by pleasant smiles and avoidance of conflict. Niceness is only part of the road to maturation in adolescent girls and often the hard work of having adolescent girls learning assertion skills, challenging the system, and making their voice heard is not happening at home, in schools or in churches.

The premise of the 121 page book is sound but Davis does not offer many practical avenues to the question: How does one move beyond nice? Her book is an outgrowth of a four-year project (1993-1997), which ultimately researched the spirituality of adolescent girls. Davis also posits the question of looking at healthy and unhealthy attitudes towards spirituality in adolescent girls. She acknowledges the limits of her research – the interview sample was only 100 girls – and cautions the reader not to make broad generalizations about all adolescent girls based on this small sample. She uses many quotes from the interviews and offers some general insight into what adolescent girls think about God, their churches, sexuality and violence. Davis closes with a chapter on nurturing girls' spirituality.

After being drawn to the creative title of the book and completing my reading, I came away appreciative of Davis' work with adolescent girls. For me, questions linger. Would a larger interview sample have produced any trends that could help the reader in dealing with moving beyond nice? Why is the last chapter, Nurturing Girls' Spirituality only three pages long? What are practical strategies adults can employ to listen to adolescent girls' stories more acutely? What can families, schools and churches do to help young girls find the deep spirituality that adolescent girls long for?

*Beyond Nice* is a good start. I hope Dr. Davis helps answer these and other questions in a follow up book.

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*Still Bored in a Culture of Entertainment: Rediscovering Passion & Wonder*

Richard Winter's study of boredom is a fascinating journey into the heart and soul of American culture and psyche. He artistically describes the nature of boredom, its causes and potential effects in order to explore how the Christian gospel addresses the real needs that boredom seems to mask.

The first four chapters explore the history of boredom. Boredom, or a lack of desire, results from over stimulation, repetition and disconnection from the subject matter. Winter's distinction between short-term boredom and long-term boredom is helpful. Long-term boredom involves "a loss of passion for life and a lack of engagement in anything meaningful or satisfying, yet at the same time there is a longing for something more – something that is not satisfied by all the available opportunities." (p. 29) He then suggests that the increase in both long and short-term boredom is due to over stimulation rather than under stimulation.

He goes on to state, "the boredom that we feel today is probably more likely to come from overload rather than under load. When we are surrounded by so much information, we find it hard to sort out what is relevant and important and to find meaning in anything." (p. 36) He explores this observation in Chapter Five by noting, "Many scholars believe that a major change in American life occurred between approximately 1870 and 1994...." This change is "often called the 'consumer revolution' because in that time our culture changed from one in which people organized their lives around the process of production to one in which people were ruled by consumption." (p. 46) This shift from production to consumption and the advertising that goes with it contributes to over stimulation and by emphasizing immediate gratification an environment conducive to boredom is created.

In Chapter Six he explores why some people are prone to boredom. Included is a self-assessment instrument – The Boredom Proneness Scale. Boredom is real and some people are more prone to it than others. Though, he rightly notes, "Retreating into procrastination and complaining of boredom with a task are both ways of escaping responsibility for completion of a task and thus avoiding the risk of failure or imperfection." (p.55) He defines this state of boredom as "a state of relatively low arousal and dissatisfaction which is attributed to an inadequately stimulating environment."

In Chapters Seven and Eight, Winter explores in great detail the nature of boredom. He relates it to the medieval idea of sloth, which is defined as "laziness, first in service to God and then in all other activities." (p. 73) Sloth is related to the