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Communication Ethics and Crisis offers a variety of methodological approaches for viewing ethical communication and/or crisis; for that, the collection has value for scholars of either or both. Scholars looking for practical approaches to crisis communication will find material of interest here, as will those whose interests lie in the foundational theories governing our understanding of crises both material and philosophical.

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This collection of essays extends the conversation on communication ethics and crisis communication to offer practical wisdom for meeting the challenges of a complex and ever-changing world. In multiple contexts ranging from the intrapersonal, interpersonal, and family to the political and public, moments of crisis call us to respond from within particular standpoints that shape our ...

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This collection of essays extends the conversation on communication ethics and crisis communication to offer practical wisdom for meeting the challenges of a complex and ever-changing world. In multiple contexts ranging from the intrapersonal, interpersonal, and family to the political and public, moments of crisis call us to respond from within particular standpoints that shape our understanding and our response to crisis as we grapple with contested notions of "the good" in our shared life together. With no agreed-upon set of absolutes to guide us, this moment calls us to learn from difference as we seek resources to continue the human conversation as we engage the unexpected. This collection of essays invites multiple epistemological and methodological standpoints to consider alternative ways of thinking about communication ethics and crisis.

This book introduces the framework of aesthetic ecology to communication studies as well as the study of communication ethics underlining the importance of the interplay between our sensuous and interpretive engagements in/with the world.

Philosophy of Communication Ethics is a unique and timely

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contribution to the study of communication ethics. This series of essays articulates unequivocally the intimate connection between philosophy of communication and communication ethics. This scholarly volume assumes that there is a multiplicity of communication ethics. What distinguishes one communication ethic from another is the philosophy of communication in which a particular ethic is grounded. Philosophy of communication is the core ingredient for understanding the importance of and the difference between and among communication ethics. The position assumed by this collection is consistent with Alasdair MacIntyre's insights on ethics. In *A Short History of Ethics*, he begins with one principal assertion—philosophy is subversive. If one cannot think philosophically, one cannot question taken-for-granted assumptions. In the case of communication ethics, to fail to think philosophically is to miss the bias, prejudice, and assumptions that constitute a given communication ethic.

Reality television is continuing to grow, both in numbers and in popularity. The scholarship on reality TV is beginning to catch up, but one of the most enduring questions about the genre—Is it ethical?—has yet to be addressed in any systematic and comprehensive way. Through investigating issues ranging from deception and privacy breaches to community building and democratization of TV, *The Ethics of Reality TV* explores the ways in which reality TV may create both benefits and harms to society. The edited collection features the work of leading scholars in the field of media ethics and provides a comprehensive assessment of the ethical effects of the genre.

Written in clear, non-technical language, this book explains how employees and employers can maximize internal and external organizational communication—for both personal

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benefit and to the entity as a whole. Fairleigh

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American Catholicism is in transition, and American dioceses need to become more sophisticated in how they think about and approach communication if the Church is to make this transition gracefully. Bringing together Catholic theology, philosophy of communication, and corporate communication scholarship, this book creates a new sub-discipline, "diocesan institutional rhetoric," that speaks to both scholars and practitioners in the fields of communication and rhetorical studies, Catholic theology, and pastoral leadership.

The book is a handbook of cultural discourse analysis, a theory developed by Donal Carbaugh, and celebration of his work. The book features an explanation of the theory and sixteen chapters using the theory to examine communication issues across the globe

This book deals with matters of embodiment and meaning—in other words, the essential components of what Continental thought, since Heidegger, has come to consider as "communication." A critical theme of this book concerns the basic tenet that consciousness of one's Self and one's body is only possible through human relationship. This is, of course, the phenomenological concept of intersubjectivity. But rather than let this concept remain an abstraction by discussing it as merely a function of language and signs, this work attempts to explicate it empirically. That is, it discusses the manner in which—from infancy to childhood and adolescence (and the dawning of our sexual identities) through physical maturity and old age—we come to experience the ecstasy of what Merleau-Ponty has so poetically termed "flesh." It is rarely clear what someone means when she or he uses the word "communication." An important objective of this

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book is, thus, to advance understanding of what communication is. In academic discourse, "communication" has come to be understood in a number of contexts—some conflicting and overlapping—as a process, a strategy, an event, an ethic, a mode or instance of information, or even a technology. In virtually all of these discussions, the concept of communication is discussed as though the term's meaning is well known to the reader. When communication is described as a process, the meaning of the term is held at an operational level—that is, in the exchange of information between one person and another, what must unambiguously be inferred is that "communication" is taking place. In this context, information exchange and communication become functionally synonymous. But as a matter of embodied human psychological experience, there is a world of difference between them. As such, this book attempts to fully consider the question of how we experience the event of human communication. The author offers a pioneering study that advances the *raison d'être* of the emergent field of "communicology," while at the same time offering scholars of the human sciences a new way of thinking about embodiment and relational experience.

Communicative Understandings of Women's Leadership Development: From Ceilings of Glass to Labyrinth Paths, edited by Elesha L. Ruminski and Annette M. Holba, weaves the disciplines of communication studies, leadership studies, and women's studies to offer theoretical and practical reflection about women's leadership development in academic, organizational, and political contexts. This work claims a space for women's leadership studies and acknowledges the paradigmatic shift from discussing women's leadership using the glass ceiling to what Eagly and Carli (2007) identify as the labyrinth of leadership.

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This book explores the phenomenon of online social networking in the contexts of a global multicultural society caught in the turmoil of the information and communication revolution. It offers readers an up-to-date overview of the field and pushes the area into new understandings of the topic within a multidimensional space.

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