跨文化与国际交流  
**Intercultural and International Communication**

**授课教师**殷之光 教授（[zyin@fudan.edu.cn](mailto:zyin@fudan.edu.cn)）

**助教**赵莉生、闫梦迪

**目录**

[Lecture 1 - Introduction 2](#_Toc208831821)

[Lecture 2 – Hegemony 2](#_Toc208831822)

**Lecture 1 - Introduction**

2025.9.8

‘Intercultural communication’ in this module implies ‘international political communication’. The rationale of political communication is not only to convey information; it’s about **establishing social relationship**, in which we the human live. This broadest definition is where ‘communication’ of the module lies in. In term of communication as a strategy, the module will focus on the actors, regulations, methods, process, institutional structure, rhetoric, etc. about communication.

The major objective of the module is to familiarise with socio-economic analysis of political communication. We will also learn about different theoretical frameworks, and cultivate communication skills. One of the purposes of the module is to introduce strategies, ways and formats to make messaging more convincing.

Though communication aims to encourage the theory to speak to the reality, there is no permanent or absolute coherence between theory and reality; theorisation is always in process. Then, when the coherence breaks, it’s recommended to question the theory rather than to question the reality.

Charles Tilly thought that war demands technological advancement, which consequently drives social development. However, a question remains: what drives wars?

In summary,

* Politics is fundamentally human interactions.
* All human interactions require some forms of communication.
* Communication is essentially political.
* So the study of communication is about “who/says what/ in which channel/to whom/ with what effect” (Lasswell, 1948)
* Also, when (time) and for what purpose (intent)
* Communication is ‘a constitutive process that produces and reproduces shared meaning’ (Craig 1999; Pearce 1989)

**Lecture 2 – Hegemony**

2025.9.15

Hegemony fundamentally means guidance, dominance or leadership. An industrialised society is a modern society, which is largely different from an agricultural society. The fact that northern Italy, which was an industrialised society, had a great division with southern Italy, which was an agricultural society, motivated Antonio Gramsci to consider the ideology and its economic substance.

Gramsci thought that competing for hegemony was the main task for intellectuals, particularly the communists. He pointed out that “hegemony of the proletariat” was the strategic goal of winning the majority of the peasantry to the cause of the working class for the Italian party. Hegemony could be achieved with the combination of coerce and consent.

Hegemony is about consent, which not only means adhesion of allies in a common cause, but also refers to submission of adversaries to an order inimical to them. Gramsci argued that the dominator (ruling class) exerted strong influence on values, norms, ideas, expectations, worldview, and behaviour of the rest of society. To Gramsci, it was important to unite the previously segregated proletariat to form an institutional force to reshape the socio-political structure of the nation.

Gramsci suggested that dominant group should spread worldview – “common sense” ideas through schools, media, religion, and entertainment, and then normalize them. The ultimate goal is that people from all walks of life are consenting to this system voluntarily, rather than forced. Consent is the unspoken agreement from the masses that keeps the system stable without constant crackdowns.

Nowadays, we are witnessing the crisis of hegemony, or crisis of authority in Gramsci’s word.