

The Anthropocosmic Perspective on Intercultural Communication: Learning To Be Global Citizens Is Learning to Be Human

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Abstract: The study of intercultural communication in the 21st century faces multiple challenges. To borrow what Byram says, “it has both practical and challenging values.” It has a particular role to play in extending the concept of national citizenship to transnational civil communities – small or large, temporary or permanent. To this end, the Confucian anthropocosmic perspective on intercultural communication is proposed in this paper as a response to the multiple challenges of increasing globalization. In this perspective, several potentially correlative, overlapping and complementary relationships are inherently grounded. One relationship is between the processes of learning to be national and intercultural/global citizens on the one hand, and the Confucian way of learning to be human on the other. A second relationship is between the concepts of communication and intercultural communication and the concepts of national society/community and intercultural/global community. A third relationship is between the concept of intercultural communicative space and the global communicative community. A fourth relationship is between the concepts of communicative competence and intercultural/global communicative competence and the concept of national citizenship and intercultural/global citizenship. All these four relationships combine to make possible the national education for national citizenship and, by extension, the intercultural education for global citizenship.

The paper argues that all the communications and all the communication acts, in the 21st century in particular, are in essence ethical issues so that a global ethics is badly needed in human interaction. The paper proposes the Confucian self and other togetherness as the global ethics. This is also called social and moral responsibility. The implementation of this ethics can be summarized as “If you want to establish yourself, you must help others to establish themselves. And if you want to make yourself outstanding, you must help others to make themselves outstanding.” As Fei Xiaotong (2007, p. 302) said, “if you better yourself, and help others to better themselves, we will all eventually better ourselves and others together, and then we will do general good to the commonwealth.”

The ethics of responsibility/concern for Confucian self and other togetherness brings out co-humanity, the ideal of human relationships which do not only mark the locations of landmarks but also mark the locations of “landmind”. In the long run, the practice of this ethics that undergirds dialogic interaction is a long-term human project. It concerns the life of our global community. It concerns whether “we shall live together like brothers and sisters or perish together” in the 21st century.

Keywords: Anthropocosmic worldview, globalization, Confucian self, co-humanity

1. Introduction

In the globalizing age of the 21st century, the study and teaching of intercultural communication both at the cross-cultural and intercultural levels have great challenges to confront. The study of intercultural communication as an interdisciplinary discipline at the tertiary education level is encountering in its path new cultural, social, economic, moral/ethical and political circumstances. As a response to the multiple challenges of globalization, we, intercultural scholars and teachers, should be aware that intercultural education, to borrow what Byram says, “has both practical purposes and challenging values.” (Byram, 2008a, p. 2)

Intercultural communication as a discipline at the tertiary education level, has so far been concerned with practical or utilitarian knowledge and skills and has indeed promoted the students’ effective communication with people from different cultures; offered greater access to pursuing education, work opportunities, and a wider range of contacts, information and experiences; cultivated in people intercultural communicative competence to travel and live abroad; and has created different visions of the culture which people live in and have hitherto taken for granted (ibid).

Today, in the 21st century, as a response to the multiple challenges of globalization at both cultural and individual levels, there is increasingly a broader emerging awareness of the value inherent in intercultural education, which “must include not only [utilitarian such as] economic indicators but consider human well-being, environmental protection, and spiritual and cultural growth as well” (Tu Weiming, 1998, pp. 48-49). Intercultural communication as a discipline at the tertiary education level in the 21st century should aim at the cultivation of intercultural communicative competence for establishing harmonious relationships, building a global communicative community, and preparing students to become responsible and committed global citizens. Intercultural teaching and learning simply for utilitarian ends are not adequate for the full range of communication that underscores human survival, relationship and flourishing. What the global society in 21st century calls for is not merely the learning of the advanced Western knowledge and science for the purpose of becoming rational beings, science and technological persons, experts and specialists in educational, technical and business world, exclusively in the perspective of the individualism-oriented spirit. Rather, we need to cultivate cultural and intercultural beings, that is, culturally, interculturally and spiritually empowered national, transnational and transcultural citizens.

To this end, it is not only necessary, but also extremely urgent, to open up a new perspective, a new vision and a renewed and enriched intercultural/ global communicative competence and above all, a more open and inclusive global ethics that undergirds the process of human interaction and communication so as to bring out what is called in this paper co-humanity, or the ideal human relationship.

The need to build a harmonious global communicative community and to prepare students to become intercultural and global citizens through the study of intercultural communication is in fact widely and deeply felt today. This paper offers a new anthropocosmic perspective on the study of intercultural communication. The anthropocosmic worldview is in the tradition of Confucian holistic humanism. It entails the notion that humanity forms one body with Heaven, Earth, and Myriad Things (仁者與天的萬物為一體/一體之仁). This worldview

is rediscovered, reanimated and revitalized by Tu Weiming, the representative of the Third Wave of Confucianism, who is considered to be an active spiritual agent in the building of a harmonious global life community in the 21st century.

1.1. Meeting Change: The Global Challenge of Co-Humanity

“There is a widely shared – almost taken for granted – view that the world is changing more rapidly and dramatically at the start of the twenty-first century than ever before.” (Held, 2000, p. 6). In the 1960s, Mashall McLuhan, the prophet of media, predicted that, as the effect of highly developed transportation and other communication media, the world was going to shrink into a global village. Today in the 21st century, worldwide communication systems, mobile phones, satellite television, internet and web networks, combined with highly developed transportation technology, make it possible for people, ideas, images, news, information, entertainment, goods, as well as drugs, crime, sex, nuclear weapons, war, terrorism, pollution, corruption, to cross cultural and national boundaries on an unprecedented scale with previously unimaginable speed. People all over the world are increasingly influenced and even shaped by events and actions that take place far away from where they live and work. All cultures and all the people in the world are becoming more than ever before interrelated, interconnected, interdependent and integrated, living together in the global village, like neighbors next to each other, hopefully, like brothers and sisters. Such close interrelated, interconnected, interdependent and integrated relationships in terms of cultures and identities are best captured in the term ‘glocalization’ proposed by Robertson (1995, pp. 25-44). The local does not exist except in the global and vice versa, and the self does not exist except in the other.

However, we would like to use the concept of *co-humanity*, the ideal form of human relationship, to characterize the human relationships that we wish to establish in the multicultural, global society. As an open and inclusive concept, co-humanity presupposes, beyond interrelatedness, interconnectedness, interdependence, and integratedness between and among people from different cultures, also mutual love, mutual respect, mutual concern and mutual responsibility. Co-humanity presupposes that different and opposite forces are complementary and therefore they are communicative, dialogical, and mutually beneficial. To this end, the concept of co-humanity requires both interacting parties to engage in human love and human natural inclinations. In doing so, human beings are able to embrace all humanity. It is a concept of humanity in its broadest sense. The spirit of the Earth Charter also captures this broad sense of being human by enjoining us to “respect Earth and life in all its diversity,” “care for the community of life with understanding, compassion, and love,” and “secure Earth’s bounty and beauty for present and future generations.” As the Earth Charter states, “Humanity is part of a vast evolving universe and Earth, our home, is alive with a unique community of life.”¹ The concept of co-humanity, the ideal human relationship, surely is the result of the practice of global ethics, which we will soon come to.

We would like to emphasize that it is the anthropocosmic worldview which envisions

¹ Earth Charter, accessed May 11th, 2016 from <http://www.earthcharter.org/discover>

humanity as one body with Heaven, Earth and Myriad Things, rather than the anthropocentric worldview which envisions humanity as the center of the whole universe, that is most likely to bring out co-humanity, the ideal form of human relationship that is most urgently required in the building of a harmonious multicultural global community in the 21st century.

However, we must be fully aware that the effect of media is two-edged. The highly developed communication technology and media not only help but also hinder communication and human relationships. While they facilitate communication and human relationship, miscommunication and conflicts are also facilitated (Hoffer, 2014, p. 273). The age of instant worldwide communication is also an age of instant worldwide mis-communication and instant conflict or even worse.

The accelerating globalization not only provides opportunities for the increasing development and prosperity of the world and human flourishing but also has the potential to make us humans live in what is characterized by Giddens (1999) as a *runaway world* – a world out of control, full of dilemma, uncertainty, insecurity, fear and panic. Social, cultural, economic and ecological/environmental crises are endangering the life of us human beings and the sustainable development of the world.

However, “For better or worse, we are being propelled into a global order that no one fully understands, but which is making its effects felt upon all of us.” (Giddens, 1999, pp. 6-19). We are living in a global village, where we either choose “to live together like brothers and sisters, or to perish together.” (Martin Luther King).²

1.2. The Anthropocosmic Perspective on IC as Extreme Urgency

Confronting the challenge of the increasing intercultural and global interconnectedness, interrelatedness, interdependence and integratedness that not only bring with them the opportunity of human prosperity but also dilemmas, conflict and uncertainty, insecurity, fear and panic – humans are becoming an endangered species. Intercultural communication in the rapidly and dramatically changing global society badly needs a new perspective. More than ever before the global social reality heightens the cultivation of the awareness of intercultural communication for the building of harmonious human relationship and a harmonious global communicative community. A new perspective that ensures human beings communicate with and understand each other so as to live together like brothers and sisters in the global village, takes on extreme urgency. We should be aware that “in and through community lies the salvation of the world.” (Peck, 1987). After all, the word *com*-munication entails in it togetherness, which is pretty close to the meaning of community. It is only in and through communication, and at the intercultural level, intercultural communication, that an intercultural/global life community can be built up.

In the 21st century, in response to the multiple challenges of the growing social, ethical/moral, ecological or environmental crises, both local and global, which the world has never experienced before, post-modernists, feminists, environmental protectionists, religious leaders,

² African American quotes, accessed May 11th, 2016 from <http://www.africanamericanquotes.org/martin-luther-king-jr..html>

multicultural and intercultural scholars, and many others, have been reflecting on cultural and humanistic traditions of modernity in the ethico-Christian perspective and have been searching for “what wisdom they can offer to reorient the human developmental trajectory of the modern world.” (Tu Weiming, 1998) Stated in concrete terms, we are confronting, and must fully re-address, the most critical and fundamental issues of the human condition: value orientations regarding human nature, human relationship, and humans-nature relationship that are of universal concern to human survival and flourishing in 21st century. Just as Tu Weiming, the representative of the Third Wave of Confucianism points out:

Are we isolated individuals living as the center of the universe, or are we relational and communal, living as a center of relationships? Is moral self-knowledge necessary for personal growth? Can human society prosper or endure without developing a basic sense of duty and responsibility among its members? Should our pluralistic society deliberately cultivate shared values and a common ground for human understanding? As we become acutely aware of our earth’s vulnerability and increasingly wary of our own fate as an “endangered species”, what are the critical spiritual questions to ask? (Tu Weiming, 1996, p. 73).

The questions that are addressed in the 21st century in our context are the concerns of the core value orientations we confront, must understand and must resolve. They include: Are human persons innately good or innately evil? Is the human self a relational, communal, and collectivistic entity or an isolated, atomistic, unique individual entity? Is the human self the center of a series of differentiated relationships or the center of the whole universe with the self as the measure of all others? Is the idea of society that of a community of trust or merely a system of free play of polarities and binary opposites? Are we individually in harmony with nature or are we controllers, conquerers, and dominators of nature? What is necessary and important-responsibility or rights, interests, dignity of the individual and, correspondingly, the law? And above all, are all the different and opposite forces complementary in nature so that they should be integrated?

As Tu Weiming points out, (2000) the most significant line of enquiry lies in learning to be human, which is well explained in connection with four dimensions of the human condition: self, community/society, nature and Heaven (p. 253). Each of the four dimensions is distinctive in extending the self into and integrating with others:

The full distinctiveness of each enhances, rather than impedes, a harmonious integration of the others. Self as a center of relationships establishes its identity by interacting with community variously understood, from the family to the global village and beyond. A sustainable harmonious relationship between the human species and nature is not merely an abstract ideal, but a concrete guide for practical living (Tu Weiming, 1998, p. 253).

The re-constituted, re-animated and re-vitalized anthropocosmic worldview that envisions humanity as forming one body with Heaven, Earth and Myriad Things (仁者與天的萬物為一體/一體之仁), which is entailed in the particularistic Confucian concept of ren/仁, is one

of most significant contributions China can offer to the building of global community, co-humanity, global citizenship, and above all, the building of global ethics.

The cultural and philosophical critical reflections of this Confucian holistic humanism on the anthropocentric worldview that envisions the individual self as the center of the whole universe and all the things in the world and the cosmos, are scaled or measured with reference to it. This takes place no matter how broadly the interest, right and dignity of the individual self are defined. It would provide a critical continuation and enrichment of, or an alternative perspective to, the anthropocentric worldview on value orientations exclusively in the ethico-Christian perspective, even though it lays the foundation for the development Western modernity. The re-animated and re-vitalized Confucian holistic humanism, that is, humanity, forms one body/unity with Heaven, Earth and Myriad Things. These are embodied in the concept of *ren*/仁 and presuppose “an [open and] inclusive sense of community based on the communal critical self-consciousness of the reflective minds and entertain an ethico-religious goal as well as a philosophical idea” (Tu Weiming, 1998, p. 45). This is because it addresses the most crucial, fundamental and common questions such as human nature, human relationships, man-nature and man-Heaven relationship, as mentioned before. Also affected are other issues of global concern such as self-development, the building of the global community and its citizens. The anthropocosmic worldview provides solutions to these common problems in unconventional and unique ways that are rare in the present cultural and philosophical texts.

2 The Contribution of Confucian Holistic Humanism: The Significance of the Anthropocosmic Worldview

In general, in Confucian holistic humanism, the core concept *ren*/仁 is conceived to be the general and universal moral/ethical system under which all particular/specific virtues and ethics could be subsumed. Stated in different terms, this concept presupposes a common ground for the Chinese and the global ethical theory with unity, consistence, and coherence (Hall & Ames, 1987, p. 111).

The Confucian core concept of 仁/*ren* entails the anthropocosmic (in opposition to anthropocentric) worldview, that is, humanity forms one body with Heaven, Earth and Myriad things (仁者與天的萬物為一體/一體之仁). This worldview envisions that, for an individual self, the attainment of an anthropocosmic personhood is the ideal, ultimate goal in the ceaseless and endless process of learning to be human. The significance of the concept of anthropocosmic worldview is twofold: a) It entails a universal ethics underlying human behavior, human interaction, human relationships, the human-nature relationship and the building of a global community; b) It entails a dynamic and on-going qualitative transformation process for human self development in the direction of the attainment of whole personhood. Stated in different terms, the concept of 仁/*ren* has, among others, two distinct defining features: ethics and process. This concept also has the potential for establishing what is now called the third perspective/third space (Kramersch, 1998, pp. 139-141), or what we call in this paper intercultural space, in which people may find themselves interacting, talking, conversing, in dialogue, and negotiating with each other intersubjectively as intercultural or global speakers. This space is correlative, overlapping and complementary to the concept of a global (communicative) community, large

or small, temporary or permanent. Defined as such, the concept of 仁/*ren* provides a significant perspective on the study of intercultural communication with the aim of building a global community in the 21st century.



Figure 1. The Concept of 仁/*Ren* in Ancient and Modern Characters

2.1. The Concept of *Ren*/仁 (Humanity) as an Ideal Ground for the Building of Global Ethics

We regard human interaction, including the building of harmonious relationship, the building of communities and citizenships, and the management of conflict, as the integral part of intercultural communication and also most fundamentally, as an ethical issue. Every act of human interaction involves in it the moral/ethical dimension of the other and the moral/ethical dimension of the relationship between self and other, and their mutual responsibility. In fact, far too many communications and mis-communications, conflicts, and even worse have illuminated too well the potential value of this ethical issue. The self and other as one is part of the body anthropocosmic worldview entailed in the concept of *ren*/仁; it offers and celebrates the ethics of incorporation or togetherness between self and other in human interaction. This ethics has the potential to bring out the ideal relationship, co-humanity (同仁共善), which best captures the full sense of being human, caring and loving, as well as the notion of interrelatedness, interconnectedness, interdependence and integratedness embedded in the accelerating globalization among people from different cultures. This makes possible human interaction, the best setting of which is dialogic interaction or dialogue.

The Chinese character 仁 is not only a derivative, but the same word, though a distinct graphic form, as person (*ren*/人). As the Chinese traditional saying goes, “A human person is a benevolent person” (仁者人也). *Ren*/仁 has the meaning of person, but reflects a degree of qualitatively achieved, differentiated status of personhood. The Chinese character of *ren*/仁 is originally formed by the pictographs 人 (human being) and the number 二 (two). The simple yet significant addition of the numeral two (er 二) is expressive of the relations that should pertain among human beings. Hence, it has been translated as humanity, benevolence, love, and, to bring out the full sense of relationship, co-humanity (同仁共善). It is also the supreme virtue that embraces all others and so is rendered as goodness, perfect virtue or altruism (Zhang Dainian, 2002).

The difference in the graphic form representing this qualitative achievement is the addition of the numeral, two (er 二). The most important implication of this metaphorical amplification is to indicate the relatedness of the self to the other, that is, self is relational, communal and collective. At the interpersonal level, this concept presupposes mutual incorporation or unity/

togetherness between self and other (我者與他者為一體). At the cosmological level, it presupposes the unity of human self with Heaven, Earth and Myriad things (仁者與天地萬物為一體). In this light, incorporation or togetherness between self and the cultural other, subject and object, mind and heart/body, nature and man, past and present, present and future, tradition and modern, etc., are the most important. The opposite forces are regarded as complementary, hence, dialectically and reciprocally interrelated, interconnected, interdependent and integrated. Relationship orientation with the self as the center and mutual responsibility thus become more important than the orientation of the isolated and atomistic individualism which regards the interests, the rights and dignity of the individual as the center and the measure of the whole universe.

Obviously, the Confucian holistic humanism has taken us beyond the dichotomous objectifying-other, self-enhancing approach to the approach of intersubjective interaction and communication, the ideal form of which is dialogue. And the most crucial predetermining factor of the truthfulness of a dialogue is its undergirding ethics. Let us call it commulative/dialogic ethics.

2.2. Communicative Ethics as Reflection on or Challenge to the Ethics of Being of the Self of Modernity

The concept of *ren*/仁, in terms of Xun Zi's definition, is in fact a reflection on or challenge to the individualistic, centered being of self ethics of modernity. The building of the communicative ethics in communication began with the reflection and critique of the "universal" modern ethics, which is broadly conceived by the belief that "there is "no other, or the other is either fundamentally like me or is irrelevant" (Olson, 1997, pp. 126-128) The modern ethics centers around the rights, dignity and interests of the atomistic and ego-grounded individualistic self, who neglects or rejects the importance of the other and the social and moral responsibility necessary for the value of relationships and community.

The modernist universal, transcendent, and objective individualistic approach is translated into language-symbolic ethical communication and interaction underpinned by the ethics of being honest. The use of best language is based on "the presumption that meanings [as well as opinions, decisions, purposes, etc.] can be controlled and possessed and utterances mean what they are intended to mean" (Bauman, 1993, p. 50). This ethics leads to objectifying the other, or what is called sender-to-receiver communication, which is characterized by self-domination: persuading, changing, influencing, imposing upon others. This universal and objective individualistic approach is further translated into the contemporary Gricean four maxims (quantity, quality, relation and manner) associated with the cooperative principle in human interaction. The four maxims as "abstract philosophical rationality" are reduced to "what is minimally necessary to explain people's actual use of language" (Mey, 2001, pp. 66-91). The rational means advocated in the Maxims associated with the cooperative principle does not consider communication behavior of the other who are from a specific/particularistic culture. The Eastern high-context ambiguity or indirectness style in communication is insufferable in the Gricean Maxims, as they advocate positive face, such as the freedom to express oneself, defying negative face (which is commonly practiced in the Chinese and other East Asian

cultures), being free to threaten other's face, even safety, and so forth (May, 2001, p. 75) The principle also ignores non-verbal behavior, which is as important as verbal behavior.

The Gricean Maxims are not universal; as Levinson (1983, p. 103) stated "...the maxims do indeed derive from general consideration of rationality applying to all kinds of co-operative exchanges, and if so they ought in addition to have universal application, at least to the extent that other, culture-specific, constraints on interaction allow."

2.3. The Challenge of the Post-Modern and Chinese Ethics of the Concern and Responsibility for Otherness

To challenge the dichotomous "no other" orientation is both a postmodern and a Chinese concern, constructed in the belief that the other is important in human interaction and that the other exists. This explains the advocacy of the ethics of responsibility for otherness. The recognition of the importance of the other entails the notion that "there is a need to be attentive to that which lies beyond the margins of our identity, our concepts, our projects – that which is 'other' to me or us." (White, 1990, pp. 80-81).

The postmodern ethics building begins with feminism and the dialogue model of communication, which takes into consideration the other, "affirming particular values calling for ethical and moral aspects of humanity and the use of a language of relationship, affection, and a sense of responsibility in human interaction which necessarily includes the process of conflict management"(Casmir, 1997, p. 92). Casmir cites examples from Nodding (1984, p. 5) who argues that "Ethical caring [is] the relation in which we do meet the other morally...that relation in which we respond as one-caring out of love or natural inclination." Dietz (1989, p. 11) goes even further, "Ethical care revolves more around responsibility and relationships than rights." (...) "Every act should have as its ethical dimension an attempt to keep the conversation going – that is communicative action and communication research should have as normative aim an attempt to establish the condition for further less restrained communication."

Interaction, in the form of dialogue in particular, presupposes the recognition of the importance of relationships and the importance of the other. Bhabha (1990) drove this point home when he stated, "The other is never outside or beyond us, it emerges forcefully within the cultural discourse when we think we speak intimately and indigenously between ourselves." To Casmir (1997, p. 92), what is required "is not merely awareness of the 'generation of others' but the necessity to face the process or how, when and why such generations take place when we build, when we construct and when we organize." However, "moderns have neglected the moral dimension, the dimension of otherness."

A typical example of the practice of this 'being for the other' ethics is the universal rule, "While being in Rome, do as Romans do."

In the Chinese tradition, the practice of being modest, obliging and accommodating others, self-effacing or concern for the other as well as the indirect way of communication, all fall into this category. To lesser or greater degrees they demonstrate the consideration and implementation of the importance of the other, the ethical practice of responsibility for the other.

The insightful effort of the transformation of self-enhancing to other-enhancing, from self-celebration to "the celebration of the other" (Sampson, 1993, p. 186) overcomes the

objectifying-other self-domination approach prevalent in communication in cultures oriented towards individualism. This transformation deserves celebration. It is, however, inadequately qualified to be a possible ethical path in our contemporary multicultural and shrinking global society. It contains pitfalls, since the elaborated recognition and practice of pluralism based on this ethics may lead to “all depends” (dependence rather than interdependence), or “all for the other” may lead to fragmentation of cultures, ethnocentrism or even worse. This is because it lacks ethical standards or an ethical common ground as to what should be tolerated, respected and empathized with, and accepted, and what should not be. ‘All for the other’ may possibly mean the acceptance of the right of a stronger, more powerful culture to impose its cultural system on another, even in the name of human rights.

2.4. Communicative/Dialogic Ethics: Being for Togetherness/Incorporation Between Self and Other

The Confucian holistic humanism entailed in the concept of ren/仁 presupposes and celebrates the ethics of incorporation between self and other, or responsibility and concern for both self and other, or being for self-other togetherness. This ethics can also be called the communicative or dialogic ethics in the hope that through using this ethics to undergird human interaction we may have real dialogues, so much so that we may acknowledge and ensure differences, diversities, relativities of whatever kinds and at the same time make our communication across boundaries possible. The building of this self-other incorporation or togetherness ethics is critical in our interaction as it is through the dialogic interaction/communication we can ensure the building and flourishing of human life community in the 21st century.

Being for *togetherness between self and other* challenges the essentialist notions of the modern ethics of being for self, which advocates that cultural differences should be understood as the free play of polarities or binary opposites. This ethics also challenges the notion that communication is based on consensus such as shared culture, shared meaning and shared value, worldviews, norms, behavior and even ideologies.

Being for *incorporation between self and other* entailed in the anthropocosmic worldview is based on the notion that meanings and symbols of culture [values, worldviews, norms, etc.] have no primordial unity or fixity, so that even the same signs can be appropriated, translated, rehistoricized and read anew (Bhabha, 1994). In this light, self and other should be mobilized to work together to negotiate so as to create (rather than merely discover) meaning in interaction. To achieve all this, “The dialogue setting is absolutely essential” (Giddens, 1991, p. 100). The Confucian attempt to build a dialogue undergirded by dialogic ethics is a direct response to the building of this essential setting. The dialogic ethics that undergirds interaction presupposes that we should not only recognize the importance of the other, the important aspect of human moral ethics, even though it is praise-worthy. The ethics of responsibility and concern for otherness, however, is not without pitfalls as it ignores or neglects the importance or the interests of the self. Enhancing the ‘other’ approach can hardly become a possible ideal ethical path in the interaction of the multicultural and shrinking global society today. We therefore argue that it is the third perspective, that is, it is the importance of all the participants, not only the other, but also the self, that is, the ‘self and other’ togetherness, which must be fully recognized, taken

into consideration and fully implemented in human interaction, especially in the globalization age of the 21st century.

According to the explanations by Hall and Ames (1987, pp. 121-122), traditionally, the concept of loving others is consistent with the “taking in others” aspect of becoming a whole person, that is, taking someone into one’s sphere of concern, and in so doing, making him an integral aspect of one’s own person. However, this loving others forms only a potential ground of mutual incorporation or togetherness between self and other. This “taking in” is reciprocal in the sense that loving others is a bond that allows one’s own person to be defined by reference to those he loves (p. 121).

The key to the understanding of incorporation of love for others and for self rests in what Xun Zi’s explanation of the Confucian concept of co-humanity or the relationship between love for others and love for the self:

The love originated by the benevolent person is a ground of mutual incorporation between the self and the other. The lowest level entails conducting oneself in such a manner as to occasion other people taking one’s concerns as their own. While this is praiseworthy conduct, there is a selfishness here. The next level is for one to take the concerns of others as one’s own. This is perhaps higher, but is self-effacing: one’s own legitimate concerns are not served. The highest level, is necessarily reflexive, incorporating in one’s own person the entire field of self-other concerns (Hall & Ames, 1987, pp. 121-122).

The ethics of *incorporation* or *togetherness between self and other* brings out co-humanity, the ideal human relation, which is based on the practice of the ethics “While one wants to establish oneself, one must help others to establish themselves”. So, this Confucian concept of co-humanity is celebrated as the highest level of being human (Xun Zi) and the concept of humanity in its broadest sense. In this light, the concern and responsibility for the togetherness or incorporation of self with other built on the basis of concern and responsibility for others, can be regarded as the supreme global ethics undergirding human interaction, the building of human relationship, global community and the building of intercultural, global personhood/citizenship.

This conception of intercultural and global identity as a dynamic and dialectic process enables us to understand how we experience the becoming process in the new globalized world. We should acknowledge that “the greatest gain is in the giving” and “one finds oneself by losing oneself.” What Chuang Tzu wrote in his “Great and Small” (君子與小人) best helps us grasp the conception of self-development (Kim, 2009, p. 145):

Consequently, he who wants to have right without wrong,
Order without disorder,
Does not understand the principles
Of heaven and earth.
He does not know how
Things hang together.

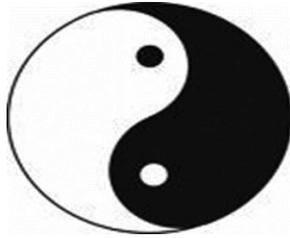


Figure 2. The Dialectical Interaction between *Yin* and *Yang*, the Opposite but Complementary Forces

The concept of *ren/仁* presupposes the notion that the dialectical interaction or dynamic balance between yin and yang, the two opposite but complementary forces underlies all the transformation of the universe and it is through the dialogical interaction that the whole personhood is completed, in the process of which the development of an intercultural/global person is just part and parcel.

What is more, at the cosmological level, the concept of *ren/仁* entails the notion that humanity forms one body with Heaven, Earth, and Myriad Things. People are called for to strike a sympathetic resonance with nature and all the other living things in the world.

Diversity in unity is what the concept of *ren/仁* all about. As stated earlier, “All differences and opposites are dialogical, communicative, and hopefully mutually beneficial” (Tu Weiming, 1998, p. 45).

2.5. The Concept of *Ren/仁* as a Dynamic and On-Going Process

The other equally important feature is that the concept of *ren/仁* as a defining concept of being human, entails a dynamic, ongoing process of self-extensions into and also integrations/ identifications with others rather than an end-product. This is a gradual creative qualitative transformation of human selfhood in order to achieve togetherness or unity between self and other at different levels through interaction between self and other. However, this dynamic creative process of self-extensions, transformations and integrations is a process of symbolic interaction, in which the medium of language as a performative force plays a dominant role, as it entails actions in discovering, exploring, negotiating and creating meanings and identities.

The concept of *ren/仁* as a dynamic, on-going process from the anthropocosmic perspective, according to Tu Weiming, is for the human self a way of learning, a way of learning to be human. This means to engage the self in a ceaseless, unending process of critical self-extension into, creative transformation to and integration with others in the form of concentric circles, sequentially the family, society, nation, world, and finally the whole cosmos or universe, that is, all humanity, as in Figure 3 below (Tu Weiming, 2000). The human self involved in this process has to overcome, sequentially, selfishness/egoism, nepotism, parochialism, ethnocentrism, chauvinistic culturalism/ nationalism, and anthropocentrism (Tu Weiming, 1998, 2000, p. 48). In this light, self-extensions into or integrations with others beyond the nation, that is, intercultural integration, is obviously an integral or transitional process of the total process of learning to be human.

The full distinctiveness of self-extension and integration at each level/circle, as pointed by Tu Weiming, “enhances, rather than impedes, a harmonious integration of the others. Self as a center of relationships establishes its identity by interacting with community variously understood, from the family to the global village and beyond. A sustainable harmonious relationship between the human species and nature is not merely an abstract ideal, but a concrete guide for practical living.” (Tu Weiming, 1998, p. 253).

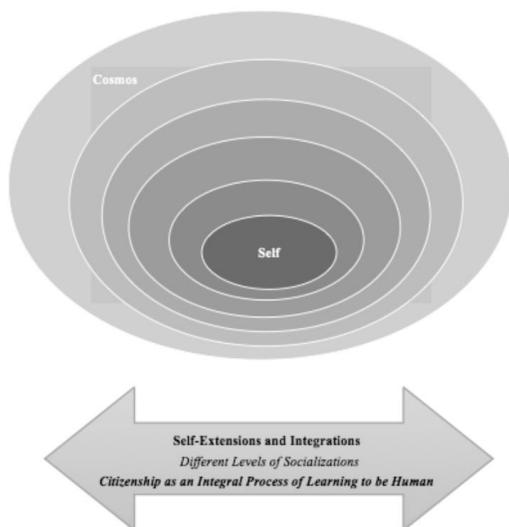


Figure 3. The Ceaseless and Unending Process of Learning to be Human

However, the process of the self-extension and integration is both inner-and outer-directed, a process in which one both influences one’s environmental others and is influenced by them. Hubert Mead’s idea (1987, p. 118) in this regard is helpful in understanding Confucian self-building:

Every individual self within the human social process of experience and behavior reflects, and is constituted by, the organized relational pattern of that process as a whole; but each individual self-structure reflects, and is constituted by, a different aspect or perspective of this relational pattern from its own unique standpoint. The response of the ‘I’ involves adaptation, but an adaptation which affects not only the self but also the social environment which helps to constitute the self; that is, it implies a view of evolution in which the individual affects its own environment as well as being affected by it (Hall & Ames, 1987, p. 118).

In this ceaseless and endless process of learning to be human, we cannot end up at any circle/level of extensions into, integrations or identifications with others. Or else we will become isolated and selfish individuals, narrow relativists, ethnocentrists and anthropocentrists.

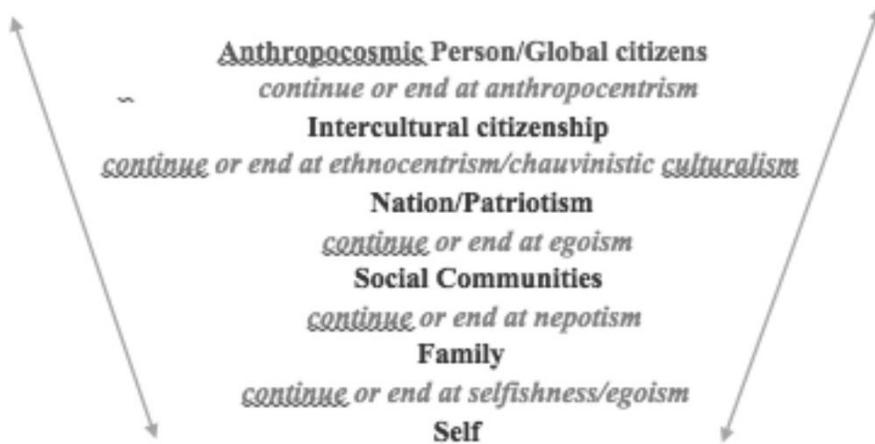


Figure 4. Learning to Be a Whole Person/an Anthropocosmic Person

3. Learning to be Global Citizens as Learning to be Human

Here we explore further the potential correlative and complementary relationship between the processes of learning to be human and learning to be global citizens, the relationship between communicative and intercultural communicative competence and also the relationship between citizenship at the national and global levels.

Human self-development as a dynamic, creative ceaseless and unending process of gradual creative self-extension into and integration with others through symbolic communication and interaction has great implications for intercultural education for the building of communicative communities and citizenship.

It is through communication that the human self extends into and integrates with others and becomes, sequentially, a member of different groups or communities such as the family, multiple social groups, the nation, the world, and the cosmos. 'Going intercultural' or 'global' in this light is thus just the integral and transitional sub-processes of the total process of learning to be human.

According to Hall and Ames' (1987) explanation of the Confucian ideas on the relationship between language, culture and society, there is a potentially correlative relationship between them:

"the immanent cosmos of Confucius begins from an irreducibly interpersonal conception of the human being in which self, society, and state are correlates determined through communication. ...The performative force of language entails the consequence that to interpret the world through language is to impel it towards a certain realization, to make it known in certain ways. And the extent, to which one is able to influence the world is a function of the extent to which one can articulate his meaning, value, and purpose in such manner as to evoke deferential responses from others." (Hall & Ames, 1987, p. 268).

Booth (1974) highlights Mead's concept of self-building and further explain this on-going process: "Each of us takes in other selves to build a self. The self in this case is thus a field of selves that results from taking in other selves and making them a part of our communal self." (Hall & Ames, 1974, pp. 118-19). In this view, a person's quality is meaningful and valuable and becomes measurable in terms of his extension into and integration/identification with others. That is, a person is valuable and meaningful because he participates in the field of selves that constitutes his community, and the quality of his own person in turn is a function of both the richness and diversity of the contributing selves that he has brought into his particular focus, and the extent to which he has been successful in maximizing their creative possibilities. Thus, the degree of one's extension, adaptation and integration and identification would seem to be the basis for determining one's quality as a person (Booth, 1974, pp. 118-9). Stated differently, the degree of togetherness with the other determines the quality of personhood of the self. Envisioned in this way, in the gradual creative self-extension, creative integration and creative transformation process, the qualitative achievement of personhood at each level is measurable and determined by the degree of self-extension into and integration with others, which is determined through communication, of which language is the dominant medium.

The correlative relationship between language, society and culture can be explained in the concept of 'languaculture' (Risager, 2006, pp. 79-88). This means language practice is social and cultural practice, and we may take it for granted that it is "in the shared language that there is a shared reality and it is in the constant process of acquiring and sharing a language in terms of communicative competence" (Byram, 2008b, p. 111) that the shared reality is maintained and transformed (Berger & Luckman, 1966). Stated in different terms, it is through the constant acquiring and sharing of a language in terms of communicative competence, that a person is socialized into not only large groups/communities such as that of a nation or nation state, and intercultural and global community, but also into different social groups. These include those that are smaller than the national groups, such as social groups of gender, age, profession, religion, school, class, ethnicity, etc. According to Michael Byram,

By sharing a language [in terms of communicative competence] an individual shares a reality within a social group and is a member of that group, whether it is the small group of a school community or the large group that forms the population of a state, [or the largest group that forms the population of the global village with all the complexities of overlaps and separations that link the two (Byram, 2008b, p. 111).

It may be justified to say that linguistic identification is national/cultural identification. The saying, "I am Chinese because I speak Chinese" is the most convincing example of this point.

Hopefully, we can extend this national identification to the transnational and transcultural community: We can almost assume that through acquiring and sharing several languages, or one language as a *lingua franca*, English for example, in terms of intercultural communicative competence as an alternative, with all complexities of cultural, social, linguistic and even ideological differences, we can come to live together, forming what is called intercultural and global communicative communities.

In this light, the qualitative status achieved at each level/circle in the process of learning to be human can be measured or represented respectively by communicative competence at the level/circle of the nation /nation state and by the intercultural or global communicative competence at the intercultural or global level/circle. Intercultural education for citizenship both at the national and the intercultural/global levels thus becomes possible.

However, there are differences between communicative competence and intercultural/global communicative competence. The former is based on the native speaker's competence, which in general seeks consensus: shared (national) language, shared meaning, shared values, though with complexities of overlaps and separation between smaller social groups and the larger national group. By using intercultural communicative competence, rather than seeking common consensus in meaning, values, norms, behavior, etc., we can hopefully, through a shared *lingua franca*, on the one hand, acknowledge and ensure cultural differences, linguistic, sociolinguistic, conceptual relativities and diversities and, on the other hand, make communication across national cultural boundaries possible (Byram, 2009a, p. 21). The critical issue that makes such a diversity in unity possible lies in the practice of a common ground, the global communicative ethics proposed in this paper. This means the concern and responsibility for otherness, and in particular, the augmentation of this golden rule, the concern and responsibility for the incorporation or togetherness between self and other. This in turn brings out co-humanity, the ideal form of human relationship. This global communicative ethics demands the replacement, at all the differentiated levels/circles, of the practice of selfishness/egoism, nepotism, parochialism, ethnocentrism, chauvinistic culturalism/nationalism, and anthropocentrism (Tu Weiming, 1998, 2000) with the practice of the moral/ethical principle "Do not do to others what we would not want others to do to us," and especially the augmented version of this golden rule "If one wants to establish her/himself, one must help others to establish themselves. If one wants to make her/himself outstanding, one must help others to make themselves outstanding."

The former is called empathy (慈) while the latter is called social and moral responsibility. We should at minimum practice them as global ethics undergirding human interaction, through which self-development in the direction of the attainment of whole personhood, the building of global communities and global citizenship are made possible.

Intercultural/global citizenship from this anthropocosmic perspective is a ceaseless and endless gradual self-extension and integration with others in terms of differential social levels, the largest being the nation and the world. In this view, intercultural/global citizenship is an open-ended qualitative way ahead rather than a threat or replacement, or even completion and fulfillment. It is only an extension, say, of the selfhood or the national personhood, an enrichment of national personhood, a particular form of national personhood, a particular way of having a national identity (Alfred, Byram & Fleming, 2006, p. 141) of having, for example, a global Chinese identify. It is a concept of humanity in its broadest sense.

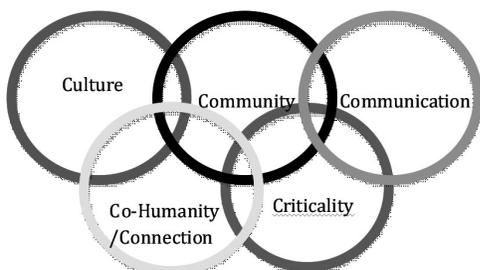


Figure 5. Five Cs for Intercultural Communication

Figure 5. above roughly illustrates the content for the teaching and learning of intercultural communication and intercultural/global communicative competence that are correlative and complementary to the concept of intercultural/global citizenship in the anthropocosmic perspective.

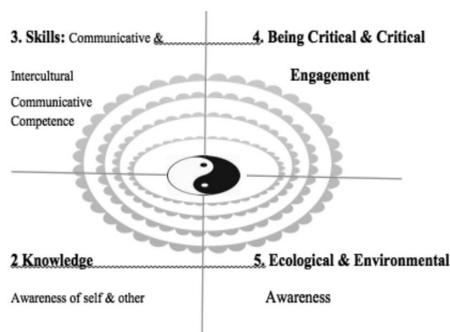


Figure 6. Intercultural/Global Communicative Competence

The following list expands upon the categories in Figure 6:

- (1)  Global communication ethics: Self and other incorporation/togetherness.
- (2) Knowledge: cultural awareness of self and other.
- (3) Skills: communicative, intercultural/global communicative competence: experiencing, curiosity/wonder, discovering, relating/comparing, exploring, analyzing, evaluating, appreciating/respecting, accepting, commenting self-reflecting, critiquing, transforming, interacting/negotiating/dialoguing, etc.
- (4) Being critical (critical self-reflection, critical evaluation, transformation etc.) and critical engagement in social life, both local and global, national and international: using all the abilities and competence listed above to engage in national and global social life.
- (5) Ecological and environmental awareness.

4. The Concept of *Ren*/仁 as an Intercultural Communicative Space

The concept of 仁/*ren* has, as mentioned earlier, two distinct defining features among others: ethics and process. This ‘ethics and process feature’ in fact also constitutes the defining

characteristics of the important concept of the third space/place/perspective (Kramsch, 1993, p. 207). Let us call it an intercultural communicative space. The intercultural space has two features: on the one hand, it is a dynamic on-going process and on the other, the process is undergirded by the ethics of ‘self and other’ togetherness. Defined as such, intercultural space is a co-human oriented, mutually negotiated and mutually beneficial process, in which people may find themselves interacting, talking, conversing, in dialogue, and negotiating with each other intersubjectively. The emergent concept of intercultural space is significant as it is correlative, overlapping and complementary to the concept of the global (communicative) community, small or large, temporary or permanent. It is in this space a true dialogue is possible, which leads to the development of intercultural speakers (Byram, 1998, pp. 51-76) and intercultural/global citizens. The dialogic ethics entailed in the concept of *ren* 仁 would come into full play as a guiding ethical principle in this open and inclusive space.

This dynamic and on-going self development in terms of self-extension and integration is in fact a dynamic process of the creation of a third perspective, a third culture or an intercultural communication space. It can be looked at, according to Confucian holistic humanistic philosophy, as a space wherein the opposite but complementary forces of yin and yang or self and other formulate a dynamic and dialectical balance. In this intercultural space, the boundaries are blurred, fluid, and ambivalent. In this third space, the self is involved in the process of discovering others and using others as his/her mirror to reflect in. In this way, the full meaning of glocalization is truly felt and co-humanity can be achieved: Changes are taking place in our perception of time and space. The self acts as a border crosser, a self-transcendent, and a surpasser of the worlds of opposites. In this space, differences and diversities are celebrated in equality and the interaction between self and other turns into intersubjective negotiations. In this space, the self is further extended, transformed and enriched. Stated in different words, being constantly defined by a plethora of social and cultural forces, the boundary is no longer clearly defined by the borders of his/her original culture. The self located in this intercultural space “keeps on broadening/ widening all kinds of boundaries on the one hand, and, keeps on strengthening or firmly articulating existing boundaries, on the other.” (Lie, 2003, p. 103) “Even if the intercultural spaces can be geographically defined and bordered, they are mainly constituted by interaction” (Lie, 2003) the ideal form of which is dialogue, rather than by residence.

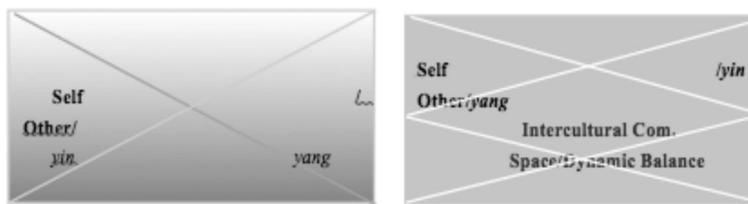


Figure 7. From Binary Distinction to Intercultural/Multicultural Communicative Space (based on Guo-ming Chen, 2014) or the Dynamic and Dialectical Balance between *Yin* and *Yang*

In the intercultural space, neither the self nor the other “can be conceived of as something grown out of the private mentality of a certain individual person, nor something born out of and governed by its environment.” “The self is not something that exists first and then enters

into relationship with others. The self is, so to speak, an eddy in the social current and so still a part of the current” (Mead, 1934, p. 182). “Everyone more or less permanently in transit... not so much ‘where are you from?’ But ‘where are you between?’” (Clifford, 1992, p. 109). In these seemingly transitory spaces, differences in culture and identities come to be known, to be tolerated, learned, appreciated, respected, accepted, shared, “practiced” and “lived”. What is more, they become negotiated and at the same time, if necessary, reflected upon, critiqued, and then, transformed by the different cultural actors. As a result, intercultural persons/citizens or global persons/citizens emerge.

The significance of the concept of intercultural communication space lies in the notion that the intercultural communicative space in fact is potentially correlative and complementary to, or fairly close to, the concept of intercultural and global communicative communities, temporary or permanent, of which we hopefully become members. The Chinese concept of *ren*/仁, expressive of co-humanity (rather than individual interest, rights and dignity) in the anthropocosmic perspective presupposes and creates these possibilities.

5. Conclusion

The Confucian anthropocosmic perspective on intercultural communication is proposed in this paper as a response to the multiple challenges of the increasingly globalizing society of the 21st century. In this perspective are inherently entailed and embedded the potential correlative, overlapping and complementary relationships between the processes of learning to be national and intercultural/global citizens and the Confucian way of learning to be human; the concepts of communication and intercultural communication and the concepts of national society/community and intercultural/global community; and the concepts of communicative competence and intercultural/global communicative competence and the concept of cultural/national citizenship and intercultural/global citizenship, all of which make possible intercultural education for global citizenship.

The paper argues that all the communications and all the communication acts in the 21st century in particular are in essence ethical so that a global ethics is badly needed. The paper proposes the Confucian ‘self and other’ corporation or togetherness as the global ethics, which is also called social and moral responsibility. The implementation of this ethics is: “If you want to establish yourself, you must help others to establish themselves. And if you want to make your self outstanding, you must help others to make themselves outstanding.” As Fei Xiaotong (2007, p. 302) said, “if you better yourself, and help others to better themselves, we will eventually better ourselves and others together, and then we will do general good to the commonwealth.”

The ethics of responsibility/concern for self-other togetherness brings out co-humanity, the ideal of human relationship which does not only mark the locations of landmarks but also marks the locations of the ‘landmind’.

In the long run, the practice of this ethics that undergirds dialogic interaction is a long-term human project. It concerns the life of our global community. It concerns, in the words of Dr. Martin Luther King Jr., whether “we shall live together like brothers and sisters or perish together.”

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