

**Asian Approaches to Human Communication:
A Selected Bibliography**

Yoshitaka Miike

Guo-Ming Chen

Denison University

University of Rhode Island

- Aoki, T. (1991). A semiotic approach to the role of *paritta* in the Buddhist ritual. In Y. Ikegami (Ed.), *The empire of signs: Semiotic essays on Japanese culture* (pp. 269-284). Amsterdam: John Benjamins.
- Beatty, M. J., Behnke, R. R., & Banks, B. J. (1979). Elements of dialogic communication in Gandhi's second round table conference address. *Southern Speech Communication Journal*, 44(4), 386-398.
- Becker, C. B. (1983). The Japanese way of debate. *National Forensic Journal*, 1(2), 141-147.
- Becker, C. B. (1985). No speeches! On the Sino-Japanese antagonism towards public debate and rhetoric. *Communication and Cognition*, 18(3), 201-219.
- Becker, C. B. (1986). Reasons for the lack of argumentation and debate in the Far East. *International Journal of Intercultural Relations*, 10(1), 75-92.
- Becker, C. B. (1991). Language and logic in modern Japan. *Journal of Chinese Philosophy*, 18(4), 441-473.
- Bhawuk, D. P. S. (2003). Culture's influence on creativity: The case of Indian spirituality. *International Journal of Intercultural Relations*, 27(1), 1-22.
- Branham, R. J. (1994). Debate and dissent in late Tokugawa and Meiji Japan. *Argumentation and Advocacy*, 30(3), 131-149.
- Bruneau, T. J., & Ishii, S. (1988). Communicative silences: East and West. *World Communication*, 17(1), 1-33.
- Carlson, A. C. (1986). Gandhi and the comic frame: "Ad Bellum Purificandum." *Quarterly Journal of Speech*, 72(4), 446-455.
- Chang, H.-C. (1997). Language and words: Communication in the *Analects* of Confucius. *Journal of Language and Social Psychology*, 16(2), 107-131.
- Chang, H.-C. (2001). Harmony as performance: The turbulence under Chinese interpersonal communication. *Discourse Studies*, 3(2), 155-179.
- Chang, H.-C. (2001). Learning speaking skills from our ancient philosophers: Transformation of Taiwanese culture as observed from popular books. *Journal of Asian Pacific Communication*, 11(2), 109-133.
- Chang, H.-C., & Holt, G. R. (1991). More than relationship: Chinese and the principle of *kuan-hsi*. *Communication Quarterly*, 39(3), 251-271.

- Chang, H.-C., & Holt, G. R. (1991). The concept of *yuan* and Chinese interpersonal relationships. In S. Ting-Toomey & F. Korzenny (Eds.), *Cross-cultural interpersonal communication* (pp. 28-57). Newbury Park, CA: Sage.
- Chang, H.-C., & Holt, G. R. (1994). Debt-repaying mechanism in Chinese relationships: An exploration of the folk concepts of *pao* and human emotional debt. *Research on Language and Social Interaction*, 27(4), 351-387.
- Chang, H.-C., & Holt, G. R. (1996). The changing Chinese interpersonal world: Popular themes in interpersonal communication books in modern Taiwan. *Communication Quarterly*, 44(1), 85-106.
- Chaudhary, A. G., & Starosta, W. J. (1992). Gandhi's Salt March: A case study of *Satyagraha* with rhetorical implications. *World Communication*, 21(1), 1-12.
- Chen, G.-M. (Ed.). (1997/1998). Chinese conflict management and resolution [Special issue]. *Intercultural Communication Studies*, 7(1), 1-168.
- Chen, G.-M. (Ed.). (2000). Chinese conflict management and resolution in intercultural context [Special issue]. *Intercultural Communication Studies*, 9(1), 1-175.
- Chen, G.-M. (1998). A Chinese model of human relationship development. In B. L. Hoffer & J. H. Hoo (Eds.), *Cross-cultural communication East and West in the 90's* (pp. 45-53). San Antonio, TX: Institute for Cross-Cultural Research, Trinity University.
- Chen, G.-M. (2001). Toward transcultural understanding: A harmony theory of Chinese communication. In V. H. Milhouse, M. K. Asante, & P. O. Nwosu (Eds.), *Transcultural realities: Interdisciplinary perspectives on cross-cultural relations* (pp. 55-70). Thousand Oaks, CA: Sage.
- Chen, G.-M. (Ed.). (2002). Culture and communication: An East Asian perspective [Special issue]. *Intercultural Communication Studies*, 11(1), 1-171.
- Chen, G.-M., & Ma, R. (Eds.). (2002). *Chinese conflict management and resolution*. Westport, CT: Ablex.
- Chen, G.-M., & Chung, J. (1994). The impact of Confucianism on organizational communication. *Communication Quarterly*, 42(2), 93-105.
- Chen, G.-M., & Starosta, W. J. (1998). *Foundations of intercultural communication*. Boston, MA: Allyn & Bacon.
- Chen, G.-M., & Starosta, W. J. (2000). *Communication and global society*. New York: Peter Lang.
- Chen, L. (1993). Chinese and North Americans: An epistemological exploration of intercultural communication. *Howard Journal of Communications*, 4(4), 342-357.

- Chen, V. (1990/1991). *Mien tze* at the Chinese dinner table: A study of the interactional accomplishment of face. *Research on Language and Social Interaction*, 24(2), 109-140.
- Cheng, C.-Y. (1983). Chinese philosophy and recent communication theory. *Media Development*, 30(1), 30-34.
- Chung, J. (1997). Avoiding a “bull moose” rebellion in Taiwanese politics: Particularistic ties, seniority, and third-party mediation. In A. Gonzalez & D. V. Tanno (Eds.), *Politics, communication, and culture* (pp. 166-185). Thousand Oaks, CA: Sage.
- Chung, J., Hara, K., Yang, C., & Ryu, J.-M. (2003). Contemporary *ch'i/ki* research in East Asia countries: Implications for communication theory. *Intercultural Communication Studies*, 15, 41-66.
- Combs, S. C. (2000). Sun-zi and the *Art of War*: The rhetoric of parsimony. *Quarterly Journal of Speech*, 86(3), 276-294.
- Crawford, L. (1996). Everyday Tao: Conversation and contemplation. *Communication Studies*, 47(1/2), 25-34.
- Crawford, L. (1997). Conflict and Tao. *Howard Journal of Communications*, 8(4), 357-370.
- Di Mare, L. (1990). *Ma* and Japan. *Southern Communication Journal*, 55(3), 319-328.
- Dissanayake, W. (1982). The phenomenology of verbal communication: A classical Indian view. *Semiotica*, 41(1/4), 207-220.
- Dissanayake, W. (1983). Communication in the cultural tradition of India. *Media Development*, 30(1), 27-30.
- Dissanayake, W. (1983). Peace and communication: A Buddhist point of view. *Media Development*, 30(2), 7-9.
- Dissanayake, W. (Ed.). (1988). *Communication theory: The Asian perspective*. Singapore: Asian Mass Communication Research and Information Center.
- Doi, T. (1956). Japanese language as an expression of Japanese psychology. *Western Speech*, 20(2), 90-96.
- Doi, T. (1973). The Japanese patterns of communication and the concept of *amae*. *Quarterly Journal of Speech*, 59(2), 180-185.
- Donahue, R. T. (1998). *Japanese culture and communication: Critical cultural analysis*. Lanham, MD: University Press of America.
- Donahue, R. T. (Ed.). (2002). *Exploring Japaneseeness: On Japanese enactments of culture and consciousness*. Westport, CT: Ablex.
- Fox, M. H. (1993). Communicative methods of the Zen masters. *Human Communication Studies: A Journal of the Communication Association of Japan*, 21, 91-102.
- Gangal, A., & Hosterman, C. (1982). Toward an examination of the rhetoric of ancient India. *Southern Communication Journal*, 47(3), 277-291.

- Garrett, M. M. (1991). Asian challenge. In S. K. Foss, K. A. Foss, & R. Trapp (Eds.), *Contemporary perspectives on rhetoric* (2nd ed., pp. 295-305). Prospect Heights, IL: Waveland Press.
- Garrett, M. M. (1993). *Pathos* reconsidered from the perspective of classical Chinese rhetorical theories. *Quarterly Journal of Speech*, 79(1), 19-39.
- Garrett, M. M. (1993). Classical Chinese conceptions of argumentation and persuasion. *Argumentation and Advocacy*, 29(3), 105-115.
- Garrett, M. M. (1993). Wit, power, and oppositional groups: A case study of "pure talk." *Quarterly Journal of Speech*, 79(3), 303-318.
- Garrett, M. M. (1994). The "Three Doctrines Debates" of Tang China: Competitive religious debate as a rhetorical strategy. *Argumentation and Advocacy*, 30(3), 150-161.
- Garrett, M. M. (1997). Chinese Buddhist religious disputation. *Argumentation*, 11(2), 195-209.
- Garrett, M. M. (1999). Some elementary methodological reflections on the study of Chinese rhetorical tradition. In A. Gonzalez & D. V. Tanno (Eds.), *Rhetoric in intercultural contexts* (pp. 53-63). Thousand Oaks, CA: Sage.
- Garrett, M. M., & Xiao, X. (1993). The rhetorical situation revisited. *Rhetorical Society Quarterly*, 23(2), 30-40.
- Goldman, A. (1990). The primacy of *ningensei* to Japanese communicative behavior: Implications for Japanese-U.S. negotiating. *Virginia Journal of Communication*, 4(1), 53-61.
- Goldman, A. (1994). The centrality of *ningensei* to Japanese negotiating and interpersonal relationships: Implications for U.S.-Japanese communication. *International Journal of Intercultural Relations*, 18(1), 29-54.
- Goonasekera, A., & Kuo, E. C. Y. (Eds.). (2000). Towards an Asian theory of communication? [Special issue]. *Asian Journal of Communication*, 10(2), 1-123.
- Gunaratne, S. A. (1991). Asian approaches to communication theory [Review of *Communication theory: Eastern and Western perspectives* and *Communication theory: The Asian perspective*]. *Media Development*, 38(1), 53-55.
- Hara, K. (2001). The word *is* the thing: The *kotodama* belief in Japanese communication (Part 1). *ETC: A Review of General Semantics*, 58(3), 279-291.
- Hara, K. (2002). The word *is* the thing: The *kotodama* belief in Japanese communication (Part 2). *ETC: A Review of General Semantics*, 58(4), 408-419.
- Heisey, D. R. (Ed.). (2000). *Chinese perspectives in rhetoric and communication*. Stamford, CT: Ablex.
- Heisey, D. R., & Gong, W. (Eds.). (1998). *Communication and culture: China and the world entering the 21st century*. Amsterdam: Rodopi.
- Irwin, H. (1996). *Communicating with Asia: Understanding people and customs*. New South Wales, Australia: Allen & Unwin.

- Ishii, S. (1982). Thought patters as modes of rhetoric: The United States and Japan. *Communication: A Journal of the Communication Association of the Pacific*, 11(3), 81-86.
- Ishii, S. (1984). *Enryo-sasshi* communication: A key to understanding Japanese interpersonal relations. *Cross Currents*, 11(1), 49-58.
- Ishii, S. (1998). Developing a Buddhist *en*-based systems paradigm for the study of Japanese human relationships. *Japan Review*, 10, 109-122.
- Ishii, S. (2001). An emerging rationale for triworld communication studies from Buddhist perspectives. *Human Communication: A Journal of the Pacific and Asian Communication Association*, 4(1), 1-10.
- Ishii, S. (2001). The Japanese welcome-nonwelcome ambivalence syndrome toward *marebito/ijin/gaijin* strangers: Its implications for intercultural communication research. *Japan Review*, 13, 145-170.
- Ishii, S., Klopf, D. W., & Cooke, P. (2003). Our locus in the universe: Worldview and intercultural communication. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (10th ed., pp. 28-35). Belmont, CA: Wadsworth.
- Itaba, Y. (1999). The rhetorical competence in view of traditional Japanese *kodan* performance: An emic approach to narrative and culture. *Keio Communication Review*, 21, 37-58.
- Ito, Y. (1989). Socio-cultural background of Japanese interpersonal communication style. *Civilisations*, 39(1), 101-127.
- Ito, Y. (1992). Theories of interpersonal communication styles from a Japanese perspective: A sociological approach. In J. G. Blumler, J. Mcleod, & K. E. Rosengren (Eds.), *Comparative speaking: Communication and culture across space and time* (pp. 238-268). Newbury Park, CA: Sage.
- Jain, N. C. (2000). Gandhian concept of human rights and responsibilities. *Education in Asia*, 20(1), 23-27.
- Jain, N. C., & Kussman, E. D. (2000). Dominant cultural patterns of Hindus in India. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (9th ed., pp. 81-90). Belmont, CA: Wadsworth.
- Jain, N. C., & Matukumalli, A. (1996). The role of silence in India: Implications for intercultural communication research. *Education in Asia*, 16(2-4), 152-158.
- Javidi, A., & Javidi, M. (1991). Cross-cultural analysis of interpersonal bonding: A look at East and West. *Howard Journal of Communications*, 3(1/2), 129-138.
- Jayawardena, R. D. K. (1986). Communication theory: The Buddhist viewpoint. *Media Asia*, 13(1), 29-31.
- Jensen, J. V. (1987). Rhetorical emphases of Taoism. *Rhetorica*, 5(3), 219-229.

- Jensen, J. V. (1987). Rhetoric of East Asia: A bibliography. *Rhetorical Society Quarterly*, 17(2), 213-230.
- Jensen, J. V. (1987). Teaching East Asian rhetoric. *Rhetorical Society Quarterly*, 17(2), 135-149.
- Jensen, J. V. (1992). Values and practices in Asian argumentation. *Argumentation and Advocacy*, 28(4), 153-166.
- Jensen, J. V. (1992). Ancient Eastern and Western religions as guides for contemporary communication ethics. In J. A. Jaksa (Ed.), *Proceedings of the 2nd National Communication Ethics Conference* (pp. 58-67). Annandale, VA: Speech Communication Association.
- Jensen, J. V. (2001). Bridging the millennia: Truth and trust in human communication. *World Communication*, 30(2), 68-92.
- Jerstad, L. G. (1967). Buddhist proselytization in the Tibetan drama, *Drowa-zangmo*. *Western Journal of Speech Communication*, 31(3), 199-210.
- Jia, W. (2001). *The remaking of the Chinese character and identity in the 21st century: The Chinese face practices*. Westport, CT: Ablex.
- Jia, W., Lu, X., & Heisey, D. R. (Eds.). (2002). *Chinese communication theory and research: Reflections, new frontiers, and new directions*. Westport, CT: Ablex.
- Kim, Y. Y. (2003). Intercultural personhood: An integration of Eastern and Western perspectives. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (10th ed., pp. 436-448). Belmont, CA: Wadsworth.
- Kincaid, D. L. (Ed.). (1987). *Communication theory: Eastern and Western perspectives*. San Diego, CA: Academic Press.
- Kirkwood, W. G. (1987). The turtle spoke, the donkey brayed: Fables about speech and silence in the *Panchatantra*. *Journal of Communication and Religion*, 10(2), 1-11.
- Kirkwood, W. G. (1989). Truthfulness as a standard for speech in ancient India. *Southern Communication Journal*, 54(3), 213-234.
- Kirkwood, W. G. (1990). Shiva's dance at sundown: Implications of Indian aesthetics for poetics and rhetoric. *Text and Performance Quarterly*, 10(2), 93-110.
- Kirkwood, W. G. (1992). Revealing the mind of the sage: The narrative rhetoric of the *Chuang Tzu*. *Rhetoric Society Quarterly*, 22(3), 6-19.
- Kirkwood, W. G. (1997). Indian thought and the intrapersonal consequences of speaking: Implications for ethics in communication. In J. E. Aitken & L. J. Shedletsky (Eds.), *Intrapersonal communication processes* (pp. 220-226). Annandale, VA: Speech Communication Association.
- Kleinjans, E. (1990). *I Ching—Book of symbolic communication*. Singapore: Institute of East Asian Philosophies.

- Klopf, D. W. (Ed.). (1992). Communication practices in the Pacific Basin [Special section]. *Communication Quarterly*, 40(4), 368-421.
- Kluver, R., & Powers, J. H. (Eds.). (1999). *Civic discourse, civil society, and Chinese communities*. Stamford, CT: Ablex.
- Kume, T. (1996). The "mawashi" style in Japanese decision-making: A case study. *Japanese Society*, 1, 41-60.
- Lebra, T. S. (1987). The cultural significance of silence in Japanese communication. *Multilingua: A Journal of Cross-Cultural and Interlanguage Communication*, 6(4), 343-357.
- Lim, T.-S., & Choi, S.-H. (1996). Interpersonal relationships in Korea. In W. B. Gudykunst, S. Ting-Toomey, & T. Nishida (Eds.), *Communication in personal relationships across cultures* (pp. 122-136). Thousand Oaks, CA: Sage.
- Liu, S. (2003). Cultures within culture: Unity and diversity of two generations of employees in state-owned enterprises. *Human Relations*, 56(4), 387-417.
- Lu, X. (1994). The theory of persuasion in Han Fei Tzu and its impact on Chinese communication behaviors. *Howard Journal of Communications*, 5(1/2), 108-122.
- Lu, X. (1998). An interface between individualistic and collectivistic orientations in Chinese cultural values and social relations. *Howard Journal of Communications*, 9(2), 91-107.
- Lu, X. (1998). *Rhetoric in ancient China, fifth to third century B.C.E.: A comparison of classical Greek rhetoric*. Columbia, SC: University of South Carolina Press.
- Lu, X., & Frank, D. A. (1993). On the study of ancient Chinese rhetoric/bian. *Western Journal of Communication*, 57(4), 445-463.
- Lu, X., Jia, W., & Heisey, D. R. (Eds.). (2002). *Chinese communication studies: Contexts and comparisons*. Westport, CT: Ablex.
- Ma, R. (1992). The role of unofficial intermediaries in interpersonal conflicts in the Chinese culture. *Communication Quarterly*, 40(3), 269-278.
- Ma, R. (1999). Water-related figurative language in the rhetoric of Mencius. In A. Gonzalez & D. V. Tanno (Eds.), *Rhetoric in intercultural contexts* (pp. 119-129). Thousand Oaks, CA: Sage.
- Ma, R. (2001). Taoist philosophy and the *Art of War*: A response to Combs' rhetoric of parsimony. *Quarterly Journal of Speech*, 87(4), 436-438.
- Mendoza, S. L. (2002). *Between the homeland and the diaspora: The politics of theorizing Filipino and Filipino American identities—A second look at the poststructuralism-indigenization debates*. New York: Routledge.
- Mendoza, S. L. (2003). Bridging theory and cultural politics: Revisiting the indigenization-poststructuralism debates in Filipino and Filipino American struggles for identity. In M. J. Collier (Ed.), *Intercultural alliances: Critical*

- transformation* (pp. 249-277). Thousand Oaks, CA: Sage.
- Mendoza, S. L. (2003). *Pahiwatig*: The role of ambiguity in Filipino American communication patterns. In M. Fong & R. Chuang (Eds.), *Communicating ethnic and racial identity* (pp. 151-164). New York: Rowman & Littlefield.
- Merchant, J. J. (1980). Korean interpersonal patterns: Implications for Korean-American intercultural communication. *Communication: A Journal of the Communication Association of the Pacific*, 9(1), 60-76.
- Merriam, A. H. (1975). Symbolic action in India: Gandhi's nonverbal persuasion. *Quarterly Journal of Speech*, 61(3), 290-306.
- Midooka, K. (1990). Characteristics of Japanese-style communication. *Media, Culture and Society*, 12(4), 477-489.
- Miike, Y. (2003). Beyond Eurocentrism: Searching for an Asiacentric paradigm. In W. J. Starosta & G.-M. Chen (Eds.), *Ferment in the intercultural field: Axiology/value/praxis* (pp. 243-276). Thousand Oaks, CA: Sage.
- Miike, Y. (2003). Japanese *enryo-sasshi* communication and the psychology of *amae*: Reconsideration and reconceptualization. *Keio Communication Review*, 25, 93-115.
- Nadamitsu, Y., Chen, L., & Friedrich, G. (1998). Chinese in Japan: Encounters with a different group consciousness. *Intercultural Communication Studies*, 11, 53-84.
- Nadamitsu, Y., Chen, L., & Friedrich, G. (2001). Similar or different?: The Chinese experience of Japanese culture. In M. J. Collier (Eds.), *Constituting cultural difference through discourse* (pp. 158-188). Thousand Oaks, CA: Sage.
- Nagashima, N. (1973). A reversed world: Or is it?—The Japanese way of communication and their attitudes towards alien cultures. In R. Horton & R. Finnegan (Eds.), *Modes of thought: Essays on thinking in Western and non-Western societies* (pp. 92-111). London: Faber & Faber.
- Ng, R. M.-C. (1998/1999). The influence of Confucianism on Chinese persuasion: The past, the present, and the future. *Human Communication: A Journal of the Pacific and Asian Communication Association*, 2(1), 75-86.
- Nishida, T. (1977). An analysis of a cultural concept affecting Japanese interpersonal communication. *Communication: A Journal of the Communication Association of the Pacific*, 6(1), 69-80.
- Nishida, T. (1996). Communication in personal relationships in Japan. In W. B. Gudykunst, S. Ting-Toomey, & T. Nishida (Eds.), *Communication in personal relationships across cultures* (pp. 102-121). Thousand Oaks, CA: Sage.
- Nishiyama, K. (1971). Interpersonal persuasion in a vertical society: The case of Japan. *Speech Monographs*, 38(2), 148-154.
- Nishiyama, K. (1973). Culture and communication: Japan and the U.S.A.

- [Special issue]. *Communication: A Journal of the Communication Association of the Pacific*, 2(3), 1-129.
- Nordstrom, L. (1979). Zen and the non-duality of communication: The sound of one hand clapping. *Communication*, 4(1), 15-27.
- Nordstrom, L. (Ed.). (1983). Communication—East and West [Special issue]. *Communication*, 8(1), 1-132.
- Okabe, R. (1983). Cultural assumptions of East and West: Japan and the United States. In W. B. Gudykunst (Ed.), *Intercultural communication theory: Current perspective* (pp. 21-44). Beverly Hills, CA: Sage.
- Okabe, R. (1991). Intercultural assumptions of communication and rhetorical theories: East and West. In P. G. Fendos, Jr. (Ed.), *Cross-cultural communication: East and West* (Vol. 3, pp. 71-93). Tainan, Taiwan: Department of Foreign Languages and Literature, National Cheng-Kung University.
- Oliver, R. T. (1962). *Culture and communication: The problem of penetrating national and cultural boundaries*. Springfield, IL: Charles C. Thomas.
- Oliver, R. T. (1971). *Communication and culture in ancient India and China*. Syracuse, NY: Syracuse University Press.
- Oliver, R. T. (1976). Rhetoric and the social matrix: Reflections from the Asian classics. *Communication: A Journal of the Communication Association of the Pacific*, 4(2), 134-151.
- Oliver, R. T. (1989). *Leadership in Asia: Persuasive communication in the making of nations, 1850-1950*. Newark, NJ: University of Delaware Press.
- Prosser, M. H. (Ed.). (1969). Communication and non-Western cultures [Special issue]. *Today's Speech*, 17(1), 1-57.
- Robinson, J. H. (2003). Communication in Korea: Playing things by eye. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (10th ed., pp. 57-64). Belmont, CA: Wadsworth.
- Saito-Fukunaga, M. (1970). Learning to communicate. *General Semantics Bulletin: Yearbook of the Institute of General Semantics*, 37, 14-18.
- Saito-Fukunaga, M. (1982). Nemawashi: A Japanese form of interpersonal communication. *ETC: A Review of General Semantics*, 39(3), 205-214.
- Servaes, J. (1988). Cultural identity in East and West. *Howard Journal of Communications*, 1(2), 58-71.
- Servaes, J. (1989). Cultural identity and modes of communication. In J. A. Anderson (Ed.), *Communication yearbook* (Vol. 12, pp. 383-416). Newbury Park, CA: Sage.
- Shuter, R. (2003). Ethics, culture, and communication: An intercultural perspective. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (10th ed., pp. 449-455). Belmont, CA: Wadsworth.
- Sitaram, K. S. (1995). *Culture and communication: A world view*. New York: McGraw-Hill.

- Sitaram, K. S., & Cogdell, R. T. (1976). *Foundations of intercultural communication*. Columbus, OH: Charles E. Merrill.
- Smith, C. R. (1994). Deducing a rhetorical theory from Confucius using the Aristotelian model. *World Communication*, 23(1), 35-41.
- Starosta, W. J. (1979). Roots for an older rhetoric: On rhetorical effectiveness in the third world. *Western Journal of Speech Communication*, 43(4), 278-287.
- Starosta, W. J. (1987). "A little compulsion with our persuasion": "De facto coercion" in Mrs. Gandhi's family planning campaign. *Political Communication and Persuasion*, 4(2), 123-134.
- Starosta, W. J., & Chaudhary, A. G. (1993). "I can wait 40 or 400 years": Gandhian Satyagraha West and East. *International Philosophical Quarterly*, 33(2), 163-172.
- Sueda, K. (1995). Differences in the perception of face: Chinese *mienzhu* and Japanese *mentsu*. *World Communication*, 24(1), 23-31.
- Suzuki, D. T. (1960). Buddhist symbolism. In E. Carpenter & M. McLuhan (Eds.), *Explorations in communication: An anthology* (pp. 36-42). Boston, MA: Beacon Press.
- Tezuka, C. (1992). *Awase* and *sunao* in Japanese communication and their implications for cross-cultural encounters. *Keio Communication Review*, 14, 37-50.
- Wang, G., & Dissanayake, W. (Eds.). (1984). *Continuity and change in communication systems: An Asian perspective*. Norwood, NJ: Ablex.
- Weatherley, R. (2002). Harmony, hierarchy and duty based on morality: The Confucian antipathy toward rights. *Journal of Asian Pacific Communication*, 12(2), 245-267.
- Xiao, X. (1995). China encounters Darwinism: A case of intercultural rhetoric. *Quarterly Journal of Speech*, 81(1), 83-99.
- Xiao, X. (1996). From the hierarchical *ren* to egalitarianism: A case of cross-cultural rhetorical mediation. *Quarterly Journal of Speech*, 82(1), 38-54.
- Yoshikawa, M. J. (1977). Implications of Martin Buber's philosophy of dialogue in Japanese and American intercultural communication. *Communication: A Journal of the Communication Association of the Pacific*, 6(1), 103-124.
- Yoshikawa, M. J. (1984). Culture, cognition, and communication: Implications of the "paradoxical relationship" for intercultural communication. *Communication and Cognition*, 17(4), 377-385.
- Yoshikawa, M. J. (1989). Popular performing arts: *Manzai* and *rakugo*. In R. G. Powers & H. Kato (Eds.), *Handbook of Japanese popular culture* (pp. 75-96). New York: Greenwood Press.
- Yum, J. O. (1988). The impact of Confucianism on interpersonal relationships and communication patterns in East Asia. *Communication Monographs*, 55(4), 374-388.

