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# Expanding the Knowledge Base: Reconsidering the Communication Literature

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**M**ANY men and women of color who seek to examine their cultures from a communication perspective share similar experiences: we are discouraged from inventing “non-traditional” methods for analysis and criticism, we are told that our writing is “political” (the variant is “personal”) and not academic, and we are told that the publications that are receptive to our approaches are not mainstream, and hence, are not counted for tenure and promotion. The publications we create from our own efforts, since they will not have the backing of established “name” individuals in the field, are accorded the same treatment. In this climate what “works” is valued over what is attempted and what is accepted is valued over what is significant.

It is because so many of us feel that we have not been involved in the process of generating the precepts which loosely steer the field that there is acute disconnection from the conventions of research and teaching in communication. For many of us, we understand that we teach and research not our own, but another culture’s communication. From the values of pedagogical creativity, scholarly innovation, and cultural inclusiveness, there is still much to bemoan about what “skills” are prescribed in communication courses, who gets to be the authority on cultural representation, what counts as knowledge of communication, and what ways count as legitimate for generating the knowledge of our field.

And yet, communication studies of culture, and of the intersections of cultures, are becoming more visible. The communication literature has much to offer the projects of refining notions of culture, interpreting the relationships between communication and

culture, and celebrating the distinctive features of community interactions. Additionally, many of us use this literature for inspiration as we struggle to represent our ideas and claims.

The administrator is disadvantaged who is unfamiliar with the communication literature that facilitates and inspires interpretive approaches to the study of cultural and intercultural communication. We believe that an administrator's recruitment and retention efforts are inexpensively enhanced when there is knowledge of the literature that many people of color draw upon and contribute to. It is in this spirit that we advance the following references.

### BOOKS FROM INTERCULTURAL PRESS

- Ames, H. W. (1992). *Spain is different*. Intercultural Press.
- Barnlund, D. C. (1975). *Public and private self in Japan and the United States*. Intercultural Press.
- Condon, J. C. (1985). *Good neighbors: Communicating with Mexicans*. Intercultural Press.
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- Ferguson, H. (1987). *Manual for multicultural education* (2nd edition of manual for multicultural and ethnic studies). Intercultural Press.
- Fieg, J. P. (1989). *A common core: Thais and Americans*. Intercultural Press.
- Finkelstein, B., Tobin, J. J. & Imamura, A. E. (Eds.). (1991). *Transcending stereotypes: Discovering Japanese culture and education*. Intercultural Press.
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- Hall, E. T., and Hall, M. R. (1989). *Understanding cultural differences: Germans. French and Americans*. Intercultural Press.
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- Kaufman, N. L., Martin, Judith N., and Weaver, Henry D. with Judy Weaver. (1992). *Students abroad: Strangers at home*. Intercultural Press.
- Kohl, L. R. (1984). *Survival kit for overseas living: For Americans planning to live and work abroad*. Intercultural Press.
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- Lewis, T. and Jungman, R. (1986). *On being foreign: Culture shock in short fiction* (An international anthology). Intercultural Press.
- Loewenthal, N. (1990). *Update: Germany*. Intercultural Press.
- McGregor, J. and Nydell, M. (1990). *Update: Saudi Arabia*. Intercultural Press.
- Nydell, M. K. (1987). *Understanding Arabs: A guide for Westerners*. Intercultural Press.
- Pusch, M. D. (Ed.). (1979). *Multicultural education: A cross-cultural training approach*. Intercultural Press.
- Renwick, G. W. (1991). *A fair go for all: Australian and American interactions*. Intercultural Press.
- Richmond, Y. (1992). *From Nyet to Da: Understanding the Russians*. Intercultural Press.
- Shilling, M. A. (1989). *Update: Belgium*. Intercultural Press.
- Sikkema, M. and Niyekawa, A. (1987). *Design for cross-cultural learning*. Intercultural Press.
- Siletz, A. (1992). *The Mullah with no legs*. Intercultural Press.
- Stewart, E. C., and Bennett, M. J. (1991). *American cultural patterns: A cross-cultural perspective*. Intercultural Press.
- Storti, C. (1985). *The art of crossing cultures*. Intercultural Press.
- Summerfield, E. (1993). *Cross cultures through films*. Intercultural Press.
- Weeks, W. W., Pedersen, Paul B., and Brislin, Richard W. (Ed.). (1977). *A manual of structured experiences for cross-cultural learning*. Intercultural Press.
- Wenzhong, H. and Grove, C. L. (1991). *Encountering the Chinese: A guide for Americans*. Intercultural Press.

Wurzel, J. (1988). *Toward multiculturalism: Reading in multicultural education*. Intercultural Press.

### TWO HIGHLY RECOMMENDED BOOKS ON CHINESE CULTURE:

Baker, H. D. R. (1979). *Chinese family and kinship*. New York: Columbia University Press.  
Morgan, H. T. (1942). *Chinese symbols and superstitions*. Detroit: Gale Research Company, Book Tower.

### AN EXCELLENT BOOK ON NATIVE AMERICAN CRITICISM:

Churchill, W. (1992). *Fantasies of the Master Race: Literature, Cinema and the Colonization of American Indians*. Boston: South End Press.

### JOURNALS

*American Indian culture and research journal*. Los Angeles: U. of California, American Indian Culture and Research Center.

*American Indian quarterly*. Hurst, TX: Southwestern American Indian Society.

*Black scholar, The*. Sausalito, CA: Black World Foundation.

*Chinese culture*. Taipei, Taiwan: Chinese Cultural Research Institute.

*Chinese education*. White Plains, NY: M.E. Sharpe. Translations of articles from Chinese publications.

*Chinese education and society*. Armonk, NY: M.E. Sharpe. Translations of articles from Chinese publications.

*Ethnic groups*. New York: Gordon & Breach.

*International migration review, The*. New York: Center for Migration Studies.

*Japan quarterly*. Tokyo: Ashahi Shimbun.

*Journal of black studies*. Beverly Hills, CA: Sage.

*Journal of ethnic studies, The* Bellingham, College of Ethnic Studies, Western Washington State College.

*Journal of Japanese studies, The*. Seattle: Society for Japanese Studies.

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*Journal of marriage and the family*. Menasha, WI: Journal of the National Council on Family Relations.

*Journal of multicultural counseling and development*. Alexandria, VA: Association for Multicultural Counseling and Development.

*Journal of pacific history, The*. Melborne: Oxford UP

*Journal of Palestine studies. A quarterly on Palestinian affairs*. Beruit: English or French.

*Journal of popular culture*. Bowling Green, OH: Bowling Green State UP.

*Mexican studies*. Berkeley, CA: U of California Press. In English or Spanish.

*Midwestern folklore*. Terra Haute, IN: Dept. of English, Indiana U.

*Southern folklore quarterly*. Gainesville, FL: University of Florida.

*Western journal of black studies, The*. Pullman, WA: Black Studies Program at WSU.

## SELECTED LITERATURE ON CULTURE & COMMUNICATION

### *Perspectives on Communication & Culture:*

Although cultural studies have a considerably long tradition with cultural anthropology, the inclusion of the culture concept in communication studies is relatively a new event. Mainly through his three books, *The Silent Language* (1959), *The Hidden Dimension* (1966), and *Beyond Culture* (1976), Edward Hall has helped bring the concept of culture to communication studies. Recently, more scholars and researchers have placed emphases on cultural implications in communication studies. Some believe that communication and culture are two interdependent aspects of human world, and that understanding of culture will enhance the apprehension of the meaning of human communication. The following essays provide us with interesting and insightful perspectives on communication and culture.

- Williams, R. (1976). Culture. From *Keywords: A vocabulary of culture and society* (pp. 76-82). New York: Oxford UP.
- Philipsen, G. (1987). The prospect for cultural communication. In D.L. Kincaid (Ed.), *Communication theory: Eastern and Western perspectives* (pp. 245-254). San Diego: Academic Press.
- Hall, B.J. (1992). *Theories of culture and communication. Communication Theory*, 2, 50-70.
- Pilotta, J.J. (1983). The phenomenological approach. In W.B. Gudykunst (Ed.), *Intercultural communication theory: Current perspectives* (pp. 271-282). Beverly Hills: Sage.
- Cronen, V.E., Chen, V., & Pearce, W.B. (1988). Coordinated management of meaning: A critical theory. In Y.Y. Kim and W.B. Gudykunst (Eds.), *Theories in intercultural communication* (pp. 66-98). Newbury Park, CA: Sage.
- Turner, V. (1982). Social dramas and stories about them. From *From ritual to theatre: The human seriousness of play* (pp. 61-88). New York: PAJ Publications.

### *Conflictual v. Consensual Approaches in Communication & Ethnography:*

There are roughly two groups of ethnographers in communication discipline: the consensual and the conflictual (Fiske, 1990). The consensual approach is derived from traditional anthropological investigations into tribal societies where conflicts are resolved by a series of communal practices, such as rituals, which (re)construct a common sense of place and being. On the other hand, the conflictual approach stems from industrial criticism, where confrontation and conflict are regarded as inherent features of society. Regardless of perspective, the debate between the two approaches is healthy for our discipline; the controversy indicates that rich descriptions the social life are forthcoming.

- Fiske, J. (1990). Review of talking American: Cultural discourses on Donahue. *Quarterly Journal of Speech*, 76, 450-51 .
- Philipsen, G. (1991). Two issues in the evaluation of ethnographic studies of communicative practices. *Quarterly Journal of Speech*, 77, 327-329.
- Fiske, J. (1991). Writing ethnographies: Contribution to a dialogue. *Quarterly Journal of Speech*, 77, 330-335.
- Carbaugh, D. (1991). Communication and cultural interpretation. *Quarterly Journal of Speech*, 77, 336-342.
- Conquergood, D. (1991). Rethinking ethnography: Towards a critical cultural politics. *Communication Monographs*, 58, 179-194.

*Selected Ethnographies:*

As a method of cultural description, ethnography was originally used by anthropologists. In recent years, communication scholars have utilized ethnography as a means for understanding cultural influences in social settings. A growing number of cultural communication scholars are continuing the practice of ethnography and struggling with issues relating to the representation of the "insider's" perspective.

- Carbaugh, D. (1988). Cultural terms and tensions in the speech at a television station. *Western Journal of Speech Communication*, 52, 216-237.
- Carbaugh, D. (1993). "Soul" and "self": Soviet and American cultures in conversation. *Quarterly Journal of Speech*, 79, 182-200.
- Fiske, J. (1991). For cultural interpretation: A study of the culture of Homelessness. *Critical Studies in Mass Communication*, 8, 455-474.
- Fitch, K.L. (1991). The interplay of linguistic universals and cultural knowledge in personal address: Colombian madre terms. *Communication Monographs*, 58, 254-272.
- Griefat, Y. and Katriel, T. (1989). Life demands *Musayara*: Communication and culture among Arabs in Israel. In S. Ting-Toomey and F. Korzeny (Eds.), *Language, communication, and culture* (pp. 121-137). Newbury Park, CA: Sage.
- Ray, G.B. (1987). An ethnography of nonverbal communication in an Appalachian community. *Research on Language and Social Interaction*, 21, 171-188.
- Trujillo, N. (1993). Interpreting November 22: A critical ethnography of an assassination site. *Quarterly Journal of Speech*, 79, 447-466.

*Technology, Communication & Culture:*

With the development of science and technology, the world is becoming smaller and smaller. What are major impacts of modern technology on communication and culture? Are these impacts positive or negative, or both? How does technology influence intercultural communication? These are inevitable concerns for communication scholars.

- Pilotta, J.J., and Widman, T.L. (1986). Overcoming communicative incompetence in the global communication order: The case of technology transfer. In J.W. Murphy, A. Mickunas, and J.J. Pilotta (Eds.), *The underside of high-tech: Technology and the deformation of human sensibilities* (pp. 158-175). New York: Greenwood Press.
- Gonzalez, A. and Bradley, C. (1989). Breaking into silence: Technology transfer and mythical knowledge among the Acomas of *Nuevo Mexico*. In M.J. Medhurst, A. Gonzalez, and T.R. Peterson (Eds.), *Communication & the culture of technology*. (pp. 63-76). Pullman: Washington State UP.

*Interpersonal Settings, Communication & Culture:*

Edward Hall (1976) calls culture the "hidden current" which shapes human lives. Culture influences the patterns and meanings of human communication. When two persons meet, they may hug or kiss each other, they may shake hands, or they may just nod to each other. Their behaviors are largely determined by their cultural codes. Although the codes of interaction are discernible, their meanings are not easily apprehended by observers from other cultures. Hence, interpersonal communication is not always simply between two persons. It is carried out between culturally formed individuals.

- Chen, V. (1990/91). *Mien Tze at the Chinese dinner table: A study of the interactional accomplishment of face*. *Research on Language and Social Interaction*, 24, 109-140.
- Blum-Kulka, S. and Katriel, T. (1991). Nicknaming practices in families: A cross-cultural perspective. In S. Ting-Toomey and F. Korzenny, (Eds.), *Cross-Cultural interpersonal communication*. (pp. 58-78). Newbury Park: Sage.

*Organizations, Communication & Culture:*

It is appropriate that some organizational communication scholars have begun to apply the concept of culture in their studies, and that some cultural critics have turned to organizations to further explore cultural communication. Terms such as organizational culture, organizational drama, organizational fiction, and organizational ritual frequently are employed to convey the shared meanings held by members of an organization. The following three essays are examples of cultural studies in organizational communication.

- Pacanowsky, M.E. (1983). A small-town cop: Communication in, out, and about a crisis. In M.E. Pacanowsky and L. Putnam, (Eds.), *Communication and organizations: An interpretive approach*. (pp. 261-285). Beverly Hills: Sage.
- Pacanowsky, M.E. and O'Donnell-Trujillo, N. (1983). Organizational communication as cultural performance. *Communication Monographs*, 50, 126-147.
- Trujillo, N. and Dionisopoulos, G. (1987). Cop talk, police stories and the social construction of organizational drama, *Central States Speech Journal*, 38, 196-209.

*Gender, Communication & Culture:*

Gender as a cultural construct is a relatively recent notion for exploration among communication scholars. The implication is that interaction between a man and a woman forms a cross-cultural context. The meanings of the interaction are interpreted not solely from the content of the exchange but with reference to the distinctive men's and women's cultures developed by communities.

- Johnson, F.L. (1989). Women's culture and communication: An analytical perspective. In C.M. Lont and S.A. Friedley (Eds.), *Beyond boundaries: Sex and gender diversity in communication*. (pp. 301-315). Fairfax, VA: George Mason UP.
- Maltz, D.N. and Borker, R.A. (1982). A cultural approach to male-female miscommunication. In J.J. Gumperz, (Ed.), *Language and social identity*. (pp. 196-216). Cambridge: Cambridge UP.
- Ray, G.B. (1987). Sex roles in speech events in an Appalachian community. In L. Stewart and S. Ting-Toomey (Eds.), *Communication, gender and sex roles in diverse interaction* (pp. 161-178). Norwood, NJ: Ablex.
- Stanback, M.H. (1985). Language and black women's place: Evidence from the black middle class, in P.A. Treicher, C. Kramarea and B. Stafford (Eds.). *For Alma Mater: Theory and practice in feminist scholarship*. (pp. 177-193). Urbana: University of Illinois Press.
- Sullivan, P.A. (1993). Women's discourse and political communication: A case study of Congressperson Patricia Schroeder. *Western Journal of Communication*, 57, 530-545.
- Trujillo, N. (1991). Hegemonic masculinity on the mound: Media representations of Nolan Ryan and American sports culture. *Critical Studies in Mass Communication*, 8, 290-308.

*Music, Culture, & Communication:*

Songs and music can be powerful and distinctive means of communication. Musical elements reflect and are produced by the cultural references of communities. Dismissing music as an important form of cultural communication arbitrarily narrows our understanding of the symbolic resources members draw upon as they experience and create community. The study of culture and communication through the examination of songs and music is a fascinating effort that is gaining momentum in among communication scholars.

- Bloodworth, J.D. (1975). Communication in the youth counter culture: Music as expression. *Central States Speech Journal*, 26, 304-309.
- Chesebro, J.W. and Ferri, J.M. (1993). Menudo: An intercultural media construction. In Joan Fayer (Ed.), *Puerto Rican communication studies*. (pp. 41-48). San Juan: Fundacion Arqueologica, Antropologica, e Historica de Puerto Rico.
- Conrad, C. (1988). Work songs, hegemony, and illusions of self, *Critical Studies in Mass Communication*, 5, 179-201.
- Gonzalez, A. (1991). Rhetoric, culture class, and Dylan's Blood on the Tracks. In M.J. Medhurst and T. W. Benson (Eds.), *Rhetorical dimensions in media: A critical casebook*, 2nd ed. (pp. 308-321). Dubuque: Kendall Hunt.
- Koslosky, D. (1989-90). The music of Tracy Chapman: Extending the rhetorical vision of folk singer as voice of consciousness. *Speaker & Gavel*, 27, 29-37
- Lull, J. and Wallis, R. (1992). The Beat of West Vietnam. In James Lull (Ed.), *Popular Music and Communication*. 2nd ed. (pp. 207-236). Beverly Hills: Sage.
- Lull, J. (1987). Thrashing in the pit: An ethnography of San Francisco punk subculture. In T. R. Lindlof (Ed). *Natural audiences: Qualitative research of media uses and effects*. Norwood, NJ: Ablex.
- Makay, J. J. and Gonzalez, A. (1987). Dylan's biographical rhetoric and the myth of the outlaw-hero. *The Southern Speech Communication Journal*, 52, 165-180.
- Mulvaney, B. M. (1985). Rhythms of resistance: On rhetoric and reggae music, *Dissertation Abstracts International*. 46, IOA (U of Iowa).
- Mulvaney, B. M. (1986). Popular art as rhetorical artifact: The case of reggae music. In S. Thomas, (Ed.) *Communication & culture: Language performance, technology, and media*, (pp. 117-127). Norwood: Ablex.
- Rybacki, K. and Rybacki, D. (1991). The rhetoric of song. *Communication Criticism: Approaches and Genres*. (275-307). Belmont, CA: Wadsworth.
- Smith, S. A. (1980). Sounds of the south: The rhetorical saga of country music lyrics. *Southern Speech Communication Journal*, 45, 390-396.
- Weisman, E. R. (1985). The good man singing well: Stevie Wonder as noble lover. *Critical Studies in Mass Communication*, 2, 136-151.

*Rhetoric, Change and the Multicultural Public:*

Rhetoric in the intercultural context is a neglected topic in rhetorical studies. The following studies attempt to describe the influence of culture on rhetorical invention and criticism.

- Asante, M.K. (1990). The tradition of advocacy in the Yoruba courts. *Southern Communication Journal*, 55, 250-259.
- Chesebro, J.W. (1982). Illness as a rhetorical act: A cross-cultural perspective. *Communication Quarterly*, 30, 321 -331 .
- Collins, C.A. and Jeanne E. Clark, J.E. (1992). A structural narrative analysis of Nightline's

- "This week in the holy land". *Critical Studies in Mass Communication*, 9, 25-43.
- Goldzwig, S.R. (1989). A social movement perspective on demagoguery: Achieving symbolic realignment. *Communication Studies*, 40, 202-228.
- Gonzalez, A. (1989). "Participation" at WMEX-FM: Interventional rhetoric of Ohio Mexican Americans. *Western Journal of Speech Communication*, 53, 398-410.
- Gonzalez, A. (1990). Mexican "Otherness" in the rhetoric of Mexican Americans. *Southern Communication Journal*, 55, 276-291.
- Gray, H. (1989). Television, black Americans, and the American dream. *Critical Studies in Mass Communication*, 6, 376-386.
- Katriel, T. (1987). Rhetoric in flames: Fire inscriptions in Israeli youth movement ceremonials. *Quarterly Journal of Speech*, 73, 444-459.
- Lake, R.A. (1991). Between myth and history: Enacting time in native American protest rhetoric. *Quarterly Journal of Speech*, 77, 123-151.
- Lee, R.E. (1991). The rhetorical construction of time in Martin Luther King, Jr.'s "Letter from Birmingham jail". *Southern Communication Journal*, 56, 279-288.
- Leroux, N. (1991). Fredrick Douglass and the attention shift. *Rhetoric Society Quarterly*, 21, 36-46.
- Lucaites, J.L. and Condit, C.M. (1990). Reconstructing equality: Culturetypal and counter-cultural rhetorics in the martyred black vision. *Communication Monographs*, 57, 5-24.
- Mayerle, J. (1987). A dream deferred: The failed fantasy of Morman Lear's a.k.a. Pablo. *Central States Speech Journal*, 38, 223-239.
- Morris, R. and Wander, P. (1990). Native American rhetoric: Dancing in the shadows of the ghost dance. *Quarterly Journal of Speech*, 76, 164-191.
- Nakagawa, G. (1990). 'What are we doing here with all these Japanese?': Subject-constitution and strategies of discursive closure represented in stories of Japanese American internment. *Communication Quarterly*, 38, 388-402.
- Peterson, T.R. (1991). Telling the farmer's story: Competing responses to soil conservation rhetoric. *Quarterly Journal of Speech*, 77, 289-308.
- Philipsen, G. (1986). Mayor Daley's council speech: A cultural analysis. *Quarterly Journal of Speech*, 72, 247-260.
- Rostock, T. (1992). Narrative in Martin Luther King's I've been to the mountaintop. *Southern Communication Journal*, 58, 22-32.
- Sedano, M.V. (1980). Chicanismo: A rhetorical analysis of themes and images of selected poetry from the Chicano movement. *Western Journal of Speech Communication*, 44, 170-190.
- Sullivan, P.A. (1993). Signification and African-American rhetoric: A case study of Jesse Jackson's "Common ground and common sense" speech. *Communication Quarterly*, 41, 1-15.
- Starosta, W.J. and Coleman, L. (1986). Jesse Jackson's "hymietown" apology: A case study of interethnic rhetorical analysis. In Y.Y. Kim (Ed.), *Interethnic communication*, (pp. 117-135). Beverly Hills: Sage.
- Tucker, L.R. and Shah, H. (1992). Race and the transformation of culture: The making of the television miniseries Roots. *Critical Studies in Mass Communication*, 9, 325-336.

#### *Essays in African American Communication:*

Every cultural group creates its own system of values, beliefs, and codes. While these values, beliefs, and codes are natural to the insider, they are unfamiliar and perhaps at odds with other cultural groups. It is vital in cross-cultural communication to understand and appreciate representations from the insider's perspective. The essays in this and in the



following section represent attempts to loosen the binding of Eurocentric criticism and examine culture with our own terms and knowledge.

- Asante, M.K. (1987). *The Afrocentric idea*. Philadelphia: Temple UP.
- Christian, B. (1988). The race for theory. *Feminist Studies*, 14, 67-79.
- Garner, T. (1983). Playing the dozens: Folklore as strategies for living. *The Quarterly Journal of Speech*, 69, 47-57.
- Hooks, B. (1989). *Talking back: Thinking feminist. thinking black*. Boston: South End Press.
- Coachman, T. (1981). *Black and white styles in conflict*. Chicago: U. of Chicago Press.
- Smith, A. L., a.k.a. M.K. Asante (1972). *Language. communication and rhetoric in Black America*. New York: Harper & Row.
- Smitherman, G. (1977). *Talkin and testifyin: The language of Black America*. Boston: Houghton Mifflin. Reissued, Detroit: Wayne State University, 1986.
- Stanback, M.H. (1988-89). Feminist theory and black women's talk. *The Howard Journal of Communications*, 1, 187-194.

*Essays/Books in Latino/a Communication:*

- Albert, R. D. (1986). Communication and attributional differences between Hispanics and Anglo-Americans. Y.Y. Kim, (Ed.) *Interethnic communication: current research*. Newbury Park: Sage.
- Atwood, R. & McAnany, E. G. (1986). *Communication and Latin American society*. Wisconsin: University of Wisconsin Press, Ltd.
- Bennett, A. T. and Pedraza, P. Jr. (1984). Discourse, consciousness, and literacy in a Puerto Rican neighborhood. In C. Kramarae, M. Schulz & W.M. O'Barr (Eds.), *Language and power*. Beverly Hills: Sage, 1984.
- Berg, C. R. (1990). Stereotyping in films and in general and of the Hispanic in particular. *Howard Journal of Communications*, 2, 286-300.
- Flores, J. and Yudice, G. (1990). Living borders/buscando America: languages of Latino self-formation. *Social Text*, 8, 57-84.
- Flores, N. De La Zerda and Hopper, R. (1975). Mexican American's evaluations of spoken Spanish and English. *Speech Monographs*, 42, 91-98.
- Hecht, M. L., Ribeau, Sidney, and Sedano, M. V. (1990). A Mexican American perspective on interethnic communication. *International Journal of Intercultural Relations*, 14, 31-55.
- Keefe, S. E. and Padilla, A. M. (1987). *Chicano ethnicity*. Albuquerque: U. of New Mexico Press.
- Kruszewski, Z. A., Hough, R. L., & Ornstein-Garcia. (Eds.). (1982). *Politics and society in the southwest: Ethnicity and Chicano pluralism*. Boulder: Westview Press.
- Marin, G. and Marin, B. V. (1991). *Research with Hispanic populations*. Beverly Hills: Sage.
- Padilla, F. M. (1985). *Latino ethnic consciousness*. South Bend: U. of Notre Dame Press.
- Ramos, R. and Ramos, M. (1979). The Mexican American: Am I who they say I am? In A. D. Trejo, Ed. *The Chicanos: As we see ourselves* (49-66). Tucson: U. of Arizona.
- Rodriguez, M. (1988). Do Blacks and Hispanics evaluate assertive male and female characters differently? *Howard Journal of Communications*, 1, 101-107.
- Rodrigues, R. J. (1981). A longitudinal study of bilingual English syntax. *AZTLAN*, 12, 75-87.
- Saldivar, Ramon. (1990). *Chicano narrative: The dialectics of difference*. Madison: University of Wisconsin Press.
- Subervi-Velez, F. A. and Necochea, J. (1990). Television viewing and self-concept among Hispanic children—a pilot study. *Howard Journal of Communications*, 2, 315-329.

- Tafolla, C. (1985). *To split a human: Mitos machos y la mujer Chicana*. San Antonio: Mexican American Cultural Center.
- Tanno, D. V. (1993). Names, narratives, and the evolution of ethnic identity. In A. Gonzalez, M. Houston, and V. Chen (Eds.). *Our voices: Essays in culture, ethnicity and communication*. Los Angeles: Roxbury.
- Vigil, M. E. (1987). *Hispanics in American politics: the search for political power*, Landham, MD: University Press of America.

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