Department of Communication
Term Tenure Reading List

<u>**Everyone, Please read**</u>:
Muehlhoff, T., & Lewis, T. (2010). *Authentic communication: Christian speech engaging culture*.
Downers Grove, IL: IVP Academic. Chs. 1-3, pp. 37-79. (42 pp.)

- Authentic Communication provides an overview of major areas of study within the
  communication disipline from a Christian perspective. Among a variety of
  communication-related topics, Muehlhoff and Lewis assess the power of words,
  perspective-taking, persuasion, and conflict management, all with an eye toward
  communicating forgiveness and promoting the common good.

<u>**COMM please read:**</u>
Arnett, R. C. (2006). Through a Glass, Darkly. *Journal of Communication & Religion*, *29*(1), 1-17.

- Philosophy of Communication scholar Ron Arnett describes his own approach to
  religious communication scholarship as "a stumble in the dark, engaging the faith
  through a glass, darkly" (p. 1). A proponent of Buber's dialogism, Arnett emphasizes
  the importance of moving from I-it relationships to I-thou relationships, and
  describes religious knowing by the characteristics of mystery and surprise.

Steiner, M. (2009). Reconceptualizing Christian public engagement: "Faithful witness" and the
American Evangelical tradition. *Journal of Communication & Religion, 32*(2), 289-318.

- To evangelical rhetorician Mark Steiner, evangelical Christians ought not shirk their
  responsibility to engage their ideals with the broader public. The "contours" of
  Steiner's model of "faithful witness" include "corrective emphases (the fallenness of
  the human condition, the need for epistemological modesty, the limits of persuasion,
  and the need for political modesty) and its unique affirmations (the concern for
  truth and God's glory, the embrace of complexity and mystery, and a respect for the
  importance of ethos)" (p. 289).

Peters, J.D. (2000). *Speaking into the air: A history of the idea of communication.* Chicago, IL:
Chicago University Press (pp. 33-62).

- In his chapter on "dialogue and dissemination," Peters examines the concept of
  dialogue through Plato's *The Phaedrus* and dissemination through the account of
  Jesus through the synoptic gospels. While many communication scholars have
  privileged the notion of dialogue or soul-to-soul connection through
  communication, Peters makes an argument for the ethical superiority of
  dissemination, or one-to-many communication because it invites participation and
  ignites relationship without coercion.

PR please read:

McCown, N. (2014). "Recognizing the Imago Dei in Employee Publics: A Challenge for Christian Public Relations Scholars, Faculty, and Practitioners," Religious Communication Association/National Communication Association conference, Chicago, Ill., November 2014.

- McCown suggests that Christian public relations professors employ the Christian concept of *imago dei*, or the notion that God made humans in God's likeness and therefore all humans have value and worth, in the way they teach public relations. First, the concept of *imago dei* encourages the PR student to define excellence in public relations as honoring and valuing each of an organization's publics. Second, PR practitioners can counsel organizational leaders to make decisions which honor the *imago dei* in internal publics, i.e. employees, as well.

Shin, J. (2008). Contingency, conflict, crisis: Strategy selection of religious public relations professionals. *Public Relations Review, 34*(4), 403-405.

- Shin reports the findings of a survey of religious PR practitioners working for mainstream Protestant churches with the goal of understanding their approaches to organizational conflict and crisis. Shin found that respondents tended to employ collaborating, contending, or compromising in conflicts with external publics, and they use concession or corrective action in crisis situations.

Tilson, D. J. (2011). Public relations and religious diversity: A conceptual framework for fostering a spirit of communitas. *Journal of Global Media 4*(1), 43-60.

- Changes in immigration law, globalization and increased ease of transportation have transformed modern societies into culturally diverse landscapes with religious diversity, in particular, presenting both opportunities and challenges. The author proposes a conceptual framework that embraces an interpretation of public relations as a social function, a *covenantal* model as a theoretical ground, an expanded *worldview* to include tolerance as an essential defining presupposition, and expanded communicative conceptual parameters that include religion in definitions of diversity and generic principles of excellent practice. An anecdotal review of faith communities in the U.S. reveals that public relations professionals and other communicators model the conceptual framework in interfaith initiatives and that the framework would serve as a helpful foundation for guiding communication professionals toward such behavior. The study also illustrates that socially-responsible behavior often has a foundation of faith common across various faith traditions.

JOUR and BRMP please read:

Cali, D. (Ed.) (2010). *Faith and the media: Reflections by Christian communicators.* Mahwah, NJ: Paulist Press. (pp. 18-33).

- Chapter 2 is written by journalist and director of NetOne in Rome, Michele Zanzucchi. Zanzucchi explains the way in which the Trinity, Jesus on the cross, and

Mary at the foot of the cross represent central ideas of NetOne, which Zanzucchi characterizes as "the essential mysteries of the Christian faith."

Schmalzbauer, John. *People of Faith: Religious Conviction in American Journalism and Higher Education*. Ithaca, New York: Cornell University Press, 2003.

- Ch. 3 Faith in Journalism (pp. 44-72): Using the examples of working journalists of faith, Schmalzbauer identifies a variety of ways these professionals relate their faith to their practice of the craft. Strategies include using privatization, multivocal bridging and the rherotic of objectivity. This chapter suggests a variety of ways of navigating the tension between professionalism and religious commitment in journalism.
- Ch. 5 Journalism and the Religious Imagination (pp. 110-145): Schmalzbauer argues that journalists from Catholic and Evangelical religious tell stories that embody their own theological assumptions. He suggests that different theological emphases result in different kinds of stories being told. This chapter suggests subtle but significant ways in which theological understanding is connected to journalistic content, not just to the practice of journalism.

FAMA and DIGM please read:

Cali, D. (Ed.) (2010). *Faith and the media: Reflections by Christian communicators.* Mahwah, NJ: Paulist Press (pp. 34-48, 51-60).

- Chapter 3 is titled "It takes a community: Supporting vocations in the arts and media." Author Barbara Nicolosi explains lessons she learned as founder and director of Act One in Hollywood. Calling for a "return to a real dialogue" between the church and the arts, Nicolosi probes the meaning, role, and ends of beauty in art and argues for the importance of "creative communities" in nurturing the arts; Chapter 4 is titled "The vocation to mediate." Author Edward J. Murray, President and CEO of Faith and Values Media, explores the topics of vocation, morality, and media, suggesting that the media practitioner's key role is to "mediate grace" by narrating for culture verities such as "truth, acts, art, beauty, human possibilities, wonder, threat, possibility" (p. 55).

Romanowski, W.D. (2007). *Eyes wide open: Looking for God in Popular Culture.* Grand Rapids, MI: Baker (pp. 105-123).

- Romanowski proposes methods for viewing and engaging popular culture which are grounded in a Christian perspective. In his chapter titled "Measuring Christian Distinction," Romanowski reviews three common Christian approaches to critiquing popular culture: moral, ideological, and theological.

Lyden, J.C. (2003). "Existing Approaches to Religion and Film" (Chapter 1, pp. 11-35). *Film as religion: Myths, morals, and rituals.* New York: New York University Press.

- John C. Lyden argues that popular films perform a religious function in our culture. Like more formal religious institutions, films can provide us with ways to view the world and values to confront it. Lyden contends that approaches which

interpret films only ideologically or theologically miss the mark in understanding their appeal to viewers. He develops an alternative method which shows how films can be understood as representing a "religious" worldview in their own right. In chapter one, Lyden surveys the state of the study of religion and film, offering an overview of previous methods before presenting his own.

Prompts:

1. Consider your teaching load across a two-year time period. Fully discuss ways you might draw upon the general communication and area-specific readings to inform your pedagogical approach to at least three aspects in your courses. You may choose to address three applications in one particular course or spread the applications among several courses.
2. Department Mission Statement: The Messiah College Department of Communication values a holistic, liberal arts approach to our discipline. We adapt to trends and developments in communication as we stress the intellectual development, spiritual awareness, moral integrity and global citizenship of our students. The department's mission is to educate students to become more competent, creative, and compassionate communicators in the realms of rhetorical, relational, mediated, and visual communication. Fostering connections between Christian faith and the study of communication in personal, vocational, and public life, we believe that communication can be used to solve human problems, promote meaningful relationships, bridge cultural divides, produce effective messages, and improve the quality of human life.
   a. Prompt: Choose three values within the Department's mission statement that especially resonate with you. Discuss each one's importance to your vocation as a teacher and scholar, drawing upon the general communication and area-specific readings for support.