A STUDY ON IMPROVING INTERCULTURAL COMMUNICATIVE COMPETENCE OF CHINESE STUDENTS IN THAILAND

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**A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
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ABSTRACT

Title of Dissertation	A STUDY ON IMPROVING INTERCULTURAL COMMUNICATIVE COMPETENCE OF CHINESE STUDENTS IN THAILAND
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Thailand has always been China's very friendly partner. Since Thailand is located in the center of Southeast Asia, it is geographically close to China. The education cost in Thailand is considered low for Chinese families. The open policy of Thai government brings more opportunities to Thailand. Thailand has advantages in offering business opportunities, including international educational business. Chinese students have become the major source of foreign students in Thailand since year 2006. Due to the differences in language, cultural background, academic pressure, climate, and etc., it is inevitable for Chinese students to encounter difficulties in Thailand. In order to help Chinese students to meet their academic goals, and be able to serve the society and the community during their stay in Thailand, the research is designed to examine the composition of intercultural communicative competence and relationships between each components, clarify the main factors that affect intercultural communicative competence of Chinese students in Thailand, and build a model to improve intercultural communicative competence of Chinese students in Thailand.

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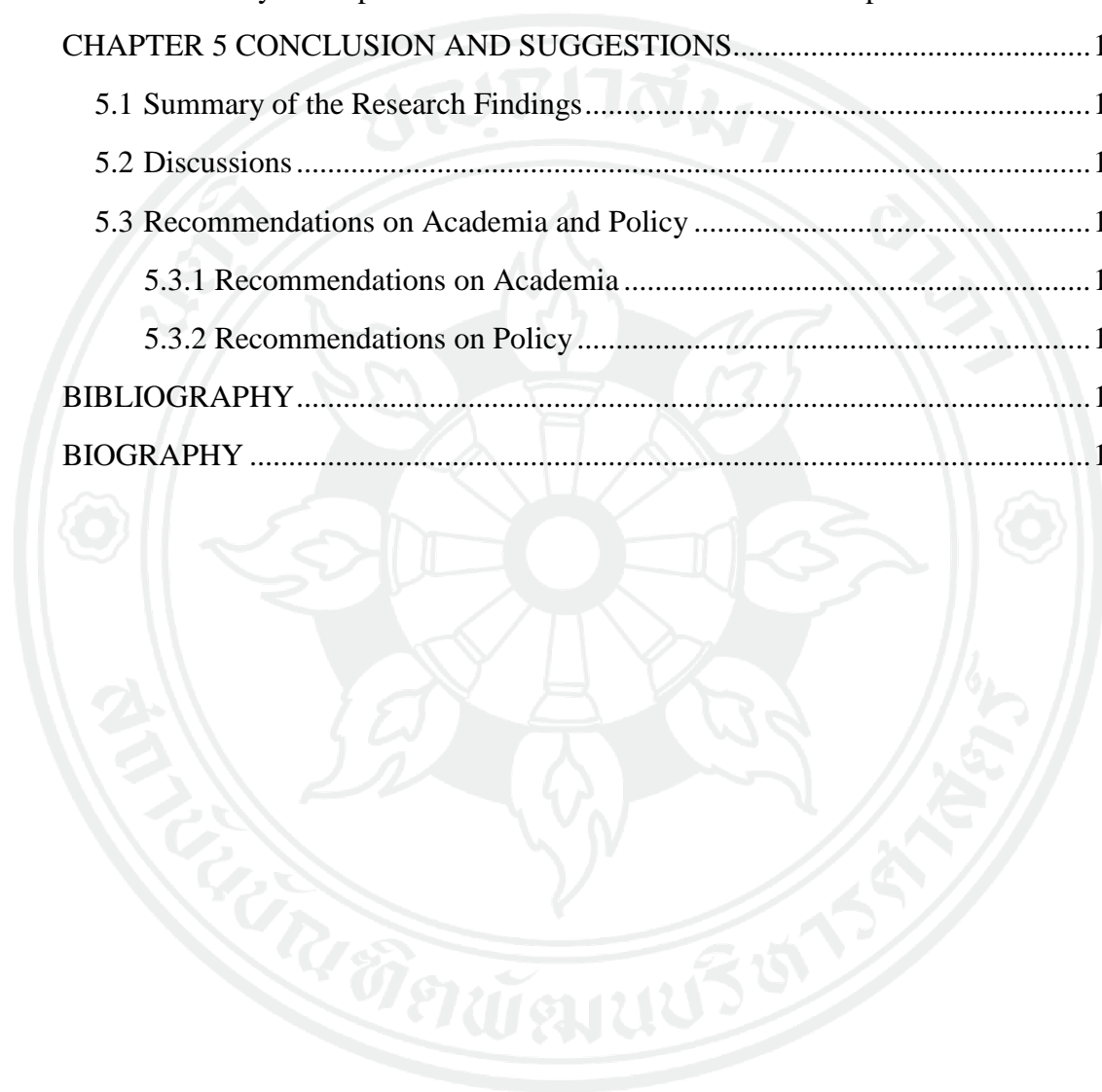
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CHAPTER 1

INTRODUCTION

Human beings have entered the era of globalization. Intercultural communication has become the characteristics of the times. Intercultural communicative competence has become a necessary quality of modern social talents (Dai Weidong, Zhang Hongling, 2000). In the context of globalization, the collision, communication and integration of different cultures is an unavoidable reality, and the closed age of any national culture has passed. Cultural communication breaks the space limit, and the cultural information that people accept is beyond the physical space. People of different nationalities, different regions, different ethnic and cultural backgrounds communicate and contact with each other more and more frequently. Having cross-cultural awareness and strong ability in cross-cultural communication are the decisive factors for successful communication. (Yan Aijing, 2009).

1.1 Background of the Study

Since 1980s, science and technology, transportation and communication are becoming more and more convenient. The wave of globalization has spread all over the world. One of the most obvious manifestations in the field of higher education is the rapid growth of the number of international students. In face of the growth in the size of Britain has changed the government full subsidy or preferential pricing policy for international students, began to profit for the purpose of implementing a full charge of the international students, the Commonwealth countries such as Australia, Canada and New Zealand have to follow the United States, Germany, France and Holland, Singapore, Malaysia, Hongkong and even into the international students the era of education market. In this context, international students become "customers" and "consumers" of the higher education products of various countries. The market

competition is the basic characteristic, in order to gain more share of the international student market, obtain the "customers" and "consumers" information on product satisfaction, the international students receiving country launched an investigation of the international students' learning situation questionnaire, Michigan international students including Michigan State University design "(Michigan International student Problem Inventory) a survey of international students for schools to adapt to higher validity problem of the tool, eleven areas include enrollment, school education, academic counseling, counseling, accommodation, health services, religious services etc.. From the perspective of students, it is an important part of western international student research to pay attention to the learning adaptation of international students, but these studies tend to ignore the problems of international students as foreigners. It is necessary to scientifically investigate the adaptation experience of international students. Starting from the dual identity of "foreigners" and "students", it is the international reality and theoretical trend of international student research to discuss the adaptation problem of international students. Intercultural adaptation of international students is not only a realistic problem existing both ancient and modern, but also a problem of theoretical research. Although the Western cultural adaptation study has a more than 50 year history of the international students' cross, but the system of international students by "foreigners" identity from "cross cultural issues" and "student" status by the international students bring "academic problem" of the combination of a few; at the same time, according to the Chinese study in Thailand students cross-cultural research lacks of literature.

1.2   Significance of the Study

The relationship between China and Thailand has been developing steadily and healthfully since the establishment of diplomatic relations. The profound traditional friendship between the two countries, known as "China and Thailand are one family", has been proved to be the most reliable in the diplomacy of the new period. The two countries have established a full range of good neighborhood and mutual trust partnership. In China-Thailand relations, cultural exchanges between China and Thailand are becoming increasingly active and become a highlight of China-Thailand

relations. The frequent cultural exchanges between China and Thailand, covering a wide range, rich content and participation of many people, has shown the vitality of cultural exchanges between China and Thailand. This shows the close degree of China-Thailand relations in one aspect. In the first seven months of 2016, bilateral trade between China and Thailand amounted to 36 billion 100 million U.S. dollars. China has become Thailand's largest trading partner and import market. Thailand is China's fourth largest trading partner in ASEAN countries. As China's "going global" process continues to accelerate and the transformation and upgrading of Chinese consumption patterns, China-Thailand economic exchanges will bring more opportunities for cooperation between the enterprises from both countries. With the implementation of "One Belt and one Road" initiative, there will be more and more Chinese enterprises to invest in Thailand. In 2016, the number of Chinese tourists to Thailand reached 8 million 700 thousand people, and became the largest tourist source country in Thailand. In 2017, the number of tourists to Thailand is expected to reach 9 million. With the rapid development of Chinese society and economy, the intensification of domestic employment pressure, and the internationalization of Thailand Universities, an international educational environment and a warm and friendly Thailand culture, more and more Chinese students choose to go to Thailand for further education. Studying abroad, integrating into local society, understanding foreign cultures and customs, can broaden our horizons, increase our experience and enhance our sensitivity to culture, which is very great for our experience. By 2016, there were more than 10,000 Chinese students in Thailand, nearly 10 times more than in 2001, and China has become the largest source of foreign students in Thailand. Chinese overseas students are distributed in 44 universities in Thailand. The top 5 most popular majors are business administration, Thai language, market management, hotel management and Thai language education. One of the advantages of higher education of Thailand is that it has internationally recognized teaching quality and teaching courses, such as cooperation and joint degrees with the world famous universities. Students study in universities in Thailand can also apply for scholarship in the United States, Europe and other countries. With economic and trade exchanges between two countries increasing, demand for talents who can master two languages of both countries keeps increasing, and it is also one of the important factors for

Chinese students choosing to study in Thailand. In addition, the cost of living in Thailand is relatively low and the student visa is easier to obtain. These are also the considerations for Chinese students to choose to study in Thailand. However, according to statistics, most Chinese students studying in Thailand are not Thai majors, so there is not much preparation for the cognition of Thai culture and how to deal with the conflicts in intercultural communication. However, due to the differences in language and culture background, and academic pressure, language difficulties and climate food discomfort, it is inevitable for Chinese students to encounter difficulties and embarrassed situation with Thai teachers, classmates and Thai people. Studying abroad is full of curiosity and expectation of the strange culture in the far distance, but also full of anxiety and challenge. Living in a strange land, surrounded by an unfamiliar culture, for each student are challenges. Study means to enter another strange new space from a familiar space, it is like a black hole as unpredictable, not from life experience and logical reasoning, to predict the past. Students are facing a variety of academic pressure, language difficulties, economic constraints, unaccompanied, health problems, and it is difficult to be accepted by the host country, students' cross-cultural adaptation has become a concern of the national education sector.

Along with the increasing numbers of Chinese students to Thailand, there will be many problems and difficulties for them, for example, what are the purpose and expectations before arriving in Thailand? how do they adapt to Thailand's unique social and cultural influences? what kind of ideas and feelings do they have? what kind of unforgettable experiences do they have? through what way do they understand Thailand? by what way do they participate in social and cultural life? what are the main obstacles to their social interaction? how to take effective measures to help students adapt to the University of Thailand as soon as possible? and how to improve intercultural communicative competence of Chinese students in Thailand? There is no doubt that the discussion of these questions is of great practical significance.

1.3   Objectives of the Study

The main objective of this study is to find out ways to improve intercultural communicative competence of Chinese students in Thailand. Specifically, the objectives of the study are:

1.3.1 to examine the composition of intercultural communicative competence and relationships between each component.

1.3.2 to clarify the main factors that affect intercultural communicative competence of Chinese students in Thailand.

1.3.3 to construct a model to improve intercultural communicative competence of Chinese students in Thailand.

1.4   Scope of the Study

1.4.1 Contents of the Study

Based on the demand for talents in the context of China-Thailand relations in the new era, the study thus focuses on improving intercultural communicative competence of Chinese students in Thailand. Based on the principles and characteristics of intercultural communication, based on the intercultural communicative competence framework, and based on the findings of empirical studies, the researcher explores the relationships between intercultural communicative competence and its constituent elements. On this basis, according to the existing theory and the cultivation of intercultural communicative competence of students' intercultural communicative competence status in Thailand, mainly to explore factors that influence students' intercultural communicative competence in Thailand, and how to improve students' intercultural communicative competence in Thailand.

1.4.2 Geographic Area of the Study

This study will be conducted in the territory of Thailand. The researcher will distribute 300 questionnaires to Chinese students in selected universities in Thailand, which are Assumption University, Kasem Bundit University, Stamford International University, Bangkok University, University of the Thai Chamber of Commerce,

North-Chiangmai University, Mae Fahluang University, National Institute of Development Administration, and Phranakhon Rajabhat University.

1.4.3 **Duration of the study**

The respondents of the questionnaires are students who came to Thailand for pursuing bachelor, master, and doctor degree from year 2015 to 2018. Due to the researcher's own job and career development requirements, from 2015 to 2018, the researcher recommended 30-40 Chinese students to above universities annually.

1.5   Expected Results

Several expected results of the study are listed below:

1.5.1 Understand the composition of intercultural communicative competence and relationships between each component.

1.5.2 Understand the main factors that affect intercultural communicative competence of Chinese students in Thailand.

1.5.3 Build a model to improve intercultural communicative competence of Chinese students in Thailand, and put forward specific suggestions on how to use the model.

CHAPTER 2

LITERATURE REVIEW

2.1 Theoretical Review

This chapter reviews the research and literature in the related fields to understand the status of the research and lay a theoretical foundation for the next step of research. It mainly deals with several aspects of the literature which are closely related to the intercultural communication competence. The first is language and culture, starting from explaining definitions and characteristics of language and culture, and then clarifying the definition of intercultural communication, communicative competence, and composition of intercultural communicative competence; secondly, exploring the relationship between culture, language and communication; thirdly, discussing the concept of intercultural communication, the subject characteristics and the research contents and comments; finally, summarize the concept and framework of intercultural communicative competence in China and other countries.

2.1.1 Culture

Culture is a very broad concept, and it is a very difficult thing to give it a strict and precise definition. Many philosophers, sociologists, anthropologists, historians, and linguists have been trying to define the concept of culture from the point of view of their respective disciplines. However, up to now, there is still no accepted and satisfactory definition. According to statistics, there are at least more than 200 different definitions of "culture". Generally speaking, culture is a social phenomenon. It is the product of people's long-term creation. At the same time, it is a historical phenomenon. It is the accumulation of social history. Specifically, culture is condensed in the material and free from the material, can be inherited state or national history, geography, local customs and practices, customs, way of life, literature and art, behavior, ways of thinking and values, is a heritage of the ideology to

communicate between human beings and universally recognized. There is a common explanation and understanding of culture in the dictionary or Encyclopedia of the East and the West: culture is the sum of material wealth and spiritual wealth created by human beings.

Different disciplines have different understanding of culture. From a philosophical point of view, culture is interpreted as a form of expression of Philosophy in essence. The different styles of culture are determined by the times and territoriality of philosophy. Generally speaking, the change of philosophy thought caused the change of social system, accompanied by the repression of the old culture and the rise of the new culture. From the perspective of existentialism, culture is a description of the way a person or a group of people exist. People exist in nature, but also exists in the history and the times; time is an important platform for a person or a group of people exist in nature; society and nation (family) is another important platform for a person or a group of people in history and age; culture refers to people in this in the process of speech or presentation, communication or behavior, consciousness or cognitive style. Culture is not only used to describe the external behavior of a group of people, but the culture especially includes the mind consciousness and the way of perception of the individual's self. A way of self-dialogue and observation when a person returns to his inner world. From the point of view of cultural studies, culture, even ideology, is not absolutely exclusive. For Gramsci, cultural hegemony is not a simple, naked oppression and oppression. The ruling power of the ruling group is not achieved by manipulating the masses. The ruling class must negotiate with the opposing social groups, classes and their values. The result of such negotiations is a real mediation. This makes any simple opposition to ideology eliminated by this process. " It became a dynamic combination of different cultures and ideologies from different classes of anchorages. "Luo steel, cultural research book: China Social Science Press, 2000"

Culture is an extremely important concept in intercultural communication. In the study of intercultural communication, it is necessary to define what culture is. In the "original culture" in the famous British anthropologist Edward Burnett Taylor proposed the so-called "culture and civilization which includes knowledge, belief, art, morals, law, custom, and any other capabilities, including customs and individuals as

members of society in a complex". In twentieth Century the United States culturalists Krupp Clark hung in "culture:" critical review of the concept and definition of a book that includes: culture is implicit or explicit behavior model, the essential core of culture history and culture through the selection system; even human activity products, and further limiting factors in human activities. Edward Hall, founder of intercultural communication (Edward T. Hall) pointed out that culture is communication, communication culture; culture is not a single thing, but a variety of things; culture is the link between human and human, human and human interactive media; people running in the visible, invisible and technical level of culture three. Hu Wenzhong (2004) definition of culture: cultural beliefs, values, customs, knowledge, including the physical and apparatus; the deepest part of culture is the value, value is the core of culture, can distinguish between different cultures according to different values; culture is the guide to action of the people, the culture dominates human action, a person is required every word and action of culture; culture is not born with knowledge, but through all congenital, acquired. Chen Guoming (2009) believes that the four most basic features of culture are: culture is acquired through learning, the centralism, integrity and dynamics of our ethnic groups. Samovar (2003) believes that culture is a group of human beings by individuals and groups in the process of multiplication in the efforts of all aspects and obtained in knowledge, experience, beliefs, actions, attitudes, meaning, social hierarchy, religion, time concept, social roles, spatial relationships, the concept of the universe and production material accumulation. Scollon (2000) defines culture from the perspective of anthropology, and holds that culture refers to any custom, world view, language, kinship system, social organization or other distinguishing habits that a nation can distinguish from other groups. Dodd (1998) thinks that culture is all about the identity, beliefs, values, activities, norms, customs, communication partners and systems of a human group. Guan Shijie (1995) that exist in a variety of implicit and explicit modes in culture, with the aid of symbolic use of learning and communication, and a special achievement of human groups, these achievements include a variety of specific patterns of their manufacturing goods, basic elements of culture is traditional (through history and by the choice of derivative ideas) ideas and values, among which the most important values. Lusting & Koester (1996) argues that culture is a man as a member

of society has the knowledge, belief, art, morals, law, custom, and any other complex overall capabilities and habits, culture or sharing of faith, values and habits of the cognitive system, and can be obtained through study on the relative the influence of large human population behavior.

Culture has the following characteristics:

Culture can be transmitted and inherited. The formation of culture cannot be completed overnight. It is derived from or created in the process of human development and evolution. It is the accumulation of human material life and spiritual life for thousands of years. These deposits can be transmitted and inherited in the dimensions of time and space through words, drawings, procedures, rituals, and so on. People inherit their own culture from their parents and transfer their culture to people in other cultures through cross-cultural communication. Therefore, culture is integrated and evolved in this kind of communication. However, the transmission and inheritance of culture may also be interrupted for a variety of reasons and thus disappear. Many cultures have disappeared in the history of human beings.

Culture is acquired by the day after day. Culture is not the genetic instinct of human beings, but is acquired through learning. In the process of socialization, people will learn about the behavior of people around them, and will also be influenced by their thoughts unconsciously, thus becoming a member of them. In addition, parents also teach their children how to do their work. For example, small children in the West are taught to take up their own ideas. In China, children are more asked to be "obedient".

Culture is shared by groups. Culture is a social product created by a group. It must be accepted and followed by all members of a group or a society, that is, it can share culture and become culture. It is this sharing that allows cultural members to communicate relatively effectively. However, not all cultural symbols are shared by all members of the members, and some cultural symbols may be shared only by a part of the cultural group. Cultural symbols can only be called culture (Lustig & Koester, 1996) only when they are shared by the majority of the group. Therefore, in the discussion of cultural sharing, it is necessary to take into account the diversity of individual members.

Culture is a system of symbols. The cultural system is made up of symbolic symbols, which help the culture to be transmitted and inherited. The formation of culture is not completed overnight. It is the way we communicate with each other through the way of meaning generation. In western culture, "Rose" is the symbol of love. In Chinese culture, "Peony" symbolizes wealth and wealth, and "pine" and "crane" symbolize longevity.

Culture affects the way the members of the group behave. Culture is a symbol system including language, knowledge, beliefs, social norms, values and so on. This system provides guidance for the behavior of its members, and tells them what is important, what is not important, what can be done and what cannot be done. Therefore, culture provides a mode of behavior for the members of its group. That is to say, if we know a culture, we can make a prediction of the general behavior of the members of the culture and make a communication strategy. This feature of culture also provides a basis for intercultural exchanges.

2.1.2 Language

Language is the most important communication tool of human beings, the carrier of culture, the media that integrates human beings and society, and will inevitably impact on politics, economy and society, technology and culture itself. Language is also a system of symbols, with communication, thinking, culture and social functions. The definition of language is the primary problem of language research. All other problems related to language research are based on the understanding of the fundamental problem of language. The understanding of the nature of the language has a direct impact on the formulation of foreign language teaching principles and the design of teaching methods. There are many definitions of language. There are three views of language: structure theory, instrumentalism and functionalism. The three language views define language from different angles (Cai Yongliang, 2011). The structure of that language is a symbol system, is a structural system; tool theory thinks that language is a tool for the exchange of ideas and a way to communicate, a means of communication; function of language social cultural function, language has cultural and social characteristics. Pan Wenguo (2001) collected from early nineteenth Century to early twentieth Century a total of more than 60 relevant definitions of language, analyzes the different attitudes to language differences, linguists view the

pointed out: "the language is the human cognition of the world and the expression way and process". Language is a social phenomenon, a means of communication between people and people. It is also a medium of integrating people with culture. Language is formed with the formation of human beings, and develops, changes and changes with the development of human society. Language has an inextricable relationship with human society and culture. Shu Dingfang and Zhuang Zhixiang (1996:22-23) summed up the essential features of language as four points. First of all, language is the most important communication tool for human beings. Language only has life in communication. People will really learn to use language in the process of using language. Secondly, language is a symbol system, which consists of two aspects of form and meaning. Besides, language is human's thinking tool and cultural carrier. Thinking relies on language. Language is the embodiment of thinking process and result. Language is the code of cultural information, the history of a language, and the history of the nation's thinking and cultural development. In addition, language has a special physiological basis. Chen Guoming (2009:93-94) believes that language features include symbols, rules, meaning from the speaker and change; specifically refers to: language is a symbol, is the indicator of entities; the structure of any language are subject to a set of rules, grammar is the language of the rules, the differences in language rules in the process. In cross-cultural communication will produce unexpected results; meaning is divided into linguistic meaning and significance of the significance of the two said, does not depend on the surface of the language, but the decision depends on people's language; a life cycle, with varying characteristics.

Cai Yongliang (2011) believes that language has the function of thinking, culture and society. Language is the most important carrier of human thinking, understanding, grasp the external world through language, and restricted by the language to a certain extent; the language has the function of culture, that is, the construction of cultural heritage, bearing function; essence of language is human and human's social attribute; one does not exist in a purely individual, but in the presence of cultural and social people, language as the essence of human existence determines its existence as human's social attribute.

2.1.3 Intercultural Communication

Intercultural communication refers to the communication between native speakers and non-native speakers, and the communication between people who have different linguistic and cultural background. Lustig & Koester (1996) defined communication as a process for adults to use symbols to create shared meanings. This definition emphasizes the importance of "shared meaning" to communication. Guan Shijie (1995) also adopted a similar definition. He defined intercultural communication as "information sharing process between information sender and information recipient". Jia Yuxin (1997) regarded communication as the process of communication symbol, a dynamic and changeable encoding and decoding process. When the interlocutor gives meaning to words or nonverbal symbols, it produces communication. He believes that communication is subject to a variety of factors such as culture and psychology. But communication is not necessarily transferred by subjective consciousness, which may be an unconscious and unintentional activity. American communication R.E.Porte & Samovor (1991) focused on the reaction of the responder, and defined communication as the reaction and process of any person's behavior or behavior residue. The so-called behavior residue are the results of everything, including paper, books, pictures, and so on. According to this definition, communication can not only be "synchronic", and it can also be "diachronic". Intercultural communication is primarily a means of communication, and it has the general characteristics of communication (such as: the use of symbols, information transmission and sharing). It follows the general communication mode with their characteristics and patterns. Many scholars have put forward various models for the process, nature and effect of intercultural communication. Guan Shijie described the process of intercultural communication by drawing on Schram's mode of communication. He divided the process of intercultural communication into the process of coding, passing through and decoding through channels. But coding and decoding are carried out in the code book of different cultures. According to Guan Shijie's mode of intercultural communication process, a cultural sender encodes the information to be sent according to the cultural code book and program, and sends it to the recipient of cultural culture through information channel. The receiver of the second culture decodes the information according to the code and program of the second culture. Because of the generality and difference of the culture, the

information meaning of the decoding has both the coincidence and the change of the original information meaning. The recipient of B culture is based on this information to form intention or response, and according to the B culture code book and program, code the intention or reaction to the sender of a culture. As can be seen from the following model, the process of intercultural communication is a cycle process, and the role of the sender and receiver of information is constantly interchangeable.
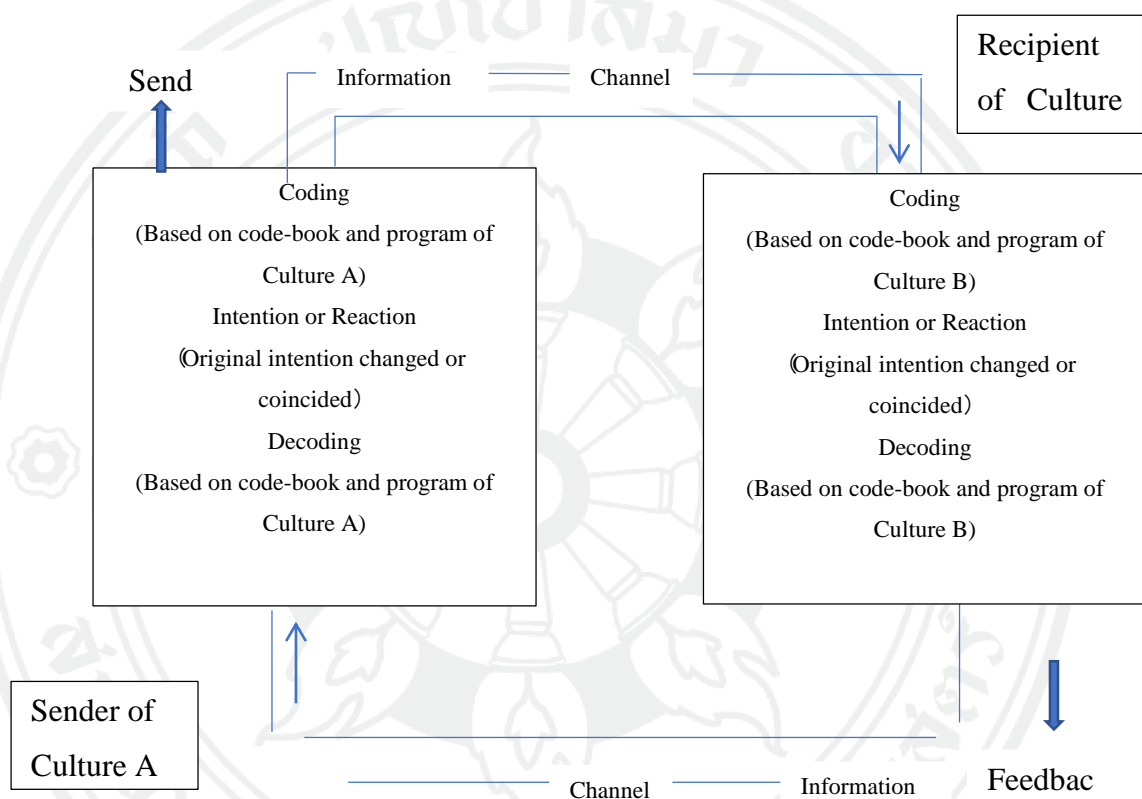
Figure 2.1 Guan Shijie Process of Intercultural Communication (1995)

Guan Shijie and Schram are all communication scholars. Therefore, the cross-cultural communication mode in the above model is from the perspective of communication, emphasizing the communication process, not involving the elements and results of intercultural communication. In his intercultural communication model, CarleyH.Dodd analyzed the process of intercultural communication from the perspective of cultural scholars. Dodd introduced the concept of "Perceived Cultural Difference" and took it as an important factor in cross-cultural research. He believed

that effective intercultural communication is because communicators grasp of the perception of cultural differences on communication so that they may appear "uncertainty" (Uncertainty) and the "tension" (Anxiety) with the corresponding adaptation (Accommodation); and stubborn and cultural prejudice (Negative stereotyping) will lead to the failure of cultural communication. (Dodd, 2006) in his own cross cultural communication model, he expanded the concept and hypothesis of "cultural differences in perception". He pointed out that culture is only one of the sources of differences among communicators, and describes how PCD can reduce uncertainty and nervousness in communication, and how to achieve effective communication in a diversified environment. In his model, he put forward the concept of "C culture", that is, the third cultures, and set up a common foundation for communication, and put forward the effect that cross-cultural communication should achieve. Dodd's intercultural communication model hoped that communication partners should not value their culture, do not have cultural bias, and establish C culture on the basis of common goals. That is to say, it is necessary to establish third cultures which are relatively familiar to both parties through the understanding of the cultural differences between the two sides.

Communicator A

| Interpersonal relationship |
| Personalit |
| Culture |

Communicator B

| Interpersonal relationship |
| Personalit |
| Culture |

Perceived Cultural

Uncertainty, Anxiety

Wrong strategies, such as cultural stereotyping, retreat, refusal or even hostile

Uncertainty, tension leads to a positive adaptation process, the form of C culture, and the process of

C culture is a kind of artificial culture, it includes common A, B culture, C culture, A culture and B culture of mutual trust and mutual adaptation	⟶ ⟵	Functional strategies use intercultural communication knowledge and skills, including social rules, roles, customs, beliefs, social ways,

The effective results of intercultural communication: completion of the communicative task, establishment or maintenance of a good relationship, cultural adjustment

Figure 2.2 Dodd Intercultural Communication Model (2006)

As can be seen from the model of Dodd, culture is not the only source of interlocutors' differences. Interpersonal relationships and personalities also affect "perceived cultural differences". In intercultural communication, it is necessary to recognize the cultural commonality of the communicators, and the individual differences should not be ignored. Because of the "cultural differences in perception", it is easy to produce uncertainty and tension in the process of communication. If the communicator adopts improper communication strategies, such as over reliance on cultural stereotype (stereotype) or adopting a retreat, refuse or even hostile attitude towards different cultural communicators, it is easy to cause communication failure. However, if a communicator can properly change his communicative strategy and take a tolerant attitude towards different cultural background communicators, it helps to create a third culture based on the similarities between the two sides, namely C culture. The establishment of C culture enables the two sides to take effective communication strategies on a certain basis, and use relevant communication knowledge and skills to achieve good communication results. At the same time, good communication results will also help expand the scope of C culture, so that A and B

cultural communicators will get a common understanding in a broader field and form good interaction. Different scholars have different modes of intercultural communication. Each model can provide us with a perspective of cross-cultural communication. The patterns in the model directly show the process of intercultural communication and the influence of different cultural code book on this process, so that we can see the similarities and differences between intercultural communication and cultural communication. The patterns in the model include the factors that affect cross cultural communication, the process of communication, the simple communicative strategy and the effect that communication should achieve. It is of certain value to the definition of intercultural communicative competence, the control of the process of communication, the selection of communicative strategies and the evaluation of the results of communication.

2.1.4 Communicative Competence

Communicative competence is a complex concept, involving language, rhetoric, social, cultural, psychological and other factors, including a person's ability to achieve certain communicative purposes by means of verbal means (spoken or written) and paralanguage. The definition of American society linguist Himes Ki on communicative competence: "communicative competence is a personal use of language knowledge ability which includes not only the use of language knowledge also includes accurate expression in different contexts with different way of expression and expression to body". The concept of communicative competence was formed in the late 1960s and early 70s. It has been discussed earlier by Habermas, Campbell, Wales and Hymes. Among them, the most influential factor is Hymes, an American sociolinguist. Hymes for the Chomsky language ability view put forward communicative competence concept, he believes that much greater ability of language users in fact than Chomsky to delineate the scope, not only is the ability to distinguish sentence is grammatical, also includes the ability to judge whether the statement for communication environment. Hymes believed that communicative competence is a kind of ability to live in the world, that is, the ability to use language, including grammar, psychology, social culture and probability, is a potential language knowledge and ability of a person. Canale & Swain (1980) proposed that communicative competence is composed of three aspects: grammatical ability, social

language ability and strategic ability. The communicative competence mode of Van EK (1986) is more comprehensive, including six dimensions: linguistic competence, sociolinguistic competence, discourse competence, strategic competence, socio cultural competence and social competence. Kramsch (2006) expanded the concept of communicative competence, and argues that communication involves not only communication with native speakers, but also communication with people who have diverse values and ideologies.

Since the advent of the theory of communicative competence, many scholars have carried out extensive research on the relationship between knowledge and competence and the connotation of communicative competence from different angles. Although the point of view is not consistent, it has a profound influence on the development of communicative competence theory.

Adaptation theory

Gleason (1982) believed that communicative competence is not only an expression that understands the rules of a sentence, nor is it an expression that brings together these rules when the situation is needed. Communicative competence refers to the style of understanding a set of pre equipped, idiomatic frames and a box of installation tools. It can make the necessary adjustments to the rules of language use according to the needs of the situation. According to Gleason's point of view, communicative competence is essentially a kind of adaptability. This theory holds that the rules of language use are not generated, but only play a role in regulating and assisting. The theory of adaptability emphasizes the use of rules to adapt to the needs of the situation, not the opposite.

Cognitive, academic language and interpersonal skills

Cummins (1979) put forward a view that distinguishes cognition, academic language level and basic interpersonal communication skills. The former refers to the proficiency of a language learner's operation and response to the surface features of the language without considering the direct interpersonal communication. The latter refers to the communicative ability that almost all children can acquire for daily interpersonal communication. In 1981, he made some amendments to it and divided the communication into a simplified context dependent communication and a context embedded communication. Compared with the pre revised theory, the revised theory

highlights the concept of context. He believes that most of the foreign language classroom teaching is a simplified context dependent communication, while people's face-to-face communication is contextual embedded communication.

Canale and Swain's communicative competence building model

Canale (1980,1981) put forward the construction mode of the communicative competence theory. According to this model, communicative competence consists of four abilities: grammatical competence, pronunciation, vocabulary and grammar knowledge; discourse competence, is the ability to form texts; the social language ability, is a person in a certain social context. The ability to use language ability; strategy, also called compensation ability is a language or non-language means to achieve the purpose of communication strategies. The mode of building Canale's communicative competence has a profound influence on later language research and foreign language teaching.

Bachman mode

After the Canale model, the most influential in the study of communicative competence is the Bachman (1990) model. First of all, Bachman renamed communicative competence as language ability. He believed that language competence should consist of two sub abilities: language organizing ability, including grammatical and discourse competence, pragmatic competence, illocutionary act and social language ability. Compared with the Canale model, the model highlights the pragmatic competence and the function of language, and highlights the communicative intention of understanding the discourse. In addition, this model independent of Canale's strategic capabilities from the overall framework of communicative competence, which is considered to be a function of the final decision of "execution".

George Klemp (1979) first defined the ability as "general knowledge, skills, personality, personal planning, and motivation related to effectiveness". In his definition, measurement and integration of abilities, he pointed out that when people use many kinds of abilities in life, their abilities should be evaluated and measured separately. This discussion has some enlightening effect on the research of ability evaluation, because some scholars think that ability should be measured as a whole (Pottinger, 1979) rather than knowledge or skill. At the same time, some scholars

believe that the evaluation of ability should be comprehensive, systematic and comprehensive (Senge, 1990; Kofinan & Senge, 1993). Later, Bowden and Marlon (1998) lists four kinds of methods about the ability of definition: the Act (personality), additional method (personality and knowledge, including knowledge and personality are distinguished, unified evaluation) method (unity of personality and knowledge), comprehensive method (which covers a person in personality and knowledge unity under the self-cognition and perception). It is more complex to make a comprehensive definition of the word ability. Bowden and Marton (1998) defines the ability from two aspects: first, ability refers to a series of independent, observable behavior units within the workplace. Secondly, ability refers to an individual's strong cognitive ability and the ability to combine subject and professional knowledge. Some scholars define competence as "the ability to solve a problem in a particular situation". At the same time, we think that the development of ability must be proved by a series of scenarios in which individuals are engaged in their work (Havelock el., 1995). Similar to the above view of ability, Spitzberg & Cupach (1984) holds that ability is the ability of individuals to achieve personal goals through effective adaptation to the surrounding environment. They summed up a lot of literature on the ability, found some like to adapt to the environment and social conditions of the ability is widely used and accepted by most scholars (Baldwin, 1958; Brurmer and Phelps, 1979; Flavell, Botkin, Fry, Jarvis & Wright, 1968; Foote & Cottrell, 1955; Hale & Delia, 1976; Hart & Burks, 1972; Ivey & Hurst, 1971; Moment &Zaleznik, 1963; Ritter, 1979; Simdberg, Snowden, Spitzberg & Reynolds, 1978; &Cupach, 1984). They also think that adaptability is the core component of ability. The awareness of individuals' physical and social environment is a necessary condition for their adaptability. (Spitzberg & Cupach 1984). In the capacity model proposed by Maslow (1970), he described the development of conscious and unconscious abilities in four categories: unconscious incapability, conscious incompetence, conscious ability and unconscious ability. Boys (1995) also analyzes the concept of ability from the perspective of consciousness. He points out that ability is both a combination of consciousness and unconsciousness, and a combination of language and nonlanguage. Some communicative experts describe the ability as the ability to interact with each other (Lustig & Koester, 2003). Lustig & Koester's (2003) believes that ability is dependent

on relationships and situations, and ultimately depends on the social judgment made by the individual to other people around it. Lustig & Koester (2003) also pointed out that the judgment of the ability to some extent will be influenced by the relationship and interaction between individual and individual. In addition, Chen & Starosta (1996) also puts forward different views on ability. They think that ability is a kind of performance or a kind of knowledge, is it a natural ability or a acquired ability to learn from the day after day. Some scholars believe that ability is ultimately a manifestation. People show different abilities in the process of activity completion. Ability can be shown as not only the subjective conditions necessary for the successful completion of an activity, but also the psychological characteristics of the successful completion of the activity. Ability is always connected to a certain activity that people have done. The performance and development of human ability cannot be separated from specific activities. In the theory of syntax, Choinsky (1965) introduced the concept of "competence" in modern linguistics, and pointed out that the definition of ability is the language knowledge of both sides. The linguistic and applied linguistics circles have set off a strong response to the definition of "ability" of Chomsky, especially Hymes. He points out that the ability of Chomsky is not related to the use of language, nor does it take into account the appropriate and appropriate use of the language in social situations. He believes that the language use of native speakers is much more than the "language ability" of Chomsky, so Hymes puts forward the theory of "communicative competence".

Dell Hymes (1972), the American sociolinguist (1972), first proposed the concept of communicative competence in the "communicative competence". He believes that the potential ability of an individual includes language knowledge and the ability to use language. He also pointed out that communicative competence is composed of the following elements: (1) the grammar of language use, whether (and how much) with accurate; (2) the appropriateness of language use, whether (and how much) to meet the proper feasibility; (3) the appropriateness of language use, whether (and the extent of the ritual habits); (4) the reality of language use, whether (and how much) realistic scenarios. The appropriateness of language is the core of Hymes's communicative competence, and the use of language should be in accordance with a specific social and cultural context. Therefore, Hymes also regards communicative competence as a

part of cultural competence. Hymes's "communicative competence" is an abstract concept that fails to describe the use of "ability" in actual communication. In language practice, "communicative competence" proposed by Hymes is not fully available, because no one can avoid "appropriateness" in language use. Xu Lisheng (2000) thinks that the communicative competence of Hymes is concerned with children's language problems, rather than ordinary language learners' learning problems in language, but not foreign language learners' learning of foreign languages or second languages. Xu Lisheng (2000) also pointed out that in the cultivation of College Students' language abilities, they should not only cultivate their specific language abilities, but also cultivate their communicative competence in specific cultural situations. At the same time, he also thought that the appropriateness of communication is the core of communicative competence. In other words, the appropriateness of language use in communication depends on the specific cultural group who uses the language, rather than the language itself. Moreover, "communicative competence" is often used by foreign language teachers as teaching methods and objectives in the second language or foreign language teaching. It is relative, comparable, concrete and dynamic. At the same time, many scholars agree that communicative competence is a relative and dynamic concept, which can distinguish the level of its degree. Therefore, communicative competence in foreign language teaching can be regarded as the ability to use language communication, including language, grammar, strategy and social interaction ability. Grammatical competence is considered as an important part of communicative competence. In the early 1980s, the communicative competence model proposed by Canale & Swain (1980) was considered to be highly operable. This model including the following four aspects: grammatical competence (i.e. deep language ability Chomsky mentioned); social linguistic competence (i.e. Hymes mentioned the ability to use language appropriately); discourse competence (i.e. the ability to handle sentences and discourse rules); strategic competence (i.e. due to lack of language ability and the ability of the corresponding compensation strategy to accomplish the communicative activities).

(1) grammatical competence. Means such as pronunciation, syntax, vocabulary, word formation rules of linguistic knowledge, mainly refers to some basic knowledge and

ability, including the correct understanding of sentences and expression of discourse and text meaning, words etc. Grammatical competence is not subject to a specific culture, and is to a large extent the ability to be independent of context. Paulston (1992) has said that it is much easier for individuals to develop bilingualism than to develop bilingual culture. Moreover, through the practice research of foreign language teaching or second language, it is proved that grammatical competence and cultural competence are basically two concepts which are not necessarily related to each other. Moreover, grammatical competence is not necessarily related to context and specific culture. In addition, Chen (1990) believed that grammatical and communicative competence are complementary to each other and should be treated differently.

(2) social language competence. It refers to the ability to properly understand and express words in different social language environments. The social language environment includes the topic, the purpose of communication and the social status of the two parties. Discourse should be in form and semantically accurate. In other words, social language ability is the cultural ability to use language to communicate properly, and the individual's mastery of social language ability is to cultivate his social and cultural ability. In intercultural communication, social language ability is particularly important. Compared with pragmatic failure, the two parties have greater tolerance for grammatical errors. But in cross-cultural communication, the communication between the two sides have different cultural backgrounds, social language ability will be different, thus, although they have the same or similar grammatical competence, but the two sides in the process of understanding and communication still encounter many obstacles and difficulties of communication barrier.

(3) discourse competence. It refers to the ability to combine grammatical and grammatical meanings with each other and to express different categories of discourse coherently through oral or written form. The cohesion and semantic coherence of the language form realize the integrity and unity of the text. Compared with social language competence, the relationship between social language competence and culture is more direct and obvious than that of discourse competence and culture, but discourse ability indirectly shows the basic thinking mode of a specific cultural group and its related values. Even if the language is the same, if the culture is different, it

can cause different or even completely opposite language construction. Intercultural communication will involve deeper and key issues related to cultural communication, so the problems caused by intercultural communication are not easy to perceive and difficult to solve.

(4) strategic competence. It refers to some strategies that can help to enhance communicative effectiveness or compensate for communicative barriers caused by lack of language ability, including verbal communication and non-verbal communication at two levels. In other words, strategic ability is the ability to respond to communication barriers and difficulties in intercultural communication. Although the cultural background of the interlocutors will affect the choice and use of communicative strategies, the strategic ability is not highly cultural. Panbakht (1985) believed that the strategic ability to acquire in the process of learning the mother tongue is easier to transfer in the second language or foreign language. The difference between discourse competence and social linguistic competence is that the alienation of strategic competence and culture will help to transfer strategic competence and promote cross-cultural communication and dissemination.
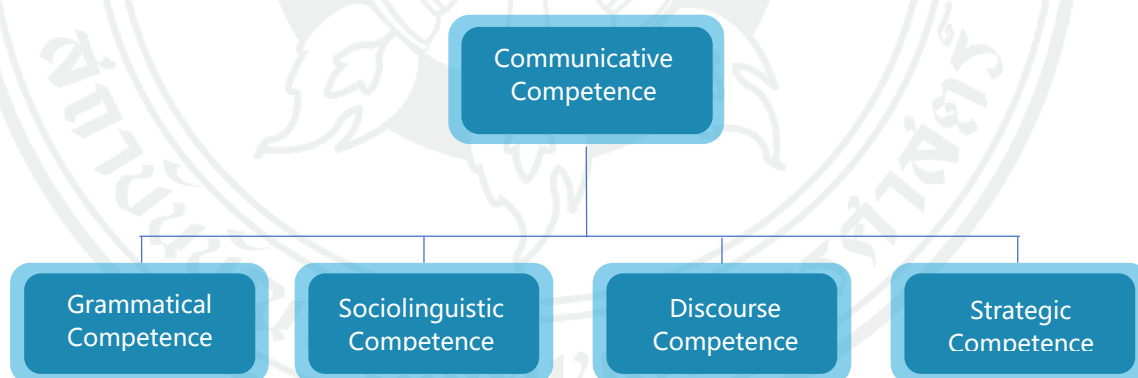
Figure 2.3 Canale & Swain Communicative Competence (1980)

Canale & Swain (1980) that the four abilities of mutually dependent and independent of each other, in the successful intercultural communication in the four position of the same capacity, they are indispensable, seem to match. Grammatical competence includes speech, morphology, syntax, vocabulary and other language knowledge. It involves and emphasizes the ability to correctly understand and express

words and text meanings. Social language ability focuses more on the social norms of language use, which is usually the way and method to properly understand and use words in some interpersonal interactions. Emphasis on discourse competence is the discourse norms and in discourse rhetoric and discourse cohesion the knowledge and skills needed. Language strategy ability includes two aspects: verbal communication and non-verbal communication. It is mainly used to compensate for communication interruption or obstacle caused by lack of proper language ability in communication. Based on the theoretical mode of Chomsky and Hymes, Canale and Swain have constructed a completely new communicative competence mode. On the basis of that, two elements of discourse competence and strategic competence have been added. The communicative competence model of Canale & Swain is a supplement to the communicative competence theory of Hymes. In 80s, the model had a profound influence on the field of Applied Linguistics and became a more scientific basis for foreign language teaching and testing. But Han Baocheng (1995) pointed out that the model still had shortcomings, that is, it failed to clearly explain the relationship between the four aspects of the ability. After the communicative competence model of Canale and Swain, in 1990s, Bachman had a great impact on the research of communicative competence. First, Bachman (1990) takes communicative competence as language ability. He thinks that language competence can be subdivided into two abilities: (1) organizational ability, including grammatical competence and discourse competence; (2) pragmatic competence, including illocutionary act and sociolinguistic competence. Compared with the Canale & Swain model, the model emphasizes pragmatic competence and language function, and more attention is paid to the understanding of the communicative intention of the discourse. In addition, the model also separates the strategic capabilities of Canale & Swain from the overall framework of communicative competence. He believes that the function of strategic ability is the final decision of "execution" (Brown 1994). Bachman pointed out that Lado (1961) and Carroll (1961, 1968) defect mode, and in the Halliday (1976), van Dijk (1977), Hymes (1972, 1773, 1982), Savignon (1983) and Canale & Swain (19801985) based on the research, put forward their own language ability the concept of language ability should include: 1) the rules of grammar knowledge and how to use language to achieve specific communicative purposes of knowledge; 2) language is a

dynamic process of interaction between the various components of language competence, communicative competence and establish a new theoretical model. Bachman holds that language competence includes organizational and pragmatic competence, and that organizational competence can be divided into grammatical and discourse competence, and pragmatic competence can be divided into illocutionary act and sociolinguistic competence.
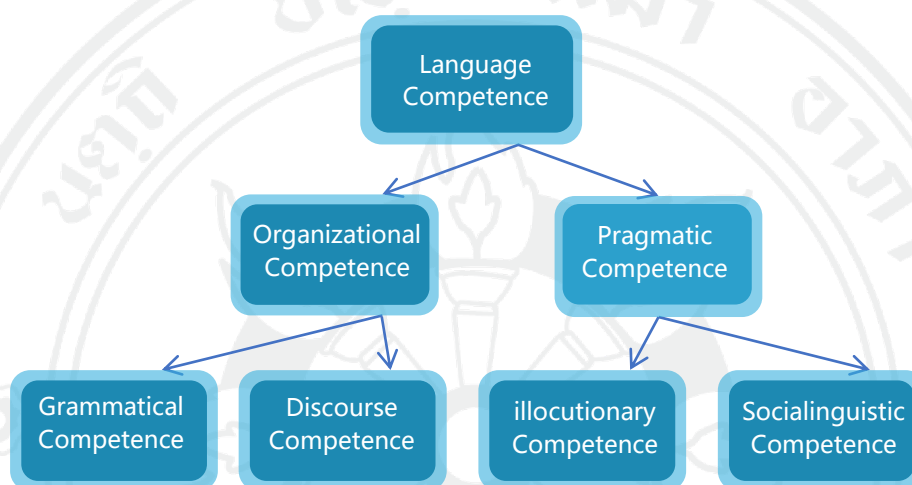
Figure 2.4 Bachman Communicative Competence (1990)

Bachman put forward a more comprehensive and comprehensive language ability, covering the language components of Lado & Carroll and Austin (1962) speech act theory, and Halliday (1976) knowledge about language function and sociolinguistics. The biggest feature of the Bachman (1990) model is a great development in the understanding of the previous scholars' understanding of the strategic ability. Moreover, Bachman & Palmer (1996) model of communicative ability proposed by cognitive ability as the core, for the first time the metacognitive strategies into communicative language ability category, that in addition to the language knowledge, also has the ability to explain the strategy of communicative language ability (Li Guangmin and Ceng Yongqiang, 2011). The Bachman model is a further development of the Canale & Swain model, which fully affirms the influence of cognitive strategies and pragmatic knowledge on communicative competence. It also holds that strategic competence is very important in any communication

activities. In the Canale & Swain mode, the ability of strategy is considered as a means of compensation in communication difficulties, and Bachman mode has also corrected this defect.

According to the above analysis, compared with illocutionary act and social language ability, the cross-cultural characteristics of grammatical competence and strategic competence are significant, and are easy to be restricted by specific culture, and the importance is outstanding. There is no doubt that the minimum limit conditions communicative speech production is the most basic grammar and communicative ability, grammar ability of participants are largely influenced by the communication can achieve the depth and breadth of constraints, especially the lack of communication between the two sides shared cultural context in many other ways. It is also because of this, the greater the possibility of communication difficulties and obstacles, so the strategic ability is also playing a more important role. Speaking of discourse ability and social language ability, the two of them can be highly open and compatible, so it is ideal for individuals to adapt themselves to foreign cultures as much as possible. However, because both sides of communication to maintain their own cultural identity, so they are in the discourse and social language will have cultural differences, thus, requires the proper use of communicative strategies to individual communication mutual tolerance and understanding, and the use of communication strategies cannot do without grammar ability. Before the intercultural communicative competence in intercultural discussion ability, it is necessary to discuss the intercultural communication ability, because intercultural competence is usually considered a branch of research in the field of intercultural communicative competence, so it is necessary to discuss the research background from the angle of view of intercultural communicative competence. The first research on intercultural communicative competence focused on the definition of predictive variables. Lustig & Koester (1993) summarizes the four different methods of intercultural communicative competence: trait method (personality and individual characteristics), perception method (attitude and motivation), behavior (behavior and performance in specific communicative contexts) and specific culture method (produced in specific culture behavior and perception). In addition, the study of intercultural communicative competence is usually carried out around a series of definitions,

components and patterns. Chen & Starosta (1996) think that intercultural communicative competence is able to successfully cross the cultural identity of both sides in different cultural scenarios, so as to effectively and appropriately fulfill communicative competence. They list three important components of intercultural communicative competence: intercultural sensitivity (emotion), cross-cultural awareness (cognition) and cross-cultural skills (behavior). Cross cultural sensitivity, namely emotional ability, refers to understanding and accepting the motivation and attitude of cultural differences. Intercultural awareness is cognitive ability, including understanding related cultural knowledge and cultural awareness. Cross cultural skills, namely, behavior competence, refers to the ability to accomplish communicative tasks and achieve communicative goals in a cross-cultural context. This three - element model theory is based on the theory of psychology to explore the composition of intercultural communication ability.
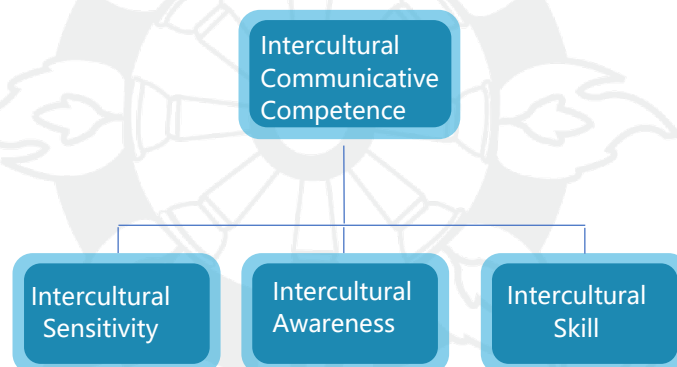
Figure 2.5 Chen & Starosta Intercultural Communicative Competence (1996)

Byram (1997) pointed out that the intercultural communicative competence and intercultural competence (ICC) (IC) is different, the elements of intercultural competence is the skills, knowledge and attitudes, and intercultural communicative competence in these elements, including certain linguistic competence, discourse competence and social language ability. Moreover, in Byram (1997)'s intercultural communicative competence model, he focuses on language (language competence) and incorporates cultural identification and cultural understanding into his conceptual definition. He pointed out that there should be a comprehensive definition of intercultural communicative competence should be emphasized that some factors such

as social context and non-language communication, and he emphasizes the intercultural communicative competence of five elements model, including knowledge, skills, attitudes and other factors, the specific contents are as follows: (1) interpretation and related skills, namely explain the file or event of another culture, understand it and the ability to contact with their own culture in the document or event; (2) knowledge, namely their knowledge and knowledge of his country, mutual knowledge, personal and social knowledge about themselves and the speaker in the national social organizations and their product knowledge and customs about the social and personal interaction, the general process of knowledge and so on; (3) the discovery and interaction skills, i.e. the ability to obtain new knowledge of a culture and customs, in the real-time communication and interaction scenarios by knowledge Ability, attitude and skills; (4) attitude, which is relatively self, attention to others, curiosity and openness, tolerance and acceptance of other cultures, rather than fixation of their own culture; (5) critical cultural awareness / political education, namely the view clear standard based on the ability of critical evaluation of their own culture and other cultures and the national customs and products. Among the five elements, attitude is the most fundamental element. In Ruben (1989) and Gudykunst (1994) based on the theory of intercultural communication, Byram (1997) are used to study and draw the above model, and make the relevant conclusions: to define and evaluate intercultural competence need to consider other factors, such as paying attention to intercultural communication skills and cross-cultural non comparison of the effects of language communication, cross-cultural psychology and behavior characteristics and social and political factors on the definition of intercultural communicative competence and evaluation (Byram, 1997: 30).
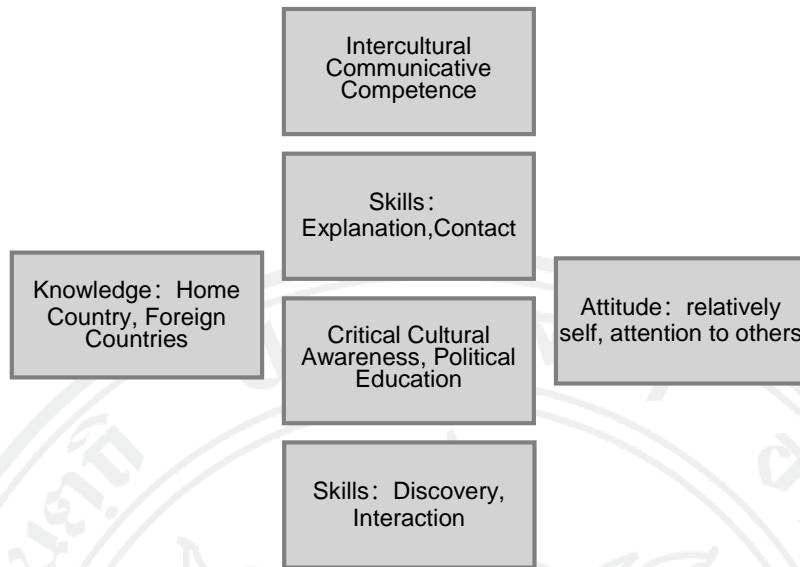
Figure 2.6 Byram Intercultural Communicative Competence (1997)

Wiseman (2001) believes that intercultural communicative competence is the knowledge, motivation and skill required for proper and effective communication from other members of the culture. Unlike other definitions, the motivation here is a unique component. Wiseman (2001) points out that knowledge, motivation and skills are the most fundamental elements of intercultural communication ability. Knowledge refers to information necessary for understanding the norms of intercultural communication, such as communicative rules, communicative objects, normative expectations and contexts, which also influence the success of intercultural communication. If the above information is missing, a communicative individual may be inappropriate in the use of communicative strategies, offend the principles of etiquette or lose face to the parties. Motivation refers to a set of emotions, wishes, needs, or motivation related to the expectation or actual participation of intercultural communication. The choice of communicative discourse and behavior will be influenced by ethnic superiority, social distance, anxiety, attractiveness and prejudice. In addition, the negative passivity caused by disgust, anxiety and fear has a negative impact on intercultural communication. On the other hand, the positive impact of interest, hobby, confidence and good intentions on intercultural communication is positive. (Morreale, Spitzberg, & Barge, 2001). Skill refers to the actual performance

of effective and appropriate communicative actions in different cultural contexts. The three relations of knowledge, motivation and skill complement each other and are indispensable. Mseman (2001) believes that the lack of any one condition may reduce the intercultural communicative competence of the interlocutor significantly.
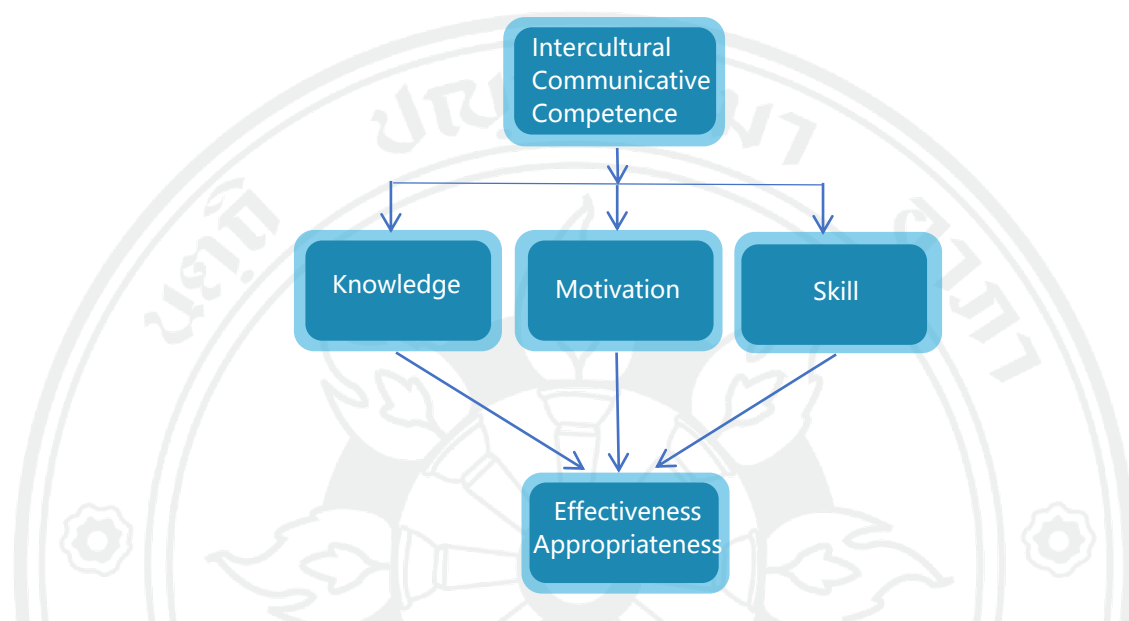
Figure 2.7 Wiseman Intercultural Communicative Competence (2001)

In order to fully understand the scholars' explanation of the complex concepts of intercultural competence, we first know their different terminology expressions for the specific concept of "Intercultural Competence". For example, in the study of intercultural competence, many domestic and foreign scholars use and cross culture ability of different words and phrases to express, including cross cultural adaptability, intercultural sensitivity, intercultural competence and intercultural communicative competence, ability of globalization, international, international, international citizen, cognitive ability and cross culture cultural adjustment (Chen & Starosta, 1996; Byram, 1997; Jia Yuxin, 1997; Fantini, 2000; Liu Baoquan, 2004; Deardorff, 2004; Porter, 2004; Sinicropeet, 2007; al., 2008; Wang Yanping, Yu Weihua, Yang Yang, 2009; Xu Lisheng, 2011; Behmd & Porzelt, 2012). In the discussion of "cross cultural competence", the word "communication" is widely used. Other scholars tend to define the term "communication" rather than the term itself. For example, Fantini, Arias

Galicia and Guay (2001) discuss "communicative competence" as "the linguistic and cultural ability of a person in society". They regard cultural competence as a word and act that individuals can be accepted and understood by others in society. On the other hand, "Intercultural Competence" means "an individual's effective and appropriate comprehensive ability in intercultural communication". They all agree that this concept is really complex, and even professionals in cross - cultural fields are often puzzled. In view of the complexity of the concept of intercultural competence, researchers have reviewed the definition and components of intercultural competence in recent forty years. Robert Hanvey (1976) outlined the nature of interdisciplinary education across the globe from five dimensions, and put forward the concept of "Intercultural Competence". This concept was widely cited by scholars at that time in the academic world. These five dimensions include:

(1) perspective consciousness: understanding and appreciating things in other countries of the world;

(2) global awareness: a profound understanding of global problems and events;

(3) cross cultural consciousness: a whole cognition of the characteristics of the world culture and the contrast between different cultures;

(4) systematic consciousness: familiarity with the essence of system and initial understanding of complex international system (state actors and non-state actors are interdependent in various fields in various ways).

(5) participation in the selection: to re explore the various strategies used in regional, national and international social events.

It is worth mentioning that the difficulties that Hanvey referred to in the definition of intercultural competence is not mentioned in his later definition. However, Tewksbury & Hanvey (1976) all believe that "global awareness" is closely related to cross cultural competence. At the same time, Tye (1990) reintroduced the cross cultural concept of Hanvey, pointing out that global education includes the introduction of visual angle, namely, seeing things through others' perspectives and thinking. Hanvey uses the word "global education", while other scholars use "cross-cultural education". Finkelstein, Pickert, Mahoney and Barry (1998) summed up other documents, and put forward three goals for Intercultural Education: (1) multicultural awareness; (2) international vision; (3) promoting culture and democracy. When defining

intercultural education and intercultural competence, these scholars put forward four characteristics: vision, knowledge, communication character (effective communication in different environments) and group organization ability. The United States International Cross Cultural Education Commission (ACIIE) proposed the definition of global capacity has strong structural property, the Committee proposed nine specific objectives of "internationalization of learner": (1) changes in the global education experience and brings to the society; (2) to the global education and lifelong learning; (3) with various and in common and mutually dependent consciousness; (4) to recognize the world depend on each other in the geographical location and economic fields; (5) to appreciate other cultural influences on American life; (6) accept all the national total price and some important values; (7) to work in a culturally diverse team (8); the understanding of non-universal culture, religion and value; (9) take as an international citizen's duty (ACIIE, 1996). Pusch (l994) in Hammer, Gudykunst, and Wiseman (1978) on the basis of the work important to study intercultural competence summed up the three basic skills of intercultural competence, ability to communicate effectively, such as coping with psychological stress and the ability to establish communication relationship. However, she also stressed that most of the studies on cross - cultural competence are based on individuals, with little reference to the dynamic environment (Pusch, 1994: 205). Pusch (2004) drew on the works of Gudykunst (1994), and outlined the most important elements of intercultural competence, including careful thinking, cognitive flexibility, fuzzy tolerance, behavioral flexibility and intercultural identity. Lustig & Koester (2003), using the term "Intercultural Competence", emphasizes three important components of intercultural competence: interpersonal relationship and environmental background, the degree of interaction appropriateness and effectiveness, and related knowledge, motivation and behavior. They especially emphasize that this ability depends on the relationship and situation when communication occurs (Lustig & Koester, 2003: 65), and the evaluation of intercultural competence also depends on "cultural expectation of people's communication background or environment". In addition, Lustig & Koester (2003) believes that the performance of intercultural competence is not the trait or characteristic of the individual itself, but the characteristic of individual

communication. As a result, they have concluded that the characteristics that can ensure that the individual's ability to display in all intercultural relationships and exchanges is not present (Lustig & Koester, 2003: 65). This shows some of the challenges faced by cross-cultural scholars in exploring the components of cross-cultural competence. In contrast with the above scholars' definition of intercultural competence, Bennett (1993) regards it as a development mode in the process of developing the goal of "acquiring international vision" successfully. The development mode of Bennett's intercultural sensitivity is based on the way of personal experience and cultural differences, from the stage of racial superiority (denial, defense and contempt) to the stage of national relativism (acceptance, adaptation and integration). Bennett will be defined as "national superiority that the culture of world outlook is the most important", and will be defined as "a national cultural relativism only in ties with other cultures in perception, and some special acts only in a specific cultural context to be understood and accepted". In other definitions of intercultural competence, he also suggests that the core of national relativism is "Empathy". Bennett (1993) defines empathy as "the ability to experience things that differ from their own culture." He also stressed that empathy includes a reference frame that understands the transfer of other people's perspectives. Bennett and Fennes & Hapgood almost the same (1997) cross cultural competence in cross-cultural learning and reflection that this process includes overcome ethnocentrism, acquisition and perception of different cultural and cross-cultural communication, and a method of forming a cross cultural communication. This process involves two levels: the extent to which the way of personal behavior should conform to others' behavior and the extensibility, flexibility and adaptability of personal reference frame or screening framework. Bennett adopts the model of Hoopes (1979), that is, individuals gradually transition from extreme ethnic superiority to cross cultural competence. This process involves awareness, understanding, acceptance and respect, appreciation and evaluation of different cultures, as well as attitudes, skills and behaviors that are formed. Compared with the development model of Bennett, Fennes & Hapgood has different perspectives on the understanding of the personal reference frame. Another scholar, Pedersen (1994), also based on the development stage, discusses intercultural competence from the perspective of multicultural exploration. He regards

multicultural development as "the process of continuous learning based on the three stages of development". These three stages including the stage of consciousness (the difference of culture and common ideas, and from the perspective of their own culture and other cultures to determine the ability of the cultural environment), knowledge (stage extended information has been obtained in the vision based culture, and skills (stage) confirmed the assumption and accurate knowledge (based on) Pedersenl994: 27). Pedersen (1994) discussed in detail the specific capabilities and objectives of different stages, and emphasized the importance of the development of consciousness, knowledge and skills, emphasized the balanced development of the three, and opposed the excessive attention to any skill. Paige (1993) used the term "cross cultural validity" when talking about intercultural competence, and pointed out that the study of effectiveness has always been an important issue in the field of intercultural competence research. The important works in this field (Bennett 1993; Dinges 1983; Grove & Torgiom 1993; Kim 1988; Kim & Gudykunst1988; Martin 1989) after a detailed discussion, Paige (1993) that intercultural competence is mainly influenced by six factors: (1) on the target culture knowledge; (2) personal the quality (such as flexibility, tolerance of ambiguity, sense of humor, openness); (3) behavioral skills (such as communication); (4) self-consciousness (such as personal beliefs and values); (5) technical ability (such as task to); (6) situational factors (including the classification of expectations the psychological pressure, etc.). In the analysis of Paige's effectiveness factors affecting cross cultural competence, "technical ability" is the most special. Kohls (1996) in his book "survival kit" overseas listed sixteen kinds of Americans should have skills in a cross-cultural environment, he stressed self-consciousness (of their own cultural consciousness) is most important, because it is understood from different cultural backgrounds and individual basis for effective interaction with them. Although these views do not provide a comprehensive definition of intercultural competence, they have some valuable opinions on the elements of intercultural competence. In addition, many other scholars have defined cross cultural competence from different perspectives. Lambert (1994) expounds the definition of global ability in detail, and expounds the ways to show this ability and the necessary conditions. Moreover, he also puts forward two detailed problems in the definition: what are the elements of knowledge of the world? What is the minimum

acceptable level of foreign language proficiency? English (1996) in the Intercultural Studies (ability to define to explore many scholars work, these scholars including Barrows etal. 1981; Chen, 1987; Dinges, 1983; Hanvey, 1976; Hett, 1992; Tonkin & Edwards, 1981), and Lambert (1994) proposed on global capacity of the definition of shoe selection. The global ability of his notion of definition is more specific than the other, summed up the five kinds of elements: world knowledge; language ability; empathy for other cultural ideas; to foreigners and foreign cultural identity; in the international environment and show professional skill. Among the 5 elements, world knowledge is consistent with other related definitions. There are skills and attitudes related to other defined categories. Samovar and Porter (2001) point out that "a qualified communicator means to be able to analyze the surrounding environment and to choose the right behavior pattern". At the same time, they also found that most of the definitions of intercultural competence involve motivation, knowledge and communication skills. Besides, it also includes specific culture, specific environment (such as business, medical treatment) or universal culture in intercultural communication (Samovar & Porte, 2001: 278). From the discussion of Steele &Suozzo (1994), Damen (1987) and Stem (1983), it is found that they all think that intercultural competence is the ability of individuals to behave appropriately in target culture, such as body language and table manners. Gudykunst (1994) also adds important components, such as knowledge, skills and motivation that affect cross - cultural competence. Fantini (2000, 2006) believes that intercultural competence refers to the comprehensive ability to communicate effectively and appropriately with people from different languages and cultures. He put forward five elements of intercultural competence model, and elements of intercultural competence has made detailed explanation as follows: (1) the character and personality, it is necessary to distinguish traits (i.e. innate personality) and acquired and developed in late life personality (related to a person's culture and situational context) - "congenital and acquired" difference. This difference is especially important in training and education programs. Some abilities come from part of the personality of individuals, and some abilities can be improved or improved through training and education. The traits and / or personality traits of intercultural competence commonly mentioned in his theory include flexibility, humor, patience, openness, interest, curiosity, empathy and

tolerance ambiguity. (2) three types of capabilities, namely, intercultural competence, which involves three aspects or fields: one is the ability to establish and maintain relationships; two is the ability to minimize losses or misunderstandings, and the other is to accomplish things involving common interests through collaboration. (3) four dimensions, knowledge, attitude, skill and consciousness. Among them, consciousness is the most important and the key dimension of the development of intercultural competence. It can be strengthened through introspection and introspection. The contents of introspection and introspection involve comparing the differences between native culture and other languages and cultures. Consciousness is different from knowledge, and it ultimately helps to explain what is most closely related to individual identity. Consciousness will be strengthened with the improvement of knowledge, attitude and skill, and in turn, consciousness promotes the development of knowledge, attitude and skill. (4) the level of mother tongue, that is, the ability of communication and communication in the mother tongue can greatly enhance the development of intercultural competence. The ability to perceive, conceptualize and express oneself from native language will go through the whole process of foreign language learning, and promote the development of alternative strategies in intercultural communication. This challenging learning process often promotes the learner's transcendence and transformation of the world. (5) the different levels or levels of the vertical development of intercultural competence, that is, the intercultural competence usually has a long and continuous evolution process. The development level is divided as follows: I: Education of travelers - for example, short-term exchange participants (1-2 months); II: sojourners - has long been engaged in cultural exchange participants, for example, the longer the internship period, including service project (3-9 months); grade III: professional for cross the cultural or multicultural context of the work of individuals, for example, international institutions and organizations of the staff and employees of transnational corporations; IV: cross cultural / multicultural experts - suitable for multi-national student training, education, counseling, or suggestions for teachers and educators. Deardorff (2004) thinks that intercultural competence is based on personal intercultural knowledge, skills, consciousness and attitude, and is able to communicate effectively in a cross-cultural context. At the same time, she also points out that "effective" and "decent" are very

important. She thinks that whether effective can be decided by the individual itself, and whether appropriateness can be judged by others, and whether "appropriateness" is directly related to the cultural sensitivity and cultural stipulation of others. Deardorff (2004,2006) presents a new framework for intercultural competence. The framework includes the following aspects: (1) attitude: some basic attitudes, such as respect, openness, curiosity and discovery. Openness and curiosity mean willing to take risks. In expressing respect for others, it is important to show the extent to which you are valued. These attitudes are the prerequisites for further development of knowledge and skills of intercultural competence. (2) knowledge: knowledge necessary for intercultural competence and intercultural scholars reached a consensus on the following contents: the cultural self-consciousness (i.e. a person's culture has affected their identity and world view of the way), the specific cultural knowledge, deep cultural knowledge, including the understanding of world outlook, social linguistics consciousness etc. (3) skills: skills such as observation, listening, evaluation, analysis, interpretation and connection. (4) internal results: the idealized internal results produced by attitudes, knowledge and skills are flexibility, adaptability, cultural relativity and transposition thinking. The individual can treat him from the angle of others and in the way that the other person expects it. (5) external results: attitudes, knowledge and skills, and internal outcomes are all manifested through individual behavior and communication, which is an observable explicit result of intercultural competence. The research achievements of scholars for many years in the cross-cultural ability is not difficult to find, they were different from their field of study or from different perspectives on intercultural competence have been extensively studied, although in 80s seven, the domestic and foreign scholars understanding of the definition of intercultural competence have differences, but since the last twenty years they the connotation of intercultural competence gradually formed a consistent understanding. For example, Chen & Starosta (1996) defines intercultural competence as the ability to achieve the desired response effectively and appropriately in a specific environment. Byram (1997) pointed out in the EU mode that intercultural communication requires students to acquire knowledge, skills, attitudes and critical cross-cultural awareness in cross-cultural communication. Spitzberg (1997) believes that cross cultural competence is composed

of three factors, knowledge, motivation and skill, and the three are interdependent and interdependent. Campinha-Bacote (1998) put forward the components of intercultural competence, including five interdependent parts, which are used to develop intercultural communicative competence, namely cross-cultural awareness, cross-cultural knowledge, cross-cultural skills, cross-cultural collision and cross-cultural desire. Fantini (2000) points out that intercultural competence includes four aspects: knowledge, skill, attitude and consciousness. He believes that "behavioral effectiveness" is related to communicative competence, while "behavioral appropriateness" is related to cognitive ability. Young YunKim (2001) believes that cross cultural competence is composed of cognitive, emotional and behavioral abilities, and the three are interconnected, interrelated and inseparable. Lustig Koester (2003) uses the term "Intercultural Competence", and emphasizes three important components of intercultural competence: communication and environment, appropriateness and validity, knowledge, motivation and action. They also emphasized that intercultural competence depends on the interrelationship and environment in which communication occurs. Samovar & Porter (2004) generalize the intercultural competence into three aspects of motivation, knowledge and skill. Deardorff (2004, 2006) thinks that intercultural competence includes knowledge, understanding, skills and attitudes from the individual level to the expected external outcomes and intrinsic outcomes at the interaction level. Spitzberg & Changnon (2009) based on the intercultural competence model proposed by Spitzberg & Cupach (1984), summarizes the core elements of intercultural competence, including knowledge, skills, motivation, effectiveness and Appropriateness. To sum up, most scholars have mentioned two basic elements in the definition of intercultural competence: specific environment and effective Appropriateness. Moreover, they are on intercultural competence elements of the theory also believes that knowledge and skills, awareness and attitude ability dimension plays a dominant role in the cross-cultural competence (Joseph Ponterotto & Brian Rieger 1994 & Starosta 1996; Chen; Spitzberg19972000; Fantini 2000; Lustig & Koester 2003; Wiseman 2003; Deardorff 2004,2006; Samovar & Porter, 2004; Spitzberg & Changnon, 2009).
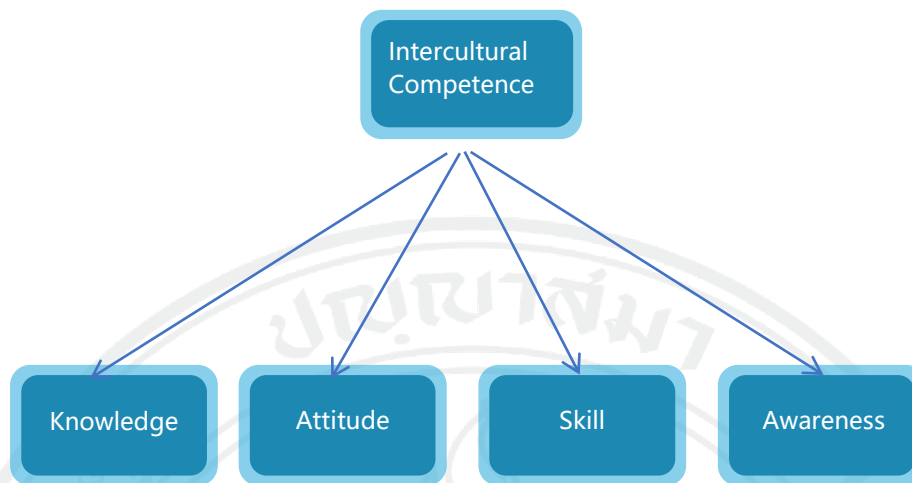
Figure 2.8 Key Elements of Intercultural Competence (Fantini 2000, 2006)

Moreover, the Duke University in the United States well-known cultural scholar Dr. Deardorff Delphy (2004) by using expert investigation method after repeated consultation, the definition of nine kinds of cross culture ability was investigated, the results showed that Byram (1997) of the definition of intercultural competence of experts recognized the highest degree, experts have been cross cultural study of more than 90% approval the contents are as follows, "his country's cultural knowledge, cultural knowledge, interpretation and communication skills, and interactive skills, pay attention to different cultural values, beliefs and behavior, self-consciousness, language ability plays a key role (Byram 1997: 34)".

In summary, language, communication and culture are inseparable, between language, communication, culture is a kind of harmony, three-in-one inseparable relationship. The relationship between language and culture is a kind of interdependence, mutual influence and mutual restriction. The use of language reflects people's values, ways of life and thinking habits, and the development and change of social culture is the basis for the survival and development of language. Communication is a link between language and culture. People acquire language and culture through social communication activities, and communication activities enable culture to be shared by people through language. Based on the research results of

domestic and foreign well-known cultural experts, this study made the following definition of intercultural communicative competence: the successful use of cross cultural resources (such as personal knowledge, skills, awareness and attitude), comprehensive ability to interact and communicate effectively and appropriately and from different language and culture of people in various cross cultural context.

2.2   Intercultural Communication Theory

Although theories about intercultural communication emerge in endlessly, there are three widely recognized theories: Covering Laws Theories, Systems Theories and human behavior theory (Human Action Theories). (Hawes, 1977; Infante, Rancer, &Womack1997) in the three theories, the rule coverage theory is the first and the most widely used theory. This theory has the following common assumptions (Infante et al., 1997):

1. phenomenon can be understood through empirical methods, that is, they can be observed, measured and quantified.

2. there is a law that can be observed and discovered in our physical environment and our social environment. These rules can usually transcend time, culture and situation, and are also called "rules".

3. there is a causal relationship behind these laws. To explain or predict some of the phenomena, we need to understand the causes of these phenomena or at least make clear the context.

4. rule covering theory is to find the most generalizable rules (rules). (Wisemen, 2000)

System theory is used for reference from the field of natural science and biological science. The greatest contribution of the theory is to put forward a new idea that communication process is a complete system composed of many independent units and combined to adapt to environmental changes (Monge, 1977). There are several very important concepts in this theory:

1. the communication system is an open system; they interact with the society and the natural environment.

2. communication is hierarchical, including many subsystems and super systems.

3. the system endeavours to maintain balance or dynamic balance. Any change in the system produces the driving force to restore the system's balance.

4. system is purposeful and has been programmed to achieve a special purpose. (Wisemen, 2000)

The system theory is characterized by its extensive consideration of the interaction and interrelationship between the elements of communication in an understanding of an event.

The theory of human behavior is opposed to the insistence of rule covering theory. The theory holds that reality does not exist in the objective world, but is the subjective feeling and experience of the people. Communication is the behavior between people and people. If we overemphasize the objective rules, it will inevitably lead to the neglect of the subjectivity of human beings. To understand communicative behavior, researchers must start with the understanding of the communicator's perception of events.

2.3   Methods in Intercultural Communication Research

Lusting & Koester (1996) summarized four ways to study intercultural communicative competence: trait approach, perceptual approach, behavior behavior and specific culture (culture-specific approach).

The idiosyncratic approach tries to explain the reasons for the failure and success of intercultural communication from individual character traits and traits (Lusting & Koester, 1996). In this way, some characteristics and traits of individuals are classified as factors that can easily be successful in intercultural communication. For example, extroverted personality, tolerance for ambiguity and the relativity of values (without rigidly adhere to their values). In some cases, idiosyncratic law can explain the success or failure of the communicative action, but it can't adapt to all situations. Because intercultural communication needs to be faced with all kinds of cultural communication situations. In a culture or situation, the characteristics of communication are likely to become unfavorable characteristics in another culture and situation. For example, extroversive personality traits may promote communication in Western outward oriented culture, but in Eastern relatively reserved and restrained

culture, it may become a barrier to effective communication. But in any case, personality traits and traits of individuals play a certain role in measuring intercultural communicative competence. At least, they can be used as indicators of evaluation. The perception method emphasizes the emotion and motivation in intercultural communication. The perception method tries to determine a group of attitudes (attitude) or perception (perception) related to intercultural communication. Such as the ability to deal with psychological stress and the ability to establish a good relationship with others. The behavior law goes beyond the attitude and motivation. It is not what the interlocutor wants to do, but how they do it in the actual situation. This method should take a certain situation as the background of the study. Another way to study intercultural communication is the specific culture law. Unlike the first two methods, this method is to identify certain behaviors and perceptions of certain communicators in specific culture, and put research in specific culture. Researchers who use this method will include some important rules involving culture in a series of communicative events, so that the communicator can choose the most appropriate behavior from the options.

The above methods indicated that intercultural communication is a very complicated phenomenon. It involves not only the culture, specific situations and communicators, but also certain background knowledge, reasonable communicative motivation and appropriate communicative behavior.

2.4   Research Results in China and Other Countries

The concept of communicative competence was first proposed by American sociolinguist Dell Hymes in the "communicative competence" published in 1972. He believed that communicative competence is composed of the following four factors: (1) grammar, a statement about whether (and how much) may be formed; (2) for a statement, whether (and how much) is feasible; (3) the appropriateness of a statement, whether (and in how much) is appropriate; (4) a statement of reality, whether (and how much) actually appeared. In Hymes's view, a person's communicative competence should include not only grammar knowledge and language ability, but also psychological (feasible), social culture (appropriateness) and application

probability (actually appearing). Since Hymes (1972) proposed the concept of communicative competence, western scholars have carried out a great deal of research on intercultural communication competence. Lustig & Koester (2007) and other scholars points out that the competence of intercultural communication is composed of three dimensions, context, appropriateness and validity, knowledge, motivation and behavior. Ruben (1976) put forward seven theories of communicative dimensions, namely, seven elements of behavior that enable individuals to communicate effectively in Intercultural Communication: knowledge orientation, interaction attitude, role behavior, empathy, interaction management, respect and ambiguity tolerance. The European Union mode of Byram (1997) pointed out that the purpose of intercultural competence is to enable individuals to have intercultural related attitudes, knowledge, objective assessment of cultural awareness, discovery and interaction skills, explanation and narrate skills. At the same time, Byram (1997) also pointed out the important role of language competence in its intercultural communication mode, and included cultural understanding and cultural identity in its definition of intercultural competence. In addition to the language level, Byram believed that a more comprehensive definition of intercultural competence should also include non-verbal aspects, such as anxiety and social situations. In addition, he further put forward a new framework, which contains skills, emotions, knowledge and other elements which have been recognized by other scholars. However, the definition of these elements by Byram is slightly different from other scholars. Byram divided knowledge into two categories: (1) knowledge about communicating with others and social groups; (2) knowledge of self and critical cultural awareness, including the ability to evaluate their own culture and practical activities and achievements of foreign cultures. Skills were divided into two major categories: (1) skills in explaining and connecting; (2) the skills to discover and interact. Byram's definition of cross-cultural attitudes is to describe and evaluate the beliefs, values and behaviors of themselves and others in a more open perspective. According to the above model, Byram (1997) from different perspectives (including Hymes, Ruben and Gudykunst view) discussed the intercultural competence, pointed out the definition and evaluation of intercultural competence, should also consider the factors of many other aspects, such as concerning the position of nonverbal communication in intercultural

competence, concerning cultural competence and cultural practice, comparative analysis of intercultural communication skills, concerning the influence of psychological characteristics and behavior characteristics and social and political factors on the definition and assessment of intercultural competence and concerning breadth and depth of the concept of intercultural competence (Byram, 1997). Byram pointed out that the intercultural communicative competence (ICC) and intercultural competence (IC) is different, the elements of intercultural competence is the skills, knowledge and attitudes, and intercultural communicative competence in these elements, including certain linguistic competence, discourse competence and social language ability. Intercultural competence can be developed and improved through classroom, practice and autonomous learning. That is to say, to cultivate the intercultural competence of foreign language teaching is more demanding, students not only need to have for basic language knowledge, discourse knowledge and social knowledge for communication, should also be familiar with the relevant cultural knowledge and the culture of his country and master a good attitude and communication skills. Spitzberg & Cupach (1984) believed that intercultural communication competence is composed of three factors, knowledge, motivation and skills, and the three are interdependent and interacted. Intercultural communicative competence requires enough cross-cultural knowledge, positive motivation and effective communication skills. The three factors should be possessed at the same time, and no one factor can constitute cross-cultural communicative competence alone. Judith Martin and Thomas Nakayama (2009) pointed out the four elements of intercultural competence in the new mode of intercultural competence, namely, emotional factors, mental activity characteristics, knowledge factors and situational characteristics. Imahori & Lanigan (1989) pointed out that the specific elements of intercultural competence are knowledge (communicative rules, linguistic knowledge, general cultural knowledge, individual cultural knowledge), motivation (attitude), skills (interaction management, respect, empathy). They believe that the elements of intercultural competence include other elements such as past experience and personal goals. The difference between this model and other definitions and patterns is that, compared with the individual's cross-cultural behavior, it emphasizes the interaction between the two sides of the communication. Therefore, the final result of

communication is the result of communication and interaction between the participants. English (1998) on the review of famous scholars such as Barrows et al. (1981); Dinges (1983); Hanvey (1976); Hett (1992); Tonkin & Edwards's (1981) works, studied the different definitions of intercultural competence. He also screened the Lambert (1994) defined on intercultural competence, and on this basis the five elements of intercultural competence: knowledge of the world, the identity of foreigners and their language (attitude), the other concept of cultural identity (attitude), foreign language ability, show skills in an international environment. Among the five elements, the definition of world knowledge (geography, event, history, politics and economy) is exactly the same as that of other scholars. Spitzberg (1993) believed that the cross cultural competence model should include three systems, such as individual, plot and relationship. The individual system involves all the characteristics that the individual obtains to help effectively communicate, with the main aspects of knowledge, motivation and skills. The plot system refers to the characteristics necessary for the communicative parties to communicate successfully in a specific communicative situation. The relationship system not only helps a particular situation, but also contributes to the whole relationship category in the cross cultural communicative competence. The relationship between the three systems are interrelated and progressive, that is to say the plot system is based on the personal system and the relation system is the sum of the plot system. Gudykunst, Professor of California State University, divided the basic elements of intercultural competence into eight aspects: showing respect, seeking knowledge, empathy, communication control, event behavior, relational behavior, ambiguity tolerance and communicative attitude. The cultural competence model of Campinha-Bacote (1998) pointed out the five interdependent parts of intercultural competence development: intercultural knowledge, cross-cultural collision, cross-cultural awareness, cross-cultural skills and cross-cultural desire. Wiseman (2001) believed that the elements of intercultural competence are skills, knowledge, and motivation required for effective and appropriate cross-cultural communication with people. Wiseman's further definition of intercultural competence is a series of emotions, intentions, needs and drivers that anticipate or actually participate in intercultural communication. He also reviewed other relevant behavioral research about intercultural competence, including

behavioral flexibility (Bochner & Kelly, 1974), moderate (Ruben, 1976) showing respect, communication management (Wiemami, 1977), ability to improvise (Benson, 1978), communication participation (Cegala, 1984), the ability to build relationships (Hammer, 1987), strategy of reducing the uncertainty (Sanders, Wiseman, & Matz, 1991), degree of attention (Gudykunst, 1992), clear expression and ability to facing support (Kim, 1993), identification of non verbal information (Anderson, 1994), identity maintenance (Ting-Toomey, 1994), and appropriate self presentation (Li, 1999). Young Yum Kim (2001) thought that the elements of intercultural competence include emotional competence (motivation and attitude inclination, emotional and aesthetic tendency), behavioral ability (flexibility) and cognitive ability (understanding). These three abilities are interdependent and interact with each other. Scholars in China and other countries have widely adopted and quoted Samovar & Porter (2004) for the classification of cross-cultural competence, which is divided into three aspects of knowledge, skills and motivation. Based on some previous theories of cross cultural study, Scheitza (2009) summarized several elements of intercultural competence, such as knowledge, personal attitude, self-confidence, communication and social relations. Canale & Swain (1980) divided communicative competence into four levels: language ability, social language ability, text ability and communicative strategy. Imahori & Lanigan (1989) pointed out that the specific elements of intercultural competence are knowledge (communicative rules, linguistic knowledge, universal cultural knowledge, individual cultural knowledge), motivation (attitude), skills (interaction management, respect, empathy). They believe that the elements of intercultural competence include other elements such as past experience and personal goals. The difference between this model and other definitions and patterns is that, compared with the individual's cross-cultural behavior, it emphasizes the interaction between the two sides of the communication. Therefore, the final result of communication is the result of communication and interaction between the participants. English (1998) on the review of famous scholars such as Barrows et al. 1981; Dinges, 1983; Hanvey, 1976; Hett, 1992; Tonkin & Edwards, 1981 and other works, studied the different definitions of intercultural competence. He also distinguished the Lambert (1994) definition of intercultural competence, and put forward on the basis of the intercultural competence of five elements, namely the

identity of foreigners and their knowledge of the world, language (attitude), the other concept of cultural identity (attitude), foreign language ability, showing skills in an international environment. Among these five elements, the definition of world knowledge (geography, event, history, politics and economy) is exactly the same as that of other scholars. In addition, the relevant definitions also include attitudes and skills. The definition of Lambert (1994) focused on the ability of individuals to demonstrate skills in an international environment, which shows the essence of this definition in particular situations. Judith Martin and Thomas Nakayama (2009) pointed out the four elements of intercultural competence in the new mode of intercultural competence, namely, emotional factors, mental activity characteristics, knowledge factors and situational characteristics. Scholars in different fields of research have put forward their own views on the elements of intercultural communication competence, Fantini (1994) describes the elements of intercultural communicative competence from several sides and sums it into five elements, which are (1) a series of features or characteristics (flexibility, patience, curiosity, empathy, tolerance to ambiguity and no good or bad judgment); (2) four dimensions (awareness, knowledge, attitude and skills; (3) three aspects (the ability to build and maintain relationships with people, the ability to minimize loss and misinterpretation in communication, the ability to cooperate for common interests); (4) proficiency in a second language, including vocabulary, grammar and phonetic system; (5) various of a longitudinal and developmental process, consisting of four phases (traveler, sojourner, professional and intercultural / multicultural specialist). Although different scholars have identified differences in the components of intercultural communicative competence, most of them involve three aspects of knowledge, skills and attitudes. Knowledge in intercultural communicative competence includes two aspects. Byram (1997) thought that on the one hand is knowledge about the social groups and cultures in their own countries and the other countries, and on the other hand is knowledge about the communication process at the individual level and social level. In intercultural communication, if the corresponding knowledge is lacking, the interlocutor may violate the rules of communication, so a certain knowledge of intercultural communication is necessary. The research shows that the relevant knowledge of self culture and other cultures, as well as the fluency of communicative

language and intercultural communication ability are positively related. Specifically, the knowledge level of intercultural communicative competence should include: (1) knowledge and similarities and differences between ethnic cultures and foreign cultures; (2) contextual knowledge; (3) foreign language knowledge; (4) nonverbal knowledge; (5) knowledge of culture, psychology and sociology. Wiseman (2000) believes that the motivation in intercultural communication is the will, sense, motivation and demand that truly participate in intercultural communication. Factors that influence communicative motivation, such as ethnocentrism, communication anxiety and prejudice, will affect both sides' understanding of cross-cultural communication, whether positive or negative. Therefore, in order to improve the intercultural communication ability, it is necessary to guide the interlocutor to have a proper motivation for intercultural communication. Intercultural communication skills can be understood as effective and appropriate behavior performance in specific communication scenarios, so skills can also be defined as the behavioral level of intercultural communication skills. It is of practical significance that intercultural communicators can only transform knowledge and motivation into behavioral skills.

The above study summarizes the research on the definition, connotation and components of intercultural competence which are more influential in foreign countries.

The study of intercultural communication in China started in 1980s. Hu Wenzhong (1999) divided the process of intercultural communication into verbal communication, nonverbal communication, social interaction, interpersonal relationship and experience management, and holds that the core of intercultural communication is values. Chen (1989) summed up a four dimensional cross cultural communicative competence model on the basis of literature survey. Four dimensions refer to individual characteristics, communication skills, psychological adjustment and cultural awareness, and each dimension contains different sub-elements. Personal characteristics mean the personality of a communicator, including self-disclosure, self-consciousness and social leisurely. Communication skills refer to verbal and nonverbal behaviors used by communicators for effective communication, including information transmission skills, social skills, behavioral flexibility and interaction management. Psychological adjustment refers to the ability of the communicator to

adapt to the new cultural environment, including the ability to deal with setbacks, pressure, alienation and ambiguity. Cultural awareness refers to the ability of communicators to understand cultural diversity and overcome the cultural centralism, including social values, social conventions, social norms and social systems. Jia Yuxin (1997) thought that intercultural communicative competence should include basic communicative competence system, emotion and relationship ability system, plot ability system and strategy ability system. Wen Qiufang (1999) thought that the intercultural communicative competence including communicative competence and intercultural communicative competence. Communicative competence includes linguistic competence, pragmatic competence and strategic competence, and intercultural communicative competence includes tolerance to cultural differences, sensitivity to cultural difference and flexibility to cultural differences. Zhang Hongling (2009) generalized the competence of intercultural communication to four levels: sensitivity / consciousness, attitude / emotion, knowledge and skill. Yang Ying, Zhuang Enping (2007) divided intercultural communicative competence elements into global awareness, cultural debugging, knowledge, communication practice, in which global awareness is a comprehension of intercultural awareness and intercultural thinking, and cultural debugging includes psychological adjustment and flexibility and communicative practice is a comprehensive and flexible application of various kinds of knowledge, such as language, non language and communication culture. Xu Lisheng (2012) thought that cross-cultural competence generally includes cognitive, emotional and behavioral adaptability. Intercultural competence includes the following characteristics: sensitivity, positive attitude, openness, respect and acceptance, and quick adaptation to new environment. Gao Yongchen (2014) put forward an integrated mode six factors which includes knowledge, awareness, thinking, attitudes, skills and strategies. Gao Yi Hong (2002) made use of the resources of the traditional oriental culture to put forward the idea of "Dao"(way) and "Qi"(implement) in intercultural communication competence. She thought that Dao is the basic orientation of communication subjects, and Qi is a specific communicative skill and method. Zhao Aiguo and Jiang Yaming (2003) proposed a cross cultural communicative competence model, including language ability, pragmatic competence and behavioral ability. Zhang Weidong and Yang Li (2012) discussed the training

framework of intercultural competence (cultural awareness, cultural knowledge and cultural practice) combined with the perspective of foreign language education and empirical research methods.

A survey of Chinese scholars' cross-cultural competence in the last 20 years mainly focused on the following four aspects:

First, the relationship between intercultural competence and foreign language education is discussed. The researchers discussed various issues in foreign language teaching from the perspective of cross cultural communication, such as cross cultural competence training mode, curriculum setting and its relationship with language skills and so on (Wang Zhenya, 1991; Jia Yuxin, Hangzhou Guosheng, 1994; 1997; 1999; Weiwei fan, Lu Chunmei, 1999; Zhang Jin, 2000; Lanzhou Laurie, Zhong Hua, Fan Li Ying, Weiwei, 2000; 2002; 2002; Gao Yihong, fiber, Xiao Xuhua, 2006; Chen Junsen, 2006; Weiwei fan, Gu Baozhu, Zhu Wencang, Luo Guotai, 2007; Liu Guilan, 2007; Shi Xingsong, 2007; Yang Xiaoling, 2007; Deng Yiqun, 2007; Wu Xiulan, 2008; Liu Baoquan, Dai Li Sheng, 2009 Wang Chunyan, ashamed; winter, 2009; Lee Jian Ping, 2012; Chen Xin, 2012).

Second, it mainly deals with the evaluation and comparison of Chinese students' cross-cultural competence. Wang Zhenya's (1990) thesis, "social culture test and analysis", is an early research on cultural testing in China. He used a set of social and cultural test questions covering 60 questions, which tested subjects' knowledge and ability to "common culture" (i.e. social customs) and "formal culture" (i.e. geography, history, literature, religion, politics and other subjects). Common cultural tests include language behavior and nonverbal behavior. Language behavior mainly refers to the daily conversation of the individual in social communication, especially the greetings. Nonverbal behavior is divided into paralanguage, personal behavior, interpersonal communication behavior, social interaction behavior, etc. The topic of ordinary culture is the question of judgment, about "proper" and "inappropriate", and the title of formal culture is a number of choice questions. The subjects were 31 undergraduate students majoring in English. The results of the T test showed that the results of sociocultural tests were significantly different from those of the language test. Therefore, the researchers have concluded that the relationship between language ability and sociocultural competence is not significant, and that these two abilities

need to be cultivated respectively. Liu Baoquan (2004) studied the intercultural competence and the interface between the four and eight levels. In order to test the reliability and validity of its cultural test questions, Liu Baoquan conducted an empirical study on the students in Shanghai International Studies University, and included 719 test questions in his final exam paper. He collected band-four English test results from band-four and band-eight examination committee to test correlation between culture test score and band-four grade, and through the f- test proved that the culture test scale reliability is not high, but the validity and feasibility is high. The conclusions of his empirical study showed the importance of cultural testing, especially the assessment of cultural understanding, cultural performance and cultural knowledge of college students. Based on the Byram (1997) of the cross cultural competence model, Wang Yanping (2006) used non English major sophomore university students as the research objects, through the questionnaire to collect the data of quantitative study and comparative analysis of the intercultural competence of two universities in 193 non English major students.

Third, the factors that affect the cultivation of cross-cultural competence and the pattern of its composition are studied. The researchers know different value factors from the cultivation of cultural empathy competence and emotional characteristics, concept and improving the cognitive ability of in-depth study of the impact of culture and patterns. (Chen Qinggui, Huang Yurong, 2003; Huang Xiaojuan, 2005; Gao Yongchen, 2005; Hu Chao, 2005; Wang Jiaying, 2006; Gao Li, Wang Fang, 2007; Xiao Fen, Lu Yu Rong, 2007; Zhang Jianmin, 2012; Zhang Weidong, Yang Li, 2012; Xu Lisheng, 2000, 2011, 2013)

Fourth, the importance of intercultural competence cultivation is discussed from a cross disciplinary perspective. Cai Yanling (2005) thought that the new thinking of modern enterprise management is the introduction of culture in marketing. Xu Xiaofang (2006) argued that the modern Olympic etiquette education is an important cross cultural detail. Li Cuiying and Sun Yina (2006) studied the context of convention and exhibition in the context of globalization and the cross-cultural competence of the international conference in China. Wang Yanhong and Liu Caihong (2007) studied some of the components of cross culture from the market globalization.

The above studies summarized China's more influential studies on the components and patterns of cross-cultural competence. The researchers made a summary of the discussions on the elements of intercultural communication competence by different scholars.

Table 2.1 Key elements of intercultural communication competence

Year	Key Elements of ICC
Dell Hymes (1972)	Grammatical competence, appropriateness, ability for use, actual performance
Ruben (1976)	Orientation of knowledge, attitudes in interaction, role behavior, empathy, interaction management, respect, tolerance to ambiguity
Robert Hanvey (1976)	visual consciousness, global consciousness, cross-cultural consciousness, systematic consciousness and participation choice
Canale & Swain (1980)	grammatical competence, sociolinguistic competence, discourse competence, communicative strategies
Martin and Hammer (1989)	Communicative functional behavior Verbal and nonverbal behavior Conversation control behavior
Imahori & Lanigan (1989)	Knowledge (communicative rules, linguistic knowledge, general cultural knowledge, individual cultural knowledge) Motivation (attitude) Skills (interactive management, respect, empathy)
Bachman (1990)	Organizational skills: grammatical competence and discourse competence Pragmatic competence: illocutionary competence, social linguistic competence
Chen Guoming (1990)	Personal strength, communicative skills, psychological adjustment, cultural awareness

Year	Key Elements of ICC
Paige (1993)	Knowledge of target culture, personal quality (flexibility, tolerance of ambiguity, sense of humor, openness), behavior skills, self consciousness (values and beliefs), technical ability, situational factors (classification of expectation, mental pressure, etc.)
Ting-Toomey (1993)	Communicative impression: multiple self determination Communicative motivation and meaning: communicative motivation and identity consistency Communicative resource: cognitive, affective and behavioral pluralism Results: the process of identification
Pusch (l994)	Ability to cope with psychological stress, ability to communicate effectively, ability to build communicative relationships
Gudykunst (1995, 2002)	Surface reasons: self and self concept Motivation to communicate with strangers Reactions to strangers The social classification of strangers Communicative situation process Contact with strangers Basic reasons: uncertainty control Anxiety control
Chen & Starosta (1996)	Intercultural Sensitivity (Emotion), Intercultural Awareness (Cognition), Intercultural Skill（Behavior)
English (1996)	World knowledge, foreign language competence, empathy for other cultural perspectives, identification of foreigners and foreign cultures, ability to demonstrate professional skills in an international context
Lusting & Koester (1996)	Expression of respect, knowledge, empathy, communicative control, task role play, relationship role

Year	Key Elements of ICC
	play, ambiguity tolerance
Byram (1997)	Knowledge、attitude、skills
Jia Yuxin (1997)	Basic communicative competence system, emotional and relational competence system, plot competence system, strategic competence system
Bowden and Marlon (1998)	Behavior method, additional method, synthetic method and unified method
Finkelstein, Pickert, Mahoney & Barry (1998)	Multicultural awareness, international vision, culture and democracy
Hu Wenzhong (1999)	Verbal communication, nonverbal communication, social interaction, interpersonal relationship, experience management
Wen Qiufang (1999)	Communicative competence: language competence, pragmatic competence and strategic competence Intercultural communication competence: sensitivity to cultural differences, tolerance to cultural differences, and flexibility in dealing with cultural differences
Wiseman (2000)	Cognition: knowledge Emotion: motivation Behavior: Skills
Spitzberg (2000)	Communicative motivation, communicative knowledge, communicative skills
Fantini (2000)	Knowledge、skills、attitude、awareness
Young Yum Kim (2001)	Emotional ability (motivation and attitude tendency, emotion and aesthetic tendency) Behavioral ability (flexibility) Cognitive ability (understanding)
Zhao Aiguo, JiangYaming (2003)	Language competence, pragmatic competence, and behavioral competence

Year	Key Elements of ICC
Samovar & Porter (2004)	Motivation、knowledge、skills
Yangying，Zhuang Enping (2007)	Global awareness (cross cultural awareness, cross cultural thinking)
	Cultural adaptation (psychological adaptation, flexible response ability)
	Knowledge (communication, culture, knowledge)
	Communicative practice
Judith Martin & Thomas Nakayama (2009)	Emotional factors, mental activity characteristics, knowledge factors, situational features
Zhang Hongling (2009)	Sensitivity／awareness, attitude／emotion, knowledge／skills
Xu Lisheng (2012)	Cognition, emotion, behavior
Zhang Weidong，Yang Li (2012)	Cultural awareness, cultural knowledge, cultural practice
Gao Yongchen (2014)	Knowledge, awareness, speculation, attitude, skills, strategy

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Research Framework

To study the ways to improve intercultural communicative competence, we first need to know what knowledge, skills, attitudes, strategies and other key elements are necessary for successful intercultural communication. The purpose of this study is to explore how to improve Chinese students' intercultural communicative competence in Thailand. The researcher will first analyze the principles, characteristics and relationships of intercultural communication; then study the framework of previous research in intercultural communication in China and other countries; thus analyze the results of empirical research; hence explain the relationships between all the key elements of intercultural communicative competence and main factors influencing Chinese students' intercultural communicative competence in Thailand; finally provide suggestions to improve Chinese students' intercultural communicative competence in Thailand.

Language Competence - Thai Communication Competence - English Communication Competence - Non-verbal Communication Competence	
Communicative Competence - Sensitivity to Cultural Difference - Flexibility to Cultural Difference - Tolerance to Cultural Difference	Intercultural Communicative Competence of Chinese Students in
Cultural Background - Awareness - Knowledge - Intercultural Practice	
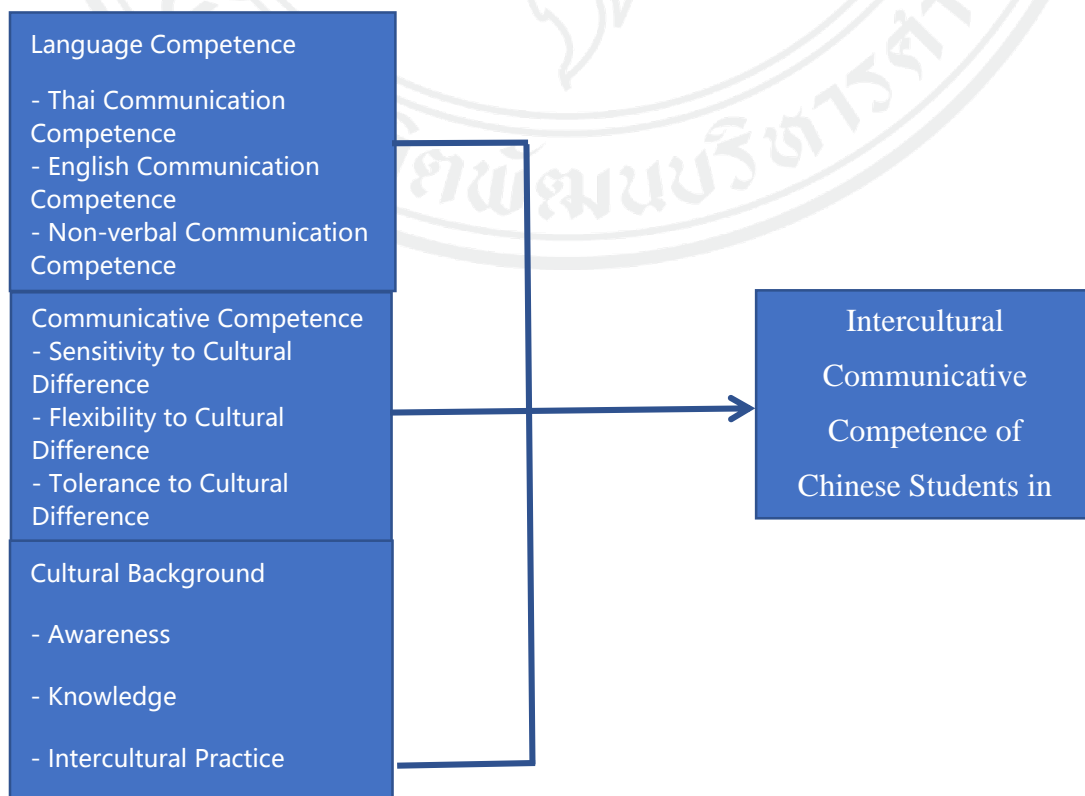
Figure 3.1 Research Framework

3.2 Research Method

In the field of social science, quantitative and qualitative research are two very important research methods. The two methods have their own advantages and scope of applications, the researcher adopted a combination of quantitative and qualitative research methods in this research.

3.2.1 Quantitative Study

Quantitative research is a method of measuring and analyzing the quantifiable parts of things to test the researcher's own theoretical assumptions. Quantitative research has a complete set of operation techniques, including sampling method (random sampling, stratified sampling), data collection method (questionnaire method, experimental method), digital statistics method (descriptive statistics, inferential statistics). (Chen, 2001)

3.2.1.1 Research Questions

According to the research framework, the research questions are as follows:

1. What is the higher education system in Thailand and China, and what is the basic situation of Chinese students in Thailand？

2. Can language competence, in terms of Thai language communication competence, English language communication competence, and non-verbal communication competence, improve intercultural communicative competence of Chinese students in Thailand?

3. Can communicative competence, in terms of sensitivity to cultural difference, flexibility to cultural difference, and tolerance to cultural difference, improve intercultural communicative competence of Chinese students in Thailand?

4. Can cultural background, in terms of cultural awareness, cultural knowledge, and intercultural practice, improve intercultural communicative competence of Chinese students in Thailand?

3.2.1.2 Population

The researcher compiled a questionnaire on intercultural communication competence, and then distributed 300 questionnaires in 9 universities in Thailand to test the research questions.

3.2.1.3   Sampling Procedure

The researcher took a sampling method by random sampling.

3.2.1.4   Research Instrument

On the basis of the literature review, and the real situation of Thailand, the researcher compiled a questionnaire on intercultural communication competence, and then distributed 300 questionnaires in 9 universities in Thailand to test the research questions. Through the statistical analysis of the questionnaire, the researcher tries to determine the components of the intercultural communication competence and provide reference information for the in-depth interview. Respondents will be asked to answer the question with Likert Five Points Scale (5 = Strongly Agree, 4= Agree, 3= Neutral, 2 = Disagree, 1 = Strongly Disagree)

3.2.1.5   Data Collection

The questionnaire includes paper questionnaire and electronic questionnaire, which are issued and recovered manually and e-mail.

3.2.1.6   Data Analysis

 After the collection of the questionnaires, the researcher used SPSS to analyze collected data. Descriptive statistics including frequency, percentage, mean, and standard deviation were used to demonstrate the demographic information of respondents.

3.2.2   Qualitative Study

Qualitative research refers to the researcher as a research tool, in the natural environment using a variety of data collection methods of holistic exploration of social phenomenon, the use of information and the formation of induction theory, interaction with the object of study an activity for their actions and understand the explanation of meaning construction. (Chen, 2001)

3.2.2.1   Research Subject

The subject of this study is Chinese students pursuing bachelor, master and doctor degrees in higher education institutions in Thailand.

3.2.2.2 Interviewees

The researcher conducted in-depth interview with Chinese and Thai teachers who have rich knowledge and experience in intercultural communication; Thai students who often get along with Chinese students; and Chinese students who have certain cross-cultural communication ability from selected higher education institutions in Thailand. Interviews with them can help researchers understand Intercultural communication activities and their abilities and qualities from different angles.

3.2.2.3 Research Instrument

The researcher first designs an interview outline, and interview questions are thus put forward in accordance with the outline. The researcher guides the interviewees over talks to let the interviewees express their views and thoughts freely. The interview questions include: 1. Please give a brief introduction to your basic situation, including the experience of study and work. 2, please briefly describe the basic situation of communication with Chinese students in the work and life. 3. What do you think is the content of intercultural communication competence? 4. How do you think we should improve intercultural communication skills?

3.2.2.4 Data Collection

Interviews are conducted in two ways, which are face-to-face interview and telephone interview. The interview is semi-open, and the main contents include understanding the intercultural communication activities of interviewees and their understanding of intercultural communicative competence. The researcher usually contacts the interviewees one week ahead, and tells them the main contents of the interview so that the interviewees are fully prepared and the conversation can be further deepened. A conversation with each interviewee takes about 60 minutes. The interview is allowed by the respondents, and the whole process is recorded by recording devices or computers. The location of the interview is decided by the interviewees. In addition to showing respect for the respondents, they are also conducive to their relatively relaxed state during the interview process, showing the most real ideas and the best state. In addition, interference from other people and the outside world should be avoided. All the interviews are chosen for quiet environment,

suitable for conversation, which would not greatly affect the recording effect, such as coffee shops, offices and so on.

        3.2.2.5   Data Analysis

    After the interview, the researcher intends to organize the interview data and form the interview information. On the basis of this, the researcher conducts the qualitative research. Through the analysis, summary and induction of the interview information, the interview report is finally formed.
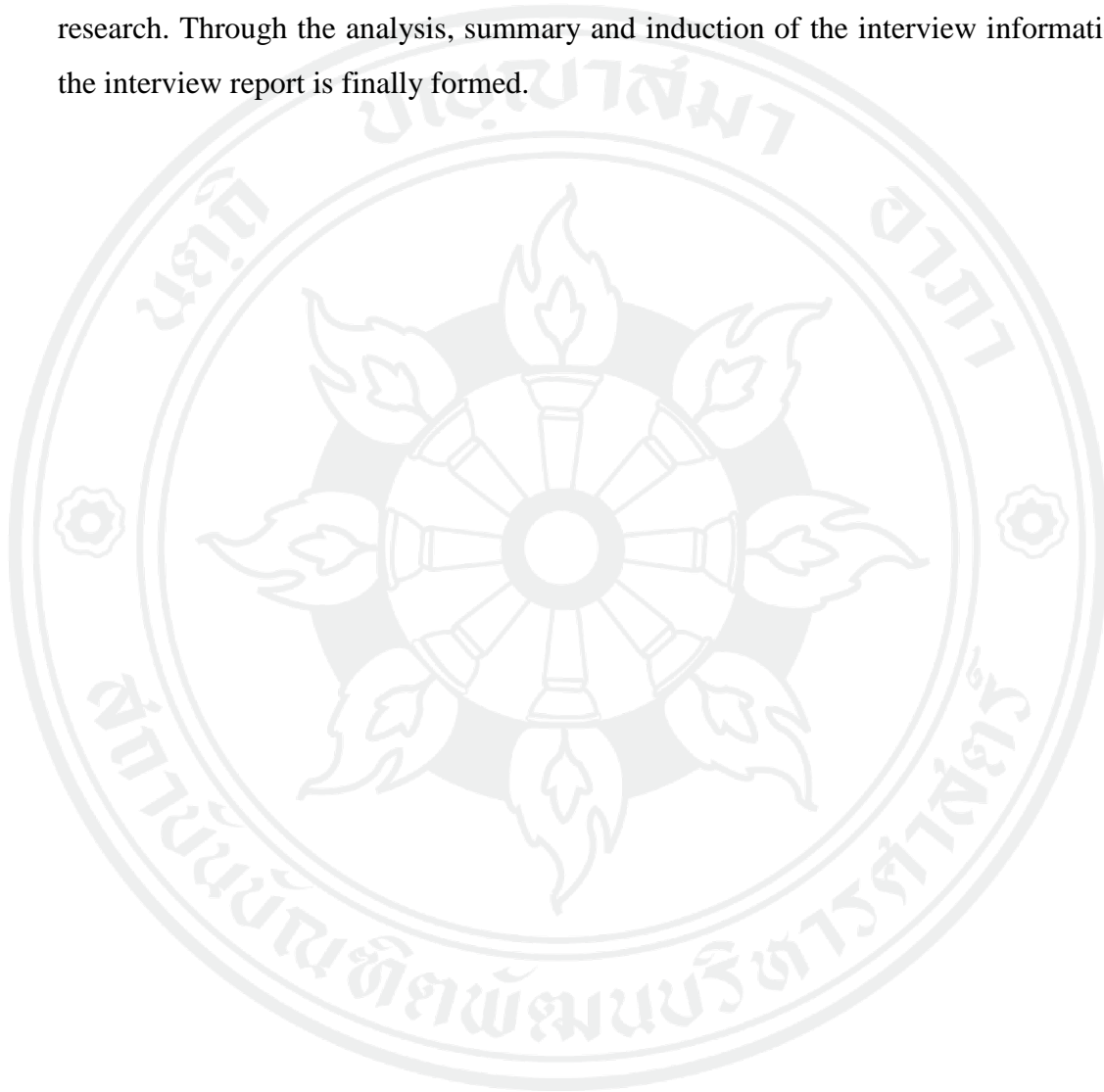
CHAPTER 4

RESEARCH FINDINGS

This chapter was divided into five parts beginning with brief introduction to the higher education system of both Thailand and China. The coming part is the general situation of Chinese students in Thailand. The third part is statistical findings and analysis presented according to research questions set up in Chapter 3. The last part is research findings of in-depth interview with selected teachers and students who have rich intercultural communication experience from Thailand and China.

4.1   The Higher Education System of Thailand

Each country has its own higher education development model which is consistent with its national conditions and national interests. The model of higher education of Thailand belongs to the traditional Western European model. Because of people's urgent demand for higher education in the 1960s, some private universities began to appear and coexisted with the government dominated public institutions. After 1970s, higher education of Thailand was more flexible. There were both state-run universities and private universities, meanwhile, open universities were set up. (Cai, 1983) At the present time, Thailand has formed a model of national universities as flagships, private universities supporting half of the market, open universities playing the leading role, and autonomous universities leading the future development of higher education.

The higher education policy of a country determines the speed, scale, direction, and level of the development of higher education. Since 1960s, Thailand has consistently adhered to democratization of education and advocated the equal educational opportunities at all levels. The state departments at all levels and private institutions

were organically coordinated, so that all levels of education could be fully opened to the public. In developing and expanding higher education, Thailand strove to link education with the needs of the economy and the society. (Zhao, 2000) In 1970s, the government of Thailand formulated and implemented policies to vigorously develop local universities and run private universities. As a result, a large number of universities in the mainland and rural areas were set up in Thailand, which broke the monopoly situation of the unified higher education in Bangkok and greatly met people's demand for higher education. (Lin, 1986) In the early 1980s, with the problem of employment difficulties caused by the expansion of higher education, the government of Thailand proposed the adjustment of higher education from the quantity development to the quality development, and to strengthen and promote the close combination of the professional development and the demand of the labor market. The sixth five-year plan of Thailand (1987--1991) made it clear that the establishment and quality of educational institutions should be accelerated in accordance with the economic and social needs of the country, and the administrative institutions of education and the efficiency of education should be improved. (Huang, 2000) Since 1990s, the formulation of higher education policy in Thailand has been more closely linked to the national plan. For example, the Eighth National Higher Education Program (1997--2001) established the six principles for higher education institutions, that was, (1) high quality development, high quality as the goal of higher education reform, in line with international standards and the promotion of academic level through quality assurance and training of teachers; (2) ways and fairness, aimed at providing more educational opportunities for poverty; (3) efficiency and responsibility, aimed at exploring a more competent management and automatic regulation of the higher education mechanism; (4) practical and output, aimed at cultivating sufficient high-quality talents to meet the needs of the country's social and economic development; (5) internationalization and regionalization, aimed at promoting international education in Thailand, and encourage the academic community and students in Thailand to develop globalized perspectives; (6) privatization and cooperation, which are designed to allow private enterprises to participate more actively in higher education and to adopt cooperative management in the universities of Thailand. A series of policy formulation and implementation of the

development of higher education in Thailand has promoted the rapid development of higher education in Thailand, and made Thailand to the stage of popularization of higher education earlier.

Higher education in Thailand attaches great importance to serving the rural areas and communities. In 1971, the government of Thailand founded the first university of long distance education in Asia, the Open University of Ramkamheang, which stipulates that students are not restricted by age, gender, occupation and other aspects. It provided opportunities for higher education for a large number of students who failed to enter universities. In 1978, Thailand also established another university for long distance education, the Open University of Sukhothai, to provide higher education for adults or secondary school graduates who were unable to enter the college or university for any reasons. On the basis of the existing material conditions, adhering to the principles of lifelong education and continuing education, through the use of human and material resources outside universities and advanced communication media and computer technology, establish a set of the most reasonable self-teaching, self-learning model and an effective long distance education system to improve the citizens' own value and living standards.

With the rapid and balanced development of Thailand's economy and society, the internationalization of higher education in Thailand has gradually increased. The measures to implement the internationalization strategy of higher education in Thailand are: (1) attach great importance to foreign language teaching, and gradually expand the scope and courses taught by English; (2) add courses and lectures on foreign culture, history, law and customs; (3) send a large number of students to the United States, Europe, and Japan for doctor degree; (4) actively participate in various international activities and play an important role in them; (5) expand international exchanges of personnel and vigorously carrying out plans for international exchanges and cooperation; (6) vigorously develop international schools and international education projects, promote the outward development of education, introduce advanced educational resources from abroad, and reform the courses and teaching of higher education. The government of Thailand provided strong support for Thai

universities to actively, orderly and effectively participate in internationalization. At present, the UNESCO Asia Pacific Center, the organization of the ministers of education in Southeast Asia and the regional center for higher education development and regional education centers have set up offices in Bangkok. Bangkok has become the center of international and regional education organizations in the Asia Pacific region. With the deepening of the process of internationalization of higher education, the internationalization of higher education in Thailand has gradually formed and embodies its own characteristics, mainly in the following aspects: the internationalized administration, the internationalized curriculum, the internationalized teaching methods, and the internationalized talent training.

The quality assurance system in Thailand is based on the National Education Act (1999). The quality assurance system consists of the internal quality assurance system and the external quality assurance system. The internal quality assurance system is an integral part of the educational administration, which requires educational institutions to prepare annual educational reports to their affiliated departments and institutions to improve the quality of education and to standardize the level of education and to provide the basis for external quality assurance. External quality assurance is responsible by the office of national education standards and quality assessment. All teaching institutions must accept the external quality assessment at least once every 5 years. The results of the evaluation must be reported to the relevant agencies, and announced to the public. Quality assurance system conducts quality assessment to educational institutions according to relevant standards, and promotes educational institutions to improve education facilities, faculties and students' quality so as to achieve the purpose of improving the quality of education.

4.2 The Higher Education System of China

China education is the largest education system in the world. On June 2017, there were 9.4 million students taking the National Higher Education Entrance Examination in China. Investment in education accounts for about 4% of total GDP in China. In 1986, the Chinese government passed a compulsory education law, making nine years

of education mandatory for all Chinese children. Today, the Ministry of Education estimates that above 99 percent of the school-age children have received universal nine-year basic education. The higher education sector has growth as well. China has increased the proportion of its college-age population in higher education to over 20 percent now from 1.4 percent in 1978. At the same time, China is improving the quality of education through a major effort at school curriculum reform.

Higher education in China centers on a system of 2,000 universities and colleges, with more than six million students. The system includes Bachelors, Masters and Doctoral degrees, as well as non-degree programs, and is also open to foreign students. The Ministry of Education of the People's Republic of China (MOE) is the government authority for all matters pertaining to education and language. The MOE notes that higher education in China has played a significant part in economic growth, scientific progress and social development in the country "by bringing up large scale of advanced talents and experts for the construction of socialist modernization."

In 2002, there were slightly over 2000 higher education institutions in China. Close to 1400 were regular higher education institutions (HEIs). A little more than 600 were higher education institutions for adults. Combined enrollment in 2002 was 11,256,800. Of this close to 40 percent were new recruits. Total graduate student enrollment was 501,000. The number of graduates from Chinese higher educational institutions increased from 1 million per year in 2000 to 7 million per year in 2010. In 2005, there were about 4,000 Chinese institutions. Student enrollment increased to 15 million, with rapid growth that was expected to peak in 2008. However, the higher education system does not meet the needs of 85 percent of the college-age population.

In spring 2007 China planned to conduct a national evaluation of its universities. The results of this evaluation would be used to support the next major planned policy initiative. The last substantial national evaluation of universities was in 1994. That evaluation resulted in the 'massification' of higher education with a renewed emphasis on elite institutions and education through initiatives like Project 985 in the late 1990s and the Thousand Talents Program which was launched in 2008. Since 2010, in some

of the elite institutions, there has been an attempt at introducing some aspects of an American-style liberal arts curriculum for selected students.

According to data from 2015 of the People's Republic of China Ministry of Education, there were 2,845 Chinese National Higher Institutions, including 2,553 National General Colleges and Universities and 292 Adult Higher Institutions. The number of enrolled college students including undergraduate students, master and PhD students was 23.91 million in 2012. From 2010 to 2015, the Chinese graduates continued to increase dramatically with almost 7.5 million new graduates entering the job market in 2015. Investment in education accounted for about 4% of total GDP in China in 2015. The Chinese government has been more concerned about education, particularly higher education, in the last decades.

In China, according to ownership-based categories of HEIs, the higher education can be divided into two categories---State-owned or government-owned HEIs, including Regular HEIs, Independent Institutions, Higher Vocational Colleges, Adult HEIs, and non-government or private universities. Due to the long-time influence by Soviet Union and late development of private universities, it has deeply rooted in Chinese heart that government-owned is much better than private ones. Regular HEIs is the cornerstone in China's higher education, while private universities development could not be ignored.

According to the latest data (2015) of People's Republic of China Ministry of Education, total number of Chinese National Higher Institutions is 2845, including 2,553 National General Colleges and Universities and 292 Adult Higher Institutions. Government-owned HEIs are likely to receive more policy and finance support from official level. Compared with state-owned universities, private universities' development is in an awkward position. Different with private universities in Western world, China's private education is a complement to public universities to meet the needs for those who failed in their college entrance examination and who could not afford the tuition fees to study abroad. Due to the large population, Chinese public universities are impossible to satisfy everyone's needs. Under this condition, private

universities of China come into being. The advantages of their professional setting that more in line with market requirements could not make up for the lack of financial funds and students.

4.3   The Basic Situation of Chinese Students in Thailand

With the largest population, and the booming up economy, China has been playing a very important role in the global village. The stereotype of "Factory China" is becoming "Market China". More and more Chinese families have become richer and richer. Parents concern much about their only child. Chinese market is not only requiring consuming products or luxury products, but also desperately in need of services. Educational service could be the most important among all. Official statistical information from the Ministry of Education of People's Republic of China indicates that: in year 2013, high school graduates of China have shot up to 9.12 million who are applying for the National Higher Education Entrance Examination. Meanwhile, the promotion rate (rate of acceptance by Chinese Higher Education Institutions) of senior secondary school graduates reached 87%. The number of undergraduates of China in 2013 reached 6.99 million (MEC 2013).

Thailand has always been China's very friendly partner. Since Thailand is located in the center of Southeast Asia, it is geographically close to China. The education cost in Thailand is considered low for Chinese families. The open policy of Thai government brings more opportunities to Thailand. Thailand has advantages in offering business opportunities, including international educational business. Chinese students have become the major source of foreign students in Thailand since year 2006. The Office of Higher Education Commission of Thailand indicates that there were 9329 Chinese students enrolled in Thai higher education institutes in year 2010, which accounted 46.4% of the total foreign students in Thailand.

The data from the Royal Thai Consulate－General in Kunming stated, there are exceeding 10000 Chinese students studying in Thailand by year 2014. Chinese students comprise indeed the largest group of international students in Thailand. The

report also pointed out that the top five countries of origin of international students are from China, Myanmar, Vietnam, North America and Laos. The international students are studying Business Administration, Marketing Management and Thai language and Education in 44 universities all over Thailand. In 2008, the office of the Higher Education Commission conducted a survey on the enrolment of foreign students in Thai higher education institutions. The results of the survey showed that 16,361 international students enrolled in 96 Thai higher education institutions. The top five institutions that had the highest enrollment of foreign students are Assumption University (2,558 students), Chulalongkorn University (1,329 students), Mahidol University (1,069 students), Burapha University (591 students), and Rangsit University (487 students). The popular fields of study among foreign students are Thai language, Business Administration, English language, and International Business and Marketing. (HEI, Thailand, 2008)

By 2016, there were more than 12000 Chinese students in Thailand, nearly 10 times more than in 2001, and China has become the largest source of foreign students in Thailand. Chinese overseas students are distributed in 44 universities in Thailand. The top 5 most popular majors are business administration, Thai language, market management, hotel management and Thai language education.

4.4 Statistical Findings and Analysis

Based on the research questions proposed in Chapter 3, the researcher distributed 300 questionnaires to Chinese students in selected universities in Thailand, which are Assumption University, Kasem Bundit University, Stamford International University, Bangkok University, University of the Thai Chamber of Commerce, North-Chiangmai University, Mae Fahluang University, National Institute of Development Administration, and Phranakhon Rajabhat University. 202 out of 300 questionnaires were successfully collected back by the researcher, and the statistical analysis was based on the 202 valid questionnaires.

Table 4.1 Numbers and Percentage of the Respondents (N=202)

Personal Factor	Numbers	Percentage
Gender		
Female	110	54.5
Male	92	45.5
Age		
19 - 22	152	75.2
23-26	26	12.9
18 or below		8.4
	17	
Above 26	7	3.5
Province		
Yunnan	61	30.2
Guangxi	33	16.3
Anhui	25	12.4
Guangdong	17	8.4
Fujian	9	4.5
Guizhou	8	4.0
Zhejiang	7	3.5
Shandong	6	3.0
Sichuan	6	3.0
Jiangsu	5	2.5
Shanghai	5	2.5
Beijing	5	2.5
Neimenggu	4	2.0
Hubei	4	2.0
Jiangxi	2	1.0
Ningxia	2	1.0
Liaoning	2	1.0
Gansu	1	0.5
University		
Assumption University	70	34.7
KasemBundit University	30	14.9
Stamford International University	22	10.9
Bangkok University	21	10.4
University Of The Thai Chamber Of Commerce	19	9.4
North-Chiangmai University	20	9.9
Mae FahLuang University	7	3.5
National Institute of Development administration	7	3.5
PhranakhonRajabhatUniversity	9	4.5
Field of Study		

Personal Factor	Numbers	Percentage
International Business Mgt	45	22.3
Thai Language	27	13.4
Hospitality and Tourism	24	11.9
Management	22	10.9
Marketing	20	9.9
Business English	18	8.9
Hotel and Tourism Mgt	14	6.9
Finance and Banking	9	4.5
Business Thai	8	4.0
Economy	4	2.0
Architecture	4	2.0
Investment Analysis Mgt	3	1.5
Research on the Development of Health	1	.5
Product design	1	.5
Music	1	.5
Mass Communication	1	.5
Level of Study		
Undergraduate	176	87.1
Graduate	23	11.4
Postgraduate	3	1.5

Table 4.1 shows that female students (54.5%) were slightly more than male students. Respondents' age between 19 -22 were the majority (75.2%), and most of the students came from Yunnan (30.2%), Guangxi (16.3%), and Anhui (12.4%) province. Universities with the most Chinese students' population were Assumption University (34.7%). Most students were pursing their bachelor degree in Thailand (87.1%), and the favorable fields of study were: International Business Management (22.3%), Thai Language (13.4%), Hospitality and Tourism Management (11.9%).

By using all 202 statistically valid questionnaires, the researcher used SPSS to analyze collected data. Descriptive statistics including frequency, percentage, mean,

and standard deviation were used to demonstrate the demographic information of respondents. The following part was set to find measurement on stress level of cultural background, language competence, and communicative competence. The findings presented in this part were provided to answer research questions and analyze all measurement on stress level. The mean ($\overline{X}$) and standard deviation (S.D.) was used to analyze the measurement on stress level of cultural background, language competence, and communicative competence. The interpretation of measurement results were as follows:

Result	**Interpretation the levels**
4.21 – 5.00	Strongly Agree
3.41 – 4.20	Agree
2.61 – 3.40	Neutral
1.81 – 2.60	Disagree
1.00 – 1.80	Strongly Disagree

4.4.1 Analysis Measurement on Stress Level of Cultural Awareness

Table 4.2 shows that the level of cultural awareness is Strongly Agree ($\overline{X}$ = 4.30). As considerate by item in questionnaire, the cultural awareness which the students got the most mean, is item 1 "Understanding the knowledge of social communication etiquette in the two countries will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (4.30), while the least critically level was item 2 "Understanding the knowledge of taboos in the two countries will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (4.23). It indicated that concerning cultural awareness, students strongly agree that by mastering the knowledge of social communication etiquette, taboos, social customs, daily habits and their influence, and the process of social activities in the two countries, their intercultural communicative competence can be improved.

Table 4.2 Stress Levels of Cultural Awareness

Cultural Awareness	Stress Levels		
	$\overline{X}$	S.D.	Levels
1. Understanding the knowledge of social communication etiquette in the two countries will help to improve ICC of Chinese students in Thailand.	4.40	0.70	Strongly Agree
2. Understanding the knowledge of taboos in the two countries will help to improve ICC of Chinese students in Thailand.	4.23	0.55	Strongly Agree
3. Understanding the knowledge of social customs of the two countries will help to improve ICC of Chinese students in Thailand.	4.29	0.48	Strongly Agree
4. Understanding the differences in daily habits and the knowledge of their influence in the two countries will help to improve ICC of Chinese students in Thailand.	4.28	0.59	Strongly Agree
5. Understanding the knowledge of the process of social activities in the two countries will help to improve ICC of Chinese students in Thailand.	4.34	0.67	Strongly Agree
Total	4.34	0.42	Strongly Agree

4.4.2 Analysis Measurement on Stress Level of Cultural Knowledge

Table 4.3 shows that the level of cultural knowledge is Agree ($\overline{X}$ = 3.63). As considerate by item in questionnaire, the cultural knowledge which the students got the most mean, is item 8 "Understanding the educational system of home country and host country will help to improve ICC of Chinese students in Thailand."; the mean

score was at high level (4.09), while the least critically level was item 9 "Understanding the political situation of home country and host country will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (3.44). It indicated that concerning cultural knowledge, students agree that by understanding the historical knowledge, religious knowledge, educational system and political situation in the two countries, their intercultural communicative competence can be developed.

Table 4.3 Stress Levels of Cultural Knowledge

Cultural Knowledge	Stress Levels		
	$\overline{X}$	S.D.	Levels
6. Understanding the historical knowledge of home country and host country will help to improve ICC of Chinese students in Thailand.	3.46	0.86	Agree
7. Understanding the religious knowledge of home country and host country will help to improve ICC of Chinese students in Thailand.	3.53	1.04	Agree
8. Understanding the educational system of home country and host country will help to improve ICC of Chinese students in Thailand.	4.09	0.83	Agree
9. Understanding the political situation of home country and host country will help to improve ICC of Chinese students in Thailand.	3.44	0.84	Agree
10. Understanding the knowledge of the process of social activities of home country and host country will help to improve ICC of Chinese students in Thailand.	3.50	1.18	Agree
Total	3.62	0.73	Agree

4.4.3   Analysis Measurement on Stress Level of Intercultural Practice

Table 4.4 shows that the level of Intercultural Practice is Agree ($\overline{X}$ = 3.42). As considerate by item in questionnaire, the intercultural practice which the students got the most mean, is item 13 "Having the ability to find misunderstandings in communication will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (3.85), while the least critically level was item 14 "Having the ability to formulate communication strategies according to the communicative environment will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (3.11). It indicated that concerning intercultural practice, students agree that by having the ability to find behavioral differences in the process of communication, having the ability to understand different interpretations of the same phenomenon, and having the ability to find misunderstandings in communication, their intercultural communicative competence can be enhanced. As regard to having the ability to formulate communication strategies according to the communicative environment, and having the ability to formulate communication strategies based on the situation of the communicator, since some of the students were unclear about communication strategies in the communication process, the answers were neutral.

Table 4.4 Stress Levels of Intercultural Practice

Intercultural Practice	Stress Levels		
	$\overline{X}$	S.D.	Levels
11. Having the ability to find behavioral differences in the process of communication will help to improve ICC of Chinese students in Thailand.	3.46	0.86	Agree
12. Having the ability to understand different interpretations of the same phenomenon will help to improve ICC of Chinese students in Thailand.	3.49	1.08	Agree

Intercultural Practice	Stress Levels		
	$\overline{X}$	S.D.	Levels
13. Having the ability to find misunderstandings in communication will help to improve ICC of Chinese students in Thailand.	3.85	0.84	Agree
14. Having the ability to formulate communication strategies according to the communicative environment will help to improve ICC of Chinese students in Thailand.	3.11	1.18	Neutral
15. Having the ability to formulate communication strategies based on the situation of the communicator will help to improve ICC of Chinese students in Thailand.	3.21	0.96	Neutral
Total	3.42	0.56	Agree

4.4.4 Analysis Measurement on Stress Level of Thai Communication Skills

Table 4.5 shows that the level of Intercultural Practice is Strongly Agree ($\overline{X}$ = 4.24). As considerate by item in questionnaire, Thai communication skills which the students got the most mean, is item 17 "Mastering vocabulary knowledge of Thai language will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (4.38), while the least critically level was item 19 "Mastering pragmatic knowledge (the appropriate knowledge in different situations) of Thai language will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (4.05). It indicated that referring to Thai language competence, students agree that mastering phonetic knowledge, vocabulary knowledge, grammatical knowledge, pragmatic knowledge, and folk adage of Thai language will help to increase their intercultural communicative competence.

Table 4.5 Stress Levels of Thai Communication Skills

Thai Communication Skills	Stress Levels		
	$\overline{X}$	S.D.	Levels
16. Mastering phonetic knowledge of Thai language will help to improve ICC of Chinese students in Thailand.	4.21	0.57	Strongly Agree
17. Mastering vocabulary knowledge of Thai language will help to improve ICC of Chinese students in Thailand.	4.38	0.51	Strongly Agree
18. Mastering grammatical knowledge of Thai language will help to improve ICC of Chinese students in Thailand.	4.34	0.62	Strongly Agree
19. Mastering pragmatic knowledge (the appropriate knowledge in different situations) of Thai language will help to improve ICC of Chinese students in Thailand.	4.05	0.63	Agree
20. Mastering the knowledge of idioms and folk adage of Thai language will help to improve ICC of Chinese students in Thailand.	4.21	0.52	Strongly Agree
Total	4.29	0.41	Strongly Agree

4.4.5 Analysis Measurement on Stress Level of English Communication Skills

Table 4.6 shows that the level of English Communication Skills is Agree ($\overline{X}$ = 3.75). As considerate by item in questionnaire, English communication skills which the students got the most mean, is item 22 "Mastering vocabulary knowledge of English language will help to improve ICC of Chinese students in Thailand."; the

mean score was at high level (4.00), while the least critically level was item 24 "Mastering pragmatic knowledge (the appropriate knowledge in different situations) of English language will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (3.40). It indicated that students agree that by mastering phonetic knowledge, vocabulary knowledge, grammatical knowledge, pragmatic knowledge, and folk adage of English language will help to improve their intercultural communicative competence.

Table 4.6 Stress Levels by Societal Collectivism

	Stress Levels		
English Communication Skills	$\overline{X}$	S.D.	Levels
21. Mastering phonetic knowledge of English language will help to improve ICC of Chinese students in Thailand.	3.89	0.73	Agree
22. Mastering vocabulary knowledge of English language will help to improve ICC of Chinese students in Thailand.	4.00	0.87	Agree
23. Mastering grammatical knowledge of English language will help to improve ICC of Chinese students in Thailand.	3.80	0.96	Agree
24. Mastering pragmatic knowledge (the appropriate knowledge in different situations) of English language will help to improve ICC of Chinese students in Thailand.	3.40	1.03	Neutral
25. Mastering the knowledge of idioms and folk adage of English language will help to improve ICC of Chinese students in Thailand.	3.66	0.86	Agree
Total	3.75	0.69	Agree

4.4.6 Analysis Measurement on Stress Level of Non-verbal Communication Skills

Table 4.7 shows that the level of Non-verbal Communication Skills is Disagree ($\overline{X}$ = 2.58). As considerate by item in questionnaire, English communication skills which the students got the most mean, is item 29 "Mastering the knowledge of meeting etiquette will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (2.68), while the least critically level was item 27 "Mastering the knowledge of communication distance will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (2.14). It indicated that the majority of the students thought that by learning non-verbal communication skills, such as gestures, facial expressions, communication distance, behavioral difference, and etc. will not improve their intercultural communicative competence.

Table 4.7 Stress Levels of Non-verbal Communication Skills

Non-verbal Communication Skills	Stress Levels		
	$\overline{X}$	S.D.	Levels
26. Mastering the knowledge of body language (such as gestures, facial expressions, etc.) will help to improve ICC of Chinese students in Thailand.	2.16	1.15	Disagree
27. Mastering the knowledge of communication distance will help to improve ICC of Chinese students in Thailand.	2.14	1.13	Disagree
28. Mastering the ability to find behavioral difference in communication process will help to improve ICC of Chinese students in Thailand.	2.31	1.15	Disagree
29. Mastering the knowledge of meeting etiquette will help to improve ICC of Chinese students in Thailand.	2.68	0.82	Neutral
30. Mastering the ability to listen will help to improve ICC of Chinese students in Thailand.	2.29	1.19	Disagree

Total	2.58	0.84	Disagree

4.4.7 Analysis Measurement on Stress Level of Sensitivity to Cultural Difference

Table 4.8 shows that the level of sensitivity to cultural difference is Disagree ($\overline{X}$ = 2.31). As considerate by item in questionnaire, sensitivity to cultural difference which the students got the most mean, is item 31 "Being able to regulate and control your own emotions will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (2.71), while the least critically level was item 34 "Getting satisfaction from communication will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (1.78). It indicated that the majority of the students didn't agree that by having the sensitivity to cultural difference could improve their intercultural communicative competence.

Table 4.8 Stress Levels of Communicative Competence

Sensitivity to Cultural Difference	Stress Levels		
	$\overline{X}$	S.D.	Levels
31. Being able to regulate and control your own emotions will help to improve ICC of Chinese students in Thailand.	2.71	0.65	Neutral
32. Have a correct understanding of yourself will help to improve ICC of Chinese students in Thailand.	2.36	0.96	Disagree
33. Being patient with communication will help to improve ICC of Chinese students in Thailand.	2.63	1.25	Neutral
34. Getting satisfaction from communication will help to improve ICC of Chinese students in Thailand.	1.78	0.98	Strongly Disagree

Sensitivity to Cultural Difference	Stress Levels		
	$\overline{X}$	S.D.	Levels
35. Caring for people and things around you will help to improve ICC of Chinese students in Thailand.	2.09	0.98	Disagree
Total	2.31	0.76	Disagree

4.4.8 Analysis Measurement on Stress Level of Flexibility to Cultural Difference

Table 4.9 shows that the level of sensitivity to cultural difference is Agree ($\overline{X}$ = 4.15). As considerate by item in questionnaire, sensitivity to cultural difference which the students got the most mean, is item 36 "Changing oneself actively and adjusting to the new culture will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (4.23), while the least critically level was item 37 "Communicating with local people actively and making friends with local people will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (3.99). It indicated that regarding to communicative competence, students agree that by having the ability of changing oneself actively and adjusting to the new culture, communicating with local people actively and making friends with local people, seeing and explaining problems from new angles, showing interest to another culture, and the willingness to abide by the cultural habits will help to improve their intercultural communicative competence.

Table 4.9 Stress Levels of Flexibility to Cultural Difference

Flexibility to Cultural Difference	Stress Levels		
	$\overline{X}$	S.D.	Levels
36. Changing oneself actively and adjusting to the new culture will help to improve ICC of Chinese students in Thailand.	4.23	0.55	Strongly Agree
37. Communicating with local people actively and making friends with local people will help to improve ICC of Chinese students in Thailand.	3.99	0.63	Agree
38. Seeing and explaining problems from new angles will help to improve ICC of Chinese students in Thailand.	4.18	0.57	Agree
39. Showing interest to another culture will help to improve ICC of Chinese students in Thailand.	4.14	0.71	Agree
40. In the communication of another culture, the willingness to abide by the cultural habits will help to improve ICC of Chinese students in Thailand.	4.19	0.55	Agree
Total	4.15	0.53	Agree

4.4.9 Analysis Measurement on Stress Level of Tolerance to Cultural Difference

Table 4.10 shows that the level of sensitivity to cultural difference is Disagree ($\overline{X}$ = 2.27). As considerate by item in questionnaire, sensitivity to cultural difference which the students got the most mean, is item 41 "Being able to consider problems from others' perspective will help to improve ICC of Chinese students in Thailand."; the mean score was at high level (2.68), while the least critically level was item 44 "Allowing others' view to be different from ourselves' will help to improve ICC of Chinese students in Thailand."; the mean score was at lowest level (2.03). It indicated that tolerating to cultural difference would not improve their intercultural communicative competence.

Table 4.10 Stress Levels of Tolerance to Cultural Difference

Tolerance to Cultural Difference	Stress Levels		
	$\overline{X}$	S.D.	Levels
41. Being able to consider problems from others' perspective will help to improve ICC of Chinese students in Thailand.	2.68	0.82	Neutral
42. In another culture, refusing to change and maintain its own cultural characteristics will help to improve ICC of Chinese students in Thailand.	2.29	1.09	Disagree
43. Willing to seek an equal identity with other cultural contacts or exchanges will help to improve ICC of Chinese students in Thailand.	2.20	0.88	Disagree
44. Allowing others' view to be different from ourselves' will help to improve ICC of Chinese students in Thailand.	2.03	1.01	Disagree
45. Showing interest to familiar culture and disinterest to unfamiliar culture will help to improve ICC of Chinese students in Thailand.	2.15	0.76	Disagree
Total	2.27	0.65	Disagree

In summary, the above tables indicated the following results: 1) concerning cultural background, students strongly agree that cultural awareness (mean=4.34, S.D.=0.42) can improve ICC of Chinese students in Thailand; students agree that cultural knowledge (mean=3.62, S.D.=0.73) can improve ICC of Chinese students in Thailand; and students agree that intercultural practice (mean=3.42, S.D.=0.56) can improve ICC of Chinese students in Thailand. 2) as to language competence, students strongly agree that Thai language skills (mean=4.29, S.D.=0.41) can improve ICC of Chinese student in Thailand; students agree that English language skills (mean=3.75, S.D.=0.69) can improve ICC of Chinese student in Thailand; but students disagree that non-verbal communication skills (mean=2.58, S.D.=0.84) can improve ICC of

Chinese student in Thailand. 3) referring to communicative competence, students disagree that sensitivity to cultural difference (mean=2.31, S.D.=0.76) can improve ICC of Chinese students in Thailand; students agree that flexibility to cultural difference (mean=4.15, S.D.=0.53) can improve ICC of Chinese students in Thailand; but students disagree that tolerance to cultural difference (mean=2.27, S.D.=0.65) can improve ICC of Chinese students in Thailand.

4.5 Analysis of the Results of In-depth Interview

The researcher conducted in-depth interview with Chinese and Thai teachers who have rich knowledge and experience in intercultural communication; Thai students who have good relationships with Chinese students; and Chinese students who have certain cross-cultural communication ability from selected higher education institutions in Thailand. The design and research methods have been explained in previous chapters, which will no longer be repeated here. Through the analysis of interview results from intercultural communication practice, the researcher will objectively discuss the causes of problems in intercultural communication, importance of intercultural communication, specific components of intercultural communicative competence, and ways to improve intercultural communicative competence.

4.5.1 The Causes of Problems and Conflicts in Intercultural Communication

Because of the different geographical conditions, resources, infrastructure, cultural atmosphere, institutional mechanism, policy and regulations and so on, different languages have different linguistic environment, social culture, customs and other contextual factors. Different cultural backgrounds bring different ways of speaking or habits. The researcher conducted in-depth interview with teachers and students from China and Thailand. Specifically, the causes of problems and conflicts encountered in intercultural communications can be classified into the following aspects:

(1) Difference in thinking mode. People in different regions have different cognition to the outside world, therefore the different angles from which they think and the

results are different. The differences in thinking patterns can lead to different aspects of communicative behavior, textual structure, encoding and decoding, communicative style, and so on. The general thinking mode of Chinese people is starting from the whole, and some things are characterized by the experience and intuition. The thinking mode of the Westerners generally relies on the conventional thinking logic to solve the problems from the details and directly face the problems. As a result, Chinese people speak or solve problems rarely go straight to the point. Instead, we always set a certain context around the problem, or talk about problems that are not related to the main content, and form a good conversational atmosphere. Then, aiming at the problem, we always discuss the main problem from the secondary level gradually to the primary level. It is a spiral circle mode of speech. The reason for this is that Chinese people are influenced by implicit and restrained tradition. For example, if you are seeking someone, if you directly express your needs, it seems a bit obtrusive; in the same way, in the face of other people's desire for you, it is generally not a direct rejection, but a euphemistic expression of the difficulty of the problem, limited ability, and so on.

(2) Difference in behavior norms. Behavior norms is an important aspect of intercultural communication. The specific meaning of behavior norm refers to the moral standards and codes of conduct shared by society. Behavior norm is to tell people what to do in a certain environment. When people of different cultural backgrounds communicate with each other, they often judge each other's words and behavior according to their own cultural background. Because the cultural background of the two parties is different, the cognition and understanding of the same problem are different. Therefore, misunderstanding, even contradiction, is a common phenomenon. For example, Chinese people tend to praise their children in order to show their closeness. But this does not respect children in the eyes of foreigners, and it makes their parents feel angry. Therefore, in cross-cultural communication, it is a prerequisite for cross-cultural communication to correctly understand the norms of behavior caused by cultural differences. To understand each other's behavior standards, we must know what behaviors are unacceptable and what behaviors are acceptable.

(3) Difference in value orientation. People's behavior rules, way of thinking, philosophy of life and moral standards are all influenced by values. People live in this group of society, in the process of experience and learning, unconsciously accept the value system of their own national culture, thus affecting their attitude to life and the standard of being a person. Although each culture has no definite scope and detailed criteria, there are still great differences between the East and the West. Each culture has its own unique value system and criteria. Seen in a culture as a normal move, it may be considered a deviant in another culture. For example, China has a rich cultural and historical background, and Chinese people's thinking is influenced by Confucianism. It advocates "benevolence", "righteousness" and "rite". Chinese people are taught to know how to choose or reject, and be modest when dealing with people. In social groups, we should not express ourselves too much. We should borrow the power of groups. Such as "It's the taller trees in the woods that get their tops blown off." This is a great negation of individual performance. The western thought is on the opposite. Westerners better recognize independence and freedom. The idea of taking things as they come are considered as a lack of positive and innovative performance by westerners. Because it pays much attention to individuals, it is taboo for people to talk about their privacy in terms of age, income and beliefs. Therefore, the value orientation of different cultures puts many obstacles to intercultural communication.

100% of the interviewees emphasized the comprehensiveness of intercultural communication competence, and believe that intercultural communication competence includes not only cultural knowledge, language knowledge and language ability, but also professional knowledge, professional competence, social competence and personal comprehensive quality. Intercultural communication competence includes not only factors that directly affect the process of intercultural communication, such as language ability and communicative skills, but also factors that are indirectly involved in intercultural communication, such as learning ability and wide interest. There are complementary and alternative functions among all elements of intercultural communicative competence. For example, non-verbal communicative competence plays the role of supplementation and substitution for

language communicative competence; being brave, confident and sincere can make up for the lack of language communication ability. Sensitivity to culture can make up for the lack of cultural knowledge.

The following answers are some typical answers from interviewees.

Interviewee No.6: In different cultural environments, the following four aspects will promote the generation of cross-cultural communication conflicts.

First, self-disclosure is a display of personal information to others. The information is deliberately protected by the communicator and cannot be obtained by other means. The ways of self-disclosure between different cultures are different. In a high-contextual culture, the way information is transmitted is much more important than the content, the level of self-disclosure is lower, and the opposite in the low-context culture. The understanding of communicator's way of self-disclosure helps to meet each other's demands in cross-cultural communication conflicts. When the mutual interests of the two sides are not satisfied, they all hope that the other person can reveal more personal ideas, so that it violates the rules of communication, so the conflict is easy to happen. In the same way, excessive self-disclosure can also lead to conflict. In addition, cross cultural conflicts are also prone to occur when self-disclosure is wrong or self-disclosure is not at the right time.

Secondly, in cross-cultural communication, hierarchy and power are usually the product of norms and expectations in groups. In these situations, because the cultural sensitivity of the communicators is not strong, conflicts are likely to arise. It is possible to cause conflicts because of different social status or speculation based on the expectation or attitude of a certain position. A person's communication in some way is usually because he or she is asked to do so.

Thirdly, formal or informal degree in interpersonal relationship is not only a question of etiquette, but also a problem of intercultural communication. The greater the difference between the two sides of the interaction, or the different cultures, the more difficult to speculate on the social norms and social roles of the other side. Such difficulties may lead to communication failure. Therefore, to some extent, effective communication should consider the formal degree of expectation.

Finally, many of our views on management or some standard operating procedures cannot always be applied to intercultural communication activities. In practice, the following factors are also prone to cross cultural conflicts: speed and efficiency, work rules, the meaning of friendship, work and friendship, expectations for managers, direct ways of speaking, acceptance and sympathy. He believes that the four main factors that affect Chinese conflict are harmony, relationship, face and power. Harmony is a primitive value concept in Chinese culture. Conflict is often regarded as a violation of "harmony" rather than a communicative act. Due to maintaining the "harmony" situation, face and relationship, have become the focus of conflict handling in Chinese. The size of power determines the choice of conflict handling methods, seniority and authority are two important sources of power.

Generally speaking, intercultural conflicts are common. The difficulties encountered in intercultural communication are mainly from language barriers and cultural differences, and the ways of dealing with conflicts in intercultural practice should be properly adjusted with the change of situation in order to effectively solve them.

4.5.2   The Importance of Intercultural Communicative Competence

When were asked "Is good intercultural communication important for your work? How important is it?", 100% of the interviewees said it is very important for their work. Globalized world economy and widely used internet technology are tearing down national boundaries. Intercultural communication has become part of our daily life. As a result, understand other culture is indispensable. The need for intercultural knowledge and intercultural skills which lead to intercultural communication competence are becoming essential in our society.

When were asked "What reasons make intercultural communication more difficult than in-culture communication?", most of the interviewees answered: language, cultural cognition, communication skills, tolerance to cultural difference, and adaptability to cultural difference.

When were asked "What are the difficulties of intercultural communication for those who have already equipped with foreign language ability?" Most of the interviewees answered: Different cultures have different communication styles, so it is not enough to have a good communication only knowing the grammar and vocabulary of a language. communicative approach, cultural background, ambiguous communicative purpose, personal background, personality, way of thinking, and personal experience, these all the factors created difficulties in intercultural communication for those who have already equipped with foreign language ability.

The significance of cross cultural communication:
1. develop the common sense and eliminate the cultural centralism.
The common sense is to embody the pain and happiness of others and their emotional resonance. People who belong to different cultures are not easy to communicate with each other because of their different understanding of specific cultural phenomena. In cross cultural communication, if there is a lack of common sense, it is impossible to correctly understand and evaluate the values of others, lack a common background, and lack a tolerant attitude to the cultural background of different standards of world outlook and values, which is one of the main causes of communication failure. First, we must recognize the differences between different cultures. Only in this way can we find the direction and breakthrough point for the development of common sense. Secondly, we should have a sense of "transposition", eliminate the interference of various prejudices of heterogeneous cultures, and put ourselves in a position to understand cultural phenomena in other people's perspective. Correct understanding of oneself, eliminate the prejudice of ethnocentrism, and eliminate the state of separation between ego and environment. Third, we must look at the problem from the standpoint of the information receiver and conceive the problem from the perspective of the information receiver. To get rid of the prejudice of cultural centralism, we must not discriminate or belittle other cultures. Only objective, fair and full understanding and understanding of heterogeneous culture can eliminate all kinds of cultural barriers in the process of cross-cultural communication.

2. the development of two-way communication.

communication is a circular process of mutual influence, this process includes the issue of information, recipients and information itself. Communication is actually the process of encoding, decoding and interpreting information. Because of the existence of cultural differences, people from different cultural backgrounds bring different values, beliefs and customs into the process of communication. They are always understood in terms of their cultural background and the decoding formula determined by them in the interpretation of information from another culture, thus leading to inaccurate interpretation of information, and then make wrong judgments and decisions. Therefore, two-way communication is helpful for the interpretation of information from different cultural backgrounds. The characteristic of two-way communication is that both sides of the communication are involved in the process of coding and decoding, and the feedback obtained from the results of two-way communication can help to further elaborate the intentions of both parties. Through two-way communication and feedback, it will further stimulate the enthusiasm of cross cultural communication, broaden communication channels, sum up good experience in communication and promote it in time, and rectify the problems in communication in time. Ambiguities in the first round of communication can be resolved in the second round of communication. Although two-way communication can be interfered by many factors, it is a more effective way of communication than one-way communication.

3. cross cultural training to enhance cross-cultural communication skills.

Training is also a basic means to develop effective cross-cultural communication. For example, presently, most of the transnational enterprises in China focus on the pure technical training for employees, but neglect the cross culture training for employees, especially managers. Cross cultural training is a basic means to solve cultural differences and develop effective cross-cultural communication. The main content of intercultural training should include understanding and understanding of the national culture, cultural sensitivity, adaptive training, language training, training in conflict handling capacity, and regional environmental simulation. The purpose is to reduce the possible cultural conflicts and promote the management ideas and practices of the host country workers to the enterprises. Understanding, maintaining a stable interpersonal relationship in the organization, maintaining the flow of information in

the enterprise and the efficiency of the decision-making process, and strengthening the team spirit and the cohesiveness of the enterprise. This kind of training can be carried out by the training department within the enterprise, and can also use the external training institutions such as universities, scientific research institutions and consulting companies. The final purpose is to establish and maintain the corporate image in all kinds of communication, so that the trainee can understand the spiritual connotation of the enterprise organization correctly.

4. understand yourself.

Understanding yourself is a simple way to identify the attitudes, opinions and tendencies that we all have, which not only help determine what we say, how we say it, but also help us to listen to what others say. Hidden in the heart of preconceived ideas is an important reason for many problems in cross-cultural communication, and is also the root cause of all kinds of contradictions and conflicts. Knowing yourself also includes the impression that we can draw from other parts of the world, that is, how we communicate. To improve communication effect and understand people's reaction to us, we must get other people's perception of some of our concepts. If we have a clear understanding of how to express ourselves and the communication style of culture, we can better understand the response of others and make the necessary adjustments in the way of communication from one communication situation to another.

A few interviewees mentioned about aesthetic problems arising from different cultures. For example, the image of "Moon" in Chinese ancient poetry and the understanding of the artistic conception created by similar images is difficult to understand by children without Chinese culture. In turn, Chinese children are more difficult to understand English sentences which are based on British and American culture. Such as: I was affected by the moon. (Chinese children will think that this is the expression of homesickness). For example, He was born with a (Chinese children think that "gold" should be used to express nobility while Western children are expressed with "silver"). Most people in the Chinese people's Congress think that a star will rise to heaven after death, but most people in the West think that people are born with a star, and the stars will fall after death, so there is a word of disaster to

show bad things. The above three examples are just a Chinese individual's perceptual thinking about English exposure. These examples can prove well what I have said -- the aesthetic differences caused by different cultural backgrounds. If you exaggerate a bit, different feelings about color (such as red) and numbers, the Chinese and western people are different in expressing the "superstitious" behavior of the time of prayer and luck.

4.5.3 Analysis of the Composition of Intercultural Communicative Competence

When the interviewees were asked "Do you think it is reasonable to examine intercultural communicative competence from three aspects of communicative competence, language competence and cultural background?" 95% of the interviewees thought it is reasonable to examine ICC from the three aspects. Some interviewees thought it should be more specifically classified, for example, the way of thinking, religious beliefs and communicative subject should also become one of the aspects of intercultural communicative competence. When the interviewees were asked "What do you think is the difference between intercultural communicative competence and foreign language ability?", 100% of the interviewees noted that language is only one way of expression. Communication covers a wider range. For example, acknowledgement and greeting are not all limited by language proficiency.

In terms of knowledge, researcher believes that intercultural communication involves many aspects of knowledge. The researcher sorts out this knowledge into three aspects: cultural knowledge, language knowledge and other knowledge. Among them, cultural knowledge includes both deep cultural knowledge, such as way of thinking, values and morality, as well as knowledge of surface culture, such as geography, history knowledge, customs and habits, religious beliefs, eating habits, taboos, etc. Language knowledge includes semantics and pragmatics, such as cultural connotation and phrase. Other knowledge involves politics, economics, philosophy, literature, social etiquette and business knowledge. Interviewees think that understand foreign politics, such as laws and regulations, important events and important political figures are beneficial to successful intercultural communication.

The following answers are some typical answers from interviewees.

When interviewee No.1 was asked about cultural knowledge, she pointed out the importance of knowledge of religion and politics. She said that if people communicate with people in different cultures and countries, the first thing is the problem of religious belief. For different races, most cultures are maintained by religious culture. It is very important to know his religious beliefs, respect and beliefs of the person you are facing. The second is political problems, especially political issues in some particular area. Once it involves political issues, it will be difficult to communicate. The same thing happened between countries. Once political communication is involved, it will escalate to patriotic sentiment and cannot be controlled. Legal problems are important as well. Among different countries, in order to safeguard the interests of rulers, many laws are made differently. It is the most concentrated expression of human rights standards. The legal force and scope of different countries are different as well.

When interviewee No.2 was asked about what specific knowledge are needed for successful intercultural communication. His answer is that when you communicate with Chinese students you'd better master some Chinese cultural elements, such as Chinese painting, musical instruments, traditional Chinese medicine, Kungfu (martial arts), drama and so on. Chinese culture has great influence in Eastern world. When you talk to Chinese students about those cultural elements, students are interested and they are willing to share more with you.

Generally speaking, the answers have four characteristics: the first is that 100% of the interviewees agreed that broad knowledge and wide learning are necessary for effective intercultural communication; the second is that religious beliefs are given great attention by all the interviewees; the third is that social customs and practices, and local manners are essential elements of cultural knowledge; the fourth is that in terms of cultural knowledge, we should not only understand the cultural knowledge of other countries, but also cultural knowledge of our own country.

In terms of competence, 100% of the interviewees thought that language competence is the basis of intercultural communication. They emphasized the importance of non language communicative competence, and believed that intercultural communication competence is a comprehensive ability. In terms of communicative competence, they suggested strategic competence is one of the elements of communicative competence, which is embodied in the ability to discover communicative topics, avoid sensitive topics, be constructive to communicative content, and use communicative skills properly, such as the ability to remember the names of the parties and join the emotional communication in a timely manner. Social competence includes many aspects: adaptability, resilience, flexibility, cooperation and so on. Most of the interviewees believe that learning ability is of great importance to intercultural communication skills, including the following factors: ability to discover, analyze and solve problems, critical thinking ability, memory ability, insight, judgment, ability to use technology, innovation ability, and ability to seek resources.

Interviewee No.3 elaborates the language skills and communication skills involved in intercultural communication: she said no matter through phone, e-mail, Skype and face-to-face, in the process of communication, language ability and communication ability are the basis of communication. Language is the tool of information transmission. The amount of remittance, pronunciation and listening comprehension affect communication. There is no need to use too complicated vocabulary in terms of vocabulary. Basic English vocabularies are necessary because students come from different countries and communicate with each other, so we need to be able to understand different accent of English. Grammatical errors are acceptable and can be understood. Sometimes they communicate with gestures and expressions. The ability to write in English is necessary and should be accurate and clear.

Interviewee No.4 considered that the abilities in intercultural communicative competence should include the following aspects: first, solid language skills; second, the ability to adapt to the foreign environment; third, the ability to solve cultural conflicts; fourth, logical thinking and flexibility. Interviewee was asked what skills were used in the process of intercultural communication, the answer is eye contact

when appropriate, touch when appropriate, gift giving when appropriate, listening when appropriate, and name usage when appropriate.

In terms of communicative competence, the answers of interviewees can be classified into two categories, which are category of communication and category of personal. In the category of communication, 80% of the interviewees thought that intercultural communicators should be mutually respectful, understanding, tolerant, courteous, friendly, open-minded, magnanimous, able to think in transposition, think for others, objective, impartial, and take the whole situation into consideration. In the category of personal, 85% of the interviewees agreed that intercultural communicators should be curious, sensitive, aggressive, self respecting, self loving, and humble. It is generally believed that respect and politeness are very important for intercultural communication. The following are the views of several interviewees.

Interviewee No.8: mutual understanding, mutual respect, seeking common ground while reserving differences.

Interviewee No.4: we should respect each other, understand each other and accommodate each other.

Interviewee No.5: first, respect others. Consider to the overall situation, not only their own interests. After that, we should be good at expressing our good intentions without causing misunderstanding. Finally, we should take the initiative to smile, take the initiative to do good, and actively show the ability of others.

Interviewee No.3: successful cross-cultural communication needs to be based on mutual understanding. Need to hold a positive attitude, adhering to the principle of communication be neither humble nor pushy.

Interviewee No.7: political culture, religious belief, dietary customs and habits make human differences in all aspects of people, we should understand the attitude of respect, amicable, and ultimately across the difference.

Interviewee No.6: Having and showing genuine interest and respect in other people's way of life.

Interviewee No.9: Keep curiosity and mutual respect.

In terms of self-cultivation, 90% of the interviewees hold that successful intercultural communication requires the following features: a wide range of interests, versatility, knowledge, good personality, good psychological quality, confident, calm, kind and compassionate, honest, modest, patient, good at listening, understanding and appreciation, praise others, be self-contained, act generously, have personal charisma, pay attention to details, have an aesthetic standard, etc. The following are the views of several interviewees.

Interviewee No.5: try to integrate into other cultures as much as possible and take a positive attitude and interest in new things.

Interviewees No.6: I communicated with everyone through smiles and heart-love. I love the language, the people and the culture and always desire to learn more.

Interviewees No.7: I spoke from the heart, people respond to that.

The answer to the question of "what individual qualities are needed in successful intercultural communication"? The answer of interviewee No.8: to be an honest man, a learned man, a pleasing man, an educated man, a man of details, a man who can be considered for others. In this way, we can get the greatest respect of others.

In summary, the results of the in-depth interviews with intercultural people and cross-cultural communication surveys showed that the interviewees all emphasize the comprehensiveness of intercultural communicative competence. Intercultural communicative competence includes not only direct and indirect factors, but also complementary and alternative functions among the elements, and the difficulties of intercultural communication in intercultural communication are mainly due to language barriers and cultural differences. At the knowledge level, intercultural communication involves many aspects of knowledge, including cultural knowledge, language knowledge and other knowledge. In the level of competence, intercultural communication is a comprehensive ability, language ability is the basis of intercultural communication. The attitude level can be summed up in two categories: the category of communication and the category of personal. It is generally believed that respect and politeness are essential to intercultural communication. All of them believe that successful cross-cultural communication requires better personal self-cultivation.

4.5.4   Ways to improve Intercultural Communicative Competence

When the interviewees were asked "How do you think what are good ways to improve intercultural communication competence?", the interviewees answered differently. However, 100% of the interviewees mentioned that practice is the best way to cultivate and improve cross-cultural communicative competence, and participating in practical activities is also an important way to cultivate cross-cultural communicative competence. When the interviewees were asked "Are there any cross-cultural training course provided in your school?", 90% of the interviewees gave the answer "NO". It indicates that universities should strengthen cross-cultural communication training for teachers and students.

The following answers are some typical answers from interviewees.

Interviewee No.2: First of all, learners should enhance their language ability and improve their comprehensive quality, especially their cultural quality. To cultivate language ability, we should not only focus on foreign language knowledge, but also pay attention to mother tongue learning and application. Only by having a solid mother tongue can we learn foreign languages better and foster cross-cultural communicative ability. English is the major international language in the world today, and a bridge and link to promote world communication. The mastery of this language can help us to understand the knowledge of the customs, social customs, historical and cultural backgrounds, and the political and economic aspects of other countries in the world. Nowadays, learners should strive to learn native language and English well, learn more about their national culture, and strive to improve their overall quality. Secondly, learners should take part in practical activities conducive to the development of intercultural communicative competence. Learning knowledge is important, and applying knowledge to concrete practical activities is also an ability that learners must possess. Participating in practical activities is also an important way to cultivate cross-cultural communicative competence.

Interviewee No.4: Four ways to improve cross-cultural communicative competence:

First of all, setting up correct cultural values. We should realize that every country, nation, and every language has its own culture, and no culture is born in a sublime or low position. We should respect other people's unique culture, not blindly accept it, but absorb its desirable part. At the same time, we have the mission of spreading own culture, but it does not mean that we have to force others to accept and love our culture. To carry forward is not equal to the invasion of culture. So how to treat others' culture and how to treat their own culture, we must first have a correct view of value. To respect culture and absorb the essence of culture, we can carry forward our excellent culture and at the same time pay attention to the acceptance of others.

Secondly, overcome the tendency to interpret other people's speech and behavior from the perspective of their own culture. In the process of intercultural communication, we should try to learn to shelve its own unique cultural background, with a more transcendent and objective and impartial attitude to get rid of the value judgments and prejudices formed by their own culture, and to respect the objective facts. Most of the time, what we take for granted in our own culture is probably not reasonable in other cultures. For example, when Chinese adults see lovely children, they like to have some physical contact, and constantly praise their lovely, accompanied by some amusing behavior. These behaviors are disrespectful and impolite to children in some Western eyes. At this time some Chinese people will not be convinced, think that they like the child to do this, which is the typical use of their own cultural background and customary thinking mode to judge the behavior of others. In the context of intercultural communication, we should try to avoid these so-called "imagination", understand each other's cultural background, try to see the problem from the other side, and understand the other's intentions, thus making the communication more smoothly going on.

Thirdly, fully understand the arduous and long-term cultivation of intercultural communicative competence. It is not an overnight thing to achieve cultural empathy in cross cultural communication, but a long and long process of psychological adaptation and behavioral identity. Everyone accepts the edification and influence of his own ethnic culture, and forms the cognitive style, behavior pattern, communication mode, value concept and thinking mode of the national cultural identity. These deep structures are exclusive, and all things are easily judged by their

own mode of reference and starting point. It is natural and correct for one's own ideas. Therefore, cultural empathy is difficult and long-term.

Fourthly, practice is the best way to cultivate and improve cross-cultural communicative competence. We can read foreign literary works, learn foreign art and painting, watch foreign films, videos and dramas to understand the different customs of different countries. We should make use of all the available resources, communicate with people in a cooperative way, attach importance to the emotional factors in communication and make efforts to promote the occurrence of empathy, so as to cultivate the ability of intercultural communication. Intercultural communication is everywhere. Intercultural communicative competence plays an important role in our daily life.

Interviewee No.7's view is very unique. She mentioned the concept of cultural empathy, which is based on human generality. Through cultural empathy, the communicator consciously transforms his cultural position, and puts himself in the context of other culture, so that he can better feel, comprehend and appreciate the other culture to achieve more effective cross-cultural communication. Cultural empathy is the key to cross cultural communication. However, the cultivation of empathy is not easy and can not be achieved overnight. It not only needs the communicator in the knowledge layer to grasp the culture of his country enough, but also needs to accumulate experience in the continuous practice, enhance the flexibility and adaptability of intercultural communication, and constantly improve the intercultural communication skills. That is to say, intercultural communication ability is a comprehensive and multi-angle concept, which can be divided into knowledge dimension, thought dimension, behavior dimension, and emotional personality dimension. Knowledge dimension refers to the existing, explicit, objective and organizational aspects of culture. But in real cross-cultural communication, this is far from enough. Many complex and changeable factors require the communicator to make an independent analysis in the actual situation of communication, and to perceive the nature of the affairs through the phenomenon and form the correct judgment, which requires the communicator to have good thinking ability. In order to put this thinking ability into practice and achieve better communicative effect, it is

inseparable from the communicative competence of the communicator, namely, interpersonal cognition, negotiation ability, and the personality traits of enthusiastic and cheerful and willing to communicate. Cultural empathy runs through all dimensions from knowledge to thinking to behavior and emotion and personality. It is necessary for the communicator to constantly adjust their empathy strategies, to carry out moderate empathy, to avoid inadequate empathy and excesses empathy.

In summary, culture is a part of language, and language is also a part of culture. Communication is just like traffic. Language is a carrier that can promote traffic. And culture is regulated like traffic lights. In a word, language and culture are inseparable. Every word in a language has its own meaning. Different cultures can lead to different meanings of each word. People with different cultural backgrounds may use the same word to express different meanings. The cultivation of skills is based on cultural awareness and knowledge accumulation. The skills here are practice. Chinese students are less motivated than western students and lack of classroom participation. They listened to the teacher's orders. That is to say, Chinese students' oral communication ability is poor. The more they practice, the more knowledge they get. Therefore, teachers can design some cross-cultural activities to help students practice communicative competence, so as to help them become familiar with local culture. Cultural empathy is an import factor. Through cultural empathy, the communicator consciously transforms his cultural position, and puts himself in the context of other culture, so that he can better feel, comprehend and appreciate the other culture to achieve more effective cross-cultural communication.

CHAPTER 5

CONCLUSION AND SUGGESTIONS

5.1 Summary of the Research Findings

The main objective of this study is to find out the way to improve intercultural communicative competence of Chinese students in Thailand. The research is designed to examine the composition of intercultural communicative competence and relationships between each component, clarify the main factors that affect intercultural communicative competence of Chinese students in Thailand, and build a model to improve intercultural communicative competence of Chinese students in Thailand.

On the basis of the literature review, and the real situation of Thailand, the researcher compiled a questionnaire on intercultural communication competence, and then distributed 300 questionnaires in 9 universities in Thailand to test the research questions, and 202 questionnaires were successfully collected by the researcher. By using all 202 statistically valid questionnaires, the researcher used SPSS to analyze collected data. Descriptive statistics including frequency, percentage, mean, and standard deviation were used to demonstrate the demographic information of respondents.

The table below shows the statistical results of the questionnaires.

Table 5.1 Statistical Results of the Questionnaires

Cultural Background	
Cultural Awareness	Strongly Agree
Cultural Knowledge	Agree
Intercultural Practice	Agree
Language Competence	
Thai Language Skills	Strongly Agree
English Language Skills	Agree
Non-verbal Skills	Disagree
Communicative Competence	
Sensitivity to Cultural Difference	Disagree
Flexibility to Cultural Difference	Agree
Tolerance to Cultural Difference	Disagree

Concerning cultural background, students agree that understanding the knowledge of social communication etiquette, taboos, social customs, daily habits and their influence, and the process of social activities in the two countries will help to improve intercultural communicative competence of Chinese students in Thailand.

Students agree that understanding the historical knowledge, religious knowledge, educational system and political situation in the two countries will help to improve intercultural communicative competence of Chinese students in Thailand.

Students agree that having the ability to find behavioral differences in the process of communication, having the ability to understand different interpretations of the same phenomenon, having the ability to find misunderstandings in communication, having the ability to formulate communication strategies according to the communicative environment, and having the ability to formulate communication strategies based on the situation of the communicator will help to improve intercultural communicative competence of Chinese students in Thailand.

Referring to language competence, students agree that mastering phonetic knowledge, vocabulary knowledge, grammatical knowledge, pragmatic knowledge,

and folk adage of Thai language will help to improve intercultural communicative competence of Chinese students in Thailand.

Students agree that mastering phonetic knowledge, vocabulary knowledge, grammatical knowledge, pragmatic knowledge, and folk adage of English language will help to improve intercultural communicative competence of Chinese students in Thailand.

Regarding to communicative competence, students agree that changing oneself actively and adjusting to the new culture, communicating with local people actively and making friends with local people, seeing and explaining problems from new angles, showing interest to another culture, and the willingness to abide by the cultural habits will help to improve intercultural communicative competence of Chinese students in Thailand.

Based on the statistical results, the researcher then conducted in-depth interview with Chinese and Thai teachers who have rich knowledge and experience in intercultural communication; Thai students who often get along with Chinese students; and Chinese students who have certain cross-cultural communication ability from selected higher education institutions in Thailand in order to find the causes of problems in intercultural communication, importance of intercultural communication, specific components of intercultural communicative competence, and ways to improve intercultural communicative competence.

Most of the interviewees emphasized the comprehensiveness of intercultural communication competence, and believe that intercultural communication competence includes not only cultural knowledge, language knowledge and language ability, but also professional knowledge, professional competence, social competence and personal comprehensive quality. Intercultural communication competence includes not only factors that directly affect the process of intercultural communication, such as language ability and communicative skills, but also factors that are indirectly involved in intercultural communication, such as learning ability and wide interest. There are complementary and alternative functions among all elements of intercultural communicative competence. For example, non-verbal communicative competence plays the role of supplementation and substitution for language communicative competence; being brave, confident and sincere can make

up for the lack of language communication ability. Sensitivity to culture can make up for the lack of cultural knowledge. Intercultural communicative competence includes not only direct and indirect factors, but also complementary and alternative functions among the elements, and the difficulties of intercultural communication in intercultural communication are mainly due to language barriers and cultural differences. At the knowledge level, intercultural communication involves many aspects of knowledge, including cultural knowledge, language knowledge and other knowledge. In the level of competence, intercultural communication is a comprehensive ability, language ability is the basis of intercultural communication. The attitude level can be summed up in two categories: the category of communication and the category of personal. It is generally believed that respect and politeness are essential to intercultural communication. All of them believe that successful cross-cultural communication requires better personal self-cultivation.

5.2 Discussions

The majority of the Chinese students in this research have spent one or more continuous year in Thailand at the time of the survey. Most of them indicated that they have planned to go home once or twice a year. When the university vacation is about over, most of them feel glad to get ready to come back to their universities in Thailand from China, but very few of them however, feel depressed. The survey results indicated that, when first arrived, most of the Chinese students basically could not speak Thai at all, and English was the first language to communicate with Thai people and Thai friends in the universities. However, need is a great influence, and after spending a period of time in Thailand, most of the Chinese students can speak Thai fairly well, and Thai language is becoming their first language to communicate with Thai people. Many of them still insist however that although they speak better Thai now, they still sometimes have communication problems with Thai people. These Chinese students tend to live in groups. The majority of them naturally wish to have fellow Chinese students as roommates, most of their friends are still Chinese students and when in need, they would ask their Chinese friends for help first.

The majority of the Chinese students in this survey also confess that cultural and linguistic misunderstandings are the major problems of their studying and living. They claim that on personal levels, they suffer emotional incompatibility. When asked if they notice any changes after coming to study in Thailand in terms of personal development, some of the students say that there are no obvious changes while some of them admit to having acquire knowledge and maturity. Many Chinese students have come to realize that it is not enough just to be able to speak some Thai, but it is also very important to understand Thai traditions, customs, history, religion and political system in order to avoid a lot of misunderstandings. Having lived in Thailand for around a year, naturally, more than half of them have participated in and enjoyed Thai traditional festivals such as, Songkran and Loi Khatong, but they go to Thai temples only on special occasions and seldom celebrate and do the merit-making in temples on Buddhist days as much as the Thai people do. In terms of the social conditions of Thailand, the majority of the Chinese students indicate that Thailand is modern in some ways such as being in line with international norms, especially the tourism industry and the service industry. Thailand is a safe place to live in with beautiful beach resorts but the society is jumbled and out of order. As for China-Thailand relations, the majority of Chinese students agree that the relationship between Thailand and China have been very stable and cordial and that the two countries have maintained a bond of friendship all through history, but this relationship relies on the political and diplomatic conditions. The majority of them declare that the casual and free atmosphere of Thailand makes it very attractive to stay on indefinitely after graduation for personal development and future plans if there are good opportunities. Presently, however, decisions on whether or not to stay on here could not be decided due to the unknown and changing situations.

Overseas Chinese students are the largest group among students from other countries studying in Thailand. In order to improve Chinese students' intercultural communicative competence, and also to enable them to better adapt themselves to Thai society and help them to understand Thai culture better, the researcher proposed a new model for improving intercultural communicative competence of Chinese students in Thailand.
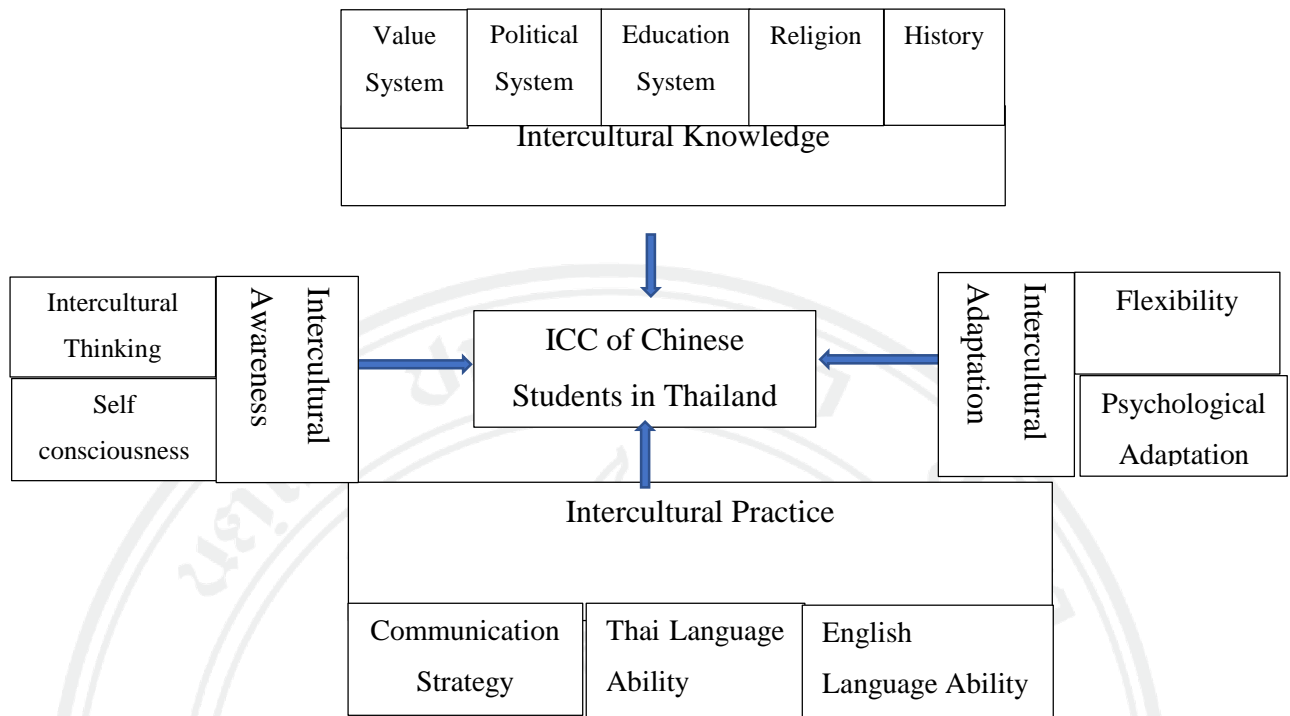
Value System	Political System	Education System	Religion	History
Intercultural Knowledge				

Intercultural Knowledge

Intercultural Thinking	Intercultural Awareness
Self consciousness	

ICC of Chinese Students in Thailand

Intercultural Adaptation	Flexibility
	Psychological Adaptation

Intercultural Practice

Communication Strategy	Thai Language Ability	English Language Ability

Figure 5.1 Model of Improving Intercultural Communicative Competence of Chinese Students in Thailand

The model shows that intercultural communicative competence is composed of intercultural awareness, intercultural adaptation, intercultural knowledge and intercultural practice. The four elements are inseparable, and together constitute the framework of intercultural communication competence. Lack of any one of the ability will affect the realization of intercultural communicative competence. At the same time, there is a hierarchical relationship between the four elements: intercultural awareness is the most basic ability in intercultural communication. Without the sensitivity and comprehension of intercultural awareness, intercultural adaptation and intercultural knowledge cannot be learned and mastered. Intercultural adaptation is the second level of intercultural communicative competence. On the basis of intercultural awareness, the ability to cultivate psychological adaptation and flexibility will be beneficial to the effective completion of intercultural communication. The mastery of intercultural knowledge is the third level of intercultural communicative competence. The knowledge of communicative culture is based on intercultural awareness and intercultural adaptation. Based on this, learners will treat cultural

differences in a correct way, better grasp intercultural knowledge in the comparison and identification of different cultures, and understand and analyze culture by intercultural thinking. Intercultural practice is the highest level of intercultural communicative competence.

It is necessary to point out that the hierarchical relationship between the four elements does not represent the distinction of its importance, and does not mean that the cultivation of the four abilities in intercultural competence training is carried out separately. On the contrary, in the process of intercultural competence, the cultivation of the four elements should be carried out at the same time.

5.3   Recommendations on Academia and Policy

5.3.1   Recommendations on Academia

In order for Chinese students to improve their intercultural communicative competence, and be able to serve the society and the community during their stay in Thailand, the researcher hence recommends that:

1. Universities should help Chinese students to improve their Thai language proficiency before the formal opening of the class.

2. Universities should organize ways and means for Chinese students to acquire Thai value, political, educational, religious, and historical knowledge.

3. Universities should organize cross-cultural activities for Chinese students on a regular basis.

4. Universities should provide services to solve Chinese students' life, learning and emotional issues promptly.

Through cross-cultural training, students can understand and grasp the complexity of intercultural communication, improve their cross-cultural sensitivity and communicative competence, and make them prepared for intercultural communication in all aspects so that they can meet their confidence in Thailand. Students who take cross-cultural training before the formal opening of the class are more mentally prepared, more confident, flexible and responsive, and more capable of finding and solving problems. It is of great benefit to both students and universities.

This will undoubtedly help to establish and improve the image and reputation of Chinese students and universities themselves, to expand and enhance their influence and competitiveness in the education market at home and abroad, and to create better economic and social benefits. In today's society, the psychological care and humanistic care of people are deepening and diversifying. We may consider cross-cultural cognition and communicative competence training as the new aspect of this kind of care.

The researcher also offers some suggestions for Chinese students. First, lay a solid English and Thai language foundation before departure for Thailand. Second, cultivate an understanding of the national conditions of Thailand. Third, set clear study objectives. Last, adequate funding which is a guarantee for graduating successfully. Moreover, students should design an alternate plan for graduation and career launching and students can analyze their degree of tolerance for changes in academic plans before departure, and discuss possible outcomes with support persons and arrange ways to cope with changes in plans.

5.3.2 Recommendations on Policy

Based on the research results, there are different degrees of difficulty and problems in cross-cultural adaptation for Chinese students in Thailand. Therefore, in order to improve their intercultural communicative competence, universities should adopt the following strategies.

1. Establishing center for cross-cultural psychological consultation, and language and cultural support system

Intercultural adaptation is a process that changes over time, and is affected by various variables from individual and social levels. Therefore, in order to improve the cross-cultural adaptation, the international students' office should pay attention to the process of cross-cultural adaptation while establishing the intercultural psychological consultation and the language and culture support system. First, provide information support such as information about social culture, university system and curriculum in Thailand before students entering the university. Second, in the early few weeks upon entrance, students should get a comprehensive understanding of some more practical information, such as visa extension, law and regulations, dormitory administration,

registration, course selection, daily life and etc. Third, during the semester, the international student office should maintain contact with Chinese students, and disseminate information to Chinese students on how to reduce psychological pressure and improve language and cultural skills through regular intercultural adaptation discussion groups or workshops.

2. Establishing students' clubs to promote academic adaptations of Chinese students

Establish multicultural students' organizations or students' clubs such as, artistic, literature, or sport clubs. The organization of extracurricular communications and interactions and the second classroom of Thai social and cultural learning will help to enhance the academic integration and social integration of Chinese students, and promote communications of Chinese and Thai students.

3. Strengthening management for Chinese students and emphasizing intercultural communicative competence training.

Chinese students are not only in contact with the staffs of the foreign affairs, but also the administrative departments of the university and the faculties of various departments. All these personnel can be called the management of foreign students. They will contact with Chinese students through enrollment consultation, admission and graduation. It is also the basis for students' understanding of Thai people. Colleges and universities in Thailand should attach great importance to the construction of the management team of Chinese students, especially the quality construction of library staffs and administrators, pay attention to the training of foreign language and intercultural communication ability, in order to enhance the understanding of the cultural differences, reduce the misunderstanding in communication and promote the academic adaptation of Chinese students.

4. Establishing academic support system by instructors

Teachers are the most important source of academic assistance to Chinese students in Thailand. Therefore, it is an important strategy to ease the academic adaptation problems by establishing the academic support system for Chinese students.

5. Improving financial aid and scholarship policy

By improving financial aid and Scholarship policy, it will help to enrich the source of funding, enhance their motivation and improve academic adaptations of Chinese students in Thailand.

6. Expanding the channels of language training

The way of language training should be expanded and standardized so as to enhance the language ability of Chinese students and promote social cultural adaptation and academic adaptation. According to the survey results, students with better Thai or English proficiency are less likely to have social-cultural adaptation and academic adaptation than students with poor Thai or English proficiency. Therefore, improving language training and enhancing students' language proficiency will be beneficial to the social adaptation and academic adaptation of Chinese students in Thailand. This could be completed in language centers inside the university campus or social language training institutions.

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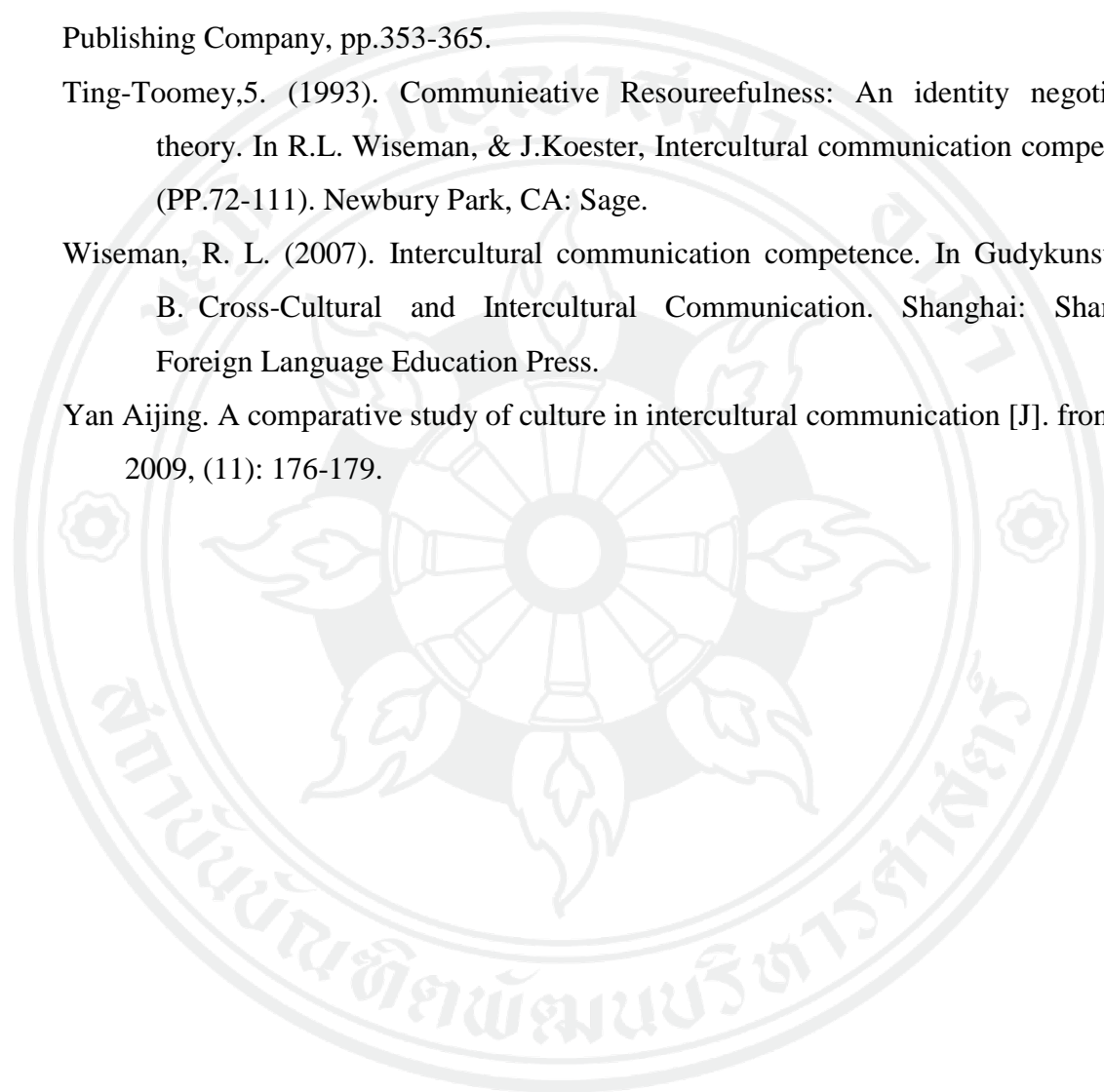
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