

Series Foreword

While intercultural rhetoric, known in its earlier incarnation as contrastive rhetoric, initially garnered attention in the field of applied linguistics as a result of the pioneering mid-20th century work of Robert Kaplan, the lion's share of the credit for language professionals' continued interest in cross-cultural perspectives on rhetoric belongs to Ulla Connor. It is easy to argue that the need for attention to how we navigate rhetorically within and across cultures has never been greater, given ever-increasing global migrations and seemingly instantaneous global communication. Yet, the conceptual basis of intercultural rhetoric has been under fire ever since it first emerged as an area of research and pedagogical interest. Can the rhetorical conventions of any culture be described without over-simplification? Can cultures be discussed without essentializing them? Can we even come to consensus on what the term *culture* means? What Connor has built a steadily more extensive and sophisticated case for over recent years is how culturally contextualized study of rhetoric in any media can be carried out without static and reductive over-generalizations about culture/s or rhetoric. This volume provides both an eloquent summation and further theoretical expansion of Connor's arguments.

Those who are new to intercultural rhetoric, or even to applied linguistics and related areas of study, should find this volume to be an accessible and engaging introduction to the ongoing conversation on the interaction of culture and communication strategies. The discussion questions at the end of each chapter should prove especially valuable not just to novice but experienced classroom language teachers as well. To all readers of this volume, it will be readily apparent that

intercultural rhetoric is a topic that Connor is as enthusiastic about as she is knowledgeable. As an accomplished cross-cultural communicator herself, former international student in an English-medium setting, and teacher and researcher who has worked transnationally, Connor has the life experiences and theoretical and practical expertise that enable her to present her subject in a way that makes its research and pedagogical implications intriguing and, no doubt for some readers, compelling. Readers who have wondered about the possibility of exploring connections between their students' (or anyone's) culture and discourse style will find many of their questions addressed in this volume; others who have not previously raised such questions will very likely begin to see the value of doing so.

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