

A First Look at Communication Theory, 10e

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Detailed List of New Features

New chapter on Caroline Haythornthwaite's Media Multiplexity Theory

New chapter on Mark Orbe's Co-Cultural Theory

Relational Dialectics Theory has been fully updated to center on Baxter's second version of the theory, which draws heavily on the thinking of Mikhail Bakhtin.

Updated examples to appeal to current students

Sharpened end-of-chapter Critique sections

Retained Features

Conversational style and relevant examples keep complex theories within the grasp of first-time theory students

Discrete presentation of theories ensures a well-rounded understanding of each theory on its own while promoting integrative thinking after the foundation is laid. This layout also makes it easier for teachers to skip or rearrange the presentation of theories.

Broad selection of theories that ranges from the "classics" to some of the newest in the field.

Theories are grouped by communication topic, such as relationship development, influence, organizational communication, public rhetoric, media and culture, gender, and intercultural communication. The placement of theories in familiar contexts helps students recognize that theories are answers to questions they've been asking all along.

Exploration of many ethical principles throughout the text. Each principle is the central tenet of a specific ethical theory.

Chapter by Chapter Changes

Chapter 10--A revised critique of Social Information Processing Theory cites MIT professor Sherry Turkle's

challenge to Walther's basic claim that anything we can do face-to-face can be done just as well or better online.

Chapter 11--Relational Dialectics Theory has been fully updated to center on Baxter's second version of the theory, which draws heavily on the thinking of Mikhail Bakhtin. The examples in this chapter now draw from real-life research on family communication.

Chapter 13--A new chapter on Caroline Haythornthwaite's Media Multiplexity Theory responds to instructor interest in offering students more than one social media theory. This theory explores the mix of media that that people use to connect with each other and the strength of their relational bond.

Chapter 14--Social Judgment Theory is now illustrated with the issue of gun control.

Chapter 23--Dramatism has been rearranged to foreground Burke's thoughts about language, guilt-redemption, and identification. Building from this background, the authors then introduce the dramatic pentad, applying it to comprehend reactions to an Obama campaign speech.

Chapter 24--The Narrative Paradigm is used as a lens to consider the coherence and fidelity of a story about the turbulent marriage between a prophet to a prostitute.

Chapter 25--The Media Ecology chapter now includes a section of the relationship of Marshall McLuhan's theory to his strong religious faith. It then answers the question of why he didn't speak out against behavioral changes in society that he considered immoral.

Chapter 27--The Cultural Studies chapter now includes Larry Frey's appeal for communicative action for social justice. This is the only ethical reflection in the book highlighting an ethicist currently active in the field of communication.

Chapter 30--Agenda-Setting Theory now includes the recently-introduced third level, whereby the media tell us how issues connect to each other. The chapter also describes the process of melding agendas into communities.

Chapter 32--Feminist Standpoint Theory now more clearly differentiates between the concepts of social location and standpoint. The critique section also mentions intersectionality as an extension and challenge to feminist thinking.

Chapter 35--Based on updated research, the presentation of Face-Negotiation Theory has been simplified. Em concludes the chapter with a story of how knowledge of the theory helped him as a mediator resolve a bitter a conflict in a Muslim mosque.

Chapter 36--A new chapter on Mark Orbe's Co-Cultural Theory concludes the Intercultural Communication section. This theory, based on extensive phenomenological research among the LGBTQ, physically disabled, and African American male communities, plots the patterns of communication among these populations with those in the dominant culture.

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