

### Annotated Bibliography

Bugeja, Michael. "Cellphones and Real-World Communication." Education Digest 70.3 (Nov. 2004): 36-39. Through numerous personal anecdotes, the author illustrates the intrusion the cellphone makes into real-world communication. The author's storytelling style captures the reader's attention with empathy, citing the loss of traditional mores, such as Parker Palmer describing the most public place as the street, where even non-speaking strangers share non-verbal messages, affirming "we occupy the same territory, belong to the same human community." With the "new faux pas on the digital street" that we dare not interrupt a person using a cellphone, Bugeja feels we are losing the security of community in busy spaces, in a growing fear that the "digital street... has become unsafe psychologically." He cites the ubiquitous cellphone's power, in "interrupting life-changing spiritual or secular proceedings, with most people present showing only mild annoyance, if any." With this, he suggests the cellphone has changed society more than the home computer, which it has assimilated. Going deeper, Bugeja says we pay a price not only in access fees paid for our cellphones, but also in feelings. "The medium is not just the message any longer, but the moral too, and virtual morality is born out of mechanism rather than humanism." From parents modeling cellphone abstraction, children "are introduced to the community without a focused tour guide." This example misdirects the developing mind "to view technology as companionship," to a much-greater extent than our pervasive involvement with Internet community, because we never set aside our cellphones. Cellphones contribute to "swarming tactics" in bringing collegians together, be it for a party or a riot. "Celebratory riots" and other examples of "smart mobs" became a concern for Ohio University (part of the author's experience), and arose as a problem during his new tenure at Iowa State University. He concludes with an ironic story ending, telling how a campus meeting discussing these problems with cellphones was scarred by a cellphone interruption (answered by the recipient, ignoring a closing handshake offered by the college dean). This article brings up excellent examples of how cellphones have been a type of Trojan horse to invade our modern lives, exhibiting huge power in shaping the way we communicate (or don't communicate, which is often the case in face-to-face interaction whenever a cellphone rings). I find the author's stories engaging, and his concerns very plausible. I found the transition abrupt from interpersonal interruptions to the use of cellphones as swarming/riot tools. The article would have been more effective to smooth this transition, or leave this final example for another article, in my opinion.

Bugeja, Michael J. "Facing the Facebook." Chronicle of Higher Education 52.21 (27 Jan. 2006): C1-C4. The technologies that pervade our lives dominate the classroom and campus community, as well. Bugeja polled online data to show 78% of students at Iowa State

University (where is Director of the Greenlee School of Journalism and Communication) are registered users on Facebook. A University of Colorado professor comments on student use of Facebook, citing 100% of students responding to use in a given day, compared to only two of 140 students seeking a reputable news source. Ethics and Public Policy Center fellow, Christine Rosen, describes Facebook as encouraging “egocasting, the thoroughly personalized and extremely narrow pursuit of one's personal taste.” Bugeja describes Facebook discussion group affiliations as akin to mailing lists used in advertising. Groups appear such as “Baseball addicts,” “outdoor enthusiasts,” and pro- and anti- gun control advocates, among countless others. Rosen is further quoted to identify the sacrifice of privacy associated with one's Facebook profile, which becomes a “public diary,” revealing boasts of illegal behavior as well as laying out huge amounts of marketing and personal information. Besides privacy-related issues raised by Facebook use, invasion into class and study time becomes a vital concern. Lectures become less captivating with the temptation to continual online interaction, especially as wireless Internet access for students' portable computers becomes the norm. The vast financial outlays spent by colleges and universities to maintain their high-tech appeal in recruiting students. Sadly, a loss of tenured positions has come with the mandated spending for technology. Use of Facebook is only expected to increase, with students now coming to college already addicted to Facebook during high school. Institutions need to consider approaches to dealing with these issues, ranging from possible complete filtering of the website to in-classroom rules prohibiting use to removal of wireless capabilities in classrooms. I find Bugeja's perspectives well-presented, and alarming to consider. He urges that critical thinking must take place and hard decisions must be made about investments in technology and the adverse effect this may ultimately have on a tradition of high (academic) standards. I believe his article could have benefited from more empirical data, including research on the amount of time spent by students using Facebook, and the number of times accessed during a given time period. Further, I believe it would be useful to delve deeper into the motivating factors that draw students to Facebook.

Bugeja, Michael J. “The value of instruction for a commitment to truth.” Journalism & Mass Communication Educator 1997: 63-67. The author teaches ethics in journalism, with analysis of topics such as truth, falsehood, manipulation, temptation, unfairness, power, and other abstractions. Within the secular institution, Bugeja requires that students “accept the consequences of their values” though they do not share the same values, making this the basis for the ethics course to be “ethical.” He has students maintain journals documenting white lies, half-truths, and falsehoods in three contexts: those said or indicated to others, those told or portrayed to the student, and those times when the student nearly presented a non-truth, but became aware and told the truth instead. Citing

his own classroom experience with students, including a few examples, Bugeja identifies that some students claim to have no values, belied by their further responses. The author demonstrates “the interplay between values and courage” with role-model journalists identifying courageous acts (related to ethics) in their professional career. Falsehoods, values, biases, and personal codes of ethics are identified and discussed through various exercises conducted by the class in their community. Through the journals, real-life examples, and on-the-street interactions, Bugeja purports to instill a foundation for journalism ethics, concluding with an assignment producing a “personal code of ethics” from each student. This article demonstrates the situation of our post-Christian culture today, where there is no basis for ethics and morality, and the laudable efforts of the author to build some sort of foundation for his students. This may produce a worthy basis for many, who as he suggests, do “think about concepts like 'courage,’” even though they claim they weren't taught values at home. As Christians, I believe we need to call our nation's leaders, and media leaders to be accountable for their value system (or lack thereof). This author has an important task in identifying ethics for journalism at a time that it seems that it no longer exists in many media organizations. His cause would be greatly strengthened to base his teachings on a biblical worldview foundation, though he is doing a commendable job of helping to illuminate the values that do still exist in the upbringing of his students. Danger lies in the eroding values of successive generations of students who have not grown up with demonstrated values. Bugeja's case would be incredibly stronger if he were to instruct his students on historical models for ethics, rather than depend upon the students own experiences to identify their ethical background.

Frost, Catherine. "Community in the Digital Age: Philosophy and Practice." Canadian Journal of Communication 31.2 (2006): 473-474. Communication & Mass Media Complete. EBSCO. Northwestern College Ramaker Library, Orange City, IA. 8 October 2007. <<http://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=24272656&site=ehost-live>>. Frost reviews a volume compiling papers considering the impact of the Internet on our potential for community. Does the Internet support new ways to interact and exchange ideas, or does it work against strong, active communities? Frost critically analyzes the compilation made by Andrew Feeberg and Darin Barney, recognizing both positive roles the Internet plays in developing communities and “almost dismissively pessimistic views” of ways it may “hollow out civic and ethical existence” (473). This article points out a disparity between what “is” and what “could be” in impacts of the Internet on actual experience. Darin Barney, a contributor to the book in review, presents an argument that with increased Internet use “we are not just re-configuring our spatial world, we are trying to live without it, and it is not clear that community can make the transition” (473). Turkle is cited, in describing the Internet medium as “a new space for

identity exploration” (474). This article identifies the diverse range of scholarship in consideration of current technology and its effects on communication. Frost emphasizes the importance of considering inclusion in these considerations, stating that in modern times it is often assumed that everyone is part of the “wired world” (474). We must not overlook significant developments of our times that don't happen to make it into online form.

Giordano, Daniela. “Shared values as anchors of a learning community: a case study in information systems design.” Journal of Educational Media 29.3 (Oct. 2004): 213-227. Giordano presents results of a longitudinal study wherein she attempts to identify useful activities to bring learners to competency in information system design. Is what is taught being caught by the students? This is relevant because of subjective responses to questions, “what makes a good design?” and “how do I do it?” (214). Through content analysis and observation, the author evaluates the success of various learning activities. Peer review arose as a positive element of learning strategies, helping to identify and avoid errors, opportunity for revision, self-evaluation, and deeper understanding of theory. In her findings, the author categorize students' design values, in order of importance: (1) clarity of communication; (2) security; (3) innovation; (4) ease of use; (5) aesthetics; (6) error-proof; (7) professionalism; (8) mapping specification to implementation; (9) technical mastery; (10) in-depth analysis; (11) high degree of automation (219). Giordano references Wenger, “we can design for learning, but we cannot design the responses because of the emergent nature of the processes that take place” (220). The value system of the community effects the responses. “The same content may be deemed relevant or not according to the way it is expressed and who says it” (221). Considering the variable importance of these design values, “it could be argued that this tension between competing values within one project is a locus of innovation in the community” (223). To facilitate the forming of this community, learners are ideally “involved in a situation of legitimate peripheral participation in which they can observe, work and interact with people practicing the profession” (224). When this is not possible (more often than not), a culture similar to the real-life profession needs to be created. I believe the author presents a complicated analysis of basic truth, of the crucial importance of personal acceptance: the need to belong (Interpersonal Divide, Bugeja p. 1). Create a culture with acceptance and expectations similar to the real world, and a learner will be well-prepared for the real world, assuming the learning process provides the necessary knowledge base.

Lampel, Joseph, and Ajay Bhalla. "The Role of Status Seeking in Online Communities: Giving the Gift of Experience." Journal of Computer-Mediated Communication 12.2 (Jan. 2007): 434-455. Communication & Mass Media Complete. EBSCO. Northwestern College

Ramaker Library, Orange City, IA. 8 October 2007.

<<http://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=24090523&site=ehost-live>>. It seems there is a new celebrity in town: the popular participants in online communities. The authors identify the virtual community concept of “online gift giving in the form of advice and opinion” on the Internet (101). The article explores agenda-based social interaction, where members of an online community seek to build their own reputation or status. This may be motivated by a desire to contribute to others as they have benefited. The authors contend that this process reinforces the viability of virtual communities, in a way that parallels physical community in types of interactivity and its motivators. Status seeking “drives participants to invest time and effort in giving the gift of their experience to others without direct benefit to themselves,” while ensuring continued participation and the thriving of the virtual community (436). Common examples cited of this include Amazon.com, IMDB.com and Tripadvisor, where user reviews build the reviewer's reputation, based on others' ratings of their reviews.

Smyth, Marney. "The Community is the Content." Publishing Research Quarterly 17.1 (Spring 2001): 3. Communication & Mass Media Complete. EBSCO. Northwestern College Ramaker Library, Orange City, IA. 8 October 2007.

<<http://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=5367536&site=ehost-live>>. Smyth chronicles the development of an “electronic community” launched for researchers. Presenting the information in historical fashion, she traces the development of electronic publishing, outlining challenges facing the publishing industry. Concerns were identified, which proved to be unfounded, paving the way for growth of digital content alternatives for printed books. Many readers returned, participating in interaction never before accommodated by the publishers. But most significant was the way electronic readers shaped the publisher's next move (5). MIT Press formed the Digital Projects Lab, specifically charged with providing online environments conducive to participants' interaction, as well as bringing a revenue stream to support the needed hardware and service-provider connectivity. Despite huge uncertainty in the area of revenue return on investment, a group of subscribers demonstrated that “if you build it, they will come. (7). The resultant website utilizes strict control over membership, which attempts to maximize user-participation levels rather than registration numbers. But the model appears to have worked, as participation multiplied. Partnerships have developed with other publishers, for the sharing of seed content (particularly book profiles and Journal Abstracts) (10). Concerns that arose in the process are: how to set royalty payments for authors in this environment, to what extent should development costs be covered by access fees, best designs for dynamic content accessibility, keeping focus on content rather than becoming software-focused, controlling overall costs, and the overwhelming tech support need (at least during deployment) coming with electronic

access. Electronic publishing is quite different from print publishing, much more so than expected by those involved here. In a reporting style, the author identifies challenges faced by a journal publisher transitioning to digital distribution. I believe this is vital for the future of information availability, though concerns of librarians (which are related to face-to-face community issues, as well as budget-funding concerns when patrons don't physically come in the door to trigger usage counters) merit consideration. Inclusion is a concern that I have, with some people limited in their access because of membership costs. This concern is addressed with libraries providing on-location, and in some cases, remote online access to these sources to an account paid by the library. This raises further concerns, though, with uncontrolled proliferation of usernames and passwords (posted inappropriately in online forums or blogs). The author would have done well to prepare a follow-up, perhaps two years later, but I was unable to find any further articles by Smyth.

Tucker, Genevieve. "First Person Singular: The Power of Digital Storytelling." Screen Education (2006): 54-58. Community theatre popularity in the late '80's are the roots of today's digital storytelling, according to Tucker. Allowing ordinary community people on the stage (identified as "a traditional form of low-tech") is akin to the opportunities provided today using digital filmmaking technologies. The author writes in a journalistic style, presenting reports of findings and successful storytelling from "First Person, the Second International Digital Storytelling Conference". She identifies, "First-person narrative, anchored by the author's recorded voice-over, is crucial to this form, and presenters from youth projects were keen to share their experiences of it in their media work with young people" (54). An example is given of youth using pictures, favorite possessions and music to trigger creative writing, and then the youth's voice-over provides a personal imprint on their multimedia story presentation. The author brings out concerns of "digital exclusion" with many young people having opportunities to only be consumers of media, and not producers (57). This gap between those involved in producing and those only consuming media deserves further exploration. A sidebar is included in the article, bringing up copyright concerns in the youths' projects. I appreciate that this is included in the article, as this is a vital concern to our teaching that we insist on copyright understanding and adherence. Tucker presents this article in a journalistic style, reporting on various presenters' successes. She presents various vignettes from stories about storytellers, but would be more effective with a comprehensive introduction and then a conclusionary summary.

Uricchio, William. "Cultural Citizenship in the Age of P2P Networks." Changing Media, Changing Europe 1 (2004): 139-163. Communication & Mass Media Complete. EBSCO. Northwestern College Ramaker Library, Orange City, IA. 8 October 2007.  
 <<http://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=14769883&site=ehos>

[t-live](#)>. Peer-to-peer (P2P) networking is challenging the “dominant meanings and practices associated with journalism, software development, some forms of artistic production, and intellectual property” (140). Within this challenge, this author sees profound implications relating to the future of citizenship and civic participation. Citing the convergence of media ownership with the likes of Time-Warner-CNN-AOL, Disney-ABC, Sony-Columbia, and others, it appears that these huge conglomerates are positioned to dominate the world in media content. This control potential does not extend only to the original media elements, but typically extends to the accompanying text-based origins of the media, such as the literary texts (even comic books) of the story of *Spiderman* or cultivation of the text of *Lord of the Rings*. Presenting a historical context, the author discusses the post-war technological development enabling “the emergence of a participatory culture – in contrast to a culture that include a space for creative participation” (143). In television, examples like the Rodney King video, *America's Funniest Home Videos*, and even TV stations reliance on “amateur” video material for news broadcasts demonstrate new opportunities for media creation and distribution apart from the frameworks of mainstream media. Uricchio's article precedes the entry of *YouTube* into the video distribution business. He calls media productions from ordinary people as modern “folkloric narratives” empowered by new forms of production and distribution (145). Computer game makers, such as Maxis (who produces the *Sims* games) have applied the ordinary person production model in allowing user-created content, including props and buildings, along with new character identities, called “skins.” This strategy has succeeded to a large extent, Uricchio contends, because of the community that develops among players as they share creations from their own time and energy. He calls this, “cultural citizenship” (146). An advantage to this kind of community is finding people with like-minded interests, however specialized these interests might be. Before the shutdown of *Napster* in its original P2P format, there was a vast amount of user community sharing of ideas. Once the illegal (copyrighted) music was removed, a global variety of non-commercially produced music became visible, previously hidden among the mainstream titles. But the story of *Napster* is about more than music sharing, encompassing “expression, shared pleasure, and a freely circulating part of culture” (150). Newspapers have published letters to the editor for decades, but the digital age allows new relationships between the news media and the public sphere. Uricchio brings up a danger of new technology in the development of “the daily me,” describing online news delivery customized to the exact specifications/interests of the recipient. The responsibility of newspaper publishers to present “common knowledge so essential in the construction of the public sphere and the functioning of democratic governments” (152). I can see the problem of this, particularly in an election year, as some consumers become oversaturated with political bantering that they filter out candidates or any related discussions vital to responsible citizenship in our nation. At the

time of the writing, many online newspapers did not allow readers input through a forum or through readers' polls, an important aspect of "participatory culture" (152). This is changing to being included more often, but I am concerned that this participatory culture is losing the benefits of having wise leaders to help us be exposed to that which is most important and meaningful. Particularly with the deluge of information available today, the typical reader or computer user is often not qualified, or does not invest the time in exposure to a variety of information. Newspaper publishers and editors have served this role, but this is falling to the whim of the user, enabling the wearing of blinders to those things falling outside our personal scope of interest.

Zappen, James P. "Digital Rhetoric: Toward an Integrated Theory." *Technical Communication Quarterly* 14.3 (Summer 2005): 319-325. The author explores some characteristics and limitations of theories pertaining to digital rhetoric, particularly in science and technology. He applies Aristotle's concepts of ethos, pathos, and logos to discussion regarding the distribution of consumer data (ceased in this case, due to consumer complaints of privacy invasion). By their very nature, computers and software are a persuasive technology (320). Study by B. J. Fogg is cited, considering "captology" (the study of computer use as persuasive technology) while maintaining credibility and emotional appeal. The author references a number of scholars of rhetoric, discussing the validity of digital interaction between a speaker and audience in online communities. Anabel Quan-Haase and Barry Wellman found a correlation between "online and offline communities," finding "those active offline are more active online—and vice versa" (323). Digital rhetoric becomes a hodge podge of more-or-less discrete components rather than an integrated theory in its own right. The new digital domain of Internet2 may offer new potentials. Websites such as slashdot.org may provide meaningful discussion to stimulate interest and encourage interaction between scientists and non scientists. The author seems to present a critical perspective on digital rhetoric, though defending it in the end as it "offers new opportunities for inquiry" and "an expanded vision of what the rhetoric of science and technology might become within the next decade and beyond" (324). This article presents a survey of recent literature on digital rhetoric, and issues a pleas for an integrated theory with plans for new directions in rhetorical study. I believe this article would be more meaningful if the author were to choose a clear perspective which he supports, rather than present opposing opinions on the usefulness and validity of digital rhetoric.