

identify and enact values. In all of this, Mills extends ideology critique (the subordination of religion) into ideology celebration (the elevation of psychology to a preferred cultural outlook).

This book is not a contribution to scholarship in the history of the behavioral sciences. It might even be considered an ahistorical work in that it lacks any sense of continuity with long-term intellectual or cultural traditions. Nor can it be considered a significant contribution to contemporary understandings of “the psychology of belief” in that it mostly rehashes familiar psychoanalytic themes and is wholly uninformed by recent research by such prominent academic psychologists as Jonathan Haidt, Steven Pinker, Ara Norenzayan, Pascal Boyer, or John Jost. Yet it provides a vivid reminder that interest in psychological ideas is often motivated by our personal and collective rejection of religion. Academic disciplines that hope to gain popular followings must identify, carve out, and maintain distinctive cultural boundaries. *Inventing God* is proof that such boundary maintenance is an ongoing disciplinary activity.

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## The international history of communication study

Peter Simonson | David W. Park

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The ambitious goal of this collection is to “dewesternize” the history of the field of communication study” (p. 2). Simonson and Park recognize that this is a Herculean task; with appropriate humility and reflexivity, they acknowledge that their effort is only a first draft, which “leaves much unsaid” and still bears the imprimatur of its U.S. genesis and its grounding in the English-language literature. Nevertheless this is a remarkably diverse ground-breaking contribution to the “new” history of communication study, which will reward anyone with a serious scholarly interest in international communication—not just its “study.”

Committed to recognizing a “multiplicity of communication studies and lines of interaction, influence, and hegemony among them” (p.1), the book’s primary, although not exclusive, focus is on the period since World War II. The 23 chapters encompass Europe, North America, Latin America, Asia, Africa, and the Middle East as well as transnational organizations and new theories about the transnational flow of ideas.

Simonson and Park frame their approach as a departure from previous histories of communication study, which they provocatively, but accurately, describe as “centered on research as practiced in academic settings by successful male professors residing in North America and Europe” (p. 2). In contrast, their volume reaches beyond the North Atlantic and examines communication study conducted outside of academic contexts, including in international organizations like UNESCO, as well as within commercial settings, religious, and civic groups. Examining communication education as well as research, the collection seeks to expand the recognized disciplinary canon of communication to include women and others who also made significant contributions to the field. The book covers the three disciplinary traditions that have contributed to communication study: mass communication/media studies, journalism and newspaper studies, and speech communication, devoting the least attention to the latter, which tends to be U.S.-centric.

The superb ground-breaking Introduction provides a brief “history of histories” of international communication study, which is divided into roughly four periods: (1) predecessors; (2) the institutionalization of academic study of communication in the United States after World War II, which involved the creation of legitimating myths about the founding of the field, debunked prewar notions of all powerful mass media, and established empirical media effects research; (3) the political and epistemological struggles of the 1970s and early 1980s that expanded understandings

of communication beyond national contexts and broke the disciplinary hold of positive behavioral science approaches to communication study, thereby clearing the way for the emergence of critical and cultural studies approaches; (4) the development of revisionary histories of communication study in the 1900s based upon archival research and close textual analysis.

Two opening chapters provide the framework that informs the collection. Maria Löblich and Stefanie Averbeck-Lietz outline a logic for developing pluralistic methodologies: *histoire croisée*, a dynamic approach, which draws on comparative and transfer studies, but overcomes their respective limitations. *Histoire croisée* (entanglement) emphasizes processes, contexts, and reflexive analysis: the efficacy of the approach is illustrated by applying it to comparative case of France and Germany. The companion piece by Karen Lee Ashcraft and Simonsson demonstrates that “communication is gendered work,” whether in its research, commercial, civic, or educational practices. Synthesizing feminist scholarship on organizations and work with posthumanist theories of assemblage and affect, they articulate and apply this approach to the analysis of academic communication research. While not all authors engage *histoire croisée* or feminist analysis, every chapter is deeply informative. Contributors frequently cross-reference one another, which attest to a robust collaboration: Ira Wagman’s chapter on UNESCO is especially pivotal in linking ideas across multiple contributions.

Accounts of predecessors yield fascinating details, for example June Morooka’s narrative of the Golden Age of Japanese oratory, 1870–1885, describes the popularity of translations of Western rhetoric texts, student debating, and public speaking clubs and first-wave feminist Kishida Toshiko’s advocacy for women’s rights before women were banned from Japanese political gatherings. Reactions against Western hegemony in favor of valorizing indigenous communication forms—what pioneering Nigerian communication scholar Frank Ugboajah called “oramedia”—reveal a far wider range of communication practices than Western communication study has explored. Revisionary histories also force rethinking of familiar material: Michael Darroch expands, complicates and enhances understandings of the Toronto School and Marshall McLuhan. Nelson Ribeiro identifies a pattern of influence that defies the dominant north-south flow of influence whereby Habermas and other German theorists were introduced to Portugal through Brazilian translations.

This is only a small sample of the treasure this volume delivers. Yet, as the editors acknowledge, much remains unsaid. Russia is, for example, absent while often neglected Eastern Europe is effectively represented with a case study of Croatia. In sum, Simonsson and Park have crafted a superb theoretical framework for the development of a pluralistic history of international communication study, which should empower others to say more of what remains unsaid.

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## Wundt and the philosophical foundations of psychology. A reappraisal

Saulo de Freitas Araujo

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Despite Wilhelm Wundt’s fame as the founding father of experimental psychology, a comprehensive knowledge of his ideas has not yet been attained. Tens of thousands of pages, written over a 60-year-long academic career and ranging from detailed psychophysiological investigations to the most general philosophical questions, have generated an incredibly vast but utterly fragmented corpus of studies.