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dialectical relationship between globalization and localization; (3) to equip
the ability of flexibility to flow with and manage changes due to the impact
of globalization; and (4) to acquire communication skills of sensitivity and
openness to value diversity for continuous improvement. (Contains 43
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Problems and Prospect of Chinese Communication Study

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Abstract

Chinese have systematically practiced communication for over two thousand years, but from the Western perspective communication education and research in Chinese societies only began to burgeon in recent decades. In addition to summarizing the Western and traditional Chinese communication study and practice, this paper identified four problems faced by Chinese communication community: incomplete landscape, skill orientation, self-centeredness, and westernization. In order to tackle these problems, the author argued that they must be put under the framework of riding on the wave of globalization by leading the Chinese communication study and education to accomplish four goals: (1) to expand its perspective for a global picture, (2) to cultivate cognitive awareness to balance contradictions caused by the dialectical relationship between globalization and localization, (3) to equip the ability of flexibility to flow with and manage changes due to the impact of globalization, and (4) to acquire communication skills of sensitivity and openness to value diversity for continuous improvement.

Problems and Prospect of Chinese Communication Study

Introduction

Although the study of communication in the Western world can be traced back to Aristotle's *Rhetoric* published more than two thousand years ago, it must wait until the 20th century for communication study to become a specific and independent field in the academic discipline. According to Delia (1987), three major social trends in the 19th century fostered the systematic study of human communication at the beginning of the 20th century. First, the industrialization brought about the speed and quality of printing; second, the urbanization led to the cluster of population; and third, the widespread of education increased the quantity of media. These trends transformed the Western world, especially the United States, from an agricultural into an industrial or modern society. With the rapid development of communication industry, the study of communication as well began to burgeon. A century later, the collective efforts of scholars have advanced the study of communication into a highly inclusive and well-identified discipline (Infante, Rancer, & Womack, 1996; Littlejohn, 1982, 1998; Zarefsky, 1995).

To succinctly summarize the discipline of communication study, ontologically, communication scholars, influenced by mechanism, actionalism, and constructivism, agree that communication is a holistic phenomenon, a social reality, and a developmental and orderly process. Epistemologically, in order to answer what are the most appropriate methods for studying communication, scholars in communication discipline approach the question from six epistemological perspectives, including rationalism, rational empiricism, mechanistic empiricism, logical positivism, constructivism, and general system theory. Metatheoretically, communication scholars are continuing to employ the

laws, the rules, and the systems approaches to guide the theoretical explanations of communication behaviors. Finally, in terms of methodology, communication study has gradually moved from the functional and interpretive paradigms to integrate the scientific and humanity approaches by employing triangular methods and multivariate analyses (Chen, 1999; Smith, 1988).

Based on these paradigmatic assumptions, the discipline of communication study has grown to a full blossoming tree that embraces branches from intrapersonal, interpersonal, small group, organizational, public, mass, to intercultural/international communication. This communication tree shows a strong integration of knowledge and principles of other disciplines such as anthropology, business, English, psychology, sociology, and philosophy (Chen, 1999; Littlejohn, 1982). The character of inclusiveness and diversity is reflected in the topical areas of communication education. For example, according to a report from National Communication Association (Chesebro, 1989), as a communication major in the United States, the student may focus on any one of the following areas that are attached to those branches of the communication tree: advertisement, argumentation, debate, communication education and development, forensics, interpretation and performance, journalism, language science, media, political communication, public relations, public speaking, technology and information science, etc.

The picture of communication study in the United States described above serves as a nice model for contrasting the development of the discipline in other areas of the world. This paper aimed to examine the development of communication study as a discipline in Chinese societies. Problems and prospect of communication study from the Chinese perspective were discussed.

Communication Study in Chinese Societies

As a daily phenomenon of human societies, the practice of communication shows its diversity and variations in Chinese societies as well. The concept of communication has been emerged in China more than two thousand years ago. Although the meaning of communication in the traditional China, which more emphasized verbal exchange or delivery, is not identical with the modern perception of the concept, it is found that the following terminologies were used to represent communication activities (Huang, 1997):

1. *Chuan* (傳) – means "to turn, to revolve," referring to delivering or forwarding a message, teaching knowledge and skills, recording a person's life, and orally distributing information.

2. *Bo* (播)– means "to sow seed," referring to spreading or disseminating messages.

3. *Yang* (揚) – means "to rise up and flutter (as a flag), to flourish, to manifest," referring to consciously making a message or person flourishing or manifesting in pubic.

4. *Liu* (流)–means "to flow (like water)," referring to a process in which one's reputation or virtuous message is disseminated naturally and unintentionally.

5. *Bu* (布) – means "the woven cloth," referring to the downward process of announcing or disseminating organized information or government order to the public.

6. *Xuan* (宣) – means "the emperor's room or the imperial decree or edict," referring to the dignified declaration or proclamation of emperor's order.

7. *Tong* (通) – means "unobstructed," referring to the free flow of oral communication.

8. *Di* (遞) – means "to deliver or exchange," referring to the exchange or delivery of materials via, for example, the courier system.

These extended meanings relating to the concept of communication in the traditional China were found in both settings of formal and informal communication. The formal communication, usually between the emperor and government officials or common people, was conducted through nine common channels in the traditional Chinese society: *zhao* (詔), *chi* (敕), *cheng* (呈), *zou* (奏), *biao* (表), *yi* (議), *jian* (諫), *shu* (書), and *xi* (檄).

Both *zhao* and *chi* are imperial decree, mandate, or edict by which the emperor conveyed an order, proclamation, or benevolence to government officials or citizens. If the message targets an individual, it would be read openly to the person. If the message aims to reach the public, it would be posted prominently in the town. For example, a *zhao* called *Heroes Wanted*, issued by Emperor Han Wu:

> Exceptional work demands exceptional men... We therefore command the various
>
> district officials to search for men of brilliant and exceptional talents, to be our
>
> generals, our ministers, and our envoys to distant States. (Yang, 1982, p. 224)

Cheng is an appeal letter written by an official to the emperor. The purpose of *cheng* is to express a subordinate's appreciation for the reward, grant, or benevolence. *Zou* is an impeach report, issued by lower-rank government officials, to the emperor to report the disloyal of another official. Provocative language usually was used in *zou* to describe the disloyal behaviors of an official and how to impeach him or her. *Biao* is a formal statement which states one's situation in order to let the emperor understand, for example, why the subordinate cannot carry out the obligation or accept the order. The message in *biao* is usually highly emotion-laden. For example, a *Chen Qin Biao* issued by Li Mi to Emperor Jin Wu:

I extremely appreciate Your Majesty's benevolence... But I still cannot accept the duty since my grandmother is in her high age and is ill presently. I cannot leave her. In the dilemma of loyalty and piety I choose piety even if Your Majesty would punish me... I sincerely wish Your Majesty could understand my situation, and forgive my disobedience. (Yang, 1982, p. 275)

Yi is an argumentative statement used by government officials to express their disagreement or different opinions to the emperor when the *jian* (the oral admonition) is not available. Although using *yi* or *jian* to admonish the emperor often put the presenters in a risky situation for being executed, it was still a common way for Chinese literate elite, as a government official, trying to persuade the emperor for a good deed. The language in *yi* or *jian* tends to be acute and sharpened. For example, Mencius remonstrated Emperor Liang Hui:

Since Your Majesty says what is to be done to profit your kingdom, the people would also say what is to be done to profit their families. Then superiors and inferiors will try to snatch this profit the one from the other and the kingdom will be endangered. (Xie, Qiu, Li, Lai, Liu, & Chen, 1988, pp. 303-304)

Shu is a petition letter, in which grievance or suggestion is expressed, used in the upward communication. For example, a *shu* was submitted by Chao Cuo to the Emperor in Han Dynasty:

May it please Your Majesty... The configuration of the Han territory, and the particular skill there available, are not what we are accustomed to at home. In scaling mountains and fording rivers our horses do not excel; nor our horsemen in galloping

wildly along precipitous mountain paths, shooting as they go; nor our soldiers in endurance of cold, hunger, and thirst. (Qian, 1973, p. 58)

Finally, *xi* is a summons to arms, which lists the crimes of a tyrant and is usually issued by an emperor or a challenger, used to seek the support or acquiescence of the population in a given region (Wright, 1979). For example, Chu Yuan-Chang issued a *hsi* to the people of the North China plain to challenge the Yuan emperor:

Those who adhere to me will help bring eternal peace to China. Those who turn their backs on me are exiling themselves beyond the frontiers. Now, my Chinese fellow countrymen, Heaven has surely ordained that the Chinese shall bring peace to the land! How can barbarians succeed in governing it? My people, take this to heart!

In addition to formal written channels of the Chinese communication, messages exchanged through oral communication have long been elaborated by the Chinese, especially in the practice of informal communication among common people. For example, Han Fei, born in around 280 B.C., has pointed out 12 kinds of obstacle and 12 kinds of taboo in the process of oral communication (Han, 1978). In informal communication, in addition to channels, such as *shuo* (說, to say), *tan* (談, to talk), *jiang* (講, to speak), and *lun* (論, to comment), used for the daily oral interaction and channels, such as *song* (誦, to intone), *yin* (吟, to chant), *yong* (詠, to hum), and *chang* (唱, to sing), used for literary exchanges, *shui fu* (說服, persuasion) was the most common practice which was used in both formal and informal communication (Wu, 1991). The Chinese not only considered *Shui fu* as a skill, but also developed a systematic theory to explain it, thus one must go through a rigid learning and training process in order to fully acquire the ability of *shi fu*. Although the Confucian tradition did not put

an emphasis on this line of oral communication, an abundant writings and anecdotes on persuasion exist in the Chinese literary history (Chen, 1995; Chen & Starosta, 1997-8; Chen & Zhong, 2000). The tradition is continued today and scholars have begun to systematically study the Chinese persuasive communication decades ago (Fong, 1975; Heisey, 2000; Lu, 1998; Oliver, 1971). However, the study of persuasive communication only represents a small portion of the field of human communication. The research on the other areas of communication study is still scattered in Chines societies.

Problems of Communication Study in Chinese Societies

Although communication education and research in Chinese societies have begun to burgeon in recent decades, a close observation of the field in China, Hong Kong, and Taiwan found that the emphasis of the field is fragmented and unbalanced. Despite the recent establishment of the first speech communication department at Hsi Hsin University in Taiwan and the department of communication studies at Hong Kong Baptist University, China is still far behind the trend. Residing the largest Chinese population, China is slow in instituting a more systematic study in the field of communication. Sparse studies and courses on the subject of communication continue to be operated in especially the discipline of English or Linguistics. Comparing to the Western world, the development of communication discipline in Chinese societies shows a picture of fragmentation and incompleteness. More specifically, the discipline of communication study in Chinese societies suffers from four common problems: incomplete landscape, skill orientation, self-centeredness, and westernization.

Incomplete Landscape

In his essay, Chen (1988) criticized that the communication study in Taiwan, mainly embedded in the discipline of journalism, is only limited to the content of mass communication. In other words, the department of journalism in Chinese colleges is the field in which we see the subjects of communication study are taught, and the term "communication" only refers to the study of printed and telecommunication media. Other communication subjects either don't exist or are partially situated in other disciplines. For example, rhetoric is studied in the English department, focusing writing and speaking skills only; and small group and organizational behaviors in Sociology, with an emphasis on the group level of communication. As previously indicated, although the department of (speech) communication has been established in the 90s and more and more human communication courses are offered in traditional journalism or mass communication department, the emphasis on journalism and media study continues to dominate the higher education in China, Hong Kong, and Taiwan. The orientation results in an incomplete landscape for the discipline of communication study in Chinese societies.

Skill Orientation

With the influence of journalism which traditionally oriented to the basic education and career training, theory building becomes a victim in the process of developing communication study as an independent discipline. The communication study in Chinese societies is especially an atheoretical discipline. Except for adopting theories developed by Western communication scholars and borrowing a few other theories from disciplines in social science for the purpose of instruction in the classroom, communication study and education in Chinese societies is clearly slanted to the acquisition of practical skills.

Although the overemphasis on skill acquisition is an inherent problem of communication discipline everywhere and it is understandable that one of the goals of college education is to equip students with appropriate skills in order to develop a successful career after their graduation, the problem becomes more severe if the practical orientation is extended to the education in graduate level. As a student, to focus their study on practical areas, such as public relation, advertising, oral communication, debate, persuasion, and building interpersonal relationship, is advantageous in searching for a job; while the disadvantage is that most communication graduates tend to receive a lower paid job due to this practical oriented education in the college. Another disadvantage is that the lack of theory courses often leads communication graduates to a less competitive situation, comparing to graduates from other disciplines, in which the ability of creativity and critical thinking is limited. Thus, in the short term, it may be easier for communication graduates to find a job, but in the long run, their weakness of less competitiveness will prevent them from achieving a full development in their career (Chen, 1998).

Self-Centeredness

The incomplete landscape and skill orientation of communication study in Chinese societies also cause the problem of sharing existing resources among different colleges in the same or different areas. This is clearly reflected in the curriculum design and in the process of developing a new program of communication study. In order to attract students for the enrollment, not only the program development and curriculum design are rushing to the practical or skill direction of communication study, scholars' research, in order to compete for funding or grants, as well tends to orient to practical subjects and personal interests. Worse, the competition leads to the separateness between colleges and among

scholars regarding collaboration and idea exchange. This self-centeredness phenomenon or the lack of collaboration and idea exchange results in several negative effects, including program overlapping, resources wasting, and identity problem (Chen, 1999).

Westernization

The trend of westernization mirrors the development of the history of modern China. From the late 19th century wave and wave of science and democracy movements ceaselessly flush the Chinese land and impact every aspect of Chinese life. There is no exception for the impact of this trend on the educational system and academic scholarship, including new discipline such as communication study. In the process of westernization the traditional cultural identity begins to thin out and a new identity is not yet established. For example, in communication discipline most instructors in Chinese societies are trained in the Western world, curricula are designed following the Western model, textbooks adopted in the class are either written by Western scholars or translated from their work, and communication theories employed are lacking Chinese cultural components. To transplant the Western communication model into Chinese societies without going through a critical evaluation process soon will face the challenge accompanied with the coming of new millennium. In other words, the trend of westernization in communication discipline will soon run into a difficult situation because of the demand of cultural identity inherent in the trend of globalization.

Prospect of Communication Study in Chinese Societies

The advent of a new era of telecommunications and human interconnection has introduced a globalizing trend in human society in which people are forced to redefine the meaning of identity, community, and citizenship, and communication educators and

scholars everywhere are required to face this impact of globalization. According to Chen (1998) and Chen and Starosta (1996, 1998, 2000), four issues emerged from the trend of globalization will constantly challenge communication discipline: a new sense of community, dialectical relationship between cultural identity and cultural diversity, impact of global media, and citizenship in the global society.

First, the coming of global society won't guarantee the emergence of a new sense of community. In order to reach a global civic society a new sense of community must be cultivated through learning and negotiation. A community means no one can exist without the other. It is an inclusive "allness" that weaves different races, ethnic, sexes, religions, creeds and varying human emotions together harmoniously. The new community will demand citizens' commitment to participate in the construction of global society. It as well seeks consensus in which agreement is pursued among all the members by confronting and discussing differences with a view to acknowledge, appreciate, and accept cultural diversity (Peck, 1992). In other words, according to Thayer (1987), this global community is an "epistemic community" which is defined by common beliefs, values, and symbolic schemas, rather than by racial, political or geographic boundaries of the community members. Through communication citizens of the global society they begin to develop "communication realities" by which all kinds of ideas and beliefs can be talked about, and members can use symbols to recreate themselves and to define their particularity in the global society (Thayer, 1987). Ultimately, members in global society establish their own conscious identities and the total social environment in which they coexist and rationalize their own and others' actions to reach a global epistemic community.

Second, global society represents a world in which diverse cultures are integrated and individuals are forced to choose among numerous possible identities in each new interaction with others. To negotiate and co-create cultural identity through communication in this culturally diverse global society becomes a critical ability individuals must develop. In other words, in the global society individuals must learn to nourish a personality that helps them know their multiple identities and maintain a multicultural coexistence with other members. To establish a balance in the dialectical interaction between cultural identity and cultural diversity will decide if individuals are able to live successfully and productively in the future society.

Third, the emergence of global media provides an environment where people are more closely connected with one another in personal and social levels. It also plays a determinative role in the political process by creating a "public sphere" in which issues of importance to a global community are discussed and debated (Herman & McChesney, 1997). Media not only increase citizen participation in the global community life, but also present a new vista by rapidly disseminating information to every corner and promote understanding of diverse cultures in the global society. However, simultaneously, global media are as well regulated by the practice of commercialization, commoditization and competition in the process of globalization. The ideology of the commercial model of media that is controlled by advertisers can lead to cultural imperialism and subvert the democratic order by gradually eroding the public sphere (Kim, 1998). How media function to preserve indigenous cultural-political space and balance the pulling force of globalization will remain a challenge in the future global society.

Finally, citizenship is an evolutionary state of public participation in common affairs. The trend of globalization compels us to reassess the concept of citizenship. Should there be a distinction between global citizenship and national citizenship or local community membership? In other words, how do we negotiate our status in three levels of group affiliation: community membership, national citizenship, and global citizenship? Although, ideally, no citizenship of a national society or a local community should deny equal status to other societies and communities through ignorance or culturally unequal power relationships and exploitation in the global society (Lynch, 1992), how to promote voluntary pluralism by integrating different cultural identities and interests in order to build a global civic culture through the educational system will be a goal the discipline of communication study endeavors to achieve.

A close examination on these potential impacts of globalization reveals that the center of problems faced by human beings in the future society actually surrounds the movement and counter-movement between the two dialectical forces, i.e., globalization versus localization, or between cultural diversity and cultural identity. In other words, it is assumed that the success of communication study in Chinese societies in the 21st century is dependent on the ability to balance the pulling and pushing forces between globalization and localization. All the problems of communication study Chinese societies face now, including incomplete landscape, skill orientation, self-centeredness, and westernization, should be improved and resolved under the umbrella of this assumption.

Globalization versus Localization

Globalization refers to a process of reducing barriers between countries and encouraging a closer interaction in different aspects of human society (Tabb, 1999). The

process dissolves the limit of space and time through the widespread connectivity and integrates human societies into a global community. It provides human beings a challenge to understand the magnitude and implications of such a powerful and complicated transformation and to learn how to collaboratively take part in shaping a better future world. That is, instead of being an isolated island, people will live in a global network which is characterized by global connectivity in all levels of our life (Chen & Starosta, 2000).

However, according to Chuang (2000), the process of globalization also reflects a dilemma that represents a pulling and pushing between local diversity and global identity, or between heterogenized local cultures and a homogenized world culture. The dilemma was called "global paradox" dictating that the more globalized the world is, the more powerful its smallest players will be (Naisbitt, 1994). In other words, "globalization not only demands an integration of cultural diversity in the global community, but at the same time also reflects people's needs to develop a strong self or cultural identity(ies)" (Chen & Starosta, 2000. P. 5). How people learn to integrate, negotiate, and co-create diverse cultural identities through communication in order to establish a new global civic community will be the key issue of human education in the future (Boulding, 1988; Collier & Thomas, 1988). In sum, globalization has broken through the boundaries of space, time, cultural assumptions, and the scope, structure, and function of human society. It demands new ways of thinking and organization and opens up new imperatives for investigating every aspect of human life, including the design and content of academic and scholarly activities. The communication discipline in Chinese societies cannot exempt itself from the impact of this demand.

Prospect of Communication Study

Applying the impact of globalization to examine the communication study in Chinese

societies, it is found that the problems of incomplete landscape, self-centeredness, and

westernization are typically caused by the inability to balance the dialectical relationship

between globalization and localization. The problems of incomplete landscape, self-

centeredness, and westernization of communication study lie at root of lacking

understanding of the communication discipline in a global level or at root of protecting

personal or group interests in the local market. In other words, in the process of program

establishment and curriculum design communication educators and scholars in Chinese

societies only accept the resources and adopt the policy that are fit to their own

perspective. This orientation not only shows the narrow-mindedness and blindness of

communication study and education in Chinese societies, but also creates a barrier for

developing a locally distinctive and a globally ingrained communication program. As to

the problem of skill orientation, the neglect of knowledge and theories about the nature,

structure, and impact of globalization and localization can only leads communication

majors, without being equipped with a clear perspective on the demand of the new

millennium, to live and work in a tiny corner of the society.

To foster the ability to balance the dialectical relationship between globalization and

localization, Chinese societies need to cultivate a global mindset that demands members

in communication discipline to think locally and act globally. In other words,

communication study, including education and research, needs to be grounded in the soil

of Chinese culture, while its voices are projected to the global context. To achieve this

balance a clear goal must be made, i.e., connection and cooperation.

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More specifically, in order to develop a global mindset Chinese communication community must first decide to build a connection and cooperation among themselves and then endeavor to harmoniously balance contradictions inherent in the differences and competition between themselves and the world through the process of learning, negotiation, and strategic alliances. Taken together, the prospect of communication study in Chinese societies is founded on the fulfillment of the following four fundamental imperatives through the means of connection and cooperation.

First, Chinese communication community needs to expand its perspective for a global picture. This imperative demands Chinese communication community to equip its program, its curriculum design, and its members with a mental ability to scan the world in a broad perspective and always consciously expect new trends and opportunities so that personal, social, and organizational objectives can be achieved in a harmonious way (Gupta & Govindarajan, 1997; Rhinesmith, 1992). Through the process of observation, competition, cooperation, and exchange with other communication communities in different cultures, research, education, and policy of communication study in Chinese societies are moving like a running river in which elements of global perspective are its evolving forces. In other words, although it is the communication study in Chinese societies, it as well reflects the global trend that is shared by communities all over the world.

In a nutshell, the internal drive for a broad perspective is the foundation for globalizing Chinese communication study. This demand of globalizing necessarily involves the integration of the three dimensions of human ability: affective, cognitive, and behavioral. It begins with a feeling of relatedness to others in the global

communication community and then continues with a motivation to broaden our understanding of the global phenomena in communication discipline. Then, it culminates in the construction of working models of relationships in the behavioral level which leads to the formation of new institutional patterns, including curriculum, program, and policy designs (Boulding, 1988). Moreover, this is a process of molding members in Chinese communication community into multicultural persons to share a common global space, resources, and opportunities in order to build interdependence with "strangers" who constitute the population of the global communication societies.

Second, Chinese communication community needs to be knowledgeable enough to balance contradictions of globalization. The main contradiction of globalizing process is caused by the pulling force of localization. As previously discussed, localization demands Chinese communication community to have its root grounded in the soil of Chinese culture. It is a process for Chinese communication study to define, redefine, invent, and reinvent its own cultural components in a historical sense that forms the identity and characteristics of the so called "Chinese communication study." This especially refers to the curriculum design and the building of communication theories from the Chinese cultural perspective. For instance, in addition to communication theories embedded in the Western cultural milieu, which components of Chinese culture can be extracted to form a set of explanations regarding the issues, such as the impact of global communication and transportation technology, multiculturalism, and postmodern fragmentation and inconsistency, faced by the global society? Thus, knowing cultural, social, and other similarities and differences not only ensures a sound action in localizing Chinese communication study, but also help to transform members into multicultural persons and

maintain a multicultural coexistence in order to develop a global civic culture (Adler, 1982; Boulding, 1988; Chen & Starosta, 1999). This is the level of "glocalization" depicted by Robertson (1995), which describes the dynamics of the local in the global and the global in the local.

Third, Chinese communication community needs to be flexible enough to flow with and manage changes on personal and professional levels due to the impact of globalization. In addition to cultivating a mindset for global perspective and knowledge for balancing the inherent contradictions between globalization and localization, the skills for dealing with the impact of globalization need to be nourished. Among them, the ability of cognitive, affective, and behavioral flexibility to ride the wave of globalization on the personal and institutional levels is the cardinal one. In other words, the trend of globalization brings about a dynamic change by breaking through the boundaries of space, time, and human societies. How to educate members of Chinese communication community, including faculty, staff, and students, to be flexible enough in order to integrate different cultural identities and interests and to negotiate and co-create cultural identity through communication becomes a critical issue Chinese communication study must face. Flexibility mirrors a high degree of cognitive complexity, acknowledgment and respect of cultural differences, and the ability to manage interaction that moves beyond the goals traditional communication study aimed to achieve. Without the complement of flexibility ability to flow with the wave and manage changes of globalization, practical communication will prove to be insufficient for members of Chinese communication community to survive in the globalizing society.

Finally, Chinese communication community needs to be sensitive and open enough to value diversity for continuous improvement. Through a perpetual learning and improving process to foster sensitivity and openness towards cultural diversity is another skill for members of Chinese communication community to be equipped with. Because globalization brings people of different cultures together in every aspect of communication and life, cross-cultural sensitivity becomes a significant skill for citizens of Chinese communication community to communicate constructively among one another within their own community and among different communities. The skill not only helps members to assert their own identity, but also confirm others' identities.

As a prerequisite component of being cross-cultural sensitivity, openness allows members of Chinese communication community to seek continuous improvements in the constantly changing environment that characterizes the process of globalization. Openness as well provides a strong motivation for continuous learning to deal with cultural differences. It represents the decrease or absence of ethnocentrism and parochialism. Ethnocentric persons tend to tie themselves closely with their cultural group members and subjectively apply their cultural beliefs to interpret external stimuli and judge others' behaviors. Parochial persons see the world solely from their own perspectives without recognizing the different ways of living among people of different cultures. Adler (1996) pointed out that both ethnocentric and parochial people are incapable of appreciating cultural diversity. Holding the perception of "our way is the best way," ethnocentric persons do not consider that cultural diversity will cause problems for individuals or organizations. They incline to live in the monocultural cocoon. By believing that "our way is the only way, " parochial persons have a strong

tendency to deny and ignore the potential impact of cultural diversity. They are often

blinded by their own practice and unable to detect the changes and complexity of

globalization trends (Adler, 1997).

Through the willingness of cooperation, sensitivity and openness function as key

skills to the improvement of the problem of incomplete landscape faced by Chinese

communication study. The cooperation and ideas exchange among three recently founded

Chinese communication associations, Chinese Communication Association (CCA,

founded in 1990), Association for Chinese Communication Studies (ACCS, founded in

1991), and Chinese Communication Society (CCS, founded in 1996), is a good example.

Although the three associations are situated in different geographical areas, their

collaboration disintegrates the limit of time and space by drawing, on the one hand, a

dynamic picture of demanding independence and self-rule for the study of Chinese

communication and, on the other hand, developing a sound and solid foundation of riding

on the wave of globalization. It provides a great opportunity for scholars and practitioners

in the global Chinese communication community to prepare and equip their members

with necessary knowledge and skills for a successful and productive participation in the

upcoming global society.

To summarize, the future of Chinese communication study must aim to educate its

members to become a competent citizen in both global and local levels, and the problems

faced by Chinese communication study should as well be solved under this framework.

By first developing a global mindset, members of Chinese communication community

are enabled to envision the change of world trends and to engage in the process of

regulating the change through the ability to motivate themselves to respect diversity, to

expect themselves to reconcile conflict, to propel themselves to regulate change, and to orient themselves to the globalizing process.

Based on this global mindset, Chinese communication community must equip its members with knowledge or cognitive awareness of its own traditional study or practice of human communication and those from other cultural perspectives in order to integrate them into the flux of globalization trend. This integrating knowledge in turn will function as the basis for Chinese communication community to help its members unfold their potentiality by fostering a set of communication skills, including flexibility, sensitivity, and openness, to manage changes and balance contradictions caused by the dialectical relationship between globalization and localization, and to further become constructive communicators who are able to recognize and assert their own and others' multiple identities in the personal, departmental, community, national, regional, and global levels. Through this effort problems of incomplete landscape, skill orientation, self-centeredness, and westernization faced by Chinese communication study and education will be solved with a hope to move into the new millennium.

Conclusion

Using the impact of globalization on human society to examine the problems and prospect of communication study and education in Chinese societies, this paper started with the discussion of communication practice in the Western world and then explicated the traditional Chinese communication study and practice. Through the comparison and observation of Chinese communication study and education in China, Hong Kong, and Taiwan, the author pointed out four problems faced by the Chinese communication community: incomplete landscape, skill orientation, self-centeredness, and westerniza-

tion. In order to cope with these problems, the author argued that they must be put under the framework of riding on the wave of globalization by leading Chinese communication study and education to accomplish four goals: (1) to establish a global perspective, (2) to cultivate cognitive awareness to balance contradictions caused by the dialectical relationship between globalization and localization, (3) to equip the ability of flexibility to flow with and manage changes due to the impact of globalization, and (4) to foster communication skills of sensitivity and openness to value diversity for continuous improvement.

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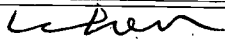|	
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