespread existence of the network society. Moreover, the book succeeds in presenting evidence for the different shapes that the network society takes depending upon the cultural and institutional context in which it develops.

Castells’ greatest contribution in editing this new volume has been to unite a diverse group of research and researchers, providing support for his own theories while simultaneously demonstrating the pervasive nature of the network society. The wide-ranging topics help to illustrate the nature of the network society, for

the authors themselves make up a network within the network society, and are each connected to slightly different networks of researchers.

Each chapter contains its own bibliography, and a comprehensive index is located at the end of the book.

—A. Susana Ramirez

Ph.D. program

Annenberg School of Communication

Decker, T. Newell and **Thomas D. Carrell**. *Instrumentation: An Introduction for Students in the Speech and Hearing Sciences* (3rd ed.). Mahwah, NJ: Lawrence Erlbaum Associates, 2004. Pp. xxiv, 184. ISBN 0-8058-4681-6 (pb.) \$29.95.

This text seeks to introduce the undergraduate student to the instruments used in audiology and speech pathology. This third edition includes revisions that address the changing technological environment of these laboratories as well as “recent developments in digital and consumer electronics” (p. xviii). The book accomplishes its goals, particularly for students without much of a background in science or electronics; students who have a good working knowledge of electronic communication equipment may find parts of the text too elementary.

Chapter 1 introduces the basic electrical concepts of fields, current, voltage, resistance, inductance, and capacitance, before discussing circuits and potential problems with circuits. Chapter 2 brings related concepts into play as it discusses combining equipment: impedance, grounding, and so on. In addition, it adds practical details with instruction on testing circuits and making connectors, with basic illustrations about soldering.

Chapters 3 through 9 introduce the student to particular kinds of equipment: transducers (primarily microphones and speakers in Chapter 3); digital and signal processors and control equipment (Chapter 4); amplifiers, attenuators, mixers, and filters (Chapter 6); various displays—CRTs, oscilloscopes, plotters, and recorders (Chapter 7); analogue and digital tape recorders (Chapter 8); and sound level meters (Chapter 9). Chapter 5 both describes the spectrograph and spectrogram and provides a theoretical introduction to spectrum analysis. Finally, the last chapter provides instruction on connecting laboratory equipment with consumer electronics.

Each chapter includes a set of laboratory exercises, key terms, and suggested readings. The book itself features a very helpful glossary, a bibliography, and

author and subject indices. It will make a good reference book for the beginning student or even serve as a kind of lab manual.

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

Desser, David and **Garth S. Jowett** (Eds.). *Hollywood Goes Shopping*. Minneapolis: University of Minnesota Press, 2000. Pp. xvi, 363. ISBN 0-8166-3512-9 (hb.) \$49.95; 0-8166-3513-7 (pb.) \$19.95.

It may not take much imagination or insight to realize that the film industry deals in commodities and consumption—certainly the industry produces films themselves to be consumed. But the industry also promotes a wider consumerism, featuring products, building markets, and modeling lifestyles based on following new fashions. The motion picture, the editors argue, shaped 20th century American society and culture, and consumerism is part of that. But there is more. “A focus on consumerism and the cinema also allows, perhaps even mandates, an understanding of how issues not only of gender but also of race and class have been structured into, worked through, and, often, remain problematic in contemporary culture” (p. xiii).

The essays in this volume explore three related aspects of cinema and consumption: how films create consumers (either of films themselves or of products), how consumers use films and their stars as guides for their own consumer behaviors, and how Hollywood itself has become a commodity. The essays in Part I tend towards historical studies while those in the other two parts focus more analytically on film. Individual contributors use different methodologies, so the volume as a whole not only addresses the general topic of consumption but also illustrates various contemporary approaches to film studies, ranging from audience studies to cultural studies, to gender and class studies. At their best, these essays open up a more complex way of viewing films; at their worst, some run the risk of stumbling over somewhat parochial concerns within film studies. Overall, the essays are interesting, both for their historical material and for their sometimes surprising revelations about the workings of the films within the cultural context of the United States.

With the exception of one essay, Part I (Creating Consumers) examines the cinema of the 1920s and 1930s: the rise of “body shaping” and the focus on ideal images available through the consumption of dieting and exercise programs (Heather Addison); the rise of a loyal audience through the marketing of stars

or images (Barbara Wilinsky, Sara Ross); the development of a youth culture (Cynthia Felando); and the growing impact of the cosmetic industry, both in the new color films and in daily life (Sarah Berry). The one exception to the period examines how post-war films cultivated the need for appliances (Rick Worland and David Slayden).

Part II (Consuming Creators) directs attention to stars and fashion. Gaylyn Studlar begins by examining the relationship between Audrey Hepburn and Givenchy and how Hepburn created a lasting iconic image while introducing millions to high couture. Rebecca Epstein steps back to examine the line of development from the looks of the starts of the 1930s and 1940s through to the more recent looks of Annie Hall or Sharon Stone. Aida Hozi focuses on the transitional role(s) of Elizabeth Taylor—from narrative to spectacle, from star to package created by agents and marketers. Finally Angela Curran uses the analysis of two films (*Ruby in Paradise* and *Clueless*) to shed light on the creation of audiences and on the possibility of cultural critique from within the culture industries.

Finally, Part III calls attention to Hollywood not so much as a place but as an idea. Of course the idea always connects to the place, so Jeffrey Charles and Jill Watts offer a history of the marketing of Hollywood in 1910s and 1920s Los Angeles—a marketing built on the homes of the stars and the sale of land. The same thing occurs in present-day Los Angeles, but in a more controlled and protected way, as Josh Stenger shows in his analysis of Universal Studio's "City Walk" shopping mall and pseudo-urban environment. Thomas Wartenberg moves in and out of the exclusive shopping district of Rodeo Drive by examining how *Pretty Woman* manages to dodge the social criticism that it should provoke. Shopping is both class separator and great leveler. Finally, Larry Riggs and Paula Willoquet-Maricondi dissect the marketing of nature and "the natural" in *Nell*.

While the historical studies of the films of the 1920s, 1930s, and even the 1950s offer interesting and timeless looks at an earlier America and make plausible claims about the shaping of its culture, those studies that provide a detailed look at more recent films seem oddly dated. Perhaps this results from a trick of perspective, but it does make the analysis of the films of the 1990s seem less generalizable than that of earlier periods. This may be the fate of any book on the products of contemporary culture, but it demands more attention of the reader. Those who might want to use this book in a course will need to add the missing perspective.

The book features a good number of illustrations and an index; each essay has its own end notes but no separate reference list.

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

Ellingson, Laura. L. *Communicating in the Clinic: Negotiating Frontstage and Backstage Teamwork*. Cresskill, NJ: Hampton Press, 2005. Pp. 204. ISBN 1-57273-599-6 (hb.) \$47.50; 1-57273-600-3 (pb.) \$21.95.

Laura Ellingson's *Communicating in the Clinic* is not only an excellent example of an ethnographic study of patient-care provider communication and the backstage interaction and teamwork of the care providers in a medical clinic but also an exemplar of the multiple manifestations of ethnographic writing with a utilitarian value for both undergraduate and graduate classes in qualitative research methods. The reader of this text experiences the emotions and the physicality of the ravages of cancer in the communicative contexts of the geriatric cancer clinic (where she performs her ethnographic research) and of the author's tale of her lived experience as a cancer patient and cancer survivor.

Ellingson illuminates the everyday communicative practices of the oncology clinic in the construction of teamwork as she discusses the mundane, day-to-day interactions among team members, patients, and herself, the researcher, in this multi-method mixed genre research approach. She describes this multiple method, mixed genre approach as a postmodern form of triangulation of methods, or rather "crystallization." She cites Richardson's (2000) definition of crystallization as a multidimensional mixing of genres in which "crystallization provides us with a deepened, complex, thoroughly partial, understanding of the topic" (qtd., p. 14). Ellingson argues that the mixing of genres and inclusion of multiple accounts "enables readers not only to experience teamwork from varied angles, but also to consider the relationship between the style and content of writing" (p. 14). The multiple methods and genres employed in this research include narrative ethnography, grounded theory analysis, and autoethnography.

Ellingson's autoethnography takes the reader into the realm of flashbacks of her own cancer treatment, as well as her recovery from a final surgery during the writing of the book. Embodied writing acknowledges the author and her/his role in the research process, the analysis, and the writing. In reading *Communicating in the Clinic*, one gets to know the patients, the care-

provider team members, and not just Laura L. Ellingson, health communication scholar, but also Laura, the person—the cancer patient and survivor, as well as the naïve and inexperienced researcher who gains confidence through the ethnographic process as she grows into an experienced, embodied ethnographer.

Communicating in the Clinic analyzes the complex, interconnected power and gender roles among the geriatric oncology medical team consisting of doctor, nurse practitioner, pharmacist, dietician, etc., as well as the communicative practices among the care providers and the patients. Ellingson uses Goffman's (1959) dramaturgical concepts of frontstage and backstage—the visible interaction between care-providers and patients versus the behind-the-scenes communication practices among care-providers. She discusses the social construction of teamwork within both frontstage and backstage contexts and then proposes a model of embedded teamwork, in which the boundaries between frontstage and backstage are blurred. She argues that “theorizing frontstage and backstage as separate spheres obscures the vital connections between them” (p. 144). Team members interact in the literal doorways that make thresholds elusive as they enter and exit patient examining rooms negotiating not only the boundaries between frontstage and backstage but also the complexities of teamwork and the collaboration of patient care.

Furthermore, Ellingson deeply analyzes her own socially constructed and complex identity as researcher, quasi-team member, cancer patient, and survivor. She writes honestly and vividly about her discomfort and re-lived trauma of researching a cancer clinic where she interacts with sick and dying patients while recovering from and re-living her own cancer treatments. The reader also feels the author's discomfort, her pain, nausea, sorrow, and suffering as the reader interacts with the embodied text.

This book is raw and genuine. The reader is given the sense of being right there in the clinic and also in the author's own hospital room and on the sofa with her as she recovers from surgery. You taste the bile as Ellingson reflects on her own chemotherapy treatments and her re-living of those treatments as she interacts with cancer patients. You feel the heat and flush of her embarrassment as she emotes and rushes out of the clinic on her first day at the research site. You feel the tightening in your stomach as she relives the retching and vomiting of her chemotherapy treatments while listening to the interaction between extremely thin, ill, and smelly patients and their care-providers. Ellingson so eloquently and

vividly describes her lived and re-lived experiences, along with those of the patients with whom she interacts, that the reader feels the pain, revulsion, empathy, and sadness that pull the reader into the text and then contract the muscles of the embodied written text and vomit. Yes, her raw, vivid, and visceral writing of her own body and those of her research participants constructs a metaphor of vomiting throughout the text.

Ellingson's embodied writing is real, direct, and powerful. She makes a strong argument for embodied writing, for including the author's bodily experiences in the context of the research, the analysis, and the writing processes. The body of the researcher is present in her tales of cancer, which is quite the contrary in most ethnographic texts. Usually, the researcher becomes invisible as we are given the perspective of some omniscient narrator. This is not the case with Ellingson's ethnography, which is a powerful contribution of *Communicating in the Clinic* to the field of communication and health communication especially. Most health communication research employs the positivist, social scientific perspective of the detached, all-knowing researcher, rather than enacting the research process as a learning and growing process—one of recovery rather than discovery.

Another important contribution of this book is to qualitative research methods—specifically ethnography. Ellingson's writing style makes the reader squirm and elicits feelings of discomfort and even queasiness. These visceral effects on the reader illustrate the power of her writing. The fact that I tasted the bile in my mouth as I read her autoethnographic memories is a positive endorsement of this kind of embodied research. I plan to use her text in my qualitative research methods and senior thesis classes to illustrate the multiple and powerful ways ethnographic research can be written, lived, and experienced.

The book has an author index, a subject index, and a reference list of works cited.

—Paige P. Edley
Loyola Marymount University.

Fisch, Shalom M. *Children's Learning from Educational Television*. Mahwah, NJ: Lawrence Erlbaum Associates, 2004. Pp. vii, 267. ISBN 0-8058-3936-4 (pb.). \$59.95.

Television is a prevalent medium in the lives of young children, and concerns over the influence of this medium are often voiced by parents, caregivers, and teachers. Nevertheless, as many researchers now

acknowledge, it is not the medium that matters but rather the content of the message. Shalom Fisch synthesizes over 30 years of research on the impact of one form of television content: educational content. Fisch writes that “at its best, educational television can provide children with enormous opportunities. Educational television can serve as a window to new experiences, enrich academic knowledge, enhance attitudes and motivation, and nurture social skills” (p. 1).

Given the ubiquity of television in the lives of young children, Fisch notes that the attention that people have given towards understanding the effects of television on young viewers makes sense. Nonetheless, he notes that many discussions center on the negative effects of television including reduced attention, disinterest in school, passivity during viewing, and problem behaviors. The author (in agreement with Ellen Wartella) points out that many of the claims are not supported by empirical data, and while he does acknowledge that television can have negative effects (e.g., violent content and aggressive behavior, persuasive effects of advertising, gender stereotyping), he believes that the negative effects do not present the entire picture. Specifically, he explains that “far less attention has been devoted to the positive effects that carefully crafted, developmentally appropriate television programs can hold. If we believe that children can learn negative lessons from television, then it stands to reason that they can learn positive lessons, too” (p. 3). Fisch notes that there are nearly 30 years of empirical research on the educational effects of television, but comments that such literature runs the gamut of issues and academic subjects, is scattered across numerous sources, and often has not been published but rather appeared in conferences, technical reports, or reports to producers and funders. As such, he notes educational effects of television have received little attention.

This book is a first attempt to bring attention to the educational impact of television by providing an extraordinary synthesis of all available literature (previously published and unpublished) on the impact of educational television on young viewers. Beyond this synthesis, Fisch works to fulfill another important gap—an explanation of how or why children learn from educational television. He offers theoretical models in the book to “explore aspects of mental processing that underlies children’s learning from educational television” (p. 4).

The book’s 13 chapters are distributed among its three parts, as follows. Part I, “Empirical Data” presents empirical findings on “*Sesame Street* and School

Readiness,” on other “Preschool Series and School Readiness,” along with empirical evidence in the realm of “Literacy,” “Mathematics and Problem Solving,” “Science and Technology,” “Civics and Social Studies,” “Prosocial Programming,” and “Adult Mediation: Parents, Teachers, Childcare Providers.” The data in this section are rich and fulfilling to anyone interested in the educational impact of television on children. At the conclusion of each chapter, Fisch presents issues raised and lessons learned in terms of the implications for the future production of educational television.

In Part II, “Theoretical Approaches,” a model of “Comprehension of Educational Content: The Capacity Model” is presented. This model uses “children’s working memory allocation resources to explain how children extract and comprehend educational content embedded in a television program” (p. 11). Following this discussion, a chapter on the “Transfer of Learning from Educational Television: When and Why Does it Occur” presents information on how children apply knowledge and skills learned from television beyond those contexts shown on-screen and discusses what factors influence such transfer. This section concludes with a discussion of the “Social Nature of Children’s Learning from Educational Television,” which attempts to “bridge the gap between academic and social influences of television by showing how social aspects of educational television influence learning of academic content” (p. 11).

Finally, in Part III, “The Future,” “Convergence and Educational Television” looks at the future of new technologies and what role educational television will play. In particular, the chapter looks at the idea of enhanced television and how past lessons of educational television can inform development in the realm of new technologies.

The book’s extensive reference section (pp. 209-238) along with the author and subject index will be welcomed by many children and media researchers seeking to use this book when developing their literature reviews and when seeking to learn what is known, and more importantly, what is yet to be investigated. This book is recommended to anyone interested in the empirical evidence supporting children’s learning from educational television or the possible theoretical models which explain *how* young viewers learn from such television.

—Jessica L. Taylor

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Gunter, Barrie, Caroline Oates, and Mark Blades. *Advertising to Children on TV.* Mahwah, NJ: Lawrence Erlbaum Associates, 2005. Pp. ix, 209. ISBN 0-8058-4488-0 (hb.) \$45.00; 0-8058-5830-X (pb.) \$24.50.

According to the authors, the purpose of their book is to “establish the status of our knowledge about how children respond to advertising on television, how much the research evidence can be taken at face value, and the degree to which research can usefully inform regulation of advertising aimed at young viewers” (p. xx).

Chapter 2 discusses the nature of advertising to children, including descriptions of the products most frequently advertised and the techniques used to mislead children about products. It also includes a discussion of common stereotypical portrayals in advertising.

Both Chapters 3 and 4 focus on children’s understanding of television advertising within the context of the ability of children to differentiate between programming and commercials and distinguish the persuasive intent of the ad. The authors also discuss the relative strengths and weaknesses of typical methodologies for measuring these concepts.

In Chapter 5, the authors point out a major weakness in much children and advertising research—the lack of any theoretical framework. What follows is a discussion of the theories most often cited by authors: Piaget’s theory of cognitive development, the information processing approach, and children’s understanding of others’ minds. Advertising’s impact on children’s knowledge, attitudes, and values is the topic of Chapter 6. Several theories of advertising effects are summarized, and the levels of advertising influence are discussed on three levels: brand level learning, product level learning, and consumer socialization.

Chapter 7 considers the extent that advertising affects children’s choice and consumption, the subject most central to advisers’ concerns, it is argued. The different experimental and survey studies on this topic are summarized. Next, Chapter 8 concentrates on the unintended effects of advertising, including the role of advertising in children’s nutrition, onset of smoking, underage drinking, social-stereotyping, and self-image.

Regulation and the contribution research has played in regulation are discussed in chapter 9. The authors limit this discussion to the position in European countries, specifically the United Kingdom.

The authors conclude by suggesting future areas of research. A complete list of references is provided.

—Leslie R. Williams

Ph.D. program

Annenberg School of Communication

Jacobson, Maria. *Young People and Gendered Media Messages.* Göteborg: NORDICOM, 2005. Pp. 66. ISBN 91-89471-29-6 (pb.) €12.

Attempting to give a picture of “what is going on in the field of gender and media in a broad sense” (p. 5) around the world, as this research report does, is an ambitious undertaking. Author Maria Jacobson, a freelance journalist and chairperson of a nonprofit organization that monitors the media, covers a good deal of ground in a few pages. Yet this report is limited by its brevity and lack of a unifying central argument, theoretical framework, or organizing principle.

The report contains six main chapters. The first chapter, on sexuality and consumer culture, begins by drawing the clear and familiar connection between how commercial media portray commodities and sexualized youth similarly as objects of desire and images for consumption. This part also touches on how the media industries segment audiences by gender as a marketing strategy for delivering desired audiences to advertisers. Chapter 2 examines visibility in news and children’s entertainment, reporting findings from several international studies of news, children’s television, Japanese manga, and computer games, all indicating that children are dramatically under-represented compared to adults, and females compared to males.

The next two chapters examine the construction of gender roles in media messages. Chapter 3 focuses on images of femininity, including stereotypes of women as passive, powerless, domestic, and sexualized. Jacobson also discusses studies that consider how “the young female body is, in many cases and countries, an arena for a symbolic battle between Westernization, modernity and traditional values” (p. 19). She goes on to report on several studies of how global media set beauty standards. Chapter 4 examines representations of masculinity, how they emphasize power and mastery, but also how media increasingly promote obsession with males’ appearance.

The last two chapters depart from media messages to consider the research on gendered uses and effects of media, and how youth negotiate gender roles with media. The chapter on uses discusses a handful of studies that point to gender (as well as race) as an influence on media preferences. It also reports the results of another recent literature review of the effects on girls and boys of gender role portrayals on television, impacts of media on body satisfaction and eating disorders, and whether media representations of sexuality shape youth attitudes and

behaviors. A final chapter notes that youth also use media to play with and negotiate gender roles in complex ways that can be both empowering and disempowering, offering a nod to cultural studies of media and gender. Jacobson also appends to the report two documents aimed at journalists and media monitors: the International Federation of Journalists' guidelines for reporting on children's issues and UNESCO's guide to gender-sensitive reporting.

Young People and Gendered Media Messages is valuable as a source of citations to international studies, especially those outside the Anglo-American literature. The report could benefit scholars and students who are conducting literature searches on recent work on gender and media content, uses, and effects.

The report is less well-suited to serve as an introduction to the field of gender and media. It would benefit from a more clearly stated argument or theoretical framework for organizing the field. At the outset, Jacobson writes that gendered media messages are characterized by two main themes: "consumerism and sexuality often turned into sexism and sexualization or hyper-sexuality" (p. 11). Yet much of the report departs from these themes without explanation, so that it is not clear exactly what guides the inclusion of some areas of the field and studies rather than others. In addition, competing theoretical approaches, such as media effects and cultural studies of active reception, are presented side-by-side without much explanation or inferred to be compatible with one another. A more useful introductory text would explain and highlight (rather than obscure) the different assumptions of major research traditions and help students to recognize them.

This report contains notes and references but no index.

—Chad Raphael
Santa Clara University

Kaid, Lynda Lee (Ed.). *Handbook of Political Communication Research*. Mahwah, NJ: Lawrence Erlbaum Associates, 2004. Pp. xvii, 541. ISBN 0-8058-3774-4 (hb.) \$149.95.

The first *Handbook of Political Communication* appeared in 1981. The volume essentially sent the tone for a field of study that transcends the boundaries of several disciplines. The current *Handbook of Political Communication Research* edited by Lynda Lee Kaid, is the first complete update of that first edition. The depth and breadth of change in the field in the past 23 years is

probably as great as the research effort Nimmo and Sanders captured in their review of research 60 years prior to their volume (back to Walter Lippman's groundbreaking work on polling in the 1920s). Kaid's book truly follows the handbook genre. It provides historical information on the roots and trajectory of the field, includes essays on key theories such as agenda setting, spiral of silence, political debates, etc., and synthesizes the future of the discipline. Five major sections frame the issues: (1) Theories and Approaches to Political Communication; (2) Political Messages; (3) News Coverage of Politics, Political Issues, and Political Institutions; (4) Political Communication and Public Opinion; and (5) International Perspectives on Political Communication. A final essay points scholars toward the Internet, with all of its opportunities and limitations, as the primary channel of the future of political communication. In that chapter Tedesco argues that the Internet is as revolutionary to the study of politics, communication, and media as perhaps television was 50-60 years ago (p. 507).

Everett Rogers' opening essay sets the tone for Kaid's *Handbook*. Rogers traces the origins of the discipline from the civic-minded journalism of Walter Lippman through contemporary uses of agenda setting and the early stages of the Internet (p. 3). Rogers argues that diffusion of political information occurs at a public and interpersonal level. Newman and Perloff (p. 17) identify key aspects of marketing research as a parallel to communication research. In effect, they argue that contemporary political communication is essentially the same as marketing, the latter usually associated with corporate communication. Newman and Perloff refer to Newman's (1994) earlier work in political marketing to identify these commonalities. Despite differences in desired outcomes of politics and business,

both rely upon the use of standard marketing tools and strategies, such as marketing research, marketing segmentation, targeting and positioning, and strategy development and implementation. . . . Second, the voter can be analyzed as a consumer in the political marketplace. . . . [And] third, both are dealing with competitive marketplaces and, as such, they need to rely on similar approaches to winning. (p. 19)

Graber (p. 45) identifies major genres of methodological approaches to political communication research. She contends that politics has changed little, yet methodologies have developed considerably. The genres are survey (still the dominant methodology in political communication research), content analysis,

network analysis, and experimental research. Haynes (p. 109) discusses the terminology of the political communication field. The development of a complete thesaurus of political communication terms identifies the field as a mature body of work. The consistent terminology of concepts, relationships, etc. streamlines research practices and interpretation.

The three essays in Part 2 deal with the enactment of rhetoric in political endeavors. Gronbeck (p. 135) traces the perspectives of rhetoric *in* politics from Plato to 21st century rhetoricians, but he addresses rhetoric as *essentially* political as well. Kaid's (p. 155) review of political advertisements is a follow-up to the piece she wrote 24 years earlier in the first edition of the *Handbook*. That period constitutes about one-half of the time that political television ads have been airing. She discusses the legal environment, content, and valence of political advertisements. Though the chapter addresses all manner of political advertisements, this fact and the ubiquity of the Internet, reflect the relative newness of political advertising.

McKinney and Carlin (p. 203) review literature of televised political debates. The nature of televised debates is evolving rapidly. In fact, television is still a relatively new medium for covering politics. The authors provide a thorough review of studies generated from theory areas such as democratic theory, agenda setting, uses and gratifications, and argumentation and debate theory.

Part 3 presents articles on news media. For Weaver, McCombs, and Shaw (p. 257), the news media have long been responsible for setting the agenda, or what people ought to think about. Weaver, McCombs, and Shaw review literature beyond functions of agenda setting theory to include studies from Britain, Germany, Israel, Italy, Spain, Japan, and Taiwan. They also introduce the newest derivative of agenda-setting—*agenda melding*, the desire of citizens to “affiliate with others . . . through other people and various media” (p. 274). Among other chapters in this section, Gulati, Just, and Crigler (p. 237) address media coverage of political campaigns; Bennett (p. 283) questions whether the journalists as gatekeepers have allowed the gate to become more porous for soft news; and McKay and Paletz (p. 315) study media coverage of the presidency itself.

The study of politics and communication has a long relationship with public opinion, the subject of the essays in Part IV. Chapter 13 presents Noelle-Neumann's (p. 339) spiral of silence theory, but she

and Thomas Petersen precede discussion of the theory with a review of the sociological theory (symbolic interactionism) that undergirds spiral of silence. Neumann and Petersen review Mead, Goffman, and others to identify human beings as symbol-users capable of projecting their political opinions on an imagined other as they decide whether to make political feelings public. As is often the case, people expect unsupportive consequences to their publicizing of these opinions, thus these opinions spiral away silently. The section also includes chapters by Sotirovic and McLeod (“Political Learning”), and Delli Carpini (“Citizens’ Involvement in Political and Civic Life”). One notable article is Bystrom's (p. 435) on the increasing role of women as both sources and receivers of political information.

Two essays occupy Part 4, International Trends. The political climate in both Europe and Asia has changed dramatically in the past 50 years, and the effects of those changes on media production and media consumption is an important research question. Holtz-Bacha (p. 463) traces the lines of political communication research in Europe and points out that the fall of communism and the proliferation of privately-owned television stations have changed the focus of political communication research. Though political communication research has grown significantly in Europe, language barriers and the absence of an alliance of communication scholars have restricted research to what Holtz-Bacha calls a “national endeavor” (p. 471), unique to individual European countries. Similarly, Willnat and Aw (p. 479) suggest that media research in Asia in the past 10 years has focused more on public opinion and media effects as a result of Tiananmen Square and the British return of Honk Kong to China. They argue that this period presents the “most recent and academically important communication studies conducted in Asia” (p. 481). The authors then move through Asian countries that have supplied significant English-language articles to summarize research from the past 10 years.

The Handbook of Political Communication Research draws researchers from political science, communication studies, rhetoric, marketing, journalism, and media studies. Its ambitious and complete summary of lines of research from these disciplines makes it an essential reference for scholars in all related areas. The volume has a limited subject index.

—Pete Bicak
Rockhurst University

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Lange, Bernd-Peter and **David Ward** (Eds). *Media and Elections: A Handbook and Comparative Study*. Mahwah, NJ: Lawrence Erlbaum Associates, 2004. Pp. xvi, 264. ISBN 0-8058-4780-4 (hb.) \$59.95.

“Spanning the political globe” comes to mind when looking at Lange and Ward’s book of comparative systems of mass media and elections. Bernd-Peter Lange is the former Director-General of the European Institute for the Media, and is with the University of Osnabrück, while David Ward has served in a number of roles at the European Institute for the Media.

Ward’s introduction sets the stage for the rationale of the comparative approach taken in the book, stating “contributions in this book demonstrate the variety of national systems of democracy and the range of differences in how nations organize both their media systems and the rules that require elections to be covered” (p. xv).

Seven chapters are dedicated to providing overviews of elections, media, and regulations for the following countries: Italy, United States, Germany, South Africa, France, Russia, and the United Kingdom. Each chapter outlines the political system of the country, media operations, and regulations related to political campaigns, as well as contemporary issues or controversies. It is quite interesting to note that the countries profiled indicate many common concerns regarding objectivity and fairness, voter involvement, as well as access to the media (paid or free).

Ward and Lange’s book also includes a profile of elections in the European Union, as well as a brief concluding chapter by Ward. Tying it all together is Lange’s final chapter on “Some reflections and recommendations,” which offers guidelines, suggestions, as well as some warnings regarding media and elections, access to media, and journalists’ responsibility in election coverage. Although he makes more than 50 conclusions or recommendations in just 25 pages, Lange’s work provides a valuable synthesis of issues that these various countries share.

Three appendices accompany the text, in addition to an author index and a subject index. One contains

“Internet Sources for Electoral Legislation, Regulation, and Court Decisions,” and provides a list of relevant websites by country profiled. The second profiles the European Institute for the Media’s Media and Democracy Programme, and the third list media-monitoring missions conducted by the Media and Democracy Programme since 1992.

The Media and Elections: A Handbook and Comparative Study would be highly appropriate to accompany a comparative media course, as many of the factors of advertising and news apply not only to elections in many of these examples. Lange and Ward’s work would also be suitable for a comparative politics course that studied elections and campaigns in particular.

—Joan Connors
Speech Communication
Randolph-Macon College

McChesney, Robert W. *The Problem of the Media: U.S. Communication Politics in the Twenty-First Century*. New York: Monthly Review Press, 2004. Pp. 367. ISBN 1-58367-105-6 (pb.) \$16.95.

Robert McChesney is that rare combination of activist and scholar. More than this, he writes in a direct style equally rare in communication scholarship. In his first sentence he comes right to the point: “The purpose of this book is to shed light on how the media system works in the United States and to provide a basis for citizens to play a more active role in shaping the policies upon which the system is built” (p. 7). McChesney is identified by many as a leftist spokesperson and dismissed as only promoting a one-sided argument against capitalism. Readers who take the time to read this book will find, yes, a strong point of view, but the arguments promoted are bolstered by a wide array of evidence, both historical and social scientific, and the author makes a point of trying to examine the evidence for counter-arguments to his positions as well. One of his basic premises is that regulation and policy are important historical platforms on which the U.S. media have been built and remain so today even in a deregulatory epoch. The structure of this combined law and regulation goes back to the mid-19th century with the beginning of the telegraph and, has, in the context of American political economy, favored private enterprise in media development. Even though in recent decades the dominance of the bottom line and the largely private media industry seem to have triumphed over government regulation, nevertheless McChesney is still optimistic that the American public can and will assert itself to limit such media power.

The book is divided into seven chapters that pursue the purpose of its first sentence in the Preface. He begins with a list of “myths” that underlie popular belief about media in this country. The first is really not a myth widely held, but certainly underlies the argument for corporate expansion: The media do not matter much. This is not hard to dispel. McChesney goes on with seven other false beliefs concerning media. And these form the basis for the seven chapters that follow. In Chapter 1, he explores the history of the development of media and argues that there was a change in the 19th century from media (newspapers and journals) that were privately owned but politically partisan to ones that substituted profitability and entertainment for the ideals of informing citizens about matters of governance. In this and the following two chapters, McChesney demonstrates his expertise in history and in journalism research by chronicling the rise of modern news organizations which, in his view, have sacrificed professionalism for corporate control.

In Chapter 3 he turns to the political attack on journalism in recent decades under four propositions promoted by the political right: that the decisive power over the news lies with journalists; that journalists are dominantly political liberals; that they abuse their power and break their professional code in advancing their liberal agenda; and that “objective” journalists would see the world more conservatively. This is a topic that the author is not only concerned about but has followed quite closely as a journalism scholar. He spends the first half of the chapter citing and refuting the arguments against the liberal bias of the press. He also tries to explain why, in his mind, this attack has been so successful (sheer repetition, better political organizing, lack of response by Democrats).

In Chapter 4 McChesney argues that we live now in a hyper-commercialized culture and that this further undermines the democracy promoted by a free and independent press. The thrust of the chapter is to provide a historical context for the rise of advertising in our society and to provide evidence of the growth of advertising, the hyper-commercialization of media, and the consequences for the public. He also details briefly the role of policies in both protecting and promoting the selling of everything in our culture. This chapter is more derivative in tone than the previous ones as it depends on much research by other scholars already devoted to a critique of our commercial culture. It is not unrelated to the general argument about media structure and threats to democracy, but it seems less convincing.

In Chapter 5 McChesney takes on the proposition that is almost dogma that the market is the best mechanism for “giving people what they want.” He applies his analysis to entertainment media primarily because these have become the primary focus of the few, large media conglomerates that have dominated American and global cultures. McChesney makes the already familiar argument that a handful of media corporations have become the powerful arbiters of American culture and even politics. He adds an analysis of the economic structure of these monoliths to show that they are not examples of true capitalist competition. Next, he asks whether the market mechanism is the best way to regulate the system. Not surprisingly, he finds that it is not. He asks, by way of summary, whether the media can give people/audiences what they want, and he details 10 arguments why they cannot.

In the final two chapters, the author returns from the media to regulation and policy and the role of citizens in reforming the media. In Chapter 6 McChesney reviews the consequences of the Telecommunications Act of 1996 and argues for the need for better regulation of media, including the Internet. He concludes with a call for stronger support for public broadcasting and even for public subsidy for Internet development. Lest the reader think this is just utopian rhetoric, McChesney adds Chapter 7 where he gives a blow by blow account of the Republican-controlled FCC efforts to further relax media ownership rules in 2002-2003. The story is one where citizens, ultimately of both left and right, spoke out against the growth of media giants and how the proposed changes to relax ownership rules were rebuffed by a Republican-controlled Congress. What the author did not know at the time of publication was that the Bush administration would give up its quest for further relaxation in 2005. Whether that event means, as McChesney hopes, that media concentration will be stopped and citizens will begin to assert their influence toward the media reform that is advocated in this book remains to be seen.

This is an important book both for its scholarly approach and its advocacy for reform. At times it may blunt its appeal with a rhetoric that may put off some readers, but it is a powerful argument that is both timely and well articulated.

There are extensive notes for each chapter with references, as well as an index.

—Emile McAnany
Santa Clara University

Rogers, Richard. *Information Politics on the Web.* Cambridge, MA: MIT Press, 2004. Pp. ix, 216. ISBN 0-262-18242-4 (hb). \$35.00.

What are the biases in how information is selected and presented to us on the World Wide Web? What new methods are available to study political communication online? Scholars interested in either question can profit from this book by Richard Rogers, Assistant Professor in Media Studies at the University of Amsterdam.

Rogers is among those who are concerned with the shrinking scope and diversity of content we are exposed to on the web. He is especially interested in the major means of adjudicating the content we see online, such as how search engines rank and index web pages, and how dynamic preference-matching (such as that provided by Amazon.com) recommends content or products to a visitor based on her past preferences and those of others with similar likes. Whose voices and what opportunities are included and excluded by these means?

This is a matter both of what Rogers calls “front-end politics” and “back-end politics” (p. 2). The politics of the front-end of web sites concerns the inclusiveness of the kind of visible content that communication scholars are used to studying, such as news reports and political debates. Back-end politics, which are unique to the web as a medium, have to do with how search tools, filters, and so on privilege or discriminate against content that is displayed to users. Rogers argues that front-end content continues to frame political debate in exclusive ways according to traditionally powerful sources. Similarly, the back-end logics of search tools increasingly privilege official sites, reducing the diversity of views that web users actually see. For example, a search for “terrorism” on Google after the September 11, 2001 attacks on New York City yields initial pages of hits to the same authoritative sources that dominate mainstream news coverage on and off the web: the U.S. government, American journalists, think tanks, and academics at major institutions.

However, the book is less an argument about where the web is going than a series of conceptual tools and methods for researching web-based political communication. What makes this work unique is that it includes accounts of how Rogers and his colleagues created and used several online research instruments, with examples of how they can be applied in specific studies. The introductory chapter offers a detailed conceptualization of how we can think about ways that information politics works on the web. Chapters 2

through 5 each introduce a distinct method and instrument for studying web-based political communication. Chapter 2 presents an entertaining study of how Viagra is presented differently on the web by authoritative voices (doctors, drug companies and manufacturers) and non-authoritative sources (Viagra users and re-sellers). This study uses a method that aims to take advantage both of human surfing of sites using a variety of search tools, as well as collaborative filtering of their results. The results are expressed in a web site that portrays the struggle between expert views on Viagra (as a drug for elderly men with erectile dysfunction) and non-expert views (as a party drug for youth or for whimsical experiments such as pepping up wilting flowers).

Succeeding chapters focus on more traditional topics of political communication. Chapter 3 looks at an attempt by the Dutch government to organize a national political debate over the safety of genetically modified organisms in foods. The study uses Netlocator, Rogers’ web crawling program that finds all sites linked to given starting points, to identify “issue networks” of sites created by inter-linking non-governmental organizations (NGOs). In addition, Rogers discusses his Issuecrawler software, which is used here to measure the temperature of debate (according to how frequently sites modify their pages), level of territorialization of debate (by examining where organizations taking part in the debate are located), and intensity (via the number of organizations taking positions on the issue). Linking patterns between sites indicate that civil society groups engaged in the food safety debate through international organizations, and that the only national “debate” on the web was created by a Dutch television program’s site, which linked widely to the views of NGOs, government and business. Chapter 4 presents the Web Issue Index, a software tool for tracking mentions of social issues on the web over time. Rogers uses it to compare mentions of globalization issues on sites created by Dutch and international NGOs and online Dutch newspapers during the 2001 G-8 economic summit in Genoa, Italy. He finds that NGO views are not well represented in the press, where official views dominate. Chapter 5 presents the Election Issue Tracker, which follows issues raised in party platforms, by NGOs, and in press coverage, allowing for comparison between them. This software allows Rogers to track which parties’ issues are resonating most in the press, and the extent that NGOs are able to inject their issues into coverage. In his conclusion, Rogers asks whether the web might help free NGOs from their reliance on mainstream media coverage to spread their

views and influence policy, suggesting that this may be the case when attention to NGOs and their issues are high within their issue networks on the web.

This is an important book that will stimulate thinking about how to conceive of information control on the web and how to study it. Rogers' work is valuable for its many conceptual distinctions that help us think about, and critique, the way we are guided to privileged sources of information on the apparently free landscape of the web. It is also a fount of ideas for methods of researching online communication. The discussion of how different search tools' logics work, and what kind of results they are most apt to deliver, will be of interest to scholars. The software tools he has developed, although in their early stages, should be useful additions to the online researcher's toolkit (see govcom.org for further discussion and program downloads).

The book also leaves a few questions unanswered. First, what Rogers calls "information politics" is often driven by economic factors as well, such as various "pay for placement" systems used by some search tools. One may wonder whether his object of inquiry would not be more accurately called a political economy of information. Second, the research instruments he describes here are best thought of as prototypes, and should be carefully supplemented with other forms of inquiry, such as textual analysis. Perhaps the most important example is the Netlocator. Although Rogers acknowledges that organizations may link to each other for reasons other than sharing a set of common issues, we need to think more about whether inter-linking is enough to establish real connections between organizations, rather than merely a connection between their web sites. For example, the ubiquity of links to download Adobe Acrobat Reader software (so surfers can read some documents) does not mean that Adobe is part of anyone's issue network. A conceptual issue is raised by the Election Issue Tracker as well. As applied in the book, the tool cannot measure issues initiated by the press, only by parties and NGOs, so either the program or the use of it here (it is not clear) assumes that the press can only selectively amplify issues raised by others, and cannot introduce issues into campaigns. That is unlikely.

Because of its complexity and dense academic style, *Information Politics on the Web* is a book for scholars and for graduate courses in research methods, political communication, and new media or cyberculture. It is fully indexed and referenced.

—Chad Raphael
Santa Clara University

Schirato, Tony and Jen Webb. *Understanding Globalization*. London, Thousand Oaks, New Delhi: Sage, 2003. Pp. v, 232. ISBN 0-7619-4794-9 (pb.) \$29.95.

Globalization challenges almost every student of communication, whether or not s/he focuses on international media. In fact, even a casual reading of the news confronts us with the idea of globalization and with passionate arguments for and against it. But what exactly does the term signify? And how does it have an impact on communication studies. Tony Schirato and Jen Webb tackle these issues, not always in a way that will please everyone, but in a way that does lay out some of the contested territory.

At their most helpful, they argue "that globalization can be understood as a grid of discourses, practices, relations, and values that passes over and transforms virtually every aspect of contemporary life" (p. 187). The focus on discourses is particularly helpful, because globalization is a way of talking about the world, a kind of shorthand within largely academic attempts to grasp what has occurred and continues to occur due to increased communication, business, economic, and political links around the world. Much of our current experience of globalization does have strong connections with the communication infrastructure built out in the last 25 years; much of it has connections with the communication industry and its products, both of which depend on the infrastructure. The fact that the same infrastructure supports economic and political (and religious and educational, etc.) influences only makes it more important and more baffling.

At their least helpful, Schirato and Webb present a kind of one-sided argument against the power relations and economic distortions introduced by globalization. While this is not necessarily a bad thing, for these uneven relations and accompanying distortions deserve critique, the neo-Marxist language and economics that frame the critique makes it less accessible and more resistible than it should be. Their chapter on global capitalism (Chapter 4), for example, follows a Marxist framework (which they straightforwardly admit) whose adequacy many in the business world would question. That this framework is itself part of the "grid of discourses" that flows from globalization is not so apparent. In general, they follow Marxist authors like Immanuel Wallerstein, Michael Hardt, and Antonio Negri, and neo-Marxist ones like Armand Mattelart, Manuel Castells, Jean Baudrillard, Paul Virilio, and Arjun Appadurai (p. 8).

The book's eight chapters attempt to lay out a broad introduction to globalization, interspersing the theoretical material with examples from contemporary communication artifacts ranging from films to music to commercials. As well as introducing the general idea of globalization, the book also takes the reader through a number of key postmodern concepts that flow through communication studies—information, hegemony, the subject, interpellation, the public sphere, the digital divide, the end of the state.

Chapter 1 introduces the “idea of globalization,” providing more description than definition. Here they follow Mattelart. They also bring the reader face to face with problems like the relationship of the global and the local. Chapter 2 widens the discussion by examining the history and ideology of globalization. The emphasis on ideology is important, providing several different paths through the material (Marxist, cultural theory, globalist perspectives). Chapter 3 examines the technological underpinnings of globalization, introducing questions of information and “informationalism,” and the contemporary disruptions of space and time.

Chapter 5 broadens the scope from Chapter 4's presentation on capitalism to ask about the role (or the survival) of the state and ideas of sovereignty, particularly in the face of a growing corporate power. Only the largest states seem able to survive. Chapter 6 moves the reader from these larger issues to personal ones: the idea of the subject and how a global culture constitutes the subject. This is a particularly helpful discussion for communication studies, as is Chapter 7, which moves from the personal to the community by asking about the possibilities of a public sphere. Schirato and Webb rightly note that “the relationship between the public sphere, on the one hand, and capitalism and the (global) media, on the other, is central to debates about the politics of globalization” (p. 161). In many ways, this topic deserves a book in and of itself; the material here provides an introduction to the issues, though understandably it cannot give a fully developed political theory.

Finally, Chapter 8 sums up the argument of the book by looking at the discourses themselves, under the rubric of “globalization, counter-memory, and practice.” Here we again encounter the media, the subject, and the ways people make sense of their worlds. The book leaves open the question of whether (or how much) people can opt out of these discourses, though the authors remind us several times that globalization does have its limits, especially when these favor the

interests of the state or of the corporation as, for example, in the case of the migration of peoples.

The book has a glossary of key terms, a bibliography, and a general index.

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

Ukadike, Nwachukwu Frank. *Questioning African Cinema: Conversations with Filmmakers.* Minneapolis: University of Minnesota Press, 2002. Pp. xxi, 319. ISBN 0-8166-4004-1 (hb.) \$54.95; 0-8166-4005-X (pb.) \$19.95.

Largely due to distribution problems (or, in the case of DVDs, distribution restrictions), viewers in the West have little experience of African cinema. More surprisingly, distribution problems of a different sort, as well as exhibitor policies, keep African cinema out of African movie theaters. And yet there exists a rich heritage of African cinema, born largely after the colonial period (that is, in the 1960s). In a previous book, *Black African Cinema* (1994) and in this one Ukadike attempts to introduce the African film experience to the world. Thanks to festival venues, changed distribution deals, and government support, “African cinema is at last infiltrating the world market with major works of indigenous cultures that explore and adapt their oral and literary traditions to the articulation of a new film language” (p. xvii).

Rather than a textbook or work of cinema history, *Questioning African Cinema* consists of interviews with leading African directors. Through the interviews, conducted over a 10-year period at festivals, screenings, or universities, Ukadike tells the history of film in Africa and introduces the key issues and challenges—all in the words of the directors themselves. His broader purpose is to give some sense of the political, economic, social, and state practices that govern African cinema, as well as its historical location in the experiences of colonialism and the continued (cultural and economic) influence of the former colonial powers. In many cases, for example, post-production work on films financed by France must take place in France, thus limiting the establishment or viability of post-production facilities in francophone Africa. In other cases, theater owners prefer to program Hollywood and Bollywood blockbusters in order to guarantee significant revenues, even when African films may do as well at the box office.

Ukadike, a professor at Tulane University, wishes to go farther than just an examination of the infrastructures of the African film industry, however. Where appro-

appropriate, he also invites his interview subjects to discuss “acting, distribution and exhibition, history, theory and criticism, video-based television production, and television’s relationship to independent film” (p. xvii).

Because the book presents the interviews as separate chapters, it does not lend itself to any easy summary. Themes do emerge, but weave their way in and out of the reflections of individual directors. For example, we hear about the beginnings of cinema in the different regions of Africa, but especially in those French-speaking areas and we learn of its support both by various French ministries and by festivals, such as the long-running Pan-African Festival of Film and Television, held each year in Ouagadougou [FESPACO]. We also read of the conflicts built into FESPACO, with its preference for films French. We read about the relationship of directors to their respective governments, of support for documentary work and struggles to create features. We read about the development of an authentic African film style and the role of film critics. (Not surprisingly, serious African directors have similar attitudes towards critics as most other serious directors.) We read about the creative process and the prosaic process of securing financing. We read, too, of the years of exile (political or economic) spent in Europe or the United States by many of the directors. For many of them, these also became the years that they studied or learned the craft of film making.

Ukadike structures each chapter similarly. After a short introduction of the director, which includes a brief biography and a filmography, he outlines some issues more particular to the situation of his interlocutor. Then he proceeds with the interview in question and answer form. Of particular value is his invitation to the directors to discuss their films and to talk about the development of ideas and themes in the films.

We meet the directors in three groups, corresponding to the three major sections of the book. Part 1: *The Tradition: Pioneering, Invention, and Intervention* introduces Kwaw Ansah of Ghana, Souleymane Cissé of Mali, Safi Faye of Senegal, Gadalla Gubara of the Sudan, Med Hondo of Mauritania, Lionel Ngakane of South Africa, and Chief Eddie Ugbomah of Nigeria. As implied in the section subtitle, each of these can claim a founding role for an African cinema in his country.

Part 2: *Vision and Trends* introduces what we might call a “new wave” of African film makers. These include Flora Gomes of Guinea-Bissau, Gaston Kaboré of Burkina Faso, Djibril Diop Membety of Senegal, Ngangura Mweze of the Congo, Idrissa Ouedraogo of Burkina Faso, Brendan Shehu of Nigeria, and Cheick

Oumar Sissoko of Mali. These directors had the opportunity to build on some existing structures; they easily place their work in the context of those introduced in Part 1.

Finally, Part 3: *Boundaries and Trajectories* picks up some of the themes of Parts 1 and 2, but attends more to the evolution of aesthetics in the African cinema, and the effects of politics and socioeconomic issues. These directors often work in the shadow of wars and development issues that limit their ability to work freely. But they persist. The directors in this section are King Ampaw of Ghana, Jean-Pierre Bekolo of Cameroon, Salem Mekuria of Ethiopia, Haile Gerima of Ethiopia, Ramadan Suleman of South Africa, and Jean-Marie Teno of Cameroon.

In describing his process, Ukadike comments,

I posed certain questions to all as a way of ascertaining commonalities and differences among them concerning their opinions on specific issues. As the interviews reveal, although all of the filmmakers share a common goal—that of promoting the use of African cinema as a mobilizing force and as a tool for enlightenment—they have widely varying beliefs regarding the nature of African cinema, film aesthetics, and methods of representation. (p. xxi)

One drawback of the interview form is that each interview reads as a combination of a traditional press interview—almost a public relations exercise—and an academic exploration of cinema. That is a small price to pay, though, for an introduction to so many film makers. The sadness is that so few of these are known outside of Africa, or even outside of their home countries. This volume should go a long way to remedying that lack.

The book has no index, but each chapter concludes with a full filmography of the director. The book includes a list of distributors of African films in the United States.

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Santa Clara University

Report from Spain

Professor Daniel E. Jones of the Facultat de Ciéncies de la Comunicació Blanquerna, Universitat Ramon Llull in Barcelona (d.jones@wanadoo.es) writes with reports on gender studies and radio studies from the perspective of communication research in Barcelona. These first appeared in the *Telos* newsletters and are translated and reprinted with his permission. (Translation by Yocupitzia Oseguera.)

Gender Studies in Communication Journals

[Los estudios sobre género en las revistas de comunicación]. From *Telos* 57

What today are known as “gender studies” in the academic field of social communication are relatively recent, since they have evolved in the last 25 years, although there are precedents overall in the United States and in Europe dating back a few decades. Basically, they have been promoted mostly by female investigators, who from a sociological, psychological, semiotic, and pedagogic perspective were first interested in analyzing the representation of women in the media. More precisely, they focused on what image was attributed to women, what stereotypes were the most recurrent, and what the threshold for their public presence was.

This interest on the part of the critical investigation has been consolidated with greater strength in the United States, Canada, central and northern Europe, although with less force in other cultural areas such as Latin America and parts of Europe. This has been attributed in part to the academic traditions of the different countries as well as to the level of consciousness of women regarding their marginality in politics, society, and the media.

To quantitative content analysis (measuring the presence of women over against men in the press or in televised programming), other qualitative characters have been added which have been responsible for establishing the different stereotypes utilized to qualify women through the medium of semiotic analysis or complex interviews. Therefore, the first historical studies about the “feminine press” (specifically, the press directed towards women and concentrated on domestic and family matters) head to head with the “typical press” (essentially masculine and meant to reflect public issues deemed relevant) has also passed on to contemplate the role of female and male professionals. In sum, the context has managed to evolve from the analysis of texts, to study not only the number of women who work in communication businesses, but also what positions they hold and what role they play in the selection and treatment of different issues.

Mainly, female investigators have concentrated on print media but also on television (especially on the different types of content, from advertisements to informational or fictional programming), but there has been little analysis about radio (in spite of the huge influence on its female audience of various social standings) or about other cultural industries such as cinema, music, and video.

In the North American world, studies about gender are common in specific journals which are specialized in the field of social communication, such as the North American *Cinema Journal*, *The Communication Review*, *Critical Studies in Media Communication*, *Journal of Broadcasting and Electronic Media*, *Journal of Communication Inquiry*, *Journal of Popular Culture*, *Media Studies Journal*, *Public Opinion Quarterly*, and *New Media*, as well as the British journals, *Discourse & Society*, *European Journal of Communication*, and *Media Development*. Likewise, studies on gender can also be found in German journals such as *Communications: The European Journal of Communication Research*, in the Australian journal *Australian Journal of Communication*, and in the Asian journals *Asian Journal of Communication* (Singapore) and *The Journal of Development Communication* (Malaysia).

In the Iberian American area, several references on gender studies can be found in Latin American journals such as *Anuário Ininco*, *Anuário Intercom*, *Aportes de la Comunicación y la Cultura*, *Comunicación: Estudios Venezolanos de Comunicación*, *Diálogos de la Comunicación*, *Comunicação & Sociedade*, *Estudios sobre las Culturas Contemporáneas*, *Etcétera*, *Interacción*, *Oficios Terrestres*, *Revista FAMECOS*, and in the Spanish publication *CIC: Cuadernos de Información y Comunicación*.

—Daniel E. Jones

The Decline of the Radio in Communication Journals

[El ocaso de la radio en las revistas de comunicación] *Telos* 60

The historic process of the introduction of radio as a medium of social communication was relatively short in that it only took a span of 20 years from the technical invention (Marconi TSH, in 1899) to reach the first regular transmissions (beginning in 1920). The motives behind this rapid peak were overall the commercial interests of the powerful companies that fabricated the radio receiver components (for example, RCA and Westinghouse in the United States, and Telefunken and Phillips in Europe) and the progress of World War I.

There were three models of implantation of media in the world. The United States has always situated itself at the head of the commercial model, with a system of private entitlement for the broadcasters, which now holds hegemony in the entire West. A grand evolution of this medium was produced and in the 1920s the first national broadcasting channels were created: NBC, ABC, and CBS.

The progress of radio in Europe was slower, although it had started early and the British Broadcasting Corporation (BBC) had represented the model singularly. In 1926 this public (not governmental) corporation emerged which monopolized radio broadcasting and its financing through the laws on the possession of receivers. This dealt with the model of public (not commercial) radio broadcasting, with a certain parliamentary control and without advertising, which would be mostly followed by liberal countries following World War II with the exceptions of Spain and Portugal.

The radio came to maturity after 30 years, being a popular medium of entertainment (along with cinema), a significant medium of information (along with the press), and a grand medium of propaganda. Its social influence was extraordinary due to its credibility, its acceptance as an informative source, and its popularity with the masses. Popular culture was introduced to the radio and series, interactive programs, and contests were born. During the Spanish Civil War and after World War II, external radio programming gained importance as a medium of propaganda and influence on public opinion. Hence, the radio was especially useful in the propaganda during the Cold War (*Radio Free Europe* and *Radio Liberty* against *Radio Moscow*).

The 1950s saw a crisis for the radio because of the lack of renovation of the genres, the bad habits derived from a radio dedicated to propaganda, and the competition of television which assumed the functions that had been unique to the popular culture found in radio. This forced the radio to search for new functions. Consequently, the appearance of transistors and the drop in prices made the radio accessible to the lower classes, adolescents, and those parts of the Third World lacking electricity. Also the lightness and mobility of the new apparatus substantially changed the habits of the audience: it ceased to be listened to as a family activity and became a medium enjoyed individually. Since then there have been significant changes in the radio: the radio now specializes largely in music (the first formulaic broadcasting emerged), informational magazines were born, the “omnibus” programs, the weekend specials, the “radio compañía” during the night, etc.

Precisely due to the spectacular peak that the radio has had since its beginnings, numerous investigators have occupied themselves with studying it, not only from the technical and political point of view of the 1920s and 1930s but also with the analysis of the effects the messages of the radio has had on its audience after the 1940s. Without a doubt, it was the best medium of

communication because of its excellence in those years since it only competed in a few aspects with the press and cinema, until the television began gaining ground in the United States during the '50s and consequently in Europe and Latin America during the '60s.

In those decades radio broadcasting was (along with the cinema) the medium of social communication most studied, not only in books but also largely in journals that were professional as well as technical and academic. In spite of this, between the '50s and '60s there were changes that irreversibly channeled scientific interest towards television. Without a doubt there are differences between countries which are due to the overall level of development. Nevertheless, most show a greater interest in television and a generalized indifference to radio, even in regions of Latin America, where radio continues to be an important medium, especially in the vast rural areas without electricity where practically no other form of mass communication can reach.

Here are some titles of international academic journals which are published periodically and that are concerned with the radio as a medium of communication, analyzing different technical aspects, political, managerial, professional, public, of social content and implantation of media, which permits the reader the access to concrete perspectives of analysis. This is the case in North American publications such as *Canadian Journal of Communication*, *Communication Research Trends*, *Journal of Broadcasting & Electronic Media*, *Journal of Communication and Political Communication*; in the Latin American journals *Comunicación*, *Comunicação & Política*, *Eptic On Line*, *Etcétera*, *Idade Mídia*, *Razón y Palabra*, *Revista Brasileira de Ciências da Comunicação*, *Revista Mexicana de Comunicación*, *Sala de Prensa*, and *Signo y Pensamiento*. Also the European journals *Cahiers d'Histoire de la Radiodiffusion*, *Communications & Strategies*, *Dossiers de l'Audiovisuel*, *European Journal of Communication*, *Historical Journal of Film, Radio and Television*, *Inter Media*, *Journalism*, *Media Culture & Society*, *Problemi dell'Informazione*, and *Telecommunications Policy*, and Spanish journals such as *Ámbitos*, *Comunicar*, *Estudios de Comunicación*, *Telos*, *Treballs de Comunicació*, and *Zer*. Recently, in 2003 the journal *Altavoz: revista de temas radiofónicos* appeared and is in CD form, edited by the science faculty of information of the Complutense University.

—Daniel E. Jones

Report from Germany

Rev. Dr. Rüdiger Funiok, S.J., of the Institut für Kommunikation und Medien in München, writes about an ongoing work on media ethics—the 10 years of the Media Ethics Network (1995-2005).

A. History of an Initiative

The Media Ethics Network—a discussion forum for researchers and practitioners to explore ethical questions in the media—has officially existed since 1997. Moderated by Rüdiger Funiok, S.J., in Munich, the annual two-day meetings take place at the Jesuit university for philosophy in Munich. In addition, the association of German communication and media researchers (Deutsche Gesellschaft für Publizistik- und Kommunikationswissenschaft, [DGPuK]) has addressed media ethics. At the DGPuK annual convention in 2001 in Vienna, a specialized “communication and media ethics” group was created. Since that time this smaller, comprehensive group has met each February in Munich with the media ethics network.

The broad goals of the groups coincide since they open the academic discourse toward practical possibilities. An intensified scientific occupation with communication and media ethics is also advantageous for the network.

Under the guidance of Michael Traber, the World Association for Christian Communication had organized a conference in Munich in 1995. That led to the publication of a volume of basic questions for communication ethics, edited by Rüdiger Funiok (Konstanz: UVK Medien/Ölschlager 1996). It contains seven essays, which present possible openings to media ethics along the spectrum between systems theory and critical theory.

In 1998 there was an independent meeting of the media ethics network and a conference, as well as the Inquiry Commission of the German Bundestag on “The future of the media in economics and society—the Germany path into the information society.” Udo F. Schmaelzle and Christoph H. Werth edited and published the contributions of both conferences in *Medienethik—die Frage der Verantwortung* [Media ethics: The question of the responsibility] (1999). Supported by the federal center for political education in Bonn, this anthology can be ordered for only the postage charge of one euro. The book publishes 15 contributions that treat the following topics: (1) Challenges for media ethics today, (2) Systematic openings to media ethics, (3) Media ethics and politics, (4) The ethics of media enterprises, and (5) Journalistic ethics in the information society.

The report of the yearly meeting in 2002 appears in the anthology edited by Debatin & Funiok (2003) whose publication details and contents appear below. The publication of the reports of the yearly meetings in 2003, 2004 and 2005 were taken over by the journal, *Zeitschrift für Kommunikationsökologie und Medienethik* (ZfKM).

B. Recent Books or Essay Collections

Karmasin, Matthias (Ed.) (2002). *Medien und Ethik* [Media and ethics]. Stuttgart: Philipp Reclam.

This low-priced, pocket-sized book is appropriate for student reading. In 11 essays members of the network write about media ethics, media education, media effects, the ethics of the Internet, the theological implications of media ethics, journalism, and the quality of the media. The volume gives an overview of the constellations of media ethics problems and questions.

Matthias Karmasin & Carsten Winter: *Medienethik vor der Herausforderung der globalen Kommerzialisierung von Medienkultur: Probleme und Perspektiven* [Media ethics in the face of the challenge of a global commercialization of media culture: Problems and perspectives].

Rüdiger Funiok: *Medienethik: Trotz Stolpersteinen ist der Wertediskurs über Medien unverzichtbar* [Media ethics: Despite stumbling blocks values discourse over media is indispensable].

Matthias Rath: *Medienqualität zwischen Empirie und Ethik: Zur Notwendigkeit des normativen und empirischen Projekts “Media Assessment”* [Media quality between experience and ethics: On the necessity of the normative and empirical project, “Media Assessment”].

Wolfgang Wunden: *Medienwirkungen am Beispiel von Gewaltdarstellungen im Fernsehen* [Media effects in the example of representations of force on television].

Michael Jaeckel: *Kindheit, Jugend und die Bedeutung der Medien* [Childhood, youth, and the meaning of the media].

Barbara Thomass: *Berufliche Sozialisation und die Ethik der Medienmacher im internationalen Vergleich* [Vocational socialization and the ethics of the media producers: An international comparison].

Larissa Krainer: *Medienethik als angewandte Ethik. Zur Organisation ethischer Entscheidungsprozesse* [Media ethics as applied ethics: The organization of ethical decision-making processes].

Stephan Russ-Mohl & Susanne Fengler: *Scheinheilige Aufklärer? Wie Journalismus und Medien über sich selbst berichten* [Hypocritical reconnaissance aircraft? Journalism and media self-reports].

Thomas A. Bauer: *Die Kompetenz ethischen und ästhetischen Handelns. Medien-ethik aus medienpädagogischer Perspektive* [The authority of ethical and aesthetic acting: Media ethics from a media education perspective].

Bernhard Debatin: "Digital Divide" und "Digital Content." Grundlagen der Inter-netethik [The "Digital Divide" and "digital content": Bases of Internet ethics].

Helmuth Rolfes: Christlicher Glaube und Medienethik. Der Beitrag von Theologie und Kirche zum medienethischen Gespräch der Gesellschaft [Christian faith and media ethics. The contribution of theology and church to society's media-ethics discussions].

Debatin, Bernhard & Funiok, Rüdiger (Eds.). (2003). *Kommunikations- und Medienethik* [Communication and media ethics]. Konstanz: UVK Verlagsgesellschaft mbH.

This volume contains the contributions from the media ethics network conference in 2002 about "reasons and argumentations of media ethics." While previously the media ethics discussion was limited mainly to theoretical or abstract papers, the authors at the conference established foundations and applications of media ethics. They attempt to transfer media ethics maxims and value orientations from theory into practice.

Introduction:

Bernhard Debatin and Ruediger Funiok, Begründungen und Argumentationen der Medienethik [Reasons and argumentations of media ethics].

Part 1: Foundations

Hans Julius Schneider: Der systematische Ort der Medienethik - eine sprach-philosophische Perspektive [The systematic place of media ethics: A language-philosophical perspective].

Eike Bohlken: Medienethik als Verantwortungsethik. Zwischen Macher-verantwortung und Nutzerkompetenz [Media ethics as responsibility ethics: Between the responsibility of message creators and the authority of users].

Rainer Leschke: Vom Nutzen und Nachteil der Medienethik. Plädoyer für die meta-ethische Analyse [Of the use and disadvantage of media ethics: A plea for meta ethics analysis].

Anika Pohla: Eine verbindliche normative Medienethik - ein unmögliches Unter-fangen? [An obligatory normative media ethics: An impossible venture?]

Part 2: Special Topics

Alexander Filipovic: Niklas Luhmann ernst nehmen? (Un-)Möglichkeiten einer ironischen Ethik öffentlicher Kommunikation [Niklas Luhmann taken seriously? (Im-)Possibilities of an ironic ethics of public communication].

Karsten Weber: Medienethik und politische Ethik - der Versuch einer Grundlegung [Media ethics and political ethics: An attempt at a foundation].

Andreas Hütig: Konventionen und Deliberationen. Die Diskursethik und die massenmediale Öffentlichkeit

[Conventions and deliberations: Discourse ethics and the mass media public].

Tanjev Schultz: Authentizität im Zeitalter ihrer medialen Inszenierbarkeit. Überlegungen zur Ambivalenz des Ansatzes von Jürgen Habermas [Authenticity in the age of media money: Considerations for ambivalence at the root of Jürgen Habermas].

Friederike Herrmann: Ein neuer Begriff des Privaten - Scham als medienethische Kategorie [A new idea of privacy: Shame as a media ethics category].

Part 3: Applications

Barbara Thomass: Fünf ethische Prinzipien journalistischer Praxis [Five ethical principles of journalistic practice].

Wolfgang Wunden: Die "Publizistischen Grundsätze" des Deutschen Presserats aus medienethischer Sicht [The "Publicity principles" of German press advice from a media ethics perspective].

Christian Schicha: Medienethik und politische Talk-Shows. Zur Diskrepanz zwischen Diskurspostulaten und medialen Handlungspraktiken [Media ethics and political talk shows: The discrepancy between discourse postulates and media action practices].

Michael Jäckel & Jan D. Reinhardt: Provokante Werbung unter dem Gesichtspunkt einer Ethik der Massenkommunikation [Provocative advertising under the criterion of an ethics of mass communication].

Petra Grimm: Semiotik als empirischer Werte-Seismograf für die Medienethik [Semiotics as empirical value: A seismograph for media ethics].

Part 4 contains a 20 page bibliography.

Institut zur Förderung publizistischen Nachwuchses / Deutscher Presserat (Ed.). (2005). *Ethik im Redaktionsalltag* [Ethics in editing a daily]. Konstanz: UVK Verlagsgesellschaft mbH.

The German press council—the voluntary self-policing organ of the print media—publishes this workbook together with the Institute for the Promotion of a New Generation of Journalists (ifp), which attaches a high value to media ethics in the continuing education of journalists. The book contains cases studies arranged with the intention of making young journalists (possibly inexperienced with ethical questions) familiar with ethics and ethical standards in journalism by an orientation and guidance on the basis of typical problems in editing everyday life issues. In the first part respected German journalists address ethical questions, consider their own offenses, and suggest how they could have been avoided. The second part contains an extensive collection of contested material from newspapers and magazines, in which readers weighed in with the German press council. Each chapter pres-

ents case examples, statements of the editors, the appropriate numbers and guidelines of the Press Code, as well as suggestions for discussion. Each chapter ends with a solution: the decisions of the press council for the respective cases. The case examples from concrete practice are supplemental by “references from the real world editing” and “notes from the law office.”

C. Zeitschrift für Kommunikationsökologie und Medienethik (ZfKM) [Journal for communication ecology and media ethics]

This journal is edited by the Institut für Informations- und Kommunikationsökologie [Institute for information and communication ecology] e.V. Duisburg. <http://www.ikoe.de>. Until 2004, the journal was called *Zeitschrift für Kommunikationsökologie ZfK*. It appears two to four times per year in an edition of 500 copies. Among other things the magazine publishes the articles of the annual conventions of the media ethics network and the DGpuK specialist group “media and communication ethics” since 2003. Individual essays by Thomas Langkau, M.A., Dr. Christian Schicha (V.i.S.d.P.) und Dipl.-Journ. Carsten Brosda published in the journal are available as electronic files on request. Contact the editor by e-mail: langkau@ikoe.de.

Issue: 1/2003: Emphasis on media ethics, with documentation of the 2003 annual convention of the media ethics network, with the theme, “media ethics in the basic and advanced training of media workers.”

Bernhard Debatin & Rüdiger Funiok: Empfehlungen für das Lehren von Medienethik in Aus- und Fortbildung von Medienberufen [Recommendations for the theory of media ethics in basic and advanced training media workers].

Rainer Leschke: Und die Moral von der Geschicht? Überlegungen zur Medienethik als Analyseinstrument [And the moral of the story? Considerations of media ethics as an instrument of analysis].

Rüdiger Funiok: Wertklärende Gespräche und sozialpädagogische Berufsethik. Überlegungen zur Medienethik als Analyseinstrument [Value-clarifying discussions and social-educational professional ethics. Considerations of media ethics as an instrument of analysis].

Bernhard Debatin: Können moralische Werte gelehrt werden? Erfahrungen mit Medien-ethik in der US-amerikanischen Journalistenausbildung [Can moral values be taught? Experiences with media ethics in the U.S.-American journalism training].

Huub Evers: Ethik in der Ausbildung von Journalisten und Kommunikations-wissenschaftlern in den Niederlan-

den [Ethics in the training of journalists and communication students in the Netherlands].

Wolfgang Wunden: Beraten, vortragen und lehren. Notizen aus der Praxis der Medienethik-Vermittlung [Advise, speak, and teach: Notes from the practice of media ethics mediation].

Barbara Thomass: Didaktische Methoden der Vermittlung journalistischer Ethik [Didactic methods of mediation in journalistic ethics].

Horst Pöttker: Konzept der Lehrveranstaltung “Berufsethik für Journalisten” [The concept of training meetings in “professional ethics for journalists”].

Steffen W. Hillebrecht: Medienethik als Gegenstand der Ausbildung von Verlags-management. Modellbildung und Praxiserfahrungen mit einem Traineeprogramm für katholische Verlagshäuser [Media ethics as the subject of training in publishing house management: The concept and practical experiences with a trainee program for Catholic publishing houses].

Christian Schicha: Unterhaltsame Formate als Bausteine der medienethischen Ausbildung. Spielfilme und Benetton-Werbung als populäre Beispiele [Entertainment formats as components of the media ethics training: Feature films and Benetton advertisements as popular examples].

Thomas Knieper: Der Journalisten- und Medienfilm. Filmographie und Bibliographie zur Einführung [The journalistic and media films: Introductory filmography and bibliography].

Sebastian Köhler: Ansehnlich? Kriegs-Geschichten 2003. Zu einigen Aspekten der Krisen-Kommunikation [Substantially? War stories 2003. Some aspects of crisis communication].

Christian Schicha: “Kämpfen, Jürgen, kämpfen. . .” Die Inszenierungsstrategien des Jürgen W. Möllemann zwischen Popularität, Provokation und Populismus [“Fight, Jürgen, fight”: The production strategies of Jürgen W. Moellemann between popularity, provocation, and populism].

Christian Schicha: Vergessene Themen [Forgotten topics].

Issue 1/2004: Emphasis on media and global conflicts, with documentation of the 2004 common annual convention of the media ethics network and the DGpuK specialist group on media and communication ethics. The theme is “media and global conflicts. How are global conflicts in the media treated?”

Horst Pöttker: Distanzierte Beobachtung: Professionelle Qualität oder Ideologie? Berufsethische und historische Thesen zum Kriegsjournalismus [Dissociated observation: Professional quality or ideology? Professional ethics and historical theses for war journalism].

Andrea Höhne & Stephan Russ-Mohl: Zur Ökonomie und Ethik von Kriegsbericht-erstattung. (Fakten, Interpretation mit Hilfe der Ökonomik, Folgerungen und

Verbesserungsmöglichkeiten) [To the economics and ethics of war reporting: (Facts, interpretation with the help of economics, consequences, and possibilities for improvement)].

Christian Schicha: Ethische Postulate an den Friedensjournalismus. Aufgaben und Probleme bei der Kriegsberichterstattung am Beispiel des Irakkriegs [Ethical postulates for peace journalism: Tasks and problems during war reporting by reference to the example of the Iraq war].

Michael Nagenborg: Kriegstrommeln bauen? Über die Notwendigkeit, Medieninhalte im Kriegsfall zu kontrollieren [War drums? On the necessity to control media contents in case of war].

Burkhard Bläsi: Konstruktive Berichterstattung und Medienrealität - ein unüberwindbarer Gegensatz? [Constructive reporting and media reality: An insurmountable contrast?]

Nadine Bilke: Krieger für den Frieden. Strategien konstruktiver Konfliktberichterstattung am Beispiel interethnischer Konflikte in Ghana [Battle for peace: Strategies of constructive conflict reporting by reference to the example of inter-ethnic conflicts in Ghana].

Christian Kolmer: Krieg im Fernsehen 2001-2003. Eine Inhaltsanalyse der deutschen, englischen, südafrikanischen und US-Fernsehnachrichten [War on television 2001-2003: A content analysis of German, English, South African and U.S. television messages].

Oliver Hahn: Neues arabisches und westliche Nachrichtfernsehen zwischen Kulturbindung und Propagandadialog [New Arab and western televised messages between connecting cultures and propaganda dialogues].

Michael Harnischmacher: Unbewusst gefangen im Krieg der Worte? Der zweite Irak-Krieg und das Verhältnis Deutschland - USA im Lichte von George Lakoffs Metaphern-Theorie [Unconsciously imprisoned in the war of words? The second Iraq war and the relationship of Germany and the U.S.A. in light of George Lakoff's metaphor theory].

Stefan Krempf: Krieg und Internet. Ausweg aus der Propaganda? [War and the Internet: A way out of propaganda?]

Bernhard Debatin: US-Medien zwischen Unsicherheit und Patriotismus. Zur Selbstreflexion des Journalismus seit dem 11.09.2001 und den Folgekriegen [U.S. media between uncertainty and patriotism: On the self reflection of journalism since 9/11 and the subsequent wars].

Christoph Neuberger, Birgit Eiglmeier, & Julia Sommerhäuser: Warblogs. Berichte aus erster Hand oder Propagandatricks? [War blogs: First-hand reports or propaganda tricks?]

Meike Vögele: Kritischer Medienjournalismus als Chance für eine bessere Kriegsberichterstattung? Zur Reflexion und Thematisierung der Berichterstattung über den Irakkrieg 2003 in der überregionalen Presse [Critical journalism as a chance for better war reporting? On the

reflection and thematizing discussions of the reporting of the 2003 Iraq war in the supra-regional press].

Barbara Thomass: Fallanalyse Selbstmordattentate. Wie kann Berichterstattung der Komplexität des Gegenstandes gerecht werden? [Analysis of suicide assassination attempts: How can the reporting of the complexity of the event become fair?]

Alexander Filipovic: Persuasive Leidenskommunikation. Für eine humane Anschluss-fähigkeit menschlichen Leids [Persuasive communication of suffering: For an ability of a humane connection to human wrong].

Peter Studer: Kriegsfoto. Geschichte, Wirkung, Ethik [War photography: History, effects, ethics].

Stefan Leifert: Zeigen oder nicht zeigen? Schreckensbilder und Medienethik [Show or don't show? Fright pictures and media ethics].

Simone Richter: Von einem, der auszog, um über sich im Krieg zu erzählen. Was, wenn die Berichterstatter plötzlich im Mittelpunkt der Berichterstattung stehen? [Of one, which took off, in order to tell of itself in the war: What if the correspondents are suddenly located in the center of reporting?]

Sebastian Köhler: The Bad and Ugly. Ein Präsident zum Anfassen. Eine Kritik des Narrativismus in der TV-Kriegs- und Krisenberichterstattung [The Bad and Ugly: A president for touching. A criticism of the narrative in TV war and crisis reporting].

Issue 1/2005: Emphasis on media practice and media ethics, with documentation from the 2005 common annual convention of the media ethics network and the DGPK specialist group on media and communication ethics. The topic addresses media ethics from the perspective of media practitioners and theoreticians, with applications.

Achim Baum: Welchen Journalismus will die Kommunikationswissenschaft? [Which journalism does communication studies want?]

Huib Evers: Journalismus braucht Selbstreflexion. Medien in den Niederlanden auf dem Prüfstand [Journalism needs self reflection: Media in the Netherlands under the microscope].

Ingrid Stapf: Zwischen Freiheit und Verantwortung. Überlegungen zu einem Modell ethischer Medien-Selbstkontrolle im Spannungsverhältnis von Ideal und Praxis [Between liberty and responsibility: Considerations of an ethical model of media self-control tested in the ratio of ideal and practice].

Peter Studer: Fairness. Vages Appellwort oder medienethisch brauchbarer Begriff? [Fairness: Vague appeal word or a useful media ethics term?]

Michael Nagenborg & Karsten Weber: Der Wandel der Medienanbieter und die Notwendigkeit eines Paradigmenwechsel in der Medienethik. Ein Workshopbericht [Changing media producers and the necessity of paradigm changes in media ethics. A Workshop report].

Alexander Missal: Ein Körnchen Wahrheit. Gerüchte und ihre medienethische Einordnung in der wirtschaftsjournalistischen Praxis [A germ of truth: Rumors and their media ethics classification in the practice of economic journalism]

Jeldrik Pannier & Stefanie Frie: Ein Bild ist immer ein Kommentar. Analyse der fotografischen Berichterstattung zum Irakkrieg 2003 von FAZ und Bild-Zeitung [A picture is always a comment: Analysis of the photographic reporting of the 2003 Iraq war of FAZ and illustrated newspapers].

Horst Pöttker: Publizistische Selbstkontrolle im Wandel. Über zivilgesellschaftliche Notwendigkeit und mediengesellschaftliche Irrwege [Changing journalistic self-control: Regarding civilian social necessity and media society errors].

Stefan Hartwig: Public Relations und Medien. Spannungsverhältnis oder spannendes Verhältnis? Erfahrungen aus der Praxis [Public relations and media: A strained or an exciting relationship? Experiences from practice].

Sebastian Köhler: Gnadenlose Selbstverteidigung. Zur widersprüchlichen Rolle eingebetteter TV-Journalisten [Merciless self-defense: Regarding the contradictory role of embedded TV journalists].

Christian Schicha: Bürgergesellschaft und Medien-demokratie. Herausforderungen für die politische Bildung [Civil society and media democracy: Challenges for political education].

Christian Schicha: Aktuelle Medienthemen hektisch aufbereitet? Wissenschaftsvermittlung im Spannungsfeld zwischen Theorie und Praxis [Current media topics hectically prepared? Science reporting in the area of conflict between theory and practice].

Sebastian Köhler: Zehn Uhr mittags: VISA-TV. BIG BROTHER Goes Politics [Ten o'clock at noon: VISA-TV. BIG BROTHER Goes Politics].

D. Association for the Promotion of Journalistic Self-regulation

In order to lend their co-operation to promote and bring to wider public attention the work of the different medium-specific self-governance committees, representatives of the DGpuK specialist group on communication and media ethics, the media ethics network, and other personalities created an association for the promotion of journalistic self-regulation (<http://www.publizistische-selbstkontrolle.net>). They have a new publication: Baum, Achim, Langenbucher, Wolfgang, Pöttker, Horst, & Schicha, Christian (Eds.). (2005). *Handbuch Medienselbstkontrolle* [Handbook of media self-regulation]. Wiesbaden: VS Verlag für Sozialwissenschaften

The contents include essays on German press councils: FSK (Freiwillige Selbstkontrolle Filmwirtschaft); FSM (Freiwillige Selbstkontrolle Multimedia); FSF (Freiwillige Selbstkontrolle Fernsehen); LMA (Landesmedienanstalten); ZDF-WDR (Rundfunkrat); Werberat; PR-Rat; SK (Unterhaltungssoftware-Selbstkontrolle); DT-Control (Freiwillige Selbstkontrolle im Pressevertrieb). These deal with film, multimedia, television, broadcasting, advertising, public relations, software, and press sales.

The volume covers instances of media self-regulation in Germany. It is supplemented by texts of specialists, who critically reflect on the function and effectiveness of this self-regulation. The volume is suitable for research and theory over the range of communication media and media ethics and can be used in the training of journalists and as a reference book for practical work in editorial and training centers. In addition, it can help people who feel mistreated by the media and ask, for example, "What can I do, if I were wrongly represented by the media or feel that excessive brutality were shown on tv or in the news?" The book gives information about to whom they can turn, if they are targeted by journalists or their privacy invaded by voyeuristic reporting.

E. The Media Ethics Network on the Internet

For the website of the media ethics network, go to <http://www.netzwerk-medienethik.de>. Here one finds a virtual library (where texts can be downloaded) and a digital library (with links to texts on other Internet sites): <http://netzwerk-medienethik.de/bib/bibindex.htm>.

F. Yearly Meeting 2006

The topic for the next common annual convention of the media ethics network and the DGpuK specialist group on communication and media ethics and visual communication is "photo and image ethics." The conference date is the February 23-24, 2006, at the Hochschule für Philosophie in Munich. If you wish to be added to the distribution list of the media ethics network, please write to ike@jesuiten.org.

The 10-year history of the media ethics network is described in Wolfgang Wunden: *Netzwerk Medienethik—ein Experiment*. In Christian Dräger & Nikolaus Schneider (Eds.), (Bearbeitet von Hans-Wilhelm Fricke-Hein und Michael Schibilsky), *Medienethik. Freiheit und Verantwortung. Festschrift zum 65. Geburtstag von Manfred Kock* [Media ethics: Liberty and responsibility. In honor of the 65th birthday of Manfred Kock], pp. 319-333. Stuttgart: Kreuz Verlag, 2001.

