# Communication Across Cultures, Time and Space. A Festschrift in Honor of Professor Robert N. St. Clair, President, IAICS, 2013-2015

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## 1. Introduction to ICS 2016 XXV(1), 2016

The purpose of this special issue of *Intercultural Communication Studies* is to honor Professor Robert N. St. Clair for his contributions to our organization, the International Association for Intercultural Communication Studies (IAICS) and to Communication Studies. After becoming Professor in Communication in 1979, he went on to become one of the founding members of IAICS in 1991. He served as IAICS Executive Director and Vice President before becoming President 2013-2015.

In August 2014, at the board meeting of IAICS at the University of Rhode Island, Professor St. Clair entrusted me with the task of editing his Festschrift. It is appropriate that it appears in 2016, which is the year of his retirement after more than four decades of service and dedication. As an issue editor it has been my honor and pleasure to work with him and other distinguished scholars and esteemed members of IAICS. A total of 16 articles by 24 authors in this issue of *Intercultural Communication Studies* represent new and original research. In various ways the articles connect with and highlight different aspects of Professor St. Clair's published research through more than four decades. His select bibliography in the appendix numbers 13 authored books, 31 edited books and 138 articles between 1967 and 2015.

The title of this issue is "Communication Across Cultures, Time and Space" which expresses a few (but certainly not all) key aspects of professor St. Clair's research interests and publications. These span the period from his first academic endeavor on Polynesian phonology in 1967, his doctoral dissertation in linguistics from the University of Kansas in 1974 dealing with Siberian and Alaskan Eskimo phonology, to his professorship in Communication in 1979 at The University of Louisville, to his most recent authored book in 2013 on the grammar of visual space. He also has several other book and article manuscripts in progress. Professor St. Clair has supervised no less than 25 doctoral dissertations on topics as diverse as psychology, rhetoric and composition, semiotic analysis, culture as metaphors, visual metaphors, hermeneutical phenomenology, female archetypes between East and West as well as cultural traits in intercultural communication. A polyglot (Spanish, Portuguese, French, German, Italian, Yakima, Eskimo), his published research in English and several other languages, is mainly in linguistics (phonology, grammar, dialectology, lexicography, psycholinguistics, sociolinguistics, bilingualism), semiotics, language and cognition, culture theory, the sociology of knowledge and intercultural communication. His latest publications address topics such as the lamination of cultural networks, communication studies analyzed through new mathematical models, and various interdisciplinary frameworks.

## 2. Academic Career and the Creation of IAICS

The highlights of Professor St. Clair's life and career are fascinating and appropriate to recount in some detail at the outset of this issue since they help explain his academic interests and shed light on the history and development of IAICS.

It is fair to state that he was always interested in intercultural communication. As a child born in Hawaii (24 April, 1934), he was raised by his grandparents who were engineers from Portugal and who spoke no English. Hence, the language of the family was Portuguese. The neighbors, on the other hand, were Japanese, Filipino, and Hawaiian. At that time, Hawaii was 70% Asian and the local population were mainly from the Philippines (Ilocano, Visayan, and Pangasinan), China (Hakka, Fukien, and Canton), Taiwan, Japan (Okinawans), and Korea. This picture changed after Hawaii was given Statehood when a large influx of mainlanders flooded the islands as the new inhabitants. St. Clair was more than Portuguese. His father was Scottish. It should be noted that the St. Clair name came from England during the battle of Hastings in 1066. The French spelling is St-Clair and the Scottish is Sinclair.

St. Clair was headed towards a military career. His stepfather was a Major in the US Army during the Second World War and retired as a Lt. Colonel. He was stationed in Korea after the war and the whole family moved to Yokohama, Japan, for three months while waiting entrance into South Korea, where they lived for a year. His recollections of his childhood in Hawaii and in South Korea are interesting because Hawaii was under attack from Japan while he was a child. Cars blacked out their headlights, submarines would surface in the middle of the night followed by retaliation by the forces defending those islands. Gunfire and bombings were common. In South Korea, there were frequent riots. It was a country that had been under Japanese rule from 1905 to 1945 and the various factions were adjusting to each other. His stepfather always carried his 45 revolver. A child, on the other hand, does not see conflict in the same way. St. Clair, as a child in South Korea, went shopping with the servants, watched movies with them, and felt very comfortable and safe amongst them. There were many Russian families in the country at that time and many of them were amongst his close friends at the International School that he attended. When St. Clair attended high school, he was active in the ROTC program where he served as Cadet Colonel and as Captain of the Rifle team. However, he did not follow a military career. He went on to the University of Hawaii in Honolulu where he studied first in 1954-56, and later in 1960-1963 completed his BA in Spanish literature. He worked at two jobs from eleven at night to seven in the morning and financed his way through school. One of his first experiences in college surprised him. He took a required course on collegiate writing. He wrote a paper on art history. The best sources were in Italian and in German and so all of his sources were in those languages. The teacher accused him of plagiarism although she could not prove it and gave him a C for the course. He now looks back at this experience and finds it amusing.

While in college, the military draft became a problem for St. Clair and he decided to volunteer and get over his obligation. He wanted to go to the Army Language School in Monterey, California, but the Army sent him to Fort Bliss, Texas, where they trained him in electronics and computer theory associated with the Nike Ajax Guided Missile System. After graduation, the unit was sent to Germany but the top students were kept as instructors. St.

Clair was amongst them and taught both theory and on field trouble shooting dealing with Surface to Air Missiles (SAM). After leaving the military, he returned to Hawaii to continue his education. He needed to choose a major. He had taken courses such as Sanskrit, Greek, and Latin, but he had no major. While in Fort Bliss, Texas, however, he did have the opportunity to learn Spanish. Fort Bliss is part of El Paso, Texas, which is situated along the Mexican border. It was here that he learned to speak and write Spanish. He bought himself a grammar book and went over to Juarez where he had many friends and spent time learning the language. He used this experience to declare his major as Spanish. The faculty member interviewing him was perturbed because he had no undergraduate courses in that language. After several conversations in Spanish, he was granted the opportunity to take junior, senior, and graduate level courses in that language. His real interest, however, was in linguistics. That program was just beginning and he was looking forward towards graduation.

St. Clair selected the University of Washington in Seattle for his MA degree in linguistics. He completed his MA in Polynesian Diachronic Linguistics in 1964-67. There was a liaison between this university and European universities. The graduate school required both German and French as entrance requirements and the Department of Linguistics required knowledge of Greek, Latin, and Sanskrit. He met all of those requirements and was accepted into their program, where he was granted a scholarship along with help from the G. I. Bill. After receiving his MA from the University of Washington in 1967, he taught at California State University in Los Angeles. He also took theoretical courses at the University of California in San Diego in 1968-70, where he completed a second MA in Romance Languages in 1970. His most rewarding collegiate experience, however, was at the University of Kansas where he received his doctorate in theoretical linguistics in 1974, focusing on Siberian and Alaskan Eskimo language. What was different about this campus is that it was situated in the Midwest of the United States. This meant that one belonged to a consortium of universities that interacted with each other intellectually. Both faculty and graduate students, for example, would travel from Kansas to Missouri to present papers at some regional conference or from Kansas to Nebraska for another academic event. This tradition of visiting neighboring campuses also worked in the areas of sports. When football and basketball games were held in Lawrence, Kansas, the city was flooded with sports fans from the region. It was at the University of Kansas that St. Clair began to do conference papers and it was in this milieu that he came to know many of his colleagues in IAICS such as Bates Hoffer and Brooks Hill. His connection with John Koo of the University of Alaska in Anchorage was also done at the University because that is where he decided to do his doctoral dissertation on Siberian and Alaskan Eskimo. This meant research trips to Anchorage and Fairbanks, Alaska, where Eskimo was also spoken. St. Clair and Koo were academic colleagues and they began to publish articles on the Eskimo language. They also shared other interests and wrote many articles on Asian American linguistics.

After leaving Kansas, St. Clair went to the University of Louisville where he was given a job as an instructor in 1973 because he had not yet finished his dissertation. One year later, in 1974, the dissertation was completed and he was put on a tenure track as an Assistant Professor in the Department of English, where he taught collegiate writing. He left the University of Kansas with 55 peer reviewed papers and was granted tenure and the position of Associate Professor in his third year at Louisville, in 1975. He was moved up to Full Professor in his

fifth year because, 1979, not least due to of his numerous publications (books and articles) while at the University of Louisville. While in Louisville, St. Clair would drive each summer to the Pacific Northwest to do field work on one of the Sahaptian languages. He entered the Yakima Indian Reservation and was allowed to work on the language. In the first summer, he developed an orthographical system, a working grammar, working dictionary, and language readers. His focus soon shifted when he learned that many of the tribal members wanted their children to learn the language. He worked with a small group of native speakers to develop a bilingual language program in Yakima and English. In two years, he trained 35 native speakers to teach the language using the materials that the group had developed. He went on to study Wanapam (river people), which is a related Sahaptian language. This interest in field work led to a language renewal movement led by St. Clair and William Leap. This movement drew the attention of a group in Arizona headed by Jon Reyhner of Northern Arizona University. What made this group unique is that it was comprised mainly of native speakers of indigenous languages who were interested in teaching their own language to the children of the tribe. St. Clair has remained connected with this group for many years and even held one of their conferences at the University of Louisville, where the Hawaiian culture was highlighted.

There were many job offers from other universities, but Louisville turned out to be a comfortable place to settle. While teaching there, St. Clair developed a linguistics program with a grant from the National Endowment for the Humanities. It was an interdisciplinary program in which faculty would team-teach and bring in different perspectives on language theory. The program was successful with many undergraduate and graduate students. He was also involved in establishing an interdisciplinary doctoral program with Vice President, John Dillon, and many doctoral students in linguistics used this option. He created the English as a Second Language program (ESL) and also worked with President James Greer, MD at the Institute for System Science. At that time, the international institute was housed and sponsored at the University of Louisville. Many years later, he wrote up the program for a doctorate in the Humanities that allowed students from Beijing Foreign Studies University to take courses in China and complete their degrees in the United States. There were several faculty members who helped to make this program a success. In the last decade, the Department of Communication at the University of Louisville arranged for St. Clair to join their department where he taught courses on intercultural communication, visual communication theory, and a range of communication studies topics. This is where he is currently housed and he will retire in 2016 after 42 years of teaching.

Nevertheless, at the beginning of his teaching experiences at the University of Louisville, St. Clair was active in arranging several international conferences on languages. He worked with John Koo, who voiced an interest in doing a conference in Seoul, Korea. The details of that conference were discussed at other conferences held by St. Clair in Cancun, Mexico and Aruba. John Koo set up the conference in South Korea where he administered the program. The conference was held in 1985. This was the beginning of the International Association for Intercultural Communication Studies (IAICS). Bates Hoffer was very interested in seeing this conference continue and he played a major role in working with John Koo and others to make the organization a success. Brooks Hill, a colleague of Bates Hoffer, at Trinity University, San Antonio, Texas, argued that the organization would do better if it were not focused just

on linguistics and he suggested that it become one dedicated to communication studies. His rationale was accepted and IAICS changed its focus. The shift was not a difficult one, since faculty members presenting papers in IAICS were already heavily engaged in intercultural communication and many conference papers were dedicated to this topic. Nevertheless, Hoffer and Hill did much to establish *Intercultural Communication Studies (ICS)* as the journal of IAICS. Hoffer had already been involved in the creation of several other journals and his experience in this area led to the success of *ICS*. Soon conferences were being held on both sides of the Pacific Rim. At that time, Professor Nobuyuki Honna of Aoyama Gakuin University, Tokyo, led a large contingent of conference participants from Japan and several conferences were held there. This drew the attention of participants from Taiwan where future conferences were held. With the help of YuXin Jia of Harbin Institute of Technology, some conferences were held in Harbin, China. Actually, the largest conferences of IAICS were led by Professor Jia and his group in 1995 and 2007. In recent years, IAICS has become a truly global organisation, with its annual conferences held in Kumamoto, Japan (2009), Guangzhou, China (2010), San Cristobal, Chiapas, Mexico (2011), Taoyuan, Taiwan (2012), Vladivostok, Russia (2013), Providence, Rhode Island, USA (2014), Hong Kong (2015) and Shanghai (2016). The Association is headquartered at the University of Rhode Island, USA. The current Executive Director of IAICS, Professor Mao Sihui, is Director of the English Language Center at Shantou University Guangdong, China. Meanwhile, the editorship of *ICS* has moved to Macao Polytechnic Institute in Macau. The reason for this is simply that the faculty of that technological university held a highly successful conference on intercultural communication there and members of the board of directors who attended that conference saw them as highly competent and dedicated members of the organization. When it was time to find a new home for ICS, the Macau group was chosen.

The key to understanding Professor Robert N. St. Clair and his research can be easily summarized as one of problem solving. He sets out to solve a language problem. If this means learning a new language, he does that. If it means learning another discipline, he also invests in that venture. He finds this kind of work exciting. As colleagues and friends, the contributors to this issue all hope that although he is retiring in 2016, his list of publications will increase in the years ahead.

## 3. Culture and Intercultural Communication

The outline of Professor St. Clair's life and academic career, as we have seen above, allows us to proceed to a discussion of some key concepts in his research that are linked with the articles in this issue. Let us begin with 'culture', 'intercultural' and 'knowledge'.

*The Sage Handbook of Cultural Analysis* distinguishes between 4 main traditions of use regarding the term 'culture': a) the universalist tradition that sees culture as certain standards of human perfection that are universally binding; b) the anthropological tradition, in which culture is relative to time and place so that all cultures are equally valuable; c) the structural tradition that sees culture as distinct from other forms of practice such as social, political, economic, and then tries to identify the mechanisms that govern relations between these; and finally d) the instrumentalist tradition that sees culture as a resource that can be used to a variety

of social, economic and political ends (Bennett & Frow, 2008, pp. 3-4).

Small wonder then, that in the English language there have long been several hundred rival definitions of 'culture' (Burke, 1997, p. 1). As a minimum, 'culture' (from Latin *cultura*, *cultus,* meaning *cultivation, labour*, *tilling)* can be seen either as a particular form or stage of civilization typifying a certain nation or period, e.g. Chinese culture, or more generally, as the accumulated ways of living that one generation transmits to another, as in points a-b above. The challenge in defining 'culture' in precise terms stem in part from the many disciplinary approaches to its study. A language focus is formalized in the discipline of linguistics, which is where Professor St. Clair started his academic career. If the focus is on social relations, sociology and social anthropology are the disciplinary frameworks, and a political perspective is formalized in political science or international relations. Other foci have their corresponding and formalized disciplines: time (archaeology and history), space (geography), representations (literary and art historical studies), production, exchange and consumption (economics) or cognition (psychology). In recent years, increased importance in culture studies has been given to studies of material culture, which focus on artefacts, landscapes, museums, food and monuments (Tilley et al, 2006). It is a testimony to the breadth and depth of Professor St. Clair's scholarship that he is familiar with most of these disciplines, as his select bibliography shows.

For instance, St. Clair and Wei Song (2008), to which I wrote a preface (Vaagan, 2008), discuss culture in terms of individual cognition, language, social script, collective memory, human behavior, urban landscapes, time and space.

Further, when cultures meet or intersect, complexities often increase. In the field of intercultural communication studies, various aspects of culture and cultural interaction are scrutinized from a variety of disciplinary perspectives. The analysis will also depend on the chosen time perspective and level of analysis (individual, family, group, institution, etc). At the individual, family and group level of analysis, intercultural communication studies might address issues such as cultural identity and the sense of belonging, diversity, verbal and nonverbal interaction, cultural contexts and the influence of the setting, biculturalism or even multiculturalism and competency, ethics, ethnocentricity, media influences, etc. On higher levels of analysis other issues may come into focus (Hofstede, 2016; Hepp, 2015; Durham & Kellner, 2006; Kiesling & Paulston, 2005; Neuliep, 2006).

In 1947, the Cuban anthropologist Fernando Ortiz coined the term 'transculturation', i.e., the merging and converging of cultures (Ortiz, 1947). When cultures meet and blend, various outcomes are possible: assimilation, hybridization, or the kind of paradigmatic shifts that Foucault (1966, 2005) defined as epistemological 'ruptures', or what Huntington (1996) termed 'clash of civilizations'. Occasionally, the media have an apparent agenda and become driving forces in transcultural conflicts. In 2006, the Danish newspaper *Jyllands-posten* published irreverent cartoons of the prophet Mohammed, causing an uproar in many Moslem countries. The consequences are still felt a decade later by many writers and editors living under police protection. In January 2015, eleven staff members of the satirical French weekly *Charlie Hebdo* in Paris were assassinated by Islamist terrorists. The weekly had a long history of satirical coverage of politics and religion, including Islam.

In my own field, which is Media and Communication Studies, we take for granted that the media, especially social media from 2000 onwards, have vastly accelerated the pace of

globalization and transcultural exchange. As I argue in a recent textbook, some media scholars believe that while we in the past lived our lives *with* the media, today we seem to live *in and through* the media, at least in those parts of the world where Internet penetration is the highest (Vaagan, 2015, p. 15). It is true there have been some skeptics, notably Hafez (2007), who dismissed the concept of globalization as a myth, instead insisting on the continued primacy of the nation state in the production and dissemination of information. Yet other media and communication scholars are clear on the key role of media in globalization and transcultural exchange. For example, Manuel Castells, whose influential trilogy on the network society (Castells, 1996, 1997, 1998) propelled him to world acclaim, in 2009 coined the term "mass self-communication" in recognition of the self-generated global potential reach of social media (Castells, 2009). Similarly, McQuail (2010, p. 558) defined globalization as:

> The overall process whereby the location of production, transmission and reception of media content ceases to be geographically fixed, partly as a result of technology, but also through international media structure and organization. Many cultural consequences are predicted to follow, especially the delocalizing of content and undermining of local cultures. These may be regarded as positive when local cultures are enriched by new impulses and creative hybridization occurs. More often they are viewed as negative because of threats to cultural identity, autonomy and integrity. The new media are widely thought to be accelerating the process of globalization. (McQuail, 2010, p. 558).

As the term "glocalization" suggests, globalization may strengthen local values, identity and initiative (Hemer & Tufte, 2005). More recently, some media and communication scholars have developed Ortiz'concept of "transculturation", arguing that we are today living in an epoch of mediated transculturality in which transcultural media products are made and consumed globally (Hepp, 2015).

'Transcultural exchange' does not imply that the merging and converging of cultures take place without problems, or are beneficial to all sides involved. Culture is continually in flux, culture moves without respect for any kinds of borders. History shows that attempts to 'contain' a particular culture, or purify it within ethnic, religious or national boundaries, also carry a heavy downside.

In my part of the world, Scandinavia, we are continuously reassessing our common Viking heritage: were the Vikings mostly murderers, robbers and rapists, or were they driven out to sea in their longships primarily to trade? The history of colonization and slavery also show the potential downside of transcultural exchange. The enforced transmigration policy in Indonesia, though scaled down, continues to be controversial, as are the illegal Israeli settlements on the occupied West Bank. The migrant crisis in Europe in 2015 and growing Islamophobia remind us that Huntington (1996) cannot be dismissed.

In addition to 'globalization', 'glocalization', and 'transculturation', there are many concepts that each suggest what can take place when different cultures intersect and blend, e.g. 'cosmopolitanism', 'cross-culturalism', 'interculturalism', 'transnationalism', 'hybridity', 'creolization', 'multiculturalism', 'cultural diversity', 'acculturation', 'assimilation', 'culture

shock', 'fragmentation of social cohesion', 'Balkanization', 'diaspora'. Some of these concepts are used also in contextual models of intercultural communication that focus on cultural, micro-cultural, environmental, socio-relational, verbal/non-verbal and perceptual contexts (Neuliep, 2006).

## 4. Clash or Confluence of Civilizations and Cultures?

Within international relations theory, culture has always been attributed considerable importance. Hurrell (2007) noted the deep-rooted tradition in Western thought of associating social order and political institutions with notions of common values and 'shared culture', e.g. of political elites. This way of thinking about culture in international relations has generated considerable criticism, esp. of the inherent assumption that shared values automatically lead to harmonious cooperation. As Edward Said reminds us of in his analysis of Orientalism,

> My argument is that history is made by men and women, just as it can also be unmade and rewritten, always with various silences and elisions, always with shapes imposed and disfigurements tolerated, so that "our" East, "our" orient becomes "ours" to possess and direct. (Said, 1978 [1994], p. xix).

In the wake of Samuel Huntington's *The Clash of Civilization* (1996), 'culture' attracted new interest in international relations theory. Three aspects of this renewed interest are clear. First, international system changes such as globalization appeared to accentuate cultural differences and promote a reassertion of cultural traditionalism and particularism. A resurgence of nationalism and ethnic, separatist and irredentist conflicts, e.g., in the Balkans, the Caucasus, and most recently in the Ukraine and Syria, has put cultural identity centre-stage. Western insistence on human rights issues and democracy have regenerated old arguments of cultural relativism and Asian values. From the perspective of post-colonial studies, many have noted the negative impact of Western colonialism, Western stereotypes, 'othering' and Orientalism on the cultures and people of the global South, to the extent that the empire is seen to 'write back' (Ashcroft et al, 2002; Zaman et al, 1999). Not only Western powers but several Eastern powers were guilty in colonial transgressions, e.g., Russia. For instance, starting in the mid 1500s, tsarist Russia started to fight back against what Russian historians term "the Mongol yoke". They drove the Mongols back eastwards and expanded into Siberia and later southwestwards into the Caucasus and Central Asia. This led to the enforced subjugation, Russification and christening by the Russian Orthodox Church of many peoples in what became the Russian Empire (Sahni, 1997). Secondly, renewed concern in culture was also part of a wider concern with the relative weight of ideas and non-material forces in explaining social phenomena. Thirdly, Huntington's broad characterizations of the post Cold War international order attributed cultural or civilizational lines a fundamental and divisive role that he argued would determine global politics. Minimizing conflict according to Huntington means accepting the facts of civilizational difference, abandoning attempts to promote Western liberal values globally and, in consequence, returning to a pluralist world order based not on balanced power but on hegemonic self-restraint (Hurrell, 2007).

While cultural exchanges nonetheless are often mutually beneficial, sometimes they are not, as noted earlier. Discrepancies in cultural values and norms often decide the extent to which cultural exchanges are judged to be advantageous for those involved. It will be remembered that in 2005, attempts to formulate a common European constitution floundered on disagreement in defining the role of Christianity in European history and its role in shaping a European identity. At the micro-level, cultural misunderstandings and breakdowns in communication can be generated by a simple thing, e.g. culturally diverging monochronic vs. polychronic time orientations (Neuliep, 2006, pp. 159-162).

In Media and Communication Studies, culture and cultural exchanges are seen to be increasingly technology-driven and mediated, i.e. conveyed by and through the media , to the extent that some have ventured that "the world is flat" (Friedman, 2008). Theories of the 'agenda setting', 'framing' and 'priming' functions of the media and press demonstrate the impact of mass media on public opinion, on attitudes, opinions and behavior of individuals and groups (Vaagan, 2015; McQuail, 2010).

In the definition of 'globalization' by McQuail cited above, he asserts that one can assess the consequences of globalization as positive, or as negative. Either way, few would call into doubt that some form of enhanced knowledge is a likely outcome for most of those involved. The concept of **knowledge,** which is discussed in St. Clair and Wei Song (2008), is both fundamental and intriguing. In a previous article (Vaagan, 2004) I noted that in philosophy, where knowledge is studied in epistemology and ontology, the classical definition of knowledge developed in Plato's "Theaetetus", saw propositional knowledge as *justified, true belief*. This view prevailed until the 1960s, when it was cast in doubt by Gettier-style counterexamples, and there is today in philosophy no generally accepted answer to what knowledge is. Instead, knowledge is frequently qualified in terms of dichotomies such as *a priori* versus *a posteriori* knowledge (reflecting the longstanding debate between rationalists and empiricists), direct versus indirect knowledge (which has much in common with explicit versus tacit knowledge), inferential versus propositional knowledge, knowledge by acquaintance versus knowledge by description, and finally knowledge *de re* versus knowledge *de se* .

Also in psychology, knowledge and cognitive processes remain complex. It is therefore not surprising that in other academic disciplines and management disciplines one relies on practical definitions of knowledge. Two theorists discussed in St. Clair and Wei Song (2008), Habermas and Foucault, have both made invaluable contributions to our understanding of what constitutes knowledge. While Foucault sees systems of thought as 'discursive formations' independent of individual beliefs and intentions, Habermas argues that the production of distinctive forms of knowledge involves combinations of technical interest in production and control; a practical (historical hermeneutic) interest in mutual understanding, and thirdly an emancipation interest

Ethical relativism proscribes that there are no universally valid moral principles, and that all moral principles are valid relative to culture or individual choice. In anthropology, cultural relativism stresses how moral rules differ from society to society

Similar to libraries, museums and archives are repositories and disseminators of knowledge, culture and cultural heritage. In both museology and archive studies, cultural heritage is a key area of research. Heritage can be seen in terms of different intertwined temporalities and polyphonic pasts, as Naguib (2008) has recently shown in the case of the Mediterranean.

Using a biographical approach concentrating on an historical hotel, the Gezira Palace Hotel in Cairo, her argument is that postcolonial theory has fallen short of perceiving the effects that movements of exchange, circularity and choice have had on Mediterranean societies in colonial times. In an earlier study (Naguib, 2005), she has discussed how cities (Granada and Alexandria) are sites of interculturality and contain polyphonic narratives.

## 5. Across Cultures, Time and Space: the Contributions in this Issue

In my preface to St. Clair and Wei Song (2008), *The Many Layers of Culture Within Each City: A Theory of Cultural Geography*, I wrote favorably about the arguments that were advanced, notably that culture is socially constructed, that cultures organize themselves spatially, that Westernization, globalization and geopolitics often have a decisive impact on human behavior, that cultures can be analyzed and compared in terms of sedimentation theory, activity theory, 'historical markers' and what the authors termed 'reality loops' (Vaagan, 2008). I could also have added that the arguments were largely consistent with several studies in 'cosmopolitanism'.

I mentioned earlier that this is one of many terms characterizing what happens when cultures meet, intersect and blend. According to the UNFPA (The United Nations Population Fund), we are today witnessing the largest wave of urban growth in human history, more than half of the world's population now live in towns and cities. By 2030, no less than 5 billion people will live in urban landscapes, especially in Africa and Asia (UNFPA, 2016). This may explain why 'cosmopolitanism' (from Greek κοσμος (kosmos), meaning "world" and πολις (polis) meaning "city"), over the last decade received renewed interest among political and social theorists. Globalization, nationalism, migration, multiculturalism and feminism have contributed to this development. For some the concept means a vision of global democracy and world citizenship, for others it suggests new transnational frameworks for linking social movements, yet others see in cosmopolitanism non-communitarian post-identity politics that challenge conventional views on belonging, identity and citizenship. Still others see cosmopolitanism as a description of individual behaviour patterns and values that express cultural variety (Appiah, 2006; Benhabib, 2006; Shappcott, 2008; Vertovec & Cohen, 2008).

In addition to 'culture' another key concept in St. Clair and Wei Song (2008) is 'time'. Anyone who has read Stephen Hawking's bestsellers on time (Hawking, 1988, 2005) will appreciate Bergson's quest for 'real time', and the proposition that time is a metaphorical construct. As noted in St. Clair and Wei Song (2008, p. 227), all cultures have concepts of past, present and future but not all languages have grammatical markers for tense and aspect. The interesting concept of 'reality loop' developed in this study, is to me a kind of cognitive flashback or déjà-vu that combines time frames and reveals our accumulated or sedimented layers of culture. Flashbacks or déjà-vu moments show how the past lives in the present, and these experiences have been an integral part of immersing oneself in different cultures from both a synchronic and diachronic perspective. To those who have been fortunate enough to acquire knowledge, learning and culture, the past lives in the present, and the present is a composite concept with not only layers of the past, but also expectations of the future. Culture is in a constant flux, and cultural landscapes are ever changing.

My own PhD is in Russian literature, so I appreciate the use in chapter 3 of Aleksei N.

Leontiev (1903-1979) and in chapter 6 of Lev S. Vygotsky (1896-1934). A central point in Leontiev's work is the idea that human processes can be explored from at three different analytical levels: 1) activity and motives; 2) actions and goals; 3) operations and means. Robert St. Clair and Wei Song have expanded on Leontiev's activity theory, and developed a cognitive framework that is central to their study. Here, the social construction of reality is seen as a fusion of epistemology and ontology.

Of course, when discussing time, another Russian that could have been introduced is Mikhail Bakhtin (1899-1975). Elsewhere, I have discussed Bakhtinian dialogism and his concepts of 'dialogue', 'polyphony' and 'carnival', noting that Bakhtin's concept of the 'chronotope' has been used to analyze electronically mediated discourse or dialogue and develop a taxonomy of ICT (information and communications technology) applications in space and time (Vaagan, 2006).

A third key concept in St. Clair and Wei Song (2008) is 'space'. The authors discuss space against a backdrop of human geography, cultural realms and urban landscapes. Yet we must not forget the infosphere, cyberspace, virtual cosmopolitans and global netizens, which figure prominently in the anthology of Vaagan (2008). Here one of the authors is Wei Song, who contributed a spatial analysis of the Internet and digital divide in China (Wei Song, 2008). Of an estimated global population of almost 7.3 billion people in November 2015, approximately 3.4 billion (46.4%) have access to the Internet and the possibility of becoming virtual cosmopolitans or global netizens. Yet the majority of 53.6% must still dispense with this luxury, although not for long. There are still sizeable digital gaps both *within* individual countries and regions and also *among* countries and regions. Internet penetration is 40.2% in Asia compared with 73.5% in Europe, 87.9% in North America, 55.9 % in Latin America/Caribbean, 28.6% in Africa, 52.2% in the Middle East and finally 73.2% in Oceania/Australia. In global terms, it is today common to map countries and regions in "electronic landscapes" that parallel the cultural realms outlined in chapter 1 of this study (Internet World Stats, 2016).

Turning now to the articles in this issue, they are organized according to the three concepts highlighted above and in the title of this Festschrift: cultures, time and space. It must be said that all the articles in different ways deal with all three concepts, and that such grouping is subjective. I have taken the liberty of editorial privilege in doing this and I can only hope not to have misrepresented any article in the process. Together, the articles are a comment on, and tribute to, Professor Robert N. St. Clair.

## 6. Cultures

Many aspects of Chinese culture, including knowledge, are evoked in the article by **Guo-Ming Chen**, entitled "Zhong (Centrality), Self Competence and Social/Communication Competence: A Chinese Perspective". Here the author argues that the discourse of *zhong* (centrality) has dominated the study of Chinese philosophy for more than 2000 years. The author sets out to delineate the nature of *zhong* and demystify the meaning of self and social/communication competence as seen from a Chinese cultural perspective.

Consistent with this view is also the joint article by **Jia Yuxin and Jia Xuelai** entitled "The Anthropocosmic Perspective on Intercultural Communication – Learning to be Global Citizens

Is Learning to be Human". Here the authors describe the Confucian anthropocosmic view on intercultural communication, which they see as a relevant response to the multiple challenges of increasing globalization.

Daily life and individual interactions, including self-expression via online platforms are highlighted in the article by **Ling Chen** entitled "Learning the Culture of A People: Chinese Communication as an Example". She uses Chinese communication to explore how the ideal and the cultural may be found in meanings, values and the "structure of feeling," of the past and present.

The next article takes us beyond the Chinese orbit to Japan and another aspect of globalization: the spread of the English language. **Nobuyuki Honna** in his article "English as a Multicultural Language in Asia and its Pedagogical Implications: A Study of Japan's ELT", discusses various strategies in English language teaching (ELT). He concludes that the current state of the English language worldwide is that there are several forms of English, hence Japanese ELT is recommended as an optimal solution in Japan. Related to this is the next article by **Yuko Takeshita** entitled "The Significance of Intercultural Communication Management (ICM) as Seen by Japanese University Students". In it the author discusses different aspects of the university version of the ICM certificate. He concludes that Japanese society and business needs ICM professionals and ICM university students.

For the next article we relocate to the US where **Margaret U. D'Silva, Siobhan E. Smith, Lindsay J. Della, Deborah A. Potter, Theresa A. Rajack-Talley and Latrica Best** in their joint article entitled "Reflexivity and Positionality in Researching African American Communities: Lessons from the Field", share their diverse field research experiences as members of a multi-disciplinary research team. The authors used mixed methods to examine the various factors that affect fruit and vegetable consumption in two African-American communities.

## 7. Time

Over time, cultural stereotypes and bias have been evident in intercultural relations and communication. A pertinent example is given in the article by **Mao Sihui** entitled "A Fabulous Speck: Oriental Imaginaries of Macao as the Veiled Other in Post-WWII Western Cinema". The author discusses how Western stereotypes about Macao have come under debate since its return to China in 1999. Drawing on Edward Said's concept of Orientalism, several Western Post-World War II films are shown to have imagined and re-constructed Macao as the Other.

Time plays a central role in the article by **Maria Lebedko** entitled "Time Talks: Anthropocentrism of Time Across Russian and American Cultures". Here she compares Russian and American attitudes towards time. These attitudes are manifest both as general and culture-specific signs, reflecting the asymmetry of Russian and American temporal, cognitive systems. She argues that systems of teaching about time and temporalism in various epochs have been formed within the frames of cultural and historical conditions. This means that temporal consciousness, temporal orientation and conceptualization depend on collective experience, on the collective social life of society.

Another article that conveys a notion of time (but also space and culture) is the contribution by **Joanna Radwańska-Williams:** "Iconicity in Pushkin's poem *Winter Evening*". Aleksandr

S. Pushkin (1799-1837) is Russia's greatest poet and *Winter Evening (Zimniĭ Vecher*) is among his best known lyric poems. It closely captures what may be called the Russian soul – a combination of melancholy and *joie de vivre*, set in the dead of the severe Russian winter. We are introduced to the iconic structure of the poem in terms of its poetic form, patterns of repetition, sound symbolism, lexical choice, the metaphoric world it creates, and the autobiographical meanings it reveals.

Time is also important in the article by **Robert W.Vaagan** entitled "Moscow as the heroine in Boris Pasternak's novel *Doctor Zhivago*?" An older publication is revisited, which dealt with the Russian writer Boris Pasternak (1890-1960) and his novel *Doctor Zhivago* which in 1958 won him the Nobel Prize in literature. Pasternak himself saw this novel, which spans the years 1905-1929 in Russian history, as his major literary achievement. It is widely interpreted as a panoramic view of Russian and Soviet-Russian history in 1905-1929, of what went wrong and how the perversion of Stalinism could take place. A new perspective is introduced by asking whether there is enough textual justification to argue that the capital Moscow – with its complex history and many layers of culture – is a plausible main character in the novel?

## 8. Space

To be an expat by necessity exposes you to many intercultural elements, not least being away from home or perhaps making a new home. **Priscilla Young** shares her experiences as a communication and English teacher in China in her article entitled "Teaching Meaning and Finding Meaning in Life in China". By helping students to understand and express meaning, she also benefits personally. In contrast to considering language and communication meaning in my professional arena, she finds that as an expat, she shares her higher level personal search for meaning, after making significant life changes to become a sojourner in China.

In the article by **Sarah Corona Berkin** entitled "The City: An Inverse Outlook", space is central. She analyzes how photos taken by a group of young Huicholes (one of 64 indigenous peoples in Mexico) during their first trip to a city allows us to observe visual choices portraying the city from a reverse angle. In this setting, we ourselves are the others and the photographers are indigenous people. The work she shares with us is from a trip made by 31 youths between the ages of 13 and 15. They left their village of San Miguel Huaixtita and headed for the city of Guadalajara with the object of "researching" the city and its urban Mexican residents.

Space and social media are key factors in the article by **Ana C. T. Williams** entitled "Developing Intercultural Communicative Competence in Portuguese through Skype and Facebook", which analyzes a foreign language pedagogical activity involving interactive technology with intermediate students of Portuguese at Northwestern University. The students were paired up with Brazilian college students from São Paulo and interacted with them during the fall quarter in Portuguese, through Skype and in a closed group on Facebook. This allowed the students to enhance their intercultural communicative competence, share thoughts, and learn more from their peers.

We clearly see that space and globalization are important for **Wang Ning** in "Cinematic Cultural Diffusion: American and Chinese Films". The process of borrowing from one culture to another is complex and involves cultural diffusion. The article discusses cultural diffusion

and adaptation in and between the American and Chinese film industries, notably the film *Sleepless in Seattle*, and how portions of it were borrowed and adapted in China by the film director Xiaolu Xue, in her film *Finding Mr. Right*.

Space and the Internet are also fundamental in the final article, a joint effort by **Lars Rinsdorf, Alper Kirklar, Nikolaj Christensen, Ñusta Nina and Robert W. Vaagan** entitled "The European Media Cloud Campus (EMCC) Project." Here we learn how Media and Communication students and staff from five strategic partner institutions in Germany, Netherlands, Turkey, Norway and Denmark are cooperating across cultures, time and space to realize a European Media Cloud Campus 2015-2017. This EU-funded project involves creating an innovative, cloud-based learning environment for cross-media content production based on open source technology. The participants are primarily students in journalism, media and the creative industries, and the EMCC employs a constructivist didactical approach.

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