"Hanging Out at the Virtual Pub provides a richly detailed and theoretically mediated understanding of gender's significance in online-game playing. This examination of the behavior of educated techno-elites helps us understand communities and larger social trends.

This book began as my dissertation research, and Ithank the Regents of the University of California for fellowship grant money that assisted in the completion of the dissertation. My dissertation committee members, Vicki Smith and Nina Wakeford, provided critiques, encouragement, and pointers to information and resources I might have missed. Iwas also fortunate to participate in a writing support group, which included Estee Neuwirth, Ellen Scott, and Bindi Shah, all of whom read many chapters multiple times and helped me achieve greater clarity of thought and expression. I give special thanks to Lynn Cherny and Eva Skuratowicz for their friendship and support, especially throughout the dissertation process. I owe a special debt of thanks to Judy Stacey. She acted as a superlative dissertation chair and was also instrumental in helping me bring this work through the crucial transition from dissertation to publication. In addition to her incisive critiques and an uncanny ability to push my thinking further, she has provided me with ample advice and encouragement. In short, she has been everything one could wish for in a mentor and supportive colleague. This book was also greatly improved by many people at the University of California Press. Among them, Naomi Schneider was instrumental in shepherding this project through many revisions. Any remaining errors are mine. In addition to being open and honest, they were extremely generous throughout the research project, providing me with information, technical assistance, friendship, and in some cases, shelter and meals. They have been extraordinarily willing to tolerate my scrutiny and questions even when they sometimes disagreed with my conclusions and analysis. I hope they find something of value in my portrayal of them here. Finally, thanks to Jerry McDonough for his strong and constant support of this work and its author. His specific contributions are far too numerous to list. The Falcon is a small, out-of-the-way place, known mainly to its regulars, who tend to shun the occasional curious passersby. A few people sit singly at tables, but most sit in small groups, often milling around from table to table to chat with others. As in many such local bars and pubs, most of the regulars here are male. Many of them work for a handful of computer companies in a nearby high-tech industry enclave. The atmosphere is loud, casual, and clubby, even raucous. Everybody knows each other too well here to expect privacy at any of the tables. After exchanging greetings with several people, I ask if anyone has heard from Rob in the last twenty-four hours. I wonder if he got chains? Meanwhile John shows Sam an ad in the paper for an upcoming music store sale, and they discuss prices on guitar stands. Andrea, a petite woman with lightly tanned skin and short brown hair, enters the bar. John glares at Chris. Conversation continues normally, and a few minutes later John returns through a door at the back. The Falcon is a hangout on an online forum called BlueSky. I did visit the Falcon on that November morning and greet people who were already there. By introducing BlueSky, the Falcon, and some of its patrons in this way, I risk implying that I and the other BlueSky participants spend our time online enacting an elaborate pantomime of bar behavior. Perhaps we even appear to take our virtual metaphors too seriously. True, sitting down at a computer and logging on to BlueSky differs significantly from walking down the street and into a neighborhood pub. For one thing, Eric would never be able to get work done in such a boisterous place were it not merely a window on his computer screen that he can ignore at will. Although participation on the Internet is increasing, probably more people are familiar with bars than with Internet chat spaces, if not from their own experience, then from media representations of bars, such as the television program Cheers. Because the clientele is mostly male, the Falcon provides a space in which people enact and negotiate masculine identities within a particular class and race context Cavan ; LeMasters ; Katovich and Reese ; Smith ; Communication Studies Muds are also sometimes referred to as Multi-User Domains or Dimensions. They can then communicate through typed text with other people currently connected to that mud. Hundreds of muds are available on the Internet. Many still operate as gaming spaces. Others are used for meetings, for pedagogical purposes, and as social spaces. Anderson similarly describes the role of textual representation in the creation of a feeling of

community among dispersed people in his analysis of newspapers as key to the formation of national identities in the New World. As such, television provides viewers with the experience that they are interacting with others, either through vicarious identification with people and places viewed on it, or through the knowledge that large numbers of dispersed others are also viewing the same images. By the same logic, online forums can also be viewed as places. The World Wide Web also enhances the possibilities of interconnection with others in that some web pages include links to chat spaces. This statistic allows people to imagine the number of others who have shared their viewing experience and even allows them to compare popularity of websites. More interactive forumsâ€"such as e-mail lists, newsgroups, and chat roomsâ€"provide an even greater feeling of contact with remote others because they allow people to interact and respond to each other. Rather than merely viewing a space through the electronic window of television, many people feel that when they connect to an online forum, they in some sense enter a social, if not a physical, space. Researchers have also described bulletin boards systems BBSs as giving people a sense of group membership in a common place Baym ; Correll ; Myers For instance, Correll indicates that participants on the Lesbian Cafe describe it as a space. BBSs enable participants to post messages and read what others have posted. These messages resemble e-mail more than synchronous conversation. Even if people are logged on to the computer system at the same time, with posts and responses occurring in fairly rapid succession, they have less of a feeling of sharing the same space and time than participants in synchronous forums have. Object descriptions changed depending on the messages people wanted to convey and because of their forgetfulness. Also, lag time between posts decreases the sense of copresence. Although gaps in conversational rhythm also occur on muds, often because of network slowdowns, they are usually brief. Although, superficially, muds and similar online forums bear a strong resemblance to texts, they may be closer to face-to-face interaction than television is. Rather than merely observe people with whom they cannot interact as on television , participants on muds can engage in conversation with others, requesting more information, questioning representations, and redirecting topics of conversation. While Meyrowitz may overestimate the engrossment necessary for reading, his description of the dual reality created by television provides a useful perspective on mud participation. Online interactions can at times become intensely engrossing, and some participants report experiencing physical sensations that echo the experiences of the characters who serve as their online representatives, or analogues. In any case, each participant has a physical body that remains involved in experiences separate from the interactions occurring online. Muds are particularly vulnerable to events such as power loss or modem disconnection, which can abruptly destroy the conceptual space of the mud, dropping me back fully into experience of the physical world. This split in attention between two experiential worlds or places introduces a problem with viewing cyberspace as a separate sovereign world. Nobody inhabits only cyberspace. Online participation requires the form of split attention I have described, as many media experiences do reading, movies, radio, etc. Many use computer windowing systems that allow them to view multiple online spaces, or they split their attention between the computer screen and television, radio, or other offline activities. BlueSky participants frequently mud while at work and use their ability to multitask to get work done while they socialize online. Indeed, many of my interviewees reported acquiring the ability to multitask specifically through their mud participation. Some commentators have suggested that such attention splits result in understandings of the self as multiple Stone ; Turkle To the extent that people make different presentations of self in different forums, multitasking does provide evidence of the multiplicity of the self. However, Goffman , suggests that, despite the ability to adapt our presentation of self to accommodate different social situations, people resist viewing the self as performative. To some extent, our performances of identity acquire their meaning precisely from the belief that they are not performances. Tales abound of multiple and fluid identities and of online deceptions and revelations McRae ; Reid ; Rheingold ; Stone ; Turkle Online participation enables the creation of multiple personae, facilitating varying presentations of self. Both Goffman , , and Gergen document numerous pre-Internet examples of this multiplicity of identity performance. But despite the mundaneness of such splits and fractures of identity, people in U. They persist in describing themselves in essential, unchanging terms. For a discussion of a more relational experience of self, see Kondo See also Baym , , Similarly, Turkle includes interview material from mud participants about their offline lives. This

provides a view of online life that insufficiently distinguishes the very different social contexts of different forums and overemphasizes the degree of personal choice involved in online self presentation. This stance is popular among both researchers and online participants. The identities people bring to their cyberspace interactions matter less in these stories than the new lessons of self they carry with them from their online interactions. This represents cyberspace as a separate but equivalent social arena, with its own rules and logic. I declare the global social space we are building to be naturally independent of the tyrannies you seek to impose on us. However, his assertion that cyberspace constitutes an organically separate, sovereign realm resonates with many net participants. His description highlights the absence of bodies in cyberspace an absence that others have questioned; see, for instance, Wakeford A large and growing list of articles suggests that norms of gendered behavior continue to shape online interactions Cherny ; Herring , , a, b; Kramarae and Taylor ; Sutton ; We Herring suggests that women and men use different communication styles online and react differently to flaming. Cherny studied a mud on which, as on BlueSky, many participants have met offline and have participated online together for several years. Several recent works have proposed that such gender switching can lead to a greater understanding of gender as constructed and of the self as mutable Bruckman , ; Deuel ; Dickel ; Poster ; Turkle ; Burris and Hoplight Such research reports thus fail to take into account potential discrepancies between what people say about the online experience and what they actually do online. They also tend to blur distinctions among identity performances, participant understandings of those performances, and the descriptions and assertions participants offer to outsiders. Before hailing virtual life as ushering in a new sense of self-identity, we need to examine the meanings of online interactions. Without prematurely closing down whatever moment of disruptive possibility exists in the ambiguities of online identities, it is important to examine the ways in which relationships of power influence online interactions and are reinscribed within them. I further contextualize these performances and understandings through examination of the social contexts, both online and offline, within which they occur. Given the popularity of themes of great transformation, many works published to date on the topic of online interactions not surprisingly take overly narrow utopian or dystopian views of such interactions. My hope here is to provide a window into just such a mixed situation, where relationships both suffer and benefit from the conditions of online interactions and where participants both disrupt and reproduce power relations and hierarchies existing in offline social contexts. I also look at what people gain from their online participation and what offline experience and knowledge they bring to their online interactions.

Chapter 2 : Hanging Out in the Virtual Pub by Lori Kendall - Paperback - University of California Press

""*Hanging Out at the Virtual Pub provides a richly detailed and theoretically mediated understanding of gender'ssignificance in online-game playing. This examination of the behavior of educated techno-elites helps us understand communities and larger social trends.*

Chapter 3 : Hanging Out in the Virtual Pub: Masculinities and Relationships Online by Lori Kendall

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Hanging Out in the Virtual Pub by Lori Kendall. Publisher: University of California Press ISBN/ASIN: ISBN Number of pages: Description: Lori Kendall is one of the first to explore the brave new world of social relations as they have evolved on the Internet.

Chapter 5 : Hanging Out in the Virtual Pub

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Chapter 6 : Blue Sky in the Morning : Hanging Out in the Virtual Pub - oi

Hanging Out in the Virtual Pub has 10 ratings and 2 reviews. J. said: A fantastic study on the subject. Honestly, the book was a lot less about gender th.

Chapter 7 : Hanging Out in the Virtual Pub : Lori Kendall :

Hanging out in the Virtual Pub is a rather clinical examination that is both critical study and aesthetic evaluation. In it, she breaks down each element of contemporary chat room practices and explains what is common knowledge for those who participate in them: there are a lot of weirdos and geeks who meet online.

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Hanging Out in the Virtual Pub: Masculinities and Relationships Online (review) Chris Cobb Leonardo, Volume 36, Number 5, October , pp. (Review).