

DEVELOPMENT OF A CULTURALLY INTEGRATED
MANDARIN AS A FOREIGN LANGUAGE MODULE FOR
NOVICE LEARNERS IN POLYTECHNICS

CHAN SUET FONG

FACULTY OF EDUCATION
UNIVERSITY OF MALAYA
KUALA LUMPUR

2018

DEVELOPMENT OF A CULTURALLY INTEGRATED
MANDARIN AS A FOREIGN LANGUAGE MODULE FOR
NOVICE LEARNERS IN POLYTECHNICS

CHAN SUET FONG

THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

FACULTY OF EDUCATION
UNIVERSITY OF MALAYA
KUALA LUMPUR

2018

UNIVERSITY OF MALAYA
ORIGINAL LITERARY WORK DECLARATION

Name of Candidate: CHAN SUET FONG

Matric No: PHA130002

Name of Degree: DOCTOR OF PHILOSOPHY

Title of Project Paper/Research Report/Dissertation/Thesis ("this Work"):

DEVELOPMENT OF A CULTURALLY INTEGRATED MANDARIN
AS A FOREIGN LANGUAGE MODULE FOR NOVICE LEARNERS
IN POLYTECHNICS

Field of Study: CURRICULUM AND DEVELOPMENT

I do solemnly and sincerely declare that:

- (1) I am the sole author/writer of this Work;
- (2) This Work is original;
- (3) Any use of any work in which copyright exists was done by way of fair dealing and for permitted purposes and any excerpt or extract from, or reference to or reproduction of any copyright work has been disclosed expressly and sufficiently and the title of the Work and its authorship have been acknowledged in this Work;
- (4) I do not have any actual knowledge nor do I ought reasonably to know that the making of this work constitutes an infringement of any copyright work;
- (5) I hereby assign all and every rights in the copyright to this Work to the University of Malaya ("UM"), who henceforth shall be owner of the copyright in this Work and that any reproduction or use in any form or by any means whatsoever is prohibited without the written consent of UM having been first had and obtained;
- (6) I am fully aware that if in the course of making this Work I have infringed any copyright whether intentionally or otherwise, I may be subject to legal action or any other action as may be determined by UM.

Candidate's Signature

Date:

Subscribed and solemnly declared before,

Witness's Signature

Date:

Name:

Designation:

Abstract

Globalization has resulted in the need for foreign language education to focus on the development of intercultural communicative competence (ICC). However, in Malaysian higher education institutions (HEIs), ICC does not seem to be integrated in the curriculum of Mandarin as a foreign language (MFL) courses. Hence, the aim of this study is to develop a Culturally Integrated Mandarin as a Foreign Language (CIMFL) module for the selected HEI, a Polytechnic with novice MFL learners. A Design and Development Research (DDR) approach comprising of three phases, was employed.

In Phase 1, content analysis of cultural and intercultural elements in seven MFL textbooks used in public HEIs, and an assessment of the ICC level of 31 MFL students from a polytechnic using the Student's ICC Self-Assessment (SISA) instrument, was done. The findings indicated insufficient cultural and intercultural elements were used in these textbooks. The scores from SISA indicated a low level of ICC for intercultural knowledge ($M = 2.49$, $SD = .806$) and skills ($M = 2.54$, $SD = .805$). Hence, there was a need for a module to enhance students' ICC.

Phase 2 involved design and development of the CIMFL module. The learning outcomes (LO), cultural and intercultural elements and instructional strategies for the module were determined from interviews of a panel of seven experts in the field of MFL and ICC. The module elements were determined from the emergent themes in the interviews transcripts. The module was developed and validated by experts for implementation in Phase 3.

The usability of the module for promoting students' ICC was evaluated in Phase 3 by assessing students' post-course ICC level, and through teacher's interview and student survey. The module was implemented with the 31 MFL students from

Phase 1. Data from transcripts of teacher's interviews and analysis of students' feedback survey were analyzed for effectiveness and usability of the module in promoting ICC. Students' post ICC level was identified through SISA (Post-Course) and ICC formative assessment. The analysis from the class teacher and students' feedback on the module indicated the module's strengths in terms of content and instructional strategies.

A Wilcoxon Signed-Ranks Test was run for SISA as one of the variables was not normally distributed. The output indicated that the post-test scores for students' ICC were significantly higher than pre-test scores, for knowledge, skills and attitudes ($Z = 49, p < .00$), and awareness ($Z = 49, p < .00$). Students' ICC formative assessments displayed medium to high levels of ICC in knowledge, skills, attitudes and awareness which comprised of Intercultural Discussion and Reflections, Cultural Discovery, Cultural Quizzes and Intercultural Communicative Task. The result implied that the CIMFL module was effective in enhancing students' ICC.

The findings indicated that the CIMFL module could be used to improve ICC among MFL novice learners in other Polytechnics. This culturally-integrated framework of design for MFL could be used for developing curriculum and resources such as textbooks for Polytechnics and other HEIs. It could also be used for developing other ICC modules for other languages.

Abstrak

Pembangunan Modul Bahasa Mandarin sebagai Bahasa Asing Berintegrasikan Budaya untuk Pelajar Asas di Politeknik

Globalisasi telah membawa kepada keperluan pembelajaran bahasa asing yang berpusatkan pembangunan kemahiran komunikasi antarabudaya (*Intercultural Communicative Competence*) (*ICC*). Walau bagaimanapun, di institusi pengajian tinggi (IPT) Malaysia nampaknya *ICC* tidak diintegrasikan dalam kurikulum kursus Bahasa Mandarin sebagai Bahasa Asing (*Mandarin as a Foreign Language*) (*MFL*). Maka, penyelidikan ini bertujuan untuk membangunkan satu Modul Bahasa Mandarin sebagai Bahasa Asing Berintegrasikan Budaya (*CIMFL Module*) untuk pelajar asas *MFL* di sebuah IPT iaitu Politeknik. Penyelidikan Reka Bentuk dan Pembangunan yang terdiri dari tiga fasa telah digunakan untuk kajian ini.

Dalam dalam fasa 1, satu kajian isi kandungan telah dijalankan untuk mengenal pasti elemen-elemen budaya dan antarabudaya untuk tujuh buah buku teks *MFL* yang terpilih daripada institusi pengajian tinggi awam. Tahap *ICC* bagi 31 pelajar dari sebuah Politeknik telah dinilai dengan menggunakan instrumen Penilaian Kendiri *ICC* Pelajar (*Student's ICC Self-Assessment*) (*SISA*). Skor *SISA* menunjukkan tahap *ICC* pelajar yang rendah untuk aspek pengetahuan ($M = 2.49$, $SD = .806$) dan kemahiran ($M = 2.54$, $SD = .805$).

Fasa 2 melibatkan reka bentuk dan pembangunan modul *CIMFL*. Hasil pembelajaran elemen budaya dan antarabudaya serta strategi pengajaran untuk modul *CIMFL* telah ditentukan melalui temu bual bersama tujuh orang pakar dalam bidang pengajaran *MFL*. Elemen untuk modul telah ditentukan melalui tema yang terbit daripada transkrip temu bual. Modul yang dibangunkan divalidasi oleh pakar untuk pelaksanaan dalam fasa 3.

Kebolegunaan modul untuk memupuk *ICC* pelajar telah dinilai dalam fasa 3 dengan menilai tahap *ICC* pelajar selepas kursus, temu bual guru dan tinjauan pelajar. Modul *CIMFL* telah dilaksanakan dalam satu kelas *MFL* dengan 31 pelajar yang sama seperti dalam fasa 1. Data daripada transkrip temu bual guru dan maklum balas daripada tinjauan pelajar telah dianalisis untuk keberkesanan dan kesesuaian penggunaan modul dalam memupuk *ICC*. Tahap *ICC* pelajar telah dikenal pasti melalui *SISA* (Selepas Kursus) dan penilaian berterusan *ICC*. Analisis daripada maklum balas guru dan pelajar terhadap modul menunjukkan kekuatan modul *CIMFL* dari segi kandungan dan strategi pengajaran.

Ujian *Wilcoxon Signed-Rank* telah dijalankan untuk *SISA* kerana satu pemboleh ubah adalah tidak bertaburan normal. Hasil dapatan menunjukkan skor selepas ujian untuk *ICC* pelajar adalah lebih tinggi secara signifikan daripada skor sebelum ujian untuk aspek pengetahuan, kemahiran dan sikap ($Z = 49, p < .00$), dan kesedaran ($Z = 49, p < .00$). Penilaian berterusan *ICC* pelajar menunjukkan tahap sederhana ke tahap tinggi dari segi aspek pengetahuan, kemahiran, sikap, dan kesedaran yang terdiri daripada penilaian Perbincangan dan Refleksi Antarabudaya, Penemuan Budaya, Kuiz Budaya dan Tugas Komunikasi Antarabudaya.

Dapatan menunjukkan modul *CIMFL* boleh digunakan untuk penambahbaikan *ICC* pelajar-pelajar tahap asas *MFL* di Politeknik yang lain. Kerangka reka bentuk untuk modul *MFL* berintegrasikan budaya boleh digunakan untuk pembangunan kurikulum dan bahan sumber seperti buku teks untuk Politeknik dan IPT yang lain. Tambahan pula, ia juga dapat digunakan untuk pembangunan modul *ICC* untuk bahasa lain.

Acknowledgements

The accomplishment of this thesis is a result of the effort and support of all the people who were behind me along the journey of doctoral study. First and foremost, I would like to acknowledge my deepest gratitude to my supervisor, Dr. Dorothy DeWitt, whose endless support, guidance, encouragement, inspiration, tireless commitment assisted and contributed in the realization of this meaningful thesis. My heartfelt appreciation also goes to my co-supervisor Dr. Chin Hai Leng who fully supported and provided feedback on my writing. I would also like to extend my sincere appreciation to my ex-supervisor Dr. Wong Seet Leng who had retired and Dr. Adelina Asmawi for their expertise and guidance given especially in the early stage of my research until the reaching of proposal defence of this work.

I am particularly grateful to the Malaysia Ministry of Higher Education for granting the HLP Scholarship and study leave in conducting this project, and the Department of Polytechnic Education for granting permission for data collection and for the cooperation given. My special acknowledgement goes to all the experts and students who were willing to take part in my present study. Thank you for the active participation, the valuable feedback, opinions and suggestions that contributed to the result of the study. I also owe a debt of gratitude to all the panel of post-graduate seminars, professors, lecturers and support staff of the Faculty of Education in the University of Malaya, the editor of the thesis, my close friends, colleagues in polytechnic, course mates, and juniors for assisting me in the accomplishment of this thesis.

Lastly, this thesis could not have been completed without the boundless love, patience, and support from my family and relatives who gave me strength to overcome the challenges in pursuing my doctoral study.

Table of Content

Abstract	iii
Abstrak	v
Acknowledgement	vii
Table of content	viii
List of figures	xvi
List of tables	xvii
List of abbreviations	xix
List of appendices	xx

Chapter 1 Introduction

Introduction	1
Background of the Study	1
Problem Statement	9
Rationale of the Study	16
Research Objectives	18
Research Questions	18
Hypotheses	19
Definition of Terms	19
Significance of the Study	22
Scope of the Study	23
Conclusion	24

Chapter 2 Literature Review

Introduction	25
Culture and Language	25
Culture Elements in Foreign Language Studies	27
Culture Elements in Mandarin as a Foreign Language	29
Intercultural Communicative Competence (ICC)	36
Defining intercultural communicative competence (ICC)	38
Models of intercultural communicative competence (ICC)	39
Byram's Model of Intercultural Communicative Competence.....	40
Intercultural Communicative Competence Assessment	47
Overview of recent studies on ICC assessment	53

Textbooks development in Mandarin as a Foreign Language	55
Principles and studies of textbooks development in MFL	55
Principles of MFL textbook development in cultural dimension.....	58
MFL textbook development in cultural dimension in China and foreign countries	60
Studies of MFL textbooks development in Malaysia public HEIs	63
Instructional Design (ID)	67
Dick and Carey's Model	68
Morrison, Ross and Kemp Model	69
Smith and Ragan Model	69
Merrill's First Principles of Instruction	71
Learning objectives in intercultural language learning	76
Bloom's Taxonomy	80
Instructional strategies in intercultural language teaching	83
Instructional principles and strategies of cultural integration in teaching Mandarin as a Foreign Language	87
Theoretical Framework of the Study	92
Conclusion	94

Chapter 3 Research Methodology

Introduction	95
Research Design	95
Phase 1: Content Analysis and Students' ICC Self-Assessment	100
Content analysis	100
Sample	100
Instrument	101
Procedure	102
Trustworthiness	104
Students' ICC Self-Assessment	105
Selection of research site	105
Selection of participants	106
Survey of participants' background	107
Instrument: Students' ICC Self-Assessment (SISA)	108
Validity of instrument	110
Pilot study	114
Reliability	115

Phase 2: Design and Development of CIMFL Module.....	119
Design of module	119
Participants – selection of experts	120
Interview.....	124
Data collections	125
Data analysis	126
Development of CIMFL Module	128
Phase 3: Implementation and Evaluation	131
Implementation of CIMFL Module	131
The research site and the course	132
The participants	133
(a) The students	133
(b) The teacher	133
(c) The researcher	134
The instruments	134
(a) Class observation	134
(b) The Culturally Integrated MFL Module (CIMFL).....	135
Evaluation of module	135
The participants	135
The instruments & data collection	136
(a) Teacher’s interview	136
(b) Students’ feedback survey	136
Data analysis	138
Evaluation of students’ ICC	138
The instruments & data collection.....	138
(a) Students’ ICC Self-Assessment (SISA) (Post-Course)	138
(b) Students’ ICC formative assessment	139
Data analysis	141
Internal Validity	144
Internal validity of quantitative data	144
Internal validity of qualitative data	147
External Validity	148
Research Ethics	149
Conclusion	152

Chapter 4 Findings of Phase 1: Needs Analysis

Introduction	153
Content Analysis	153
Findings of content analysis	153
Students' Intercultural Communicative Competence (Pre-Course)	161
Survey of participants' background	161
Findings of Students' ICC Self-Assessment (SISA) (pre-course)	166
Analysis for items of intercultural knowledge (pre-course)	166
Analysis for items of intercultural skills (pre-course)	169
Analysis for items of intercultural attitudes (pre-course)	171
Analysis for items of Intercultural awareness (pre-course)	172
Students' overall performance in ICC Self-Assessment (pre-course)..	173
Conclusion	174

Chapter 5 Findings of Phase 2: Design and Development

Introduction	176
Design of CIMFL Module	177
Findings for the design of Students' Learning Outcomes (SLO)	178
(i) Relevance to standard required	178
(ii) Appropriateness of mapping the SLO and ICC outcomes..	180
Findings for the design of module's content: Cultural and intercultural elements	181
Unit 1: Greetings	182
(a) Levels of formality: formal and informal expressions..	182
(b) Non-verbal interactions in greetings between cultures	185
(c) Distinction of address forms in Chinese and Malay culture	186
(d) Identical informal greetings in Chinese and Malay culture	187
(e) Cultural connotation in greetings	188
Unit 2: Making Introductions	188
(a) Cultural connotation in names	188
(b) Distinction of kinship titles between cultures, standard and local use of kinship titles	190
(c) Evolution of family structures and cultural practice ...	193

(d) Distinction in making introduction between cultures...	196
(e) Used of local and standard Mandarin in age inquiries	197
Unit 3: Numbers	198
Cultural connotation of numbers	198
Unit 4: Dates	200
(a) Chinese zodiac and culture	200
(b) Dates of traditional festivals	200
(c) Fortune and unfortunate dates	202
Other findings for the design of module's content	202
(a) Cultural information	202
(b) Vocabulary	203
Findings for the design of module's instructional strategies.....	205
Students-centered learning	205
Cultural comparison	205
Audio-visual and multimedia presentation	207
Role-play/Performed culture approach	207
E-learning	208
Flipped learning	209
Game method/Total physical response method	209
Task-based approach	201
Self-refelctions	201
Other findings on module's design	211
Summary of experts' opinions	211
Development of CIMFL Module	214
Findings for the development of students' learning outcomes (SLO)..	214
Findings for the development of instructional strategies	218
Stage 1: Activation	221
Stage 2: Demonstration	223
Stage 3: Application	225
Stage 4: Integration	228
Findings of the development of module content	231
Experts' Evaluation on Developed Module	246
Student's learning outcomes (SLO) of CIMFL Module.....	246

Cultural elements of CIMFL Module	247
Instructional strategies of CIMFL Module	247
Design of CIMFL Module	248
Overall experts' evaluation	249
Conclusion	250

Chapter 6 Findings of Phase 3 Implementation & Evaluation

Introduction	251
Module Implementation	251
Findings from class observation	252
Students showed interest and active in cultural learning	253
Understanding of target culture, own culture and other cultures	253
Active performance in class language and cultural activities ...	256
Attainment of students' learning outcomes (SLO)	257
Adequate teacher's instruction on cultural and intercultural topics	257
Obstacles in module implementation	258
Module Evaluation	258
The strength of module content	258
Practical communicative content and understandable language for Mandarin beginners	259
Adequate Chinese cultural elements for cultural competence...	262
Appropriate and applicable intercultural elements for intercultural competence	266
Students' ICC promoted and enhanced	267
Useful and practical for daily communication and interaction..	268
Non-verbal aspects of communication emphasized	273
Situating in authentic social setting and presented social relationship	273
Promotion of national unity and integration	274
User-friendly content	275
The strength of module's instructional	276
Multimedia presentation and interactive activities enhanced language skills	276

Varieties and effective intercultural activities and task enhanced students' ICC	277
The strength of learning outcomes	280
The gaps of the developed module	281
Adding additional cultural and intercultural content.....	282
More detail interpretation of cultural knowledge	284
Strengthen language and linguistics skills	285
Active learning for intercultural teaching and learning	286
Summary	289
Findings and Analysis of Students' ICC Formative Assessments	290
Intercultural Discussion and Reflection (IDR)	291
Cultural Discovery (CD)	293
Cultural Quizzes (CQ)	297
Intercultural Communicative Task (ICCT)	299
(a) Applied target language in real world situations	300
(b) Demonstrated high intercultural knowledge and skills	300
(c) Demonstrated high level of intercultural attitudes	302
(d) Demonstrated high level of intercultural awareness	304
Summary	305
Students' ICC Self-Assessment (SISA)	306
Normality Test (Pre-Course)	307
Normality Test (Post-Course)	310
Findings of Students' ICC Self-Assessment (SISA) (Post Course) ...	313
Analysis for students' post-course ICC in knowledge.....	313
Analysis for students' post-course ICC in skills	316
Analysis for students' post-course ICC in attitudes.....	318
Analysis for students' post-course ICC in awareness.....	319
Wilcoxon Signed Rank Test	321
Conclusion	327

Chapter 7 Discussion and Conclusion

Introduction	328
Summary of the Study	328
Discussion of Findings in Phase 1: Needs Analysis	333

Discussion and recommendation for content analysis	333
Discussion on ICC Self-Assessment (SISA) (pre-course)	339
Discussion of Findings on Phase 2: Design and Development	339
Discussion on design and development of students' learning outcomes	340
Discussion on design and development of cultural and intercultural elements	341
Discussion on design and development of instructional strategies	345
Discussion of experts' evaluation of the module	348
Discussion of Findings in Phase 3: Evaluation	350
Strength of the module	350
Gap of the module	351
Discussion on students' ICC formative assessment	352
Discussion on students' ICC (post-course)	353
Fulfilment of the Criterion of CIMFL Module	355
Implication and Contribution of the Research	356
Contribution to theory	356
Contribution to practice	359
Limitation of the Study	361
Further Research	362
Conclusion	363
References	366
List of Publications and Papers Presented	
Appendices.	

List of Figures

Figure 2.1	Byram's Model of Intercultural Communicative Competence (Byram, 1997, p. 34 & 73)	42
Figure 2.2	Byram's Model of Intercultural Communicative Competence (Byram, 2009, p. 323)	45
Figure 2.3	Framework of Merrill's First Principles of Instruction (2002, 2009)	71
Figure 2.4	Theoretical framework of the study	93
Figure 3.1	Design and development of the study	99
Figure 3.2	Research procedures in phase 1 of the study	118
Figure 3.3	Research procedures in phase 2 of the study	130
Figure 3.4	Research procedures in phase 3 of the study	141
Figure 5.1a	Sample of New Words & Phases, situational Dialogues and Cultural Understanding in the Unit 1	236
Figure 5.1b	Sample of New Words & Phases, Situational Dialogues and Cultural Understanding in the Unit 2	237
Figure 5.1c	Sample of New Words & Phases, Situational Dialogues and Cultural Understanding in the Unit 2	238
Figure 5.1d	Sample of Situational Dialogues and Cultural Understanding in Unit 4	239
Figure 5.2a	Sample of interactive activity in Unit 1	240
Figure 5.2b	Sample of interactive activity in Unit 2	241
Figure 5.3a	Sample of cultural discovery activity in Unit 1	242
Figure 5.3b	Sample of cultural discovery activity in Unit 3	243
Figure 5.3c	Sample of cultural discovery activity in Unit 4	244
Figure 5.4	Sample of IDR in Unit 1	245
Figure 6.1	Q-Q plot of "knowledge" (pre-course).....	308
Figure 6.2	Q-Q plot of "skills" (pre-course).....	308
Figure 6.3	Q-Q plot of "attitudes" (pre-course)	309
Figure 6.4	Q-Q plot of "awareness" (pre-course)	309
Figure 6.5	Q-Q plot of "knowledge" (post-course)	311
Figure 6.6	Q-Q plot of "skills" (post-course)	312
Figure 6.7	Q-Q plot of "attitudes" (post-course)	312
Figure 6.8	Q-Q plot of "awareness" (post-course)	313
Figure 7.1	Development of Culturally Integrated Mandarin as Foreign Language Module based on DDR Model, Byram's Model of ICC (1997) and Merrill's First Principles of Instruction (2002)	356
Figure 7.2	The development model of CIMFL Module	360

List of Tables

Table 2.1	Cultural category and elements in foreign language studies.....	34
Table 2.2	Congruent of Byram's Objectives of ICC (1997) and Seelye's six instructional goals (1993)	79
Table 2.3	Congruent of Byram's Objectives of ICC (1997) and Tomalin and Stempleski's instructional goals (1993)	79
Table 2.4	Congruent of Byram's Objectives of ICC (1997) and ICCLE's ICC objectives	80
Table 3.1	List of selected sample MFL textbooks for the study	101
Table 3.2	Categories of cultural elements and intercultural elements investigated in samples of elementary Mandarin textbooks.....	103
Table 3.3	Reliability statistic for SPLMC	116
Table 3.4	Cronbach's Alpha cut-off points for reliability	116
Table 3.5	Reliability statistic for Students' ICC Self-Assessment (SISA)	117
Table 3.6	Experts of present study	121
Table 3.7	Reliability statistics for students' feedback on module content, instructional and module outcomes	137
Table 3.8	Methods employed to resolve the research questions	143
Table 4.1	Percentage of cultural elements and intercultural elements emerged upon the total chapters in sample textbooks	159
Table 4.2	Sample profile of respondent demographics (SPLMC Section I)	162
Table 4.3	Interpretation scale for mean score).....	163
Table 4.4	Students' purposes of learning Mandarin as a Foreign Language (SPLMC Section II)	164
Table 4.5	Students' perception on cultural and intercultural learning (SPLMC, Section III)	165
Table 4.6	Students' mean scores for intercultural knowledge (pre-course)	168
Table 4.7	Students' mean scores for intercultural skills (pre-course)	169
Table 4.8	Students' mean scores for intercultural attitudes (pre-course) ...	171
Table 4.9	Students' mean scores for intercultural awareness (pre-course).	172
Table 4.10	Students' mean scores in ICC Self-Assessment (Pre-Course) ...	173
Table 5.1	Summary of experts' opinion for module design	213
Table 5.2	Instructional design for the module based on Merrill's First Principles of Instruction	219
Table 5.3	Sample of instructional design of the module based on Merrill's First Principles of Instruction	220
Table 5.4	Class activities for integration	229
Table 5.5	Cultural and intercultural elements applicable for the module ..	232
Table 5.6	Items of cultural and intercultural elements applicable in the module	234
Table 6.1	Items measuring students' feedback on module's content	259

Table 6.2	Items measuring students' feedback on module' instructional...	276
Table 6.3	Items measuring students' feedback on learning outcomes.....	281
Table 6.4	Instructional methods requested for intercultural language learning	287
Table 6.5	Students' mean scores of intercultural knowledge, skills, attitudes and awareness in IDR	291
Table 6.6	Total of students in intercultural knowledge, skills, attitudes and awareness performance as in IDR	292
Table 6.7	Cultural discovery activities	293
Table 6.8	Students' scores of intercultural skills, awareness and attitudes as in cultural discovery activities	295
Table 6.9	Students' mean scores on intercultural skills, attitudes and awareness in cultural discovery activities	296
Table 6.10	Total of students in intercultural knowledge, skills, attitudes and awareness performance as in cultural discovery activities.....	296
Table 6.11	Students' scores in cultural quizzes	298
Table 6.12	Total of students in intercultural knowledge performance as in cultural quizzes	298
Table 6.13	Percentage of students in intercultural knowledge, skills, attitudes and awareness performance as in ICC formative assessments	305
Table 6.14	Test of normality for "knowledge" (pre-course)	307
Table 6.15	Test of normality for "skills" (pre-course)	308
Table 6.16	Test of normality for "attitudes" (pre-course)	308
Table 6.17	Test of normality for "awareness" (pre-course)	309
Table 6.18	Statistic summary for students' ICC (pre-course)	309
Table 6.19	Test of normality for "knowledge" (post-course)	311
Table 6.20	Test of normality for "skills" (post-course)	312
Table 6.21	Test of normality for "attitudes" (post-course).....	312
Table 6.22	Test of normality for "awareness" (post-course)	313
Table 6.23	Students' mean scores for intercultural knowledge (post-course)	315
Table 6.24	Students' mean scores for intercultural skills (post-course)....	317
Table 6.25	Students' mean scores for intercultural attitudes (post-course)..	319
Table 6.26	Students' mean scores for intercultural awareness (post-course)	320
Table 6.27	Statistics summary for post-course ICC	321
Table 6.28	Wilcoxon Signed Ranks Test	322
Table 6.29	Comparison between pre and post items of "knowledge".....	324
Table 6.30	Comparison between pre and post items of "skills".....	325
Table 6.31	Comparison between pre and post items of "attitudes".....	326
Table 6.32	Comparison between pre and post items of "awareness".....	327

List of Abbreviations

ACTFL	American Council on the Teaching of Foreign Language
CD	Cultural Discovery
CIDOS	Curriculum Information Document Online System (CIDOS)
CEFRL	Common European Framework of Reference for Languages
CIMFL	Culturally-Integrated Mandarin as Foreign Language (Module)
CQ	Cultural Quizzes
DDR	Design and Development Research
EPRD	Education Planning and Research Division
FL	Foreign Language
HEI	Higher Education Institution
ICC	Intercultural Communicative Competence
ICCT	Intercultural Communicative Task
ICCLE	International Curriculum for Chinese Language Education
ID	Instructional Design
IDR	Intercultural Discussion and Reflection
LO	Learning Objective
MFL	Mandarin as a Foreign Language
MRK	Morrison, Ross, and Kemp Model
MSL	Mandarin as a Second Language
NHESP	National Higher Education Strategic Plan
Q-Q	Quantile-Quantile (Plot)
RQ	Research Question
SD	Standard Deviation
SISA	Students' Intercultural Communicative Competence Self-Assessment
SLO	Students' Learning Outcomes
SPLMC	Questionnaire of Students' Perception Toward Learning MFL and Culture
SPSS	Statistical Package for Social Science

List of Appendices

Appendix A	Verification letter from University of Malaya
Appendix B	Permission of letter for data collection in Polytechnics
Appendix C	Content analysis: Cultural elements in each chapter of selected MFL textbooks
Appendix D	Students' Perception on Learning MFL and Culture (SPLMC)
Appendix E	Student's Intercultural Communicative Competence Self-Assessment (SISA)
Appendix F	Experts' interview questions
Appendix G	Class observation checklist
Appendix H	Teacher's interview questions
Appendix I	Student's feedback survey questions
Appendix J	Intercultural Discussion and Reflections (IDR)
Appendix K	Cultural Quizzes (CQ)
Appendix L	Intercultural Communicative Task (ICCT)
Appendix M	Objective of Intercultural Communicative Competence (ICC) (Adapted from Byram, 1997)
Appendix N	Rubrics of Assessing Intercultural Communicative Competence (ICC) (Adapted from Lussier et al., 2007).
Appendix O	Student learning outcomes (Unit 1 to Unit 4)
Appendix P	Sample of lesson plans
Appendix Q	Sample of students' feedback on CIMFL Module
Appendix R	Sample of student's answers on Cultural Discovery activity
Appendix S	Sample of student's answers on Intercultural Discussion and Reflection (IDR)
Appendix T	Sample of student's answers on Cultural Quiz
Appendix U	Sample of expert's interview transcription
Appendix V	Letter of invitation for experts
Appendix W	Experts' consent to participate in research
Appendix X	Sample of expert's information
Appendix Y	Sample of experts' written feedback on CIMFL Module
Appendix Z	Application for verification of translation

Chapter 1 Introduction

Introduction

In this chapter, the background of the study, problem statement, rationale of the study, research objectives, research questions, hypotheses, definition of terms, and significance of the study are discussed. An overview and conceptualization of the entire study are provided.

Background of the Study

Globalization and the increase in transnational collaboration and competition in economic, social, politics, science and technology which is culturally and linguistically diverse has accelerated the requirement for cultural and intercultural communicative competence (ICC) rather than only linguistic competency in a foreign language (FL).

The goal of FL teaching in the world today no longer merely emphasizes linguistics competence but communicative competence which focuses on cultural and intercultural understanding. The National Standard for Foreign Languages Learning in the 21st Century from the American Council on the Teaching of Foreign Language (2017) has established 11 national standards grouped into five categories (i.e., *Communication*, *Cultures*, *Connections*, *Comparisons*, and *Communities*) or referred to "5Cs" among the FL educators. The aspect of *Cultures* was emphasized in the Standard which required students to gain knowledge and understanding of other cultures; *Comparison* required the ability to gain insight into the nature of language and culture; and *Communities* required participation in multilingual communities at home and around the world. Students should demonstrate an understanding of the

relationship between the practices and perspectives of the culture studied (Standard 2.1) and understanding of the relationship between the products and perspectives of the culture studied (Standard 2.2).

The Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFRL) (Council of Europe, 2001) stated the requirement of the general competences of language learners which included the knowledge of the shared values and beliefs held by social groups in other countries and regions, such as religious beliefs, taboos, assumed common history, and so forth, that are essential to intercultural communication; the existential competences which referred to culture-related and sensitive areas for inter-cultural perceptions and relations, as well as the ability to learn, including the ability to know and to discover “otherness” of another language, culture, other people or new areas of knowledge.

The International Curriculum for Chinese Language Education (ICCLE) (The Office of Chinese Language Council International, 2010) of China specified the linguistic competence which comprised of linguistic *knowledge, skills, strategies*, and *cultural awareness* as the goals of the curriculum. Cultural awareness included cultural knowledge, cultural understanding, cross-cultural awareness and global awareness. The standards emphasized the development of intercultural communicative competence (ICC) which enables learners to function effectively and appropriately across language and cultures.

The abovementioned documents explicitly stated the latest trend of goals on FL studies in America, Europe and China toward developing students’ cultural knowledge, skills, strategies and cultural awareness. The competences of culture and intercultural relations have become the fifth language skill besides the skills of listening, speaking, reading and writing (Liu, 2004) in FL studies. It also strongly

supported the notion that language and culture are interrelated, intertwined and cannot be separated in FL instruction (Brown, 2000; Byram, 1997; Deardorff, 2006; Kramsch, 1993; Liddicoat, 2001; Lussier, 2011; Paige, Jorstad, Siaya, Klein, & Colby, 2003; Shen, 2004; Xia, 2013). Hence, cultivating and establishing students' ICC had become an ultimate goal in FL curriculum.

The importance of mastering foreign languages is featured in the goals of local higher education institutions (HEIs) to prepare the students for the challenges in the employment market and a workplace which is highly multicultural and multilingual-dimensional. In Malaysia, according to the National Higher Education Strategic Plan: Laying the Foundation Beyond 2020 (Ministry of Higher Education, 2007), students are encouraged to master at least one international language as their third language, for example Mandarin, Arabic, Japanese, French and Spanish language, as proficiency in a third language is vital for developing human capital that drives the knowledge-based economy to gear the country toward competitiveness and innovativeness in the international arena (Malaysia Ministry of Higher Education, 2007). It is clear that the government aspires to produce graduates with the relevant communication skills, language proficiency and competency to be part of a highly skilled and knowledgeable workforce and face the challenges of an increasingly complex, multicultural and globalized society.

In addition, the second thrust of the National Higher Education Strategic Plan (NHESP) (Ministry of Higher Education, 2007) emphasized on "Improving the Quality of Teaching and Learning" and required the local HEIs to carry out periodic curriculum improvement for a relevant and dynamic curriculum based on the latest developments and to strengthen effective, innovative and international teaching and learning methodology for the current and future needs in education to ensure

achievement of learning outcomes. The aspiration of the Ministry was to produce competitive graduates and ensure that these graduates benefited from quality learning experiences and were able to face challenges in the knowledge and innovation-based economy. The Review of the NHESP (Ministry of Education, 2014) stressed that teaching and learning in HEIs needed to be more active and connected to real-life, while new teaching or learning approaches that enabled the development of critical and creative thinking should be integrated, and a practical curriculum be devised emphasizing not only the disciplinary knowledge and facts, but also the requirement of skills and language proficiency (Ministry of Education, 2014). Strengthening social cohesion and global citizenry is one of the focus areas in the Review of the NHESP, The HEIs were urged to produce graduates with the attributes and core values of universal wellness (including multiculturalism, diversity, tolerance and acceptance) of living in a multi-ethnic community; to promote interaction and understanding on socio-economic and cultural diversity, as well as to handle the ethnic tension and to eliminate and minimize all form of polarization (Ministry of Education, 2014). Therefore, it is believed that the improvement of the FL curriculum and syllabus is the primary task for the HEIs to meet the NHESP objectives as well as the world standards in FL education.

Learning Mandarin as a Foreign Language (MFL) for communication purposes has received overwhelming response from learners all over the world as Mandarin, being the official language of China, known as *Putonghua* or common language, is the most widely spoken language with 899 million native speakers and 178 million second language speakers (Simons, Gary, & Fennig, 2017). In addition, China's growing prominence in the world's stage as an economic power has given rise to the need for building closer communication and relations with China in the economic, international

affairs, cultural and language education sectors (Chen, 2009; Zhao & Huang, 2010). The curiosity, interest and demand for learning Chinese language and culture among foreigners had accelerated the professional development of teaching MFL. The enrolment in courses offering MFL had risen dramatically worldwide. According to the Ministry of Education China, there are over 30 million MFL learners in over 2500 universities in 100 countries (China Education and Research Network, 2017).

Before extending on the situation of learning MFL in Malaysia, it is essential to first understand the background of languages used in Malaysia. Malaysia is a multiracial and multicultural country which consists of several races: Malay (68.8%), Chinese (23.2%), Indian (7%), and others (1%) comprising of indigenous peoples such as Negrito, Senoi and Proto Malays in Peninsular Malaysia, Kadazan-Dusun in Sabah, and Iban in Sarawak (Department of Statistics Malaysia, 2017). The national language or official language of Malaysia is the Malay language (Bahasa Melayu) which is the medium of instruction in all national primary and secondary schools (the exception is in Chinese and Tamil national-type primary schools which uses Mandarin and Tamil respectively). English is the second language in Malaysia as in all schools, English is also a compulsory language. Generally, for Malays, their first language is Malay or a Malay dialect, the second language is English, and most learn Arabic language as a third language, mainly for religious purpose. For Malaysian Chinese, their first language or mother tongue is a Chinese dialect such as Cantonese (粤语), Hokkien (闽南), Hakka (客家), Hainan (海南), Teochew (潮州), Hockchew (福州), and the Standard Mandarin (Huáyǔ 华语) is for formal communication. Malay is a second language while English is the third language. However, there is a trend among the Chinese community in adopting Mandarin as a primary language of communication in the family and society, and reduce the use of heritage languages (Ding, 2016). For

Indian community in Malaysia, the majority have an Indian dialect (such as Tamil, Telugu, Malayalam, Hindi, Punjabi and Gujarati) as their first language, with Malay as their second language and English as their third language. Other minorities in Malaysia speak their own native languages, and Malay is the second language.

Malaysian students can select to learn another language or a FL in secondary school and at the tertiary level. In tertiary institutions, the FLs were offer as elective paper. Mandarin, Arabic, Japanese, Korean, Thai, German, Spanish, French were among the FLs commonly offered at tertiary level (See & Ching, 2013). Mandarin as a Foreign Language (MFL) is when Mandarin is taught to non-native speakers, and thus making it the learners' third language. The term Mandarin as a Foreign Language (MFL) is widely used by most of the HEIs in Malaysia such as Universiti Utara Malaysia, University of Science Malaysia, International Islamic University Malaysia, Universiti Teknologi Malaysia, Universiti Pertahanan Nasional Malaysia, National University of Malaysia, Universiti Malaysia Sabah, and Polytechnics.

FL learning is the learning of non-native language in the environment of the learner's native language which takes place in the context of the classroom, and usually lacks the learning environment of the target language (Gass and Selinker, 2008; Stern, 1983) or has no direct relation to the learner's social and personal environment (Punchihetti, 2013). In the Malaysian context, the MFL learners are mostly Malays, Indians and other non-Chinese groups who are not immersed in the Mandarin learning environment, as Mandarin is neither the national language or a common language in Malaysia as its usage was only limited to the Chinese community (Wang, 2016). Although the Chinese forms the second largest community in Malaysia (23.2% of the Malaysian population), the use of Mandarin among different races, is relatively low compared to the national language and English language. Hence, learners of MFL lack

the need and urgency of learning Mandarin in Malaysia as many tend to speak in their national language (Malay) or English. Hence, the learning of Mandarin among non-native speakers in Malaysia is regarded as learning a FL.

The learning of MFL mostly takes place in the context of the classroom. Only a very small number of active learners take the initiative to speak and practice Mandarin with native speakers (Wang, 2016) in order to master the language. The learners of MFL in Malaysia may also be regarded in the semi-endolingual learning context as the language environment was not fully available to the learners outside their language classroom (Punchihetti, 2013). Hence, the learning of Mandarin in Malaysia is not sufficiently adequate to be regarded as second language learning. Second language learning referred to the learning of another non-native language after the native language or first language has been learned regardless of the second, third, fourth or fifth language of the learners, and the environment of the language spoken is provided (Gass and Selinker, 2008). When learning a first language, learners are immersed in the language environment and there is a need to use the language in the learning environment. Examples are Malaysian-Chinese learning Malay in Malaysia; Malaysians learning Japanese in Japan, or Koreans learning English in the United States.

In Malaysia, the demand for learning MFL is encouraging. The MFL courses in local HEIs were offered to students who have no background or foundation in Mandarin (Fan, 2011; Hoe, 2014). There has been a steep increase in the number of MFL courses offered in local HEIs over the past two decades (Fan, 2011; Hoe, 2014; Yap, 2011). At present, all 20 public HEIs in Malaysia offer MFL as an elective course, and three of the HEIs offer MFL as a minor program (Hoe, 2014; Yap, 2011). MFL courses are also offered in Malaysian private HEIs, polytechnics and colleges. The

enrolment for MFL has been increasing in recent years as more non-native speakers are taking this course. Statistics in 2011 showed that there was a total of 21,693 students enrolled for MFL courses in one semester in the 20 public HEIs in Malaysia (Hoe, 2014).

MFL courses from local HEIs mainly prepare graduates to master a third language other than the national language and English as the second language (Teh, 2015). This is done in order to enhance employment opportunities for graduates in the highly competitive job market (Hoe, 2014; Yap, 2011), to master communication skills, self-improvement, self-interest, to understand the language of a neighboring country, for possibility of furthering studies in China (Hoe, 2014), to understand Chinese culture and the local Chinese community, for travelling, as well as for the importance of understanding Mandarin at the international level (Yap, 2011).

Generally, there are three levels of MFL courses offered in local public HEIs: elementary, intermediate and advance level. The teaching and learning time for each level ranges from 28 to 56 hours in one semester (Hoe, 2014) or from two to three hours per week (Fan, 2014). The MFL course syllabus is designed independently by each HEI (Teh, 2015). Hence, there are no standard syllabus and assessment criteria for all the local public HEIs (Fan 2014). The syllabus and course content emphasizes linguistic knowledge, such as pronunciation, grammar; and language skills, namely skills of listening, speaking, reading and writing to cater to the learners' needs in daily communication (Fan, 2011; Hoe, 2016; Tan, 2007; Yap, 2011).

The majority of local public HEIs make use of locally- compiled and published textbooks (63.2%) while the remaining use MFL textbooks from China (36.8%) (Fan, 2014; Hoe, 2014). Locally published textbooks integrate Malaysian multi-cultural elements and tended toward localization of context and materials (Hoe, 2014; Yap &

Wu, 2010). Almost all locally published textbooks integrated all language skills and exercises in the textbooks; the texts were presented in the form of situational dialogues with short and simple sentences emphasizing communicative function and language practicality for learner needs, and tables of new words for each lesson were provided (Fan, 2014; Yap & Wu, 2010).

Problem Statement

Cultural knowledge and intercultural communicative competence (ICC) are crucial in FL studies. Studying a language without having the cultural knowledge of the target language may lead to misunderstandings and conflicts (Brislin, 1995; Hammer, 1999; Wolfson, 1989) as communication among people of different cultural background may be misunderstood in an intercultural setting as interpretations are mainly based on assumptions and perceptions from one's own culture (Kramsch, 1993; Liddicoat, 2001). The cultural differences among learners which may lead to misunderstandings and conflicts arise from differences in terms of vocabulary, syntax, idioms, different styles of using language such as direct, indirect, expansive, argumentative and non-verbal behavior due to misinterpretations of intent and evaluation among others. Lu (2004) pointed out that a language's vocabulary contains cultural elements, such as the philosophy, morality and ethics of a nation. Different cultures have different words, signs, symbols for different cultural connotations. The norm of speaking and behaving, and the socio-cultural expectation of individual roles also influence the success of everyday interactions (Hymes, 1971). The value system in a culture guides people's action, behavior, lifestyle, and judgement of right and wrong, good and bad (Shen, 2004; Sun, 2011), and also influences oral communication among different cultures (Sun, 2011). People with different value systems will

encounter obstacles in their intercultural communication, especially between those from collectivist and individualist systems. Customs are also shaped by beliefs and values of people in a community. Differences in customs tends bring about conflict. Hence, what is required is competency in intercultural communication.

Mastering a FL alone does not ensure one's competency in intercultural communication. This is because ICC is not a naturally occurring phenomenon; it must be intentionally addressed through programs, courses, curricular and co-curricular efforts (Deardorff, 2006). A number of researchers have pointed out that learning culture needs to be explicitly addressed in FL curricula (Byram, 1997; Deardorff, 2006, 2009; Jin, 2013; Kramsch, 1993; Robison, 1978; Stern, 1983).

ICC could be realized through intercultural language learning focusing on the relationship between language, culture and learning which help learners to acquire linguistic competence and intercultural communicative competence (ICC) (Byram, 1997). Intercultural language teaching aimed at revealing the cultural connotation behind the target language, to eliminate FL learners' cross-cultural communication problems caused by cultural differences, and to improve learners' cultural understanding and develop intercultural communication competence at the end of the course (Byram, 1997; Byram et al., 2002; Deng, 2012). Cultural understanding involves developing of interest in culture; experiencing cultural elements and understanding the relationship between culture and language learning; experiencing the cultural value-systems; and experiencing cultural multiplicity, dynamics and permeability between cultures (The Office of Chinese Language Council International, 2010). It covers interpretation of the target culture and the learners' own culture, ability to make, evaluate and refine generalities concerning the target culture, development of

interest in understanding the culture and demonstrating intellectual curiosity about the target culture (Byram, 1997).

FL educators should set up culture and intercultural learning goals to prepare students for the development of ICC (Byram, 1997; Hall, 2002). The FL syllabus needs to emphasize attitudinal objectives which develop students' curiosity, open, positive and respectful attitudes toward the target culture (Byram, 1997; Deardorff, 2006; Fantini, 2006), to cultivate a better understanding and appreciation of the relationship between languages and other cultures and student's native culture. Students with ICC become more understanding toward other people's points of view, ways of life, and contributions to the world.

Hence, for successful intercultural communication, local MFL teaching should give attention to the cultivation of ICC among students. The teaching of MFL in local HEIs need to prepare students for ICC to interact with the people of the nation, and citizens of the world to cope with the increasingly competitive and challenging global market. The integration of intercultural communication skills in MFL will strengthen students' intercultural awareness, cultural understanding and develop ICC.

Effective and appropriate textbooks which serve as core learning materials are essential and useful to strengthen students' confidence in learning the language. Although the usefulness of textbooks in teaching has been debated among scholars (Graves, 2000; Hutchinson & Torres, 1994; McGrath, 2002; Tomlinson, 2011), textbooks still play a significant role in language teaching and learning, as they serve as a major source for the teaching content (Wu, 2010). Systematic and comprehensible textbooks may facilitate the cultural input, and have remarkable influence on fostering students' cultural awareness and ICC (Wu, 2010). Hence, the standard and the quality of the textbooks determine students' effectiveness in ICC.

In Malaysia, some of the local public HEIs use Mandarin textbooks sourced from China (36.8%) while some compile their own MFL teaching textbooks with reference to MFL textbooks from China (26.4%) (Hoe, 2014). However, there are some shortcomings in the MFL textbooks published in China for the tertiary level such as having unclear cultural-learning outcomes, non-standard cultural syllabus and ambiguous culture-instructional objectives (Deng, 2012; Zhang, 2004); non-systematic and non-standard cultural contents (Wang, 2014); and insufficient intercultural communication consciousness and attention in the content material (Deng, 2012; Zhou, 2004). This indicates the limitations of MFL textbooks from China in terms of the cultural and intercultural dimensions. The MFL textbooks published in China are based on the China social context, and did not consider the characteristics culture and social environment of the local Malaysia Chinese. The same situations was also happened to the textbooks published in Taiwan. Overseas textbooks were not relevant for the local learners of MFL in Malaysia. In addition, there were differences in terms of instructional emphases, methods, and cultural needs between local and China textbooks (Fan, 2014).

In terms of locally published MFL textbooks, Tan's (2007) research on the analysis of MFL textbooks and modules utilized in nine public HEIs discovered that although the majority of the local MFL textbooks emphasized linguistics skills for the needs of students' basic daily communication, the inclusion of cultural knowledge in the textbooks was insufficient. However, Tan did not elaborate on to what extent the cultural knowledge was absent in the sample textbooks and did not provide suggestions for the cultural content for MFL textbooks. The research gap needs to be answered by further studies.

According to Hoe (2016) who surveyed 20 local public HEIs, the majority of the public HEIs did not include much cultural information in the MFL textbooks. Hoe reported that there was only some information concerning Chinese festivals and local festivals found in some textbooks. The teaching of cultural knowledge was only integrated through formative assessments and co-curricular activities in some public HEIs which covered a range of 5% to 15% of the total marks of assessment. However, detailed information on intercultural content from the MFL textbooks for each HEI was not provided by Hoe (2016) and further studies need to be carried out to fill the research gaps.

Other problems of local MFL textbooks included lack of good quality textbooks and there were gaps between the local MFL textbooks and textbook from China in terms of quantity and quality (Tan, 2007). This was probably due to having less qualified professional MFL teachers who were designers of the textbooks (Yap, 2011). Besides, there was inconsistency of content for different levels of MFL textbooks in local public HEIs, as there was no standardization criteria for the content and syllabus of local MFL courses (Yap & Wu, 2010); the learning outcomes were less focused on the affective domain, the MFL textbooks were not reviewed and revised regularly, the inadequate content and problems found in the textbooks were not solved in time, the learning outcomes of local MFL courses were too many, the teaching and learning contact hours were too limited and this created difficulties in the textbook design and development (Yap, 2011).

Research concerning development of intercultural-oriented textbooks and modules for local MFL is limited in the literature. Studies on local Mandarin textbooks mostly involved teaching Mandarin as a first language in local national-type Chinese primary schools (Shi, 1993), national-type Chinese secondary schools (Chen, 2012;

Fang & Li, 2012; Huang, 2012), all primary and secondary schools (Ye, 2011), private Chinese secondary schools (Huang, 2012; Song, 2006), teaching MSL in national primary schools (Chen, 2011; Ye, 2012; Zheng, 2008), and private university (Feng, 2016). Studies on intercultural language teaching, cultural pedagogical practices, and ICC assessment of local MFL learners remained largely unexplored. Hence, there were neither studies on development of MFL textbooks, nor studies on development of intercultural-oriented MFL textbooks in Malaysia.

The present study was conducted in a polytechnic. Polytechnics are HEIs which provide MFL courses. In Malaysia, polytechnics are providers for technical and vocational education and training (TVET) institutions under the governance of the Department of Polytechnic Education, Malaysia Ministry of Higher Education and aim at catering for the national demand for semi-professionals and professionals in the fields of engineering, commerce and hospitality at degree, diploma and advanced diploma levels. Hence, students taking MFL at polytechnics would be from technical fields and may need to use MFL in their future workplace.

Polytechnic in Malaysia began in 1969 with the establishment of the first polytechnic under the United Nations Development Plan. In 2015, there were a total of 33 polytechnics, 7,916 lecturers, and 25,388 of polytechnic graduates in Malaysia (Department of Polytechnic Education, 2015). The Department of Polytechnic Education is moving toward the mission of “Breaking boundaries for the creation of transformative and creative learning environment for an innovation-led-economy” (Department of Polytechnic Education, 2015).

MFL is offered to students in polytechnics as an elective course, for both degree and diploma programs. The synopsis of syllabus for elementary-level MFL from polytechnics in Malaysia (Department of Polytechnic Education, Ministry of Higher

Education, 2014) outlined:

The course will emphasize greatly on developing students' oral communication skills in situational contexts through class activities such as role-plays, simulations and other relevant oral tasks. Students are expected to take part in all language skills conducted in class to ensure success in attaining the elementary-level proficiency. In this course, students will be introduced to the basic *Hanyu Pinyin* system (Chinese Phonetic Alphabet) and *Hanzi* (Chinese characters). Finally, this course provides a basic insight into the Chinese culture.

The cultural aspect is important in the MFL syllabus as the synopsis mentions "*The course attempts to provide a basic insight into the Chinese culture.*" However, within the syllabus synopsis, the cultural content was not indicated and described explicitly in terms of descriptions of syllabus content and learning outcomes. In addition, cultural elements were also not specified in the Course Outline and Assessment Specification (Department of Polytechnic Education, 2014). Based on the documents and records from the course panel committee, the course assessment (Examination question papers from 2012 to 2015) prepared by the polytechnics was solely focused on the four linguistic skills for evaluating students' learning outcomes, and neglected cultural aspects. There were also no statements, framework or pedagogical guidelines recommended for integration of culture in the course for each topic in the syllabus.

Furthermore, the MFL course committee revealed that no attention was given to integration of cultural aspects for the course (Minutes and Reports of Continuous Quality Improvement, 2012-2015). The evidence showed that students' cultural knowledge was unidentified. The criterion on providing "*a basic insight into the*

Chinese culture” as stated in the syllabus synopsis was not fulfilled and the implementation was highly ambiguous.

Textbooks used in the polytechnics mainly emphasized on language and linguistics skills but lacked cultural-related content as the language functions presented in the textbook did not give to the intercultural dimension. Instructional strategies for developing students’ ICC were not recommended in the textbook.

Hence, the present research addressed the research gaps by conducting a more rigorous content analysis on MFL textbooks from local public HEIs, to identify the shortcomings of the textbooks, the learner needs and expectations, and aims at designing a culturally integrated MFL textbook to establish and foster students’ ICC. At time, there were not many studies on development of MFL textbooks in facilitating the cultural and intercultural instruction, as well as studies which evaluate ICC on Mandarin learners, and more so in Malaysia. Hence, this study seeks to develop a culturally integrated Mandarin module and to determine the ICC of MFL students in an HEI.

Rationale of the Study

The present study is relevant to current emphasis in FL teaching which realizes the importance of cultural and intercultural dimensions in the curriculum. It supports the goals in “Standard for FL Learning in the 21st Century” from the American Council on the Teaching of Foreign Language (2017) and The Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFRL) (Council of Europe, 2001), to fulfil the requirements as stated in the National Higher Education Strategic Plan (NHESP) (2007) and the Review of the NHESP (2014)

toward improvement of the MFL curriculum which is relevant, dynamic and up-to-date and in line with the current needs.

Recognizing the significance and necessity of integrating ICC in the FL classroom especially in the MFL course, and due to the lack of relevant intercultural-oriented MFL textbooks in Malaysia, the study contributed a Culturally Integrated Mandarin as a Foreign Language (CIMFL) module for cultivating intercultural knowledge, skills, attitudes and awareness toward cultivation of ICC among novice MFL learners in a polytechnic. The study fit the current demand of the area as the development of the CIMFL module in the present study was conforming to the abovementioned requirement and demand. The intercultural learning outcomes of the module were outlined, the module content and instructional features gave attention to the dimension of cultural and ICC based on Byram's Model of Intercultural Communicative Competence (1997).

The findings of the study could assist the local MFL teachers in promoting students' ICC with focus on cultural understanding and awareness in the Malaysian context. The developed module could meet the local needs of MFL students and teachers at the tertiary level. The study also examined the effectiveness of the developed CIMFL module in facilitating students' development of ICC at the end of the course. Students' ICC was assessed and identified through the instrument of ICC Self-Assessment (SISA) constructed based on Byram's objectives of ICC (1997). The Lussier, Kostova, Golubina, Ivanus, and Skopinskaja (2007) Rubrics of Assessing Intercultural Communicative Competence was adopted to define students' relevant levels of ICC. Therefore, the potential of the integration of cultural and ICC in MFL through a culturally integrated MFL module especially in Malaysia was investigated.

Research Objectives

This study was aimed at:

Phase 1

1. Identifying the cultural and intercultural elements in the current instructional textbooks/modules from the local public higher education institutions.
2. Identifying students' intercultural communicative competence (ICC) level at the beginning of the course.

Phase 2

3. Designing and developing a Culturally Integrated Mandarin as a Foreign Language (CIMFL) module for the elementary Mandarin as a Foreign Language course at tertiary level.

Phase 3

4. Investigating teachers and students' feedback on the usability of the CIMFL module in enhancing students' intercultural communicative competence (ICC) after the module implementation.
5. Investigating students' intercultural communicative competence (ICC) level after the CIMFL module implementation.

Research Questions

The study seeks to address the following questions:

Phase 1

1. How are cultural and intercultural elements reflected in the current Mandarin as a Foreign Language textbooks/modules from the local public higher education institutions?
2. What is the students' intercultural communicative competence (ICC) level at the beginning of the course?

Phase 2

3. i. What are the appropriate students' learning outcomes (SLO) applicable for the CIMFL module in terms of culture and intercultural aspects according to the experts?
- ii. What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts?
- iii. What are the appropriate instructional strategies applicable for the CIMFL module according to the experts?

Phase 3

4. What are the strengths and weaknesses of the developed CIMFL module?
5. What is the students' intercultural communicative competence (ICC) level after the implementation of the developed CIMFL module?

Hypotheses

The present study aimed at identifying whether there is a statistically difference between students' ICC scores in terms of knowledge, skills, attitudes and awareness before and after implementation of the CIMFL module in the MFL course. The null and alternative hypotheses were:

H₀: There is no significant difference between pre and post-course ICC scores

H₁: There is significant difference between pre and post-course ICC scores

Definition of Terms

The present study was designed and guided by several theoretical perspectives and concepts. The theories were employed to support the present research which aimed at developing a Culturally Integrated Instructional MFL module to establish learners' ICC, and facilitate the integration of ICC in the MFL classroom.

Intercultural communicative competence (ICC). Intercultural communicative competence refers to “the ability to communicate effectively and appropriately in intercultural situation based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006). ICC is the competence that allows learners “to interact with people of different cultural background, multiple identities and a specific individuality” (Byram, Gribkova, & Starkey, 2002). People with ICC act as mediators between the target culture and other cultures, are ready and willing to seek out opportunities to interact with people from different cultural backgrounds, explore their cultures and make necessary changes to prepare for intercultural encounters (Byram, 1997). ICC can be summarized as the ability to interact with people from diverse culture, background and identity in order to be an effective intercultural mediator, being proactive and adjusting appropriately to the others’ cultural perspective. In this study, ICC is knowing the complexities, and possible sources of misunderstandings among non-native speakers on the use of cultural elements in the Mandarin language

Byram’s (1997) Model of Intercultural Communication Competence (ICC). The understanding and working definition of ICC for the present study was based on Byram’s Model of ICC (1997). The model is a fundamental and comprehensive model specially designed for FL education. Byram (1997) conceptualized five components of ICC in his model: attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. In this study, all the five components of attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness were used to develop a CIMFL module.

Cultural and intercultural elements. Cultural and intercultural elements refer to the substances which were appropriate and applicable for the module of the study. The cultural elements involved in the present study included the elements of Big C Culture and Little c Culture (Kramsch, 2013; Lussier, 2011; Paige et al., 2003; Risager, 1991; Tomalin & Stempleski, 1993), Communicative-Culture (Chen, 1992; Zhang, 1984, 1990, 1992) and Intercultural (Byram, 1997; Byram et al., 2002). The elements of Big C Culture refer to achievement culture such as art, history, literature, music, architecture, heritage of civilization and thought embedded in the target language, while Little c Culture refers to behavior culture, and culturally-influenced beliefs and perceptions or ideas such as customs, habit, foods, dress, leisure, beliefs, values, social interaction, social identity, beliefs, behavior, and daily routines. In this study, the cultural elements of Communicative-Culture were reflected in language structure, meaning/semantic and pragmatics which may influence the accuracy of the messages transmitted.

Intercultural communicative competence (ICC) assessment. ICC assessment in the present study refers to the ICC self-assessment for pre-course and post-course, and ICC formative assessment which designed according to the theory of Bryam's (1997) Model of Intercultural Communicative Competence. The construct was based on five elements of ICC, namely attitudes, knowledge, skill of interpreting and relating, skill of discovery and interaction, and critical cultural awareness. The Lussier et al. (2007) ICC assessment framework was adopted for formative assessment to assess students' ICC. Lussier's Rubrics of Assessing Intercultural Communicative Competence (Lussier et al., 2007) was employed to determine students' ICC level. In this study, the rubrics or rating scale for assessing each dimension of the ICC includes three indicators to define relevant levels of ICC proficiency: low, medium, and high

profile which combines descriptors and criteria of performance to describe each level of ICC.

Cultural and intercultural learning outcomes. The intercultural learning outcomes (ILO) for the present study are the statements that state what students are expected to achieve at the end of the course and designed mainly based on Byram's (1997) Objectives of Intercultural Communicative Competence. In this study, the ILO are and mapped with principles of Bloom's taxonomy (1956). Research from review of literature were also taken into consideration in designing the learning outcomes of the study.

CIMFL Module. CIMFL Module refers to the Culturally Integrated Mandarin as a Foreign Language Module, an elementary-level Mandarin module developed in the present study which incorporated the elements of cultural and intercultural to promote and enhance learners' ICC.

Significance of the Study

Due to the insufficient publications on cultural-oriented textbooks specifically in the local context, the study was the first attempt in designing and developing a culturally integrated Mandarin module in the field of MFL. The results of the study provide useful and practical guidelines and direction for the design and development of culturally-oriented modules and textbooks for MFL in the Malaysian context.

This study is beneficial for the curriculum planners of MFL in the Division of Curriculum Development, Department of Polytechnic Education of the Ministry of Higher Education in reviewing the existing MFL syllabus with focus on the intercultural aspects. This research also has implications for the future curriculum

development from the intercultural perspective. The findings of the study also provided insights for the instructional designers in developing instructional MFL from the viewpoint of cultural and intercultural dimension to promote learners' ICC.

The module of the study will also help the learners to achieve successful intercultural communication skills to prevent the communication conflicts resulting from the misunderstanding and prejudice on the diverse cultural values and practices of different ethnics, especially in the highly pluralistic society in Malaysia. Thus, the present study also contributes to national integration whereby learners improve their cultural understanding toward other communities in this country.

Scope of the Study

The present research was an exploration attempt in designing and developing an elementary-level Culturally Integrated Mandarin as a foreign language (CIMFL) module to promote and supplement the current MFL textbooks in polytechnics toward the development of students' ICC at the end of the course.

The module was designed subjected to the topics provided in the existing elementary Mandarin level 1 syllabus of Polytechnics from the Curriculum Development Division, Department of Polytechnic Education in the Ministry of Higher Education. Only four topics from the syllabus were selected for the module design and development in the present study (i.e., Greetings, Making Introduction and Acquaintances, Numbers, Days and Dates). The current course learning outcomes and syllabus content were not affected in the present study. The proposed learning outcomes of the present study only focused on the cultural and intercultural communicative aspects. Appropriate cultural and intercultural elements and students' learning outcomes (SLO) were outlined and proposed to improve the existing syllabus in terms of cultural aspects. The cultural and intercultural elements, as well as learning

outcomes were designed and developed based on Byram's Model of Intercultural Communicative Competence (1997) and using experts' professional recommendation. Instructional strategies of the module referred to the related theories from the literature and experts' suggestions. The instructional design for the module was based on Merrill's First Principles of Instruction (2002). The instruction for the module was mainly focused on the skills of speaking.

The module was only implemented in one selected elementary-level MFL class at a Polytechnic, which is a higher education institution under the governance of the Ministry of Higher Education. The module was implemented for 12 hours of instructions in one semester session. Class observation was carried out by the researcher as a non-participant observer (Creswell, 2012) simultaneously with the module implementation.

Conclusion

This chapter has presented the background of the teaching of MFL in Malaysian public HEIs and Polytechnics, the problems of cultural and intercultural teaching in MFL in Malaysia Polytechnics, the importance of ICC in FL learning, as well as the necessity of integrating cultural and intercultural elements through MFL textbooks for the development of students' ICC. The chapter has highlighted the research problems, justified the rationale of the study, research objectives, research questions, hypotheses, and definition of terms used. Lastly, the chapter has also stressed the significance and scope of the present study.

Chapter 2 Literature Review

Introduction

This chapter presents a review of literature on relevant theories, concepts and previous studies pertaining to the present study. The first section discusses the relation of culture and language, cultural elements in FL studies and MFL, and the models of ICC which serves as the main theoretical basis of the present study. ICC assessment in FL is also reviewed and discussed. In second section, the principles and studies of MFL textbooks development and the cultural dimension in MFL textbook was discussed, followed by the studies of MFL textbooks development in Malaysia public HEIs. Overview of instructional design which covered Merrill's First Principles of Instruction (2002), Bloom's Taxonomy, learning objectives in intercultural language learning, instructional strategies, as well as instructional principles and strategies of cultural integration in teaching MFL was discussed. Lastly, a theoretical framework of the study was conceptualized.

Culture and Language

Anthropologists were the first to try defining the term of culture. Kroeber and Kluckhohn (1954, as cited in Seelye, 1993, p. 15), two well-known anthropologists have examined approximately 300 definitions in "*Culture: A Critical Review of Concept and Definitions*". Goodenough (1981), an anthropology scholar, summarized culture as the ways in which people have organized their experience of the real-world, their perception and concepts, the system of cause and effect relationships, the propositions and beliefs; their preferences, values or sentiment systems.

Nostrand (1966), Brooks (1968) and Rivers (1968) had brought culture into the consciousness of FL teaching professionals. Seelye (1993) revealed that Nelson

Brook's (1968) five different types of culture included biological growth, personal refinement, literature and the fine arts, patterns for living, and the sum of a way of life. Seelye (1993) in his book concluded that culture consisted of the pattern of everyday life, the words used reflected cultural images, the speech of a person indicates one's sex, age, social class, and place of residence and conveys information of one's religion, occupation, and other interests.

The relationship between culture and language has been studied by numerous scholars and had brought up different perspectives on culture and language. The overall perspectives derived from scholars revealed that language is an integral part of culture; language and culture are intertwined and inseparable in which culture was embedded in language and language was the agent for disseminating culture (Byram, 1997; Kramsch, 1993; Levine & Adelman, 1982; Rivers, 1981; Seelye, 1993; Zhang, 1990). Crozet and Liddicoat (1999) also pointed that the interaction between culture and language was displayed in knowledge in a particular cultural context, spoken or written genre, pragmatic norms, interactional norms, as well as linguistic and paralinguistic structures.

According to Brown (1980), "a language is a part of a culture and a culture is a part of a language, the two are without losing the significance of either language or culture" (p. 123) and "language pre-eminently embodies the values and meaning of a culture" (Byram, 1989, p. 41). Hence, language learning was regarded as culture learning and therefore language teaching needs to cover the cultural aspect of the target language (Kramsch, 1993) as to provide cultural knowledge to the learners for the sake of cultural understanding and intercultural communication.

Culture Elements in Foreign Language Studies

Scholars have investigated the cultural components or elements for years. Risager (1991) employed a framework to study cultural content in the FL textbooks comprising of micro and macro-levels of the culture, and the intercultural issues. The micro-level of culture refers to the social and cultural anthropology phenomena which covers the social characters, situation of interaction, the subjectivity of the characters in feeling, attitudes, values and perceiving. The macro-level of culture relates to the social, political, and historical matters.

In the early 1990s, Byram et al. (1994) formulated a nine *Minimal Content* or the minimal scope of culture based information, which covered social identity and social groups such as age, sex, class, region, profession; social interaction in verbal and non-verbal behavior; faith and behavior such as routine, natural group behavior, moral and religious faiths; social and political institutions such as state institutions and their values, law, health care; social and public life which included family, schools, professions, religion, military service; national history including present and historical events regarded as important by members of the society, national geography, national cultural heritage, stereotypes and national identity.

According to Liddicoat (2001), there are two major types of cultural models in FL, the static view of culture, and the dynamic view. The static view of culture treats culture as facts and artifacts such as information on the country, people, their lives, history, institution, customs, cultural icons such as literature, art, architecture or music while the dynamic view of culture considers culture as a set of practices in which people engage and involve with linguistic and non-linguistic practices of culture (Liddicoat, 2001).

Paige et al. (2003) commented that Nelson Brooks' (1968) perspective focused on surface level behavior which ignored the underlying value orientations, overlooked the variability of behavior within the target cultural community and the participative role of the individual in creating culture, or the interaction of language and culture in the making of meaning. According to Paige et al. (2003), the more recent models displays culture as dynamic and variable, where culture is constantly changing, and the meaning was constructed through human interaction and communication. There were conceptual shifts from culture-specific to culture-general models of intercultural competence, cultural stereotypes to cultural generalizations, cultural absolutes to cultural variations (within and across cultures), and culture as distinct from language to culture as integral to language (Paige et al., 2003). Paige et al. (2003) revealed culture learning as the process of acquiring culture-specific and culture-general learning which engage learners cognitively, behaviorally, and affectively. Culture-specific learning refers to the acquisition of cultural knowledge, skills and attitudes relevant to the target culture. Culture-general learning refers to the cultural knowledge, skills and behaviors which exist across cultures.

The most recent FL curriculum in Europe and North America emphasized both the Big C and Little c culture. The elements of Big C culture refer to achievement culture such as art, literature, music, architecture, heritage of civilization and thought (Lussier, 2011). Big C culture included the history, institutions, literature and art of the target country embedded in the target language (Kramsch, 2013). Little c culture refers to behavior culture, culturally-influenced beliefs and perceptions or ideas (Lussier, 2011; Tomalin & Stempleski, 1993). Behavior culture involved customs, habit, dress, foods, and leisure, and ideas related to beliefs, values and institutions

(Tomalin & Stempleski, 1993). Kramsch (2013) defined the little c culture as the native speakers' ways of behaving, eating, talking, customs, belief and values.

Culture Elements in Mandarin as a Foreign Language

Zhang (1984, 1990, 1992) proposed the category of “Communicative-Culture” (交际文化) and “Knowledge-Culture” (知识文化) for culture. Zhang stressed that Communicative-Culture refers to the linguistic and non-linguistic cultural elements that influence the accuracy of the messages exchanged which may result in miscommunication or misunderstanding when two people from different cultural backgrounds communicate, while Knowledge-Culture refers to the linguistic and non-linguistic cultural elements which do not directly influence the accuracy of the message exchange when two people from different cultural backgrounds communicate.

Lu (1990) supported Zhang's notion and pointed out that “communicative-culture” was hidden in the language system; and it reflects an ethnic group's system of values, sense of what is right and wrong, social customs, psychological state, and way of thinking. This kind of culture is implicit, and native speakers are generally unaware of it. The characteristics and rules of cultural differences can only be discovered by contrastive research of language and culture. The communicative competence is the core aspect in the teaching of MFL and it constructed the elements of language contents, language skills, communicative skills and cultural background knowledge; the teaching of second or FL should include these four aspects (Lu, 1990).

Chen (1992) further categorized the cultural elements of communicative-culture in language structure (语构), meaning/semantic (语义) and pragmatics (语用). Chen's notion of Communicative-Culture was an essential reference for the studies of

cultural elements in MFL. According to Chen (1992), the cultural elements in language structure are reflected in the grammatical structure through the construction of vocabulary, phrases, sentences, rhetoric and idioms.

Chinese sentence was made-up of six major elements, namely subject 主语, predicate 谓语, object 宾语, attributive 定语, adverbial 状语 and complement 补语 (Ding, 2010). The word order in Mandarin is subject + predicate (verb + object) or SVO. Generally, the subject always precedes the predicate; the adverbial precedes the verb, modal verb or the adjective; the attributive precedes the center-words to function as a modifier, the complement is put after the verb or the adjective to make additional remarks (Ding, 2010). However, the word order of SVO can be changed in some circumstances; the subject of a sentence can be omitted when the language circumstances are clear and without misunderstanding of meaning, and some sentences have no subjects; the object can also be placed before the verb in oral speech to emphasize the object (Ding, 2010; Lin, 2003). There are four categories of complex sentences in Mandarin, the coordinate complex sentence, subordinate complex sentence, multiple complex sentence, and contracted complex sentence (Ding, 2010). In fact, the word order or language habit practiced by the Chinese was influenced and restricted by the cultural characteristics, thoughts, principle and ideology of the people, especially the emphasis on collectivism rather than individualism, hierarchical rather than egalitarian, patriarchal rather than matriarchal in Chinese everyday life (Ding, 2010; Liu, 2002; Xia, 2013). For example, the structure for the phrase *Lǐ xiǎojiě* 李小姐 (Miss Li), the surname *Li* 李 precedes the noun *xiǎojiě* 小姐 (miss) was contrary from the English and Malay language structure in which the surname succeeds the given name, as Chinese placed importance and respected hereditary ancestral

surnames, placing priority on the family rather than the individual benefit (Ding, 2010; Shen, 2004).

Therefore, there was distinction in terms of sentence elements, word orders, and sentence structure between different languages due to the different cultural values and practice. The language learners need to pay attention and learn the underlying cultural impact on language grammatical system which could affect the intercultural communication.

The cultural elements in “meaning” or semantics are displayed in vocabulary, lexis, idiom, proverb, saying, metaphor, and symbolization that demonstrated the unique concept, meaning and thoughts of the Chinese and the concepts may sometimes have no equivalent meaning in other languages or have diverse meaning (Liu, 2002; Xia, 2013). Learners may not understand the meaning of the vocabulary if they did not study the cultural meaning, and may cause misunderstanding when communicating with the native speakers.

There are many vocabularies which embodied the cultural elements in meaning, such as *lóng* 龙 (dragon), *gǒu* 狗 (dog), *zhú* 竹 (bamboo), colors, and so forth (Liu, 2002) which brought specific meaning in Chinese due to the extended and metaphorical meaning. The vocabulary of *gǒu* 狗 (dog) often has derogatory meaning in Chinese language and is used to scold and describe people, such as *zǒu gǒu* 走狗 (jackal, servile follower), *fàng gǒu pì* 放狗屁 (rubbish, nonsense), *gǒu yǎn kàn rén dī* 狗眼看人低 (look down people of low position, act like a snob), *láng xīn gǒu fèi* 狼心狗肺 (cruel and unscrupulous, heartless), and so forth. The vocabulary of *gǒu* 狗 (dog) reflected Chinese values which implied cultural meaning (Zhang, G. X. in Li, 2012). However, dogs are forbidden in the Malay community as they are considered

ritually unclean in Islam; while in English, dogs brought commendatory meaning which denote loyalty and faithfulness.

Besides, *Lóng* 龙 dragon is a symbol of power, strength, good luck, growth and expansion in Chinese culture. For example, “*wàng zǐ chéng lóng* 望子成龙” literally means “hoping the son will become a dragon”, the dragon refers to successful, excellent and outstanding people (Shi, 2009). However, the dragon symbolized evil and dangerous in western culture and has diverse meaning compared to Chinese culture. Furthermore, the vocabulary *hóng* 红 (red) in Chinese culture symbolizes auspicious, prosperity, good fortune, passion, joy, lifetime happiness and it is always adopted in Chinese celebration (Ding, 2010); these included vocabularies such as *hóngbāo* 红包 (red packets), *mǎntánghóng* 满堂红 (successful in every endeavor), *hóngjīdàn* 红鸡蛋 (red eggs), and *zǒuhóng* 走红 (became popular) (Wang, 2012). However, in Malay culture red symbolizes bravery and strength (Ahmad Sopandi, 2003).

Other culturally related vocabularies in Mandarin included *xǐjiǔ* 喜酒 (wedding dinner), *bàinián* 拜年 (New Year visit), *chī cù* 吃醋 (jealous), and *fāfú* 发福 (put on weight). Hence, language learners need to identify the cultural meaning embodied in the vocabulary as there are diverse cultural connotations in different cultures.

The cultural elements in “pragmatics” refers to the language used in cultural protocol, social context, custom, and interpersonal relationships (Chen, 1992; Shi, 2009; Xia, 2013). The cultural elements are concealed in speech act of greetings, appellation, leave-taking, appreciation, apologies, respectfulness and modesty, dining, gift giving, praise, compliments, privacy and taboos (Liu, 2002; Shi, 2009; Xia, 2013). For example, in Chinese culture, there are many ways in greetings, the formal

expression “*Nǐ hǎo* 你好” is only used between unfamiliar people, for close friends Chinese usually say “*Qù nǎr?* 去哪啊?” (Where are you going?), “*Chī le ma?* 吃了吗?” (Have you eaten?) “*Qù shàngbān ya?* 去上班呀?” (Going for work?)” which does not mean to invade one’s privacy but just to show care and concern. In terms of leave taking, instead of saying “*zàijiàn* 再见”, expressions such as “*duō zuò yì huì’er* 多坐一会儿” (stay for a while), “*yǒu kòng zài lái* 有空再来” (come again when you are free), “*màn zǒu* 慢走” (walk carefully) or “*duō duō bǎozhòng* 多多保重” (take care) were usually employed based on the situations upon leaving according to the Chinese culture (Liu, 2002; Shi, 2009).

Traditionally some Chinese refuse compliment and praise by saying “*nǎlǐ nǎlǐ* 哪里哪里” (there is nothing to be proud of) or “*Ni guòjiǎng le* 你过奖了” (you have overpraised me) to show modesty and humility (Ding, 2010; Liu, 2002), even though some Chinese, especially the new generation, would accept compliments and express “*xièxie* 谢谢” (thank you) as they are influenced by western culture. Nevertheless, the Chinese are not used to saying “*xièxie* 谢谢” (thank you) to express appreciation especially among close relatives, such as husband and wife, siblings, and other family members as Chinese do not express their affection openly but rather in indirect ways (Liu, 2002). Due to the culture of courteous and modest, Chinese usually decline the gift they received in the first place, and express “*Ràng nǐ pò fèi le* 让你破费了” (This had caused you to spend so much money) or “*Nǐ tài kèqì le* 你太客气了” (You are too polite) as proper etiquette when receiving the gift (Ding, 2010).

Hence, the learners need to understand the culture embedded in the language and how it influences the communication. They need to master the appropriate use of language for intercultural communication to avoid misunderstanding and conflicts.

Cultural category and elements in foreign language studies

34

The categories and elements of culture were summarized as shown in Table 2.1. Generally, Minimal Content (Byram et al., 1994) and Knowledge-Culture (Zhang, 1984, 1990) represented the fundamental elements of culture. These groups of culture could be divided into Little c culture and Big C Culture (Kramsch, 2013; Lussier, 2011; Tomalin & Stempleski, 1993), Micro-Culture and Macro-Culture (Risager, 1991).

Little c Culture and Micro-Level Culture reflected similar characteristics as they refer to behaviors and ideas such as customs, habit, foods, dress, leisure, beliefs, values, behavior, moral, institution and norm, social identity, social interaction, and daily routines. Big C Culture (Kramsch, 2013; Lussier, 2011; Tomalin & Stempleski, 1993), Macro-Culture (Risager, 1991) and Static View of Culture (Liddicoat, 2001) were identical which included history, heritage of civilization and thought, arts, literature, music, architecture, artifacts and so forth.

There were categories of culture drawn from the point of linguistics, such as the Dynamic View of Culture (Liddicoat, 2001) and Communicative-Culture (Chen, 1992; Zhang, 1984, 1992). Dynamic View of Culture (Liddicoat, 2001) refers to linguistic and non-linguistic practices of culture, and Communicative-Culture (Chen, 1992; Zhang, 1984, 1992) covered the cultural elements in term of language structures, meaning and pragmatics. Another perspective of culture was Culture-Specific and Culture-General (Paige et al., 2003) which involved the intercultural elements. Culture-Specific refers to cultural knowledge, skills and attitudes relevant to the target culture, and Cultural-General is concerning cultural knowledge, skills and behaviors across cultures (Paige et al., 2003).

Due to the overlapping of cultural classification and meaning, the present study adopted the elements of Big C Culture, Little c Culture, and Communicative-Culture

as representation for the component of “knowledge” in ICC. These elements were integrated in the CIMFL module of the present study.

Intercultural Communicative Competence (ICC)

Intercultural competence (IC) or intercultural communicative competence (ICC) emerged resulting from the limitation of linguistic competence (Chomsky, 1965) and communicative competence (Bachman, 1990; Canale & Swain, 1980; Hymes, 1971; Van Ek, 1986). Conventional instruction for FL instruction uses approaches such as the grammar-translation method emphasized grammar, morphology, syntax and lexis to form grammatically correct and meaningful sentences; and the audio-lingual method or direct method in the 1960s focused on the language oral skills; however, both methods were unable to address the learners’ needs (Lussier, 2011; Reyes Salinas, 2009).

These conventional approaches faced challenges from the constructivism theory later in the 1980s which introduced the communicative competence approach that emphasized linguistic competence, strategic competence and sociolinguistic competence (Lessard-Clouston, 1997; Lussier, 2011). However, communicative competence was critiqued as being too superficial, restrictive and lacked openness to other speakers from other cultures which is not suitable for the multilingual and multicultural societies (Lussier, 2011). The model of communicative competence is also not well-defined and ambiguous (Julit, 2013). Hence, communicative competence as a goal for FL education is no longer sufficient.

At the end of the 1990s, the intercultural communicative approach has attracted attention in FL teaching (Byram, 1997; Byram et al., 2002; Kramsch, 1993; Lin, 1997; Lussier, 2007; Wang, 1997). The intercultural approach aimed at helping FL learners

to develop ICC (Byram, 1997; Fantini, 2006; Kramsch, 1993) in terms of intercultural knowledge, skills, attitudes and cultural awareness to overcome the cultural differences that may cause communication problems such as misunderstanding and conflict when communicating with people from different cultures (Byram, 1997; Deardorff, 2006; Lesencius, Draghici, & Nagy, 2011; Lussier, 2011). It cannot be denied that mastery of vocabulary and structures alone does not necessarily ensure one's communicative competence without understanding of the related culture (Tang, 2013) and the intercultural competence. In other words, the ability to communicate successfully in the target language not only depends on language and linguistic skills, but rather on the understanding of the target culture and also the intercultural competency.

The concept of ICC has been presented in different terminologies which refers to specific perspectives within the notion of ICC, such as intercultural competence (Byram, 1997; Fantini, 2006), cultural awareness (Tomalin & Stempleski, 1993), cross cultural awareness (Knutson, 2006), intercultural awareness (Bennett 1993; Hammar & Bennett, 1998), intercultural sensitivity (Bennett, 1993; Chen & Starosta, 2000). Fantini (2006) listed 19 terms usually employed as alternatives for intercultural competence as it somewhat demonstrated homogeneity between the terms. Hence, IC and ICC were used interchangeably in the field of FL studies (Byram, 1997; Fantini, 2006; Sercu, 2006). For the present study, the terminology of intercultural communicative competence (ICC) was employed.

Defining intercultural communicative competence (ICC). Numerous definitions of ICC given by various scholars exist in the literature. Ruben (1976) refers ICC as “the ability to function in a manner that is perceived to be relatively consistent with the needs, capacities, goals and expectations of the individual in one’s environment while satisfying one’s own needs, capacities, goals and expectations” (p. 336).

Byram (1997, p. 71) states that individuals with ICC act as mediators who are able to interact with people from different cultures in a FL and are able to negotiate a mode of communication which is satisfactory to both interlocutors in the interaction through appropriate intercultural knowledge, skills, attitudes and critical awareness.

According to Fantini (2000, p. 27), ICC involved the “complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself”, in which “effective” reflects the view of one’s own performance in the target language-culture (an outsider’s or *etic* view), and “appropriateness” reflects how natives perceive such performance (an insider or *emic* view). Spitzberg (2000) refers to ICC as the “behaviour that is appropriate and effective in a given context” which was similar to Fantini’s (2007) notion of ICC.

Chen and Starosta (2000, p. 4) opined that ICC involved the cognitive, affective and behavioral ability of interaction in the process of intercultural communication, and the individual needs to demonstrate “the ability to effectively and appropriately execute communication behaviors to elicit a desired response in a similar way” with interlocutors who have different cultural background.

Scholars had no consensus on the definition of ICC for 30 years, until in 2006, when Deardorff (2006) employed a grounded-theory approach and Delphi

methodology to document consensus among 23 leading intercultural experts on a definition and components of ICC. In the findings of Deardorff (2006), the accepted definition for ICC by the scholars was the ability to communicate effectively and appropriately in intercultural situation based on one's intercultural knowledge, skills, and attitudes. The elements of "awareness, valuing and understanding of cultural differences", "experiencing other cultures" and "self-awareness of one's own culture" were most preferred by the academic administrators (Deardorff, 2006, p. 247).

Generally, scholars referred to ICC as the condition of "effectiveness", "appropriateness" and "context" in intercultural communication (Wang, 2011; Zhao, 2016). Appropriateness refers to the utterances and behaviors acceptable and expected to be used in the cultural context, and effectiveness results in accomplishing communication goals or outcomes.

In sum, based on the review of literature, ICC is defined as the ability to communicate effectively with people from different languages and cultural backgrounds and behaving appropriately for both communicators in a specific cultural setting through intercultural knowledge, skills and attitudes.

Models of intercultural communicative competence (ICC). Apart from the conceptualization of ICC, numerous scholars have presented different models of ICC with regard to different approaches, research purposes and the target respondents of their studies. These models demonstrated different frameworks of ICC which consisted of specific ICC components. These models included The Behavioral Approach to ICC (Ruben, 1976; Ruben & Kealey, 1979), Multidimensional Model of ICC (Byram Model of ICC, 1997; Fantini Model of ICC, 2006), Development Model of Intercultural Sensitivity (Bennett's Development Model of Intercultural Sensitivity, 1993), Gudykunst's Anxiety/Uncertainty Management Model (AUM) (2005),

Culture-Generic Approach to Intercultural Competence (Arasaratnam & Doerfel, 2005), Deardorff's Process Model of Intercultural Competence (2006), and others such as the Kramsch Model of ICC (1993), Kim's Integrative Model of ICC (1993), and Ting-Toomey's Negotiation Model (1993).

Those models displayed different types of skills and abilities of individuals required to function in different cultural settings, and the processes involved in developing ICC (Sinicrope, Norris, & Watanabe, 2007). Development of numerous ICC models from the scholars had made an important contribution especially to the field of language education, psychology, and sociolinguistics in cultivating ICC for different individual needs.

Byram's Model of ICC (1997) was employed in the present study as the model was adequate and comprehensive for the pedagogical purposes in developing learners' ICC in the study of MFL.

Byram's Model of Intercultural Communicative Competence. Byram's model of Intercultural Communicative Competence (1997) seems to be the most influential model of ICC within FL education which had an impact on curriculum development in a number of countries (Hoff, 2014; Newton, Yates, Shearn, and Nowitzki, 2010; Sercu, 2004). This model has influenced the development of The CEFRL (Council of Europe, 2001; Karabinar, 2012) which considers ICC as one of the important competences to be developed by all FL learners.

Byram (1997) criticized the notions of communicative competence forwarded by Hymes (1972), Canale and Swain (1980) and Van Ek (1986) as misleading to set achieving native-speaker-like language proficiency as the objective of L2 learning. Byram claimed that it was an impossible goal. He argued that Hymes neglects the

significance of social identity and cultural competence of the learner in intercultural interaction. Hence, Byram (1997) proposed the model of ICC which is achievable and practical for the learners in FL education.

Byram (1997) proposed the term of intercultural communicative competence (ICC) and makes distinction with intercultural competence (IC). According to Byram (1997), intercultural competence (IC) defines the ability to interact in one's own language with people from other cultures, while ICC describes the same ability with focus on the FL teaching dimension. IC does not require the participant to understand or speak a FL. ICC, however, incorporates the ideas of self-awareness, inquiry, and process and introduces the notion of communicating in a FL as integral to the intercultural situations (Byram, 1997).

The goal of ICC represents a radical shift. In traditional FL instruction, the goal is on being an "ideal" native speaker, but with the intercultural competency approach, it is on being an 'intercultural speaker' (Byram, 1997; Newton et al, 2010). Learners of FL 'should be helped to understand the native speakers communicative intentions but should not be expected to behave in a native-like manner' (Lange & Paige, 2003, p. xii). The concept of learners' imitation of native speakers was replaced by learners making comparisons, internalizing the behaviors, meanings and beliefs in the FL culture with their own beliefs, meanings and behaviors (Byram, 1997, p. 113) across cultural boundaries. The intercultural speaker is someone who has ICC in terms of knowledge, skills, attitudes, and critical cultural awareness. Intercultural speakers act as a 'mediator' between people of different origins and identities, to interpret the values, beliefs and behaviours between them (Byram, 2006), and resolve conflicts and misunderstandings during the process (Council of Europe, 2001). This is because they are translingual, cosmopolitan, consensus-oriented, supportive and open to

negotiation, able to negotiate meanings with others on equal terms while departing from their own positionalities (Porto, Houghton, & Byram, 2017).

In Byram's model of ICC (1997) (Figure 2.1), intercultural competence was formed together with linguistic competence (Chomsky, 1965), sociolinguistic competence and discourse competence (Hymes, 1972; Canale and Swain, 1980). The intercultural competence refers to five values (*the savors*), namely knowledge, attitudes, skills of interpreting and relating, skill of discovery and interaction, and critical cultural awareness. These competences are intertwined and can be accomplished in the context of the classroom, fieldwork or independent learning which happened in a non-linear, reiterative and on-going process and eventually contributes to the development of ICC.

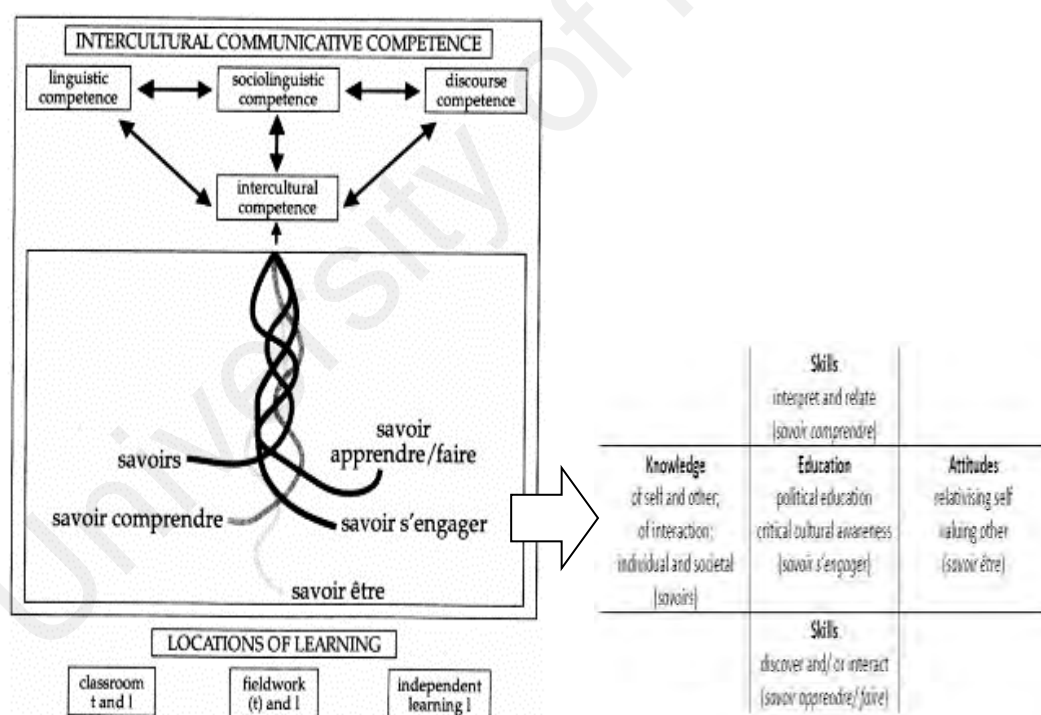


Figure 2.1. Byram's Model of Intercultural Communicative Competence (Byram, 1997, p. 34 & 73)

In order to develop ICC the learners were guided to acquire essential competencies in terms of knowledge, skills, attitudes and critical cultural awareness (Byram, 1997). The “knowledge” enables learners to explore and gain knowledge on the cultural products and practices such as the customs, social class, beliefs and taboos (Byram, 1997). Learners need to understand the processes of society and individual interaction in the target culture and their own culture such as the levels of formality in the language and the interpretation of gestures (Byram, 1997). The learners recognize the diversity in the ways of living and the socio-cultural context in the target culture and the understanding of the relation (similarity and distinctive differences) between one’s own and the target community (Lussier et al., 2007).

The “skills” refer to the ability to use a variety of language strategies in order to adjust to different contexts and communicate with people from other cultures (Lussier et al., 2007). Learners are required to develop skills of interpreting and relating which involved the ability to identify ethnocentric perspectives and misunderstanding in intercultural interaction, and to reduce or avoid conflicts. The skills of discovery and interaction involved the ability to identify the significance, connotations, similarities and differences in verbal and non-verbal interactions between the target culture and learners’ own culture to establish effective communication (Byram, 1997; Deardorff, 2006).

“Attitudes” refer to the ability to see other cultures and one’s own from different perspectives with curiosity, openness and readiness (Byram, 1997; Deardorff, 2006). It involves cultural awareness and the understanding and acceptance of other cultures, the integration of other values and the ability to overcome stereotypes in relationships (Lussier et al., 2007). Lastly, learners need to have conscious “critical cultural awareness” in evaluating or judging their own culture and other cultures, and

be able to mediate in the intercultural interaction with a degree of acceptance, rational perspective and position (Byram, 1997).

Byram (1997) pointed out that language teaching with an intercultural dimension intended to help learners to acquire linguistic competence; at the same time, it develops learners' intercultural competence, which refers to the ability to ensure a shared understanding by people of different social identities, and their ability to interact with people with multiple identities and their own individuality.

In 2006, in the revised version of Byram's ICC model, Byram added a new element of "action orientation" under the "critical cultural awareness" which is classified as a cognitive ability. "Action orientation" refers to 'both critical reflection on the familiar and the unquestioned assumptions of one's own culture/country and involvement and intervention in the world of practice with an intention to create social change, in cooperation with people of other cultures/countries' (Byram, 2006, as cited in Newton et al., 2010). However, the 1997 model is widely cited in the field compared to this revised model.

In 2008, Byram introduced the model of intercultural citizenship education based on the Byram (1997) model of ICC and the concept of intercultural speaker and mediator. Intercultural citizenship combines ICC and aspects of citizenship education which promotes the formation of communities of action beyond the boundaries of the state or country (Byram, 2009). It requires learners to apply intercultural interactions with people of another culture and language both local and international, emphasizes reflection on the experience and on the possibility of further social or political activity, and creating cognitive, attitudinal, behavioral change in the individual and self-perception (Wagner & Byram, 2017).

Byram's model of ICC was improved later in 2009 clearly outlined the components of knowledge, skills and attitudes under the intercultural competence with the *savoir* or critical cultural awareness as the core of the model. Matsuo (2012) revealed that the critical cultural awareness supposed to be given priority in terms of pedagogical purpose. Basically the components in Byram's model of 2009 and the model of 1997 were same. There were slightly changed of graphic presentation for the model in 2009. The five major interrelated intercultural competences were remained strongly emphasized in the model of 2009 as in 1997. However, the directional arrows between the components of ICC, linguistic competence, sociolinguistic competence and discourse competence had had been removed (Byram, 2009, p. 323). This version did not postulate possible relationship among the competences (Matsuo, 2012). This was probably due to degree of influences between the component of ICC and the other three components or competences would be vary in different cases.

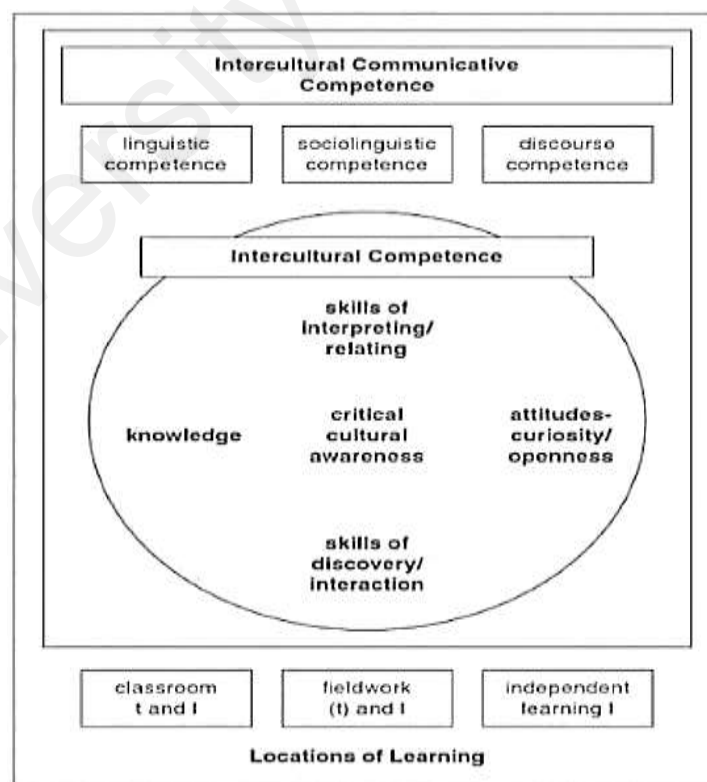


Figure 2.2. Byram's Model of Intercultural Communicative Competence (Byram, 2009, p. 323)

Byram's model of ICC (1997) is critiqued because this model implied a rigidity between the boundaries of cultures, between 'self' and 'other', 'native' and 'foreign', and that it was limited by the structural approach of language learning (Byram, 2009). The model takes the national culture and identity of the FL as the basis for intercultural competence (in term of knowledge), and this means that the focus is on one specific identity, and assumes that that identity is homogenous in the country (Byram, 2009; Kramsch, 1999; Matsuo, 2012). Matsuo (2012) pointed out that national culture alone is insufficient as the basis for ICC development in a globalized world as this will result in monologic discourse and focus on delivery of facts. Hence, Byram's model may need to be revised to reflect the changing cultures and identities in the globalized world.

Byram's model uses the presence or absence of particular sub-competences (knowledge, attitudes, skills, and critical cultural awareness) to predict the success or failure of the individual in intercultural interaction. This has led to another limitation of the model in the aspect of the accuracy of the model, as not all the characteristics of intercultural speakers are included in the model (Byram, 2009). Hoff (2014) is of the opinion that although negotiating a common understanding across cultural differences may not be the most important goal for the 'intercultural speaker', intercultural exchanges should be regarded as opportunities for the FL learners to develop ICC through open-minded, critical self-examination and exploration of others' culture.

Matsuo (2012) claimed that Byram's model of ICC which is regarded as an individual-oriented list-type model was theoretically weak as it could not identify the relations between the components as the level of competence, or combinations of criteria which determine competence are difficult to define (Matsuo, 2012; Sprizberg & Changnon, 2009). Liddicoat et al. (2003) also critiqued this model as only describing

the sociocultural component of language competence without linking to the other competencies such as linguistics, sociolinguistic, and discourse competencies in a fully elaborated model.

Despite the criticism of Byram's model of ICC, this model remains the influential model in intercultural language learning, and was widely adopted and continues to be used in the research on ICC (Hoff, 2014; Lussier et al., 2007; Newton et al, 2010; Sprizberg & Changnon, 2009).

Byram's model of ICC (1997) was employed in the present study as the model is adequate and comprehensive for the pedagogical purposes (Deardorff, 2006) in developing learners' ICC in the study of MFL. Byram's model of ICC was adopted in the present study as it provides the foundation for the ICC theoretical construct for the present study and it demonstrated the acquisition and development of ICC of the FL learners. Byram's model was employed for constructing the students' learning outcome of the CIMFL module, and in developing instruments for SISA and ICC formative assessment in the present study.

Intercultural Communicative Competence Assessment

Various instruments of ICC assessment have been designed by numerous scholars. Fantini (2006) compiled a list of 85 Assessment Tools of ICC. However, he commented that these assessment tools employed different instruments to measure outcomes and thus the instruments themselves were only appropriate for the concepts or constructs they attempt to measure. The instruments covered the assessed area such as cross-cultural awareness, global competitive intelligence, cultural competence, cultural sensitivity, ethno-relativity, international competence, intercultural interaction, biculturalism, and multiculturalism, and so forth (Fantini, 2006). The

popular ICC assessment instruments from the scholars included the Behavioral Assessment Scale for Intercultural Competence (BASIC) (Koester & Olebe, 1988), Intercultural Sensitivity Inventory (Bhawuk & Brislin, 1992), Cross-Cultural Adaptability Inventory (CCAI) (Kelley & Meyers 1999), Intercultural Development Inventory (IDI) (Hammer & Bennett, 1998; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003), Intercultural Sensitivity Index (ISI) (Olson & Kroeger, 2001), and Assessment of Intercultural Competence (AIC) (Fantini, 2000, 2006).

Sercu (2004) claimed that it is necessary to develop a systematic framework for assessing ICC in FL studies. However, culture was a difficult aspect to assess (Paige et al., 2003); challenges plagued assessment on intercultural communicative in FL teaching. The assessment for the component of intercultural competence particularly assessing items beyond factual knowledge such as the attitudes of openness and empathy were complex and difficult (Byram et al., 1994; Paige et al., 2003). Discrepancy occurred between the assessment approaches and the cultural goals or expected learning outcomes due to ignorance regarding the purposes of the assessment (Kramsch, 1991). The difficulty of cultural interpretation was one of the challenges in intercultural assessment. The assessment was forced to be more flexible for adjustment if one student interpreted differently from other students for the same cultural issue or topic (Paige et al., 2003) as cultural issues were subjectively interpreted and difficult to judge objectively (Kramsch, 1991).

Fantini (2000) argued that assessing learners' ICC development presented various challenges. Fantini pointed out that the majority of teachers were unable to assess intercultural awareness and attitude because of problems with quantification and documentation. Assessing ICC should be ongoing and conducted in various ways and times; approaches to ICC assessment should consider direct and indirect

indicators, quantitative and qualitative information (Fantini, 2006). The assessment methods may include comprehensive self-evaluation, peer evaluation, and portfolio approaches compiled by the individual being assessed, which could provide information about individual achievements toward the stated intercultural competencies (Fantini, 2000).

Byram et al. (2002) stressed that intercultural assessment aimed at producing a record of learners' ICC, to promote learners' awareness of their own abilities in intercultural competence which could be acquired in different circumstances either inside or outside the classroom. Byram et al. (2002) claimed that intercultural competence not only covered the assessment on learners' knowledge, but also skills and attitudes. Learners were assessed whether they have changed their attitudes, or become more tolerant toward the cultural differences (p. 23).

Hence, Byram suggested a portfolio approach which was possible for assessing students' ICC. He proposed to adopt the European Language Portfolio from The CEFRL (Council of Europe, 2001) in ICC assessment. The portfolio introduces the notion of self-assessment which was considered significant in recording what has been experienced and learnt, in order to help learners become more conscious of their process of learning and the abilities acquired (Byram et al., 2002). The format of self-assessment includes "A Record of My Intercultural Experiences" and "A Self-Assessment of My Intercultural Experience". "A Record of My Intercultural Experiences" consists of three parts: feeling, knowledge, and actions. "A Self-Assessment of My Intercultural Experience" covers five areas of interest in other people's way of life, ability to change perspective, ability to cope with living in a different culture, knowledge about another country and culture, and knowledge about intercultural communication (Byram et al., 2002).

Lussier et al. (2007) proposed an ICC assessment framework which was more suitable for assessing learners' ICC in the language classroom as it focused on three dimensions in assessing ICC: knowledge (*savoirs*), skills (*know-how/savoir-faire*) and attitudes (*being/savoir-être*) based on Byram's model (1997). Knowledge (*savoirs*) refers to the understanding of the relation (similarities and distinctive differences) between the target culture and learners' own culture. For skills or *know-how (savoir-faire)*, learners acquired the ability to use a variety of language strategies in order to communicate with people from other cultures, and the capacity to overcome stereotyped relationships. Learners know how to adjust to the social and cultural environments, integrated experiences in the target language efficiently and demonstrated their communicative competence as intercultural speakers. They should be able to interact, adjust, integrate, interpret and negotiate in different cultural contexts (Lussier et al., 2007). Being (*savoir-etre*) was characterized by the learners' attitudes, motivations, values, beliefs, cognitive styles and personality linked to personal identity. At this stage, the aim was to lead the individual to achieve the role of a cultural mediator (Lussier et al., 2007).

Lussier et al. (2007) also proposed five principles for assessment in ICC. First, assessment of ICC should be more formative than summative, continuous and not only administered at one or two fixed assessment points; and assessment can be done in direct or indirect form. Assessment should be holistic, synthetic judgment on learner's performance, and analytic, which requires the assessor to observe closely all dimensions and sub dimensions and to come out with different profiles of performance or competence; lastly, assessment can be done by others or by self-assessment.

Lussier et al. (2007) framework suggested useful steps in assessing ICC which include the different stages of assessment (when to assess), the content of assessment

(what to assess) and the different ways of assessing (how to assess) the ICC profile. In order to answer 'when to assess', the assessment was divided into three stages. At the beginning of the unit, a pre-test such as self-evaluation administered, and then a survey was conducted to assess students' attitudes when starting a new unit. Teacher carried out observation on students' performance during students' learning time as input for their portfolio. At the end of the unit teacher may administer a direct testing method to evaluate 'knowledge', and simulation or role-plays to evaluate 'skills' (*know-how*). At the end of the course, follow-up with a post-test to evaluate 'attitudes' (*being*) such as self-evaluation and reflective report for the portfolio.

In terms of 'what to assess', Lussier et al. (2007) stressed that assessment should be based on learning outcomes of a topic or unit. Assessment should cover three dimensions of ICC: 'knowledge', 'skill' (*know-how*) and 'attitudes' (*being*) in order to check students' learning progress. It was recommended to use direct testing to assess 'knowledge', tasks to assess 'skills' (*know-how*), self-evaluation and survey on attitudes, and use teachers' grids and the student's portfolio to assess 'attitudes' (*being*).

The rating scale for assessing each ICC dimension includes three indicators to define relevant levels of ICC proficiency: low profile, medium profile, and high profile, as shown in Appendix N. It combines descriptors and criteria of performance to describe each level of ICC, presuming that concrete tasks may be performed with a particular degree of proficiency at one level rather than at another (Lussier et al., 2007).

In view of the studies as discussed so far, the assessment of ICC was difficult and challenging in terms of assessing the intercultural attitude which was unquantifiable, the conformity between assessment approaches and cultural learning outcomes, and cultural interpretation which was subjective in nature. Overall, the

principles of ICC assessment should emphasize formative assessment throughout the course; the employment of direct, indirect, comprehensive approaches such as self-evaluation or pre-test survey, peer-evaluation, observation, tasks, and portfolio; as well as define learners' level of ICC proficiency through valid scales or rubrics.

ICC assessment framework as proposed by Byram (1997), and Lussier et al. (2007) were comprehensive and adequate for students' ICC assessment in FL studies. Hence, the Byram (1997) and Lussier et al. (2007) ICC assessment framework were employed for the present study. The ICC assessment in the present study was done in both formative and summative method in order to assess students' ICC throughout the course. Students' ICC was assessed in pre-course and post course by self-assessment. The constructs for ICC pre-test and post-test self-assessment were based on Byram's (1997) theoretical framework which focus on four dimensions of ICC, namely attitudes, knowledge, skills, and critical cultural awareness. Lussier et al. (2007) rubrics of ICC were adopted to determine students' level of ICC in formative assessment. Direct testing such as quizzes in true-false format was used to assess 'knowledge' based on the learning outcomes of the topics. Intercultural communicative task was employed to assess skills and attitudes, and the ICC formative assessment was compiled as students' portfolio which assessed knowledge, skills, attitudes and awareness. The Lussier et al. (2007) Rubrics of Assessing Intercultural Communicative Competence were used to assess students' ICC for the formative assessment in the present study.

Overview of recent studies on ICC assessment. ICC has been the focus of research in FL studies for the past few decades. The researches of ICC assessment from foreign and China scholars were substantial in recent years. The studies on ICC assessment showed diversity in terms of research content, such as research area, measure, concept and application; and research subject (Hu, 2011). These included studies such as FL learners (Wang, 2016; Zhao, 2016), non-language major learners (Wang, 2011; Zhang, 2015), foreign students (Bai, 2016), and language teachers (Zhou, 2008). Besides, related ICC studies on internet users, tour guides, employees and volunteers (Hu, 2011).

In terms of research area, the studies of ICC covered learners' development of ICC (Long, 2012; Wang, 2011, Zhang, 2011), intercultural sensitivity (Wu, 2014; Zhao, 2016), teachers' role in intercultural education (Wang, 2005; Wu, 2016; Zhou, 2008), and gender differences on intercultural communication (Zhang, 2009). In terms of measure, studies on ICC involved assessment of learners' development, cultivation, and improvement of ICC (Du, 2008; Wang, 2016). Hu (2011) reported that the studies on ICC related to concept were focused on the importance, components and factors affecting intercultural competences (Julit, 2013), and the correlation between languages and ICC (Liu, 2004; Yang, 2009).

This section draws attention to a few researches which involved the assessment of ICC among FL learners. Wang (2011) studied the cultivation of ICC among 54 non-English major college students by using task-based language teaching based on the model of affection, cognition and behavior proposed by Zhang (2007). A cultural teaching experiment was conducted in one college English class in Polytechnic Institute of Taiyuan University of Technology for one semester. The students' ICC has been tested before and after the culture teaching experiment employing the instrument

of “Culture Test Model” (Valette, 1997) and “Social-cultural Test” proposed by Wang Z. Y. (2005). Interview was conducted with participants after the culture teaching experiment to obtain participants’ opinions on task-based language teaching. Findings of the study revealed that it is feasible to implement intercultural language teaching based on task-based language teaching as learners’ intercultural knowledge and attitudes had been improved, but intercultural skills showed no improvement due to the short duration of the culture teaching experiment.

Bai (2016) employed a self-developed ICC Test based on the theory of ICC to investigate ICC among 185 international students in Nanjing Normal University in terms of intercultural knowledge, skills and attitudes. Findings of the study revealed that ICC has a significant correlation with age, nationality and the duration of learning MFL, but the aspect of gender and duration of staying in China had less impact on students’ ICC.

Wang F. F. (2016) investigated the level of ICC of 205 English-major students from Yangzhou University through the Intercultural Communicative Competence Self-Report Scale (ICCSRS) questionnaire with internal reliability of .991. The study also aimed at identifying the students’ development pattern in ICC and the relationship between students’ ICC and their English proficiency. The result demonstrated that students’ ICC shows a moderately high and positive correlation with their English Proficiency. Findings of Wang’s (2016) study also revealed that students’ ICC development increased linearly with the progression of their grade level.

The literature showed variety of studies in assessing ICC in different content and subjects. Various ICC assessment instruments which have proven reliable and valid contributed to the empirical studies in assessing students’ ICC. However, studies on investigation of ICC among MFL learners were limited and received little attention.

Hence, it is necessary to investigate the development and assessment of ICC among MFL learners, especially in Malaysia. ICC should be operationally defined in the context of MFL and empirical studies should be carried out to fill the research gaps of the field.

Textbooks Development in Mandarin as a Foreign Language

The teaching and learning of MFL in China has grown rapidly in recent years and this created a great demand for the publication of MFL textbooks in the field. According to Zhao (1988, in Li, 2006) the designed course curriculum and instructional requirement is the prerequisite for developing MFL textbooks. It covered the description of the course features, course learning outcomes, content, target learners, instructional strategies and tasks, and course assessments. Hence, textbook development should strictly refer to the designed course curriculum and instructional strategies and the principles of textbook development; it should not be based solely upon the preference and decision of the textbook designer (Li, 2006).

Principles and studies of textbooks development in MFL. The most popular principles of textbook development in MFL was the one proposed by Zhao Xian Zhou (赵贤州) (1988). Zhao (1988, in Li, 2006) proposed four important principles to comply for textbook development in MFL, i.e. pertinence (针对性), practicability (实践性), interesting (趣味性), and scientificity (科学性). The principles were supported by many researches and had been referred as fundamental principles in most of the MFL textbooks development (Fu, 2012; Tang, 2013; Wang, 2014).

Pertinence. The textbook needs to fit the users' or learners needs and characteristics. The textbook designer should take into consideration the learners' age,

race, cultural background, first language and target language level through analysis and research, in order to highlight the difficult learning points and reduce the negative transfer of learners' first language. Textbook development needs to take into the factor of learners' learning objectives, such as for the purposes of social interaction, business, technical, further studies, or travelling. Learners' learning time bound for the course is one of the key factors in textbook development. The textbook needs to be designed based on the course duration, either for short-term, one semester, or one year to achieve the language learning outcomes (Li, 2006; Li, 2012; Liu, 2002). The selection of textbook content, cultural elements, language function, and design of exercises should give consideration of pertinence to learners (Jin, 1999).

Practicability. Language is acquired through practice. The Mandarin textbook designer needs to ensure the textbook usability especially in social communication. The design and selection of the content, texts, grammar, vocabulary, explanatory notes, and exercises need to conform to the principle of practicability (Li, 2006). Textbooks need to reflect the authenticity of the language, present the real context and situations of the target language, and provide useful and practical communication drills (Liu, 2002). The cultural content of the MFL textbooks should also be practical, useful and applicable for the learners in everyday communication (Deng, 2012; Li, 2012; Tang, 2013).

Interesting. Interesting textbooks could attract learners' attention, arouse learners' interest and generate active learning in the language classroom. Hence, MFL textbooks should cover the aspects which learners are interested to know, to acquire, and willing to study, such as practical language and communicative skills closely connected to real-world situations, fascinating and meaningful topics and content, various interesting and enjoyable language activities and tasks, and useful cultural

knowledge (Liu, 2002). MFL textbooks should also be presented interestingly in visual illustration to increase learners' interest and learning motivation (Li, 2012; Zhao, 2014).

Scientificity. Scientificity refers to the use of standardized language, compliance of content to the syllabus and standards, language and linguistic skills presented progressively from easy to difficult, and from simple to complicated level, the accuracy of explanation in terms of vocabulary, grammar, meaning, pragmatics, and pronunciation, well-distributed new words and grammar skills, and the timely renewal of content (Li, 2006; Liu, 2002).

Lu (1993, in Li, 2006) suggested five principles of textbook development which are adequate to be applied to all types of textbooks. These principles demonstrated some similarities to Zhao's (1988) principles of textbook development which included practicability in content and instruction, communicative-oriented, informative and interesting content, scientificity in language rules and description, and strong pertinence in terms of textbook users, types of course and instruction. Shu and Zhuang (1996, in Li, 2006) stressed the rules of authenticity of language, progressive difficulty gradient, interesting language content, variety in types of linguistics genre, language modernity, and the practicability on users' needs in textbook development.

Liu (2000, in Li, 2006) emphasized the principle of cognition in MFL textbook development. It is important to consider learners' cognition factor in the progress of language acquisition while designing the textbook. The cognition aspects mainly refer to the analysis of learners' ability in identifying language grammar function and structures, and understanding of learners' learning strategies and communication strategies adopted in solving problems during the progress of language learning. The study of learners' cognition aspects could provide useful reference in MFL textbook

development. The textbook could be developed by adapting and transforming learners' cognition and learning styles in the progress of language acquisition to achieve optimum efficiency in language learning.

Principles of MFL textbook development in cultural dimension. In relation to the teaching of language and culture, there were two types of cultural instruction and textbooks of MFL in China, 1, the "culture for MFL" in which the cultural aspect introduced solely in a single course, and 2, the "culture for the instruction of MFL" which concerning the Communicative-Culture which closely related to the language (Zhang, 2004). Zhang (2004) listed the criterion of the evaluation of the textbooks (type of "cultural for the instruction of MFL") which covered the aspects of cultural content, language, discipline of cognition, practicability, and consideration of cultural learning outcomes and the learners' degree of language acceptance.

One of the objective of developing students' communicative skills in MFL was including the aims of cultivating students' ICC (Fan, 2014; Li, 2006). In order to use target language in communication successfully, learners need to explore the differences of target language and own culture, to avoid communications barrier during interaction with native speakers. Hence, Li (2006) in the opinion that the design and development of MFL textbook should include relevant cultural and intercultural content closely related to the target language and diverse from the learners' own culture. The integration of cultural elements in the MFL textbook should also comply with the principles of respect, equality and tolerance between cultures, diversity, understanding, seeking common ground while preserving differences, enhance learners' ability in identifying the culture of the target language, and capability in solving the issues of cultural differences during intercultural interaction and communication (Li, 2006).

Liu (1994, in Li, 2006) supported the principles of “Structure-Function-Culture” (结构-功能-文化) in MFL textbook development. Liu stressed that language structures should serve for the teaching of language functions, and grammar should be integrated in the learning of language knowledge and communication skills. Selection of the language function should be based on learner actual needs. In terms of culture, Liu pointed out that it is necessary to first determine the cultural elements relevant to the levels of the language. The cultural elements should cover the Knowledge-Culture and communicative-culture of the target language, and the intercultural elements which emphasized cultural comparison. The cultural content selected could be integrated in the texts, and it should be reviewed regularly as cultures are changing with time. Teachers could introduce the cultural knowledge to the learners by using learners’ first language or other medium of language (Liu, 1994, in Li, 2006).

Beside, localizing of textbooks was the most important mission in recent MFL textbooks development and popularization of Mandarin internationally (Lu, 2009; Zheng, 2010). It is necessary to give attention for the MFL textbook development and publication to cater to the needs of the local learners; consideration should be given to the local social cultural aspects, history and current policy (Chen, 2015). The development of localized MFL textbooks is required to fulfill the specific needs of the learners and closely related to the learners’ cultural background, age, learning stages and everyday life (Chen, 2015; Zheng, 2010). The content of MFL textbook should reflect the special local cultural features and characteristics, vocabulary and topics as appeared in learners’ real-life situations familiar to them (Chen, 2015; Tang, 2013; Zhao, 2014). Shao (2017) proposed to employ learners’ native language for annotating the meaning of vocabulary. The presentation of the localized textbooks should possess the personalization of textbooks (Lu, 2009).

MFL textbook development in cultural dimension in China and foreign countries. Shao (2017) revealed that the problems in the researches of MFL textbooks in China included the insufficient studies of MFL textbook development, lack of theories and the innovative of theories in MFL textbook development, the trend on studies of content analysis of existing MFL teaching materials which were less empirical, and insufficient studies of online course materials development.

According to Shao (2017) which reviewed the published research papers on textbook development from nine main journals in the discipline of MFL in recent 20 years in China, the trend of the recent researches demonstrated that the theoretical and principles discussion of the textbooks development has shifted from the macro-level to micro-level, in which researches were more concentrated on the discussion and application of existing theories and principles of textbooks, which did not give much impact on textbook development as a whole.

Quite a number of studies were in relation to the comparative evaluation of cultural MFL textbooks in China (Chen, 2015). Related studies included the study conducted by Fu (2012), Jia (2013), Wang (2014) and Tang (2013). Fu (2012) analyzed three MFL textbooks in terms of levels of culture content, agreement of cultural perspective, balance between presentation of culture-specific and culture-general, proportion of traditional culture and current culture, and design of the exercises on self-awareness. Jia (2013) conducted a comparative analysis based on two famous cultural textbooks (*中国文化* and *中国传统文化与现代生活*) for MFL. Jia determined the criteria of cultural materials evaluation, and compared the materials in terms of content, texts, vocabulary, exercises and supporting teaching resources.

Wang (2014) studied the material of *中国文化常识* (Chinese Culture Knowledge). Wang's findings showed that the cultural teaching materials which

employed in China and overseas were unsatisfactory in terms of quality and quantity, the cultural content were lack of appropriateness, scientific, and standardization. Tang (2013) compared the material of 中华文化 (Chinese Culture) and 中国概况教程 (Introduction to Chinese culture) and suggested that the development of cultural teaching materials in MFL should highlight the modern national culture, universal values, and the characteristic of local cultures. Material development should give attention for the proportion of language and cultural content, the classification of different level of cultural materials, respect for the cultural differences, and promote cultural dialogues among different civilization.

These comparative studies of cultural materials were focus on the development of Chinese culture materials for MFL learners in China. These materials were solely type of Chinese cultural knowledge textbooks and different from the MFL textbooks employed in Malaysia in terms of instructional emphases and content (Fan, 2014). These materials was not a cultural-oriented integrated MFL textbooks.

The study of the cultural elements of MFL textbooks also became the trend and main focus of the researchers in China (Shao, 2017); the relevant studies were carried out by Duan (2011), Xia (2013), and Liu (2011) in China. Duan (2011) findings showed that the elements of communicative culture was neglected in the teaching materials in both Taiwan and Mainland China. Xia (2013) studied the promotion of cultural teaching in international level in primary stage of MFL with focused on cultural content and teaching principles and strategies. Liu (2011) employed discourse analysis theories to analyse the structure of dialogues in MFL cultural materials, and infer the cultural impact on conversation meaning through cooperation principle and correlation theory. In Taiwan, Wang (2012) investigated the cultural element of “Communicative-Culture” from two Chinese as a second language textbooks, which

is important in cultivating learners' ICC. Wang identified "Communicative-Culture" elements through a content analysis from two sets of intermediate Chinese as a second language textbook, the "Practical-Visual Chinese" (Book 3 & 4) and "Far East Everyday Chinese" (Book 2 A & B) which were widely used in Taiwan, based on the Meng (1992) classification of 13 kinds of "Communicative-Culture".

Studies of Duan (2011), Xia (2013) and Liu (2011) and Wang (2016) highlighted the elements of communicative culture which is important in the development of cultural oriented MFL textbooks and relevant to the need of MFL in Malaysia. The findings of the studies were given consideration for the design of the CIMFL module in present study.

In Honduras, Liu (2016) conducted a study of design and development of a cultural supplemental teaching material for the MFL. The study first conducted a content analysis to identify the Chinese cultural elements from the current primary textbook (Shihua 1, 视华 1) which were different from Honduran society and affected students' ICC. The cultural supplemental teaching material was designed based on the findings from the content analysis. The theory of ARCS motivational design of instruction (Keller, 2010) and ICC instructional strategies were adopted for the design of the teaching material. Feedback on the material was obtained from the learners and the teachers through the survey questionnaires from the point of intercultural knowledge, attitudes and skills.

In Indonesia, Zhang and Yi (2012) studied the teaching of Chinese as a Second Language and the usage of Chinese textbooks in Indonesia. A total of 594 survey questionnaires were collected from Chinese class students, teachers, and parents in Indonesia, and interviews were conducted with 8 experts. The study revealed that most common textbook used in Indonesia was published in China, followed by the

textbooks published in collaboration of China and Indonesia, and local published textbooks. Instructional materials required in Indonesia included multimedia-based learning materials, cultural integrated textbooks, textbooks for daily communication, and Indonesian-Chinese bilingual textbooks.

The previous studies of MFL textbooks on cultural dimension from foreign countries such as China, Taiwan, Honduras, and Indonesia showed the trend and that focus was given on the comparative analysis of textbooks, in terms of evaluation and analysis from different cultural perspectives, cultural elements, and study of the usage of MFL textbooks. The findings of the literature showed that gaps existed in the study of the development of cultural-oriented integrated MFL textbooks. Further empirical studies were required to explore the areas of MFL textbooks development.

Studies of MFL textbooks development in Malaysia public HEIs. Very limited studies are found in the literature concerning development of MFL textbooks of local HEIs in which cultural and intercultural aspects were emphasized. Related studies on local Mandarin textbooks development mostly involved the teaching of Mandarin as a first language in local national-type Chinese primary schools (Shi, 1993), national-type Chinese secondary schools (Chen, 2012; Fang & Li, 2012; Huang, 2012), primary and secondary schools (Ye, 2011), private Chinese secondary schools (Huang, 2012; Song, 2006), teaching Mandarin as a second language in national primary schools (Chen, 2011; Ting, 2011; Ye, 2012, Zheng, 2008), and private university (Feng, 2016). There were two survey studies on MFL textbook development in Malaysia public HEIs, carried out by Hoe (2014) and Tan (2017), and two studies concerning the teaching of culture in MFL courses in local public HEIs, conducted by Hoe (2016) and Fan (2014). However, the studies concerning development of cultural-oriented MFL textbooks from Malaysia public HEIs,

intercultural language teaching, instructional and pedagogical practices on cultural delivery, as well as ICC assessment of local MFL learners remained largely unexplored.

In terms of MFL textbooks, Hoe's study (2014) revealed that there were four types of MFL textbooks employed by all twenty local public HEIs in terms of selection and compilation: using MFL textbooks from China (36.8%), using local MFL textbooks published by other institutions (7.9%), compilation based on adaptation of China published MFL textbooks and local published MFL textbooks (26.4%), and self-developed and published textbooks by institutions (28.9%) (Hoe, 2014). The findings indicated that local MFL textbook development mostly referred to the textbooks from China. However, limitations were found in some MFL textbooks published in China such as lack of standardization of MFL textbooks (Zhao, 2014), lacking in intercultural elements, cultural background of the textbook user was not given attention by the textbook designer, and the learning outcomes were not stated clearly (Deng, 2012), did not give attention to the cross-cultural aspect, and the cultural differences between Chinese culture and learners' own cultures which may cause misunderstanding and conflicts (Tang, 2013).

Hoe (2016) later conducted a survey to investigate the implementation of cultural teaching in MFL among 20 local public HEIs. In terms of cultural content in MFL textbooks, Hoe (2016) reported that the majority of the HEIs did not include much cultural information in the textbooks. However, Hoe's study did not provide detailed cultural content from the MFL textbooks studied for each HEI. Hoe only revealed that there was some information on Chinese festivals and local festivals found in some textbooks from the HEIs, however name and numbers of textbooks, and name of HEIs were not provided and specified. Besides, Hoe's (2016) study reported that in

some HEIs, the cultural aspects were integrated through formative assessments, final assessment and co-curricular activities which covered a range of 5% to 15% of the total marks of assessment. However, the assessments only assessed cultural knowledge. The investigation of intercultural elements and the instructional strategies was not investigated in Hoe's (2016) study.

Fan (2014) conducted a study on culturally contexted vocabulary in MFL textbooks from a local public HEI which has the largest numbers of student enrolment in MFL courses among all public HEIs, i.e. Conversational Mandarin Chinese (会话华语) Book 1, 2 and 3 published in 2009 and Foundation Mandarin (基础华语) Book 1 and Book 2 published in 2014. A table of cultural vocabulary was listed for both textbooks in 17 categories. However, the analysis of cultural elements in language structure and pragmatics (Chen, 1992) was not covered in Fan's study.

The findings showed that types of cultural elements especially Communicative-Culture represented from the surveyed textbooks were very limited, and that the textbooks failed to provide sufficient Chinese cultural knowledge to the students to solve intercultural communication problems especially when they communicate with Chinese native speakers. This was supported by a survey which identifies students' (735 students from 14 HEIs) viewpoint on Chinese cultural elements in MFL textbooks. 52.1% of the respondents revealed the cultural elements of the textbooks was insufficient and should be increased, and 47.3% stated that it was necessary to know more about Chinese culture through the MFL course.

Fan (2014) pointed out the cultural elements were presented implicitly through simple and short dialogues, and this caused difficulty in introducing complex cultural knowledge and cultivating students' ICC. There was also lack of indication and explanation for the additional cultural vocabulary which appeared in the vocabulary

list from the textbooks. Fan noted that cultural elements should be explained to the students explicitly by the teachers as the novice learners have very limited language skills, and students need to acquire the cultural knowledge which included Chinese values, beliefs, psychology, customs and living styles.

Fan's study (2014) was kind of content analysis, however the analysis only restricted on cultural vocabulary from two sets of local MFL textbooks. The analysis was not comprehensive as cultural elements such as Big C culture, Little c Culture, Communicative-Culture, and intercultural elements were excluded from the study.

Tan (2007) carried out research on the analysis of MFL textbooks utilized in nine Malaysia public HEIs. Tan discussed a few issues of local MFL textbooks and provided some suggestions for their design. Tan (2007) identified that the majority of local MFL textbooks emphasized linguistics skills especially listening and speaking skills for daily communication, and found that the cultural content in the textbooks was insufficient. Tan did not elaborate on to what extent the cultural knowledge was absent in the sample textbooks and did not provide suggestions for the cultural content for MFL textbooks.

Furthermore, Tan (2007) suggested that the MFL textbook needed to avoid sensitive content which went against students' religion and customs, such as "*Hashan xǐ ài yǎng gǒu* 哈山喜欢养狗" (Hassan likes to rear dog), "*Wǒ chī chāshāo fàn* 我吃叉烧饭" (I eat pork-grill rice) as it violated students' (Malay) culture. However, Tan did not relate these issues to the development of students' cultural awareness and the importance of intercultural communication.

Tan (2007) also revealed that the vocabulary used in MFL textbooks needed to be more practical and not too rigid in using standard language for communication purposes, and suggested to include some non-standard localized vocabulary in local

MFL textbooks for communication needs, such as employing *lěngqì* 冷气 (air-conditioner) instead of *kōngtiáo* 空调, and *yùfù kǎ* 预付卡 (prepaid/top-up card) instead of *cōngzhí kǎ* 充值卡, and also avoid some standard vocabularies used in China which have different meaning in local Mandarin such as *tóngfáng* 同房 (housemate). However, Tan (2007) did not survey the cultural context of vocabularies which embodied cultural connotation which may cause misunderstanding during intercultural communication.

There were notable research gaps found from the studies on local MFL textbooks content by Hoe (2014), and Fan (2014) and Tan (2007). Hence, the present study was carried out to fill the research gap of the studies.

The development of CIMFL module in present study which included integration of appropriate cultural elements and instructional strategies is necessary, especially to promote learners' ICC. Findings from the literature review as discussed would be taken into consideration for the present study. The criteria of the CIMFL textbooks development were based on the principles of pertinence, practicability, interesting, scientificity, and integration of cultural and intercultural elements as proposed by the scholars.

Instructional Design (ID)

Instructional design (ID) is a system of procedures used for developing instruction and training curricula and reliable method (Reiser, Reiser & Dempsey, 2011). ID involved the theory and practice of the processes of analysis, design, development, implementing, utilization, management, and evaluation of learning environments (Baturay, 2008; Gustafson & Branch, 2002; Seels & Richie, 1994). ID models were developed for improving learning and instruction, monitoring the

functions of the approach, evaluating the design processes, as well as testing and building learning and instructional theory (Andrew & Goodson, 1995; DeWitt, 2010).

An ID model is a visualized depiction of the instructional design process, emphasizing main elements and their relationships (Smith & Ragan, 2005). Most of the ID models basically shared some common characteristics from the ADDIE model which contained core elements of Analysis (A), Design (D), Development (D), Implementation (I), and Evaluation (E) which was a basic instructional design framework used by the instructional development designers (Morrison, Ross, Kemp, & Kalman, 2010).

Dick and Carey's Model. Gustafson and Branch (2002) classified the existing ID models into three types: systems-oriented, classroom-oriented and product-oriented models. Dick and Carey's model (2005) is one of the known systems-oriented ID model which based on the conventional elements of the ADDIE model but with more detailed stages and elaboration. The model is linear with ten stages. Dick and Carey's model provides detailed step-by-step processes which are easy to follow and appropriate for novice instructional designer (Khalil & Elkhider, 2016; Akbulut, 2011).

However, some scholars claimed that the model was too rigid, the process could not proceed without the results of the previous step, and moreover an experienced designer may not design in a linear form (Dick, 1996; Hebert, 2017). Hence, this model could not be used in this study as its rigidity makes it hard to adapt to different types of resources, and in terms of instructional design, the compliance of the model might impede ID professionals' creative skills or prevent them from accommodating to real-life ID processes involved in intercultural task design (Akbulut, 2011). The model has many stages and is time consuming, the instructional

designers can only get the information of learners' situational context at the end of a long development process (Naumann & Jenkins. 1982; Obizoba, 2015). The model also did not create a complete analysis system nor include instruction for implementation and maintenance of the instruction and claimed for a full design model (Hebert, 2017).

Morrison, Ross, and Kemp Model. Another well-known ID model, the Morrison, Ross, and Kemp Model (MRK) (2005) is more flexible compared to Dick and Carey's model, as it presented a cyclical design process in a non-linear structure in a continuous and interrelated process of instructional design, with no specific starting point, independent use of the elements in any order, and not all the nine elements are applied (Baturay, 2008; Obizoba, 2015). MRK model is categorized as a classroom orientation ID model (Gustafson & Branch, 2002) which involves teachers in deciding appropriate content, strategies, media usage and evaluation, and it leads to an output of one or few hours of instruction (Akbulut, 2011). However, this model is not used in this study as the MRK model is suitable for large-scale ID processes involving several team members and multiple types of resources. Further, the MRK model has been criticized because the instructional design was too slow, and unattractive to the adult learners and hence should not be used as this study needed immediate and fast results for ICC (Gordon & Zemke, 2000; Hebert, 2017).

Smith and Ragan Model. This is also a system-oriented model consisting of three essential ID phases: analysis, strategy and evaluation. The distinction between the Smith and Ragan model and other models is the placement of analysis prior to the development of strategies, as well as detailed instructional strategies designed for specific types of learning and learners. The Smith and Ragan model is suitable for developing instruction for courses or curriculum (Gustafson & Branch, 2002), but the

model disadvantage is its linear structure which is unfit for highly complex format design; development of instructional objectives was not emphasized in the model.

The development of the ID model was influenced by the choice of ID theories: behavioural, cognitive, humanistic psychology and eclectic instructional theories (DeWitt et al, 2015; Snelbecker, 1987). In recent years, humanistic theories of learning and social theories have influenced ID theories which focused on student-centered learning to transform and emphasize the learning process and development of tools and systems to assist the learning process (DeWitt, 2010; Driscoll & Burner, 2005). The eclectic type of ID theory was given attention as it addresses a wide range of issues and used diverse resources and approaches based on numerous theories (DeWitt et al., 2015; Snelbecker, 1987). The ID theory of Merrill's First Principles of Instruction (Merrill, 2002) which pertain to design-oriented principles and eclectic type of ID was the consolidation of common principles and methods from the eclectic type of ID theory (DeWitt, 2010; Merrill, 1983). The First Principles of Instruction has been getting attention in recent studies on instructional design.

Gustafson and Branch (2002) noted that there is no single ID model which can perfectly fit the majority of design and development environment. Hence, instructional designers should be knowledgeable in considering and selecting the most suitable and applicable model to integrate into their own particular project setting and requirements.

However, systems design models such as those discussed, the Dick and Carey model (2005), Morrison, Ross, and Kemp model (2005), and Smith and Ragan model (2005) should not be used in this study. Already Byram has been critiqued as being a structural approach to language education and was too focused on structure. Hence an ID model which was eclectic, and based on a social constructivist theory for interaction and dialogue is more suitable for developing ICC.

Merrill's First Principles of Instruction. The instructional design for the CIMFL module of present study was based on Merrill's First Principles of Instruction (2002) which comprised of "four-phase cycle of instruction". The model was adopted as it draws on a study of a number of different ID theories, models and methods sharing common principles and can be accomplished in any delivery system (Merrill, 2002). Merrill's model emphasized the learning process in order to achieve students' learning outcomes. The principles support and emphasized the e³ learning, i.e. effectiveness, efficiency in learning, and promote learner engagement (Merrill, 2009), as well as the applicability of the principle in common instructional design methods, programs and environment (Merrill, 2002; Mendenhall, 2012).

Merrill's Principles consists of five correlated principles which can be integrated into four phases of instruction. The five principles include: (1) problem or task-centered, (2) activation, (3) demonstration, (4) application, and (5) integration (Figure 2.3). Learners were engaged in solving the real-world problems through four phases of instruction cycle which covered the process of activating students' prior knowledge or experiences, demonstrating new knowledge and skills, applying learners' knowledge and skills, and integrating learners' knowledge and skills into real-world activities to promote learning (Merrill, 2002).

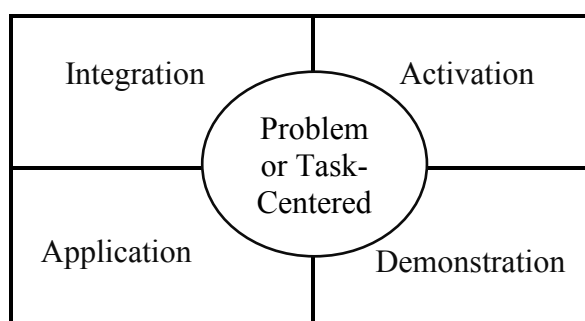


Figure 2.3. Framework of Merrill's First Principles of Instruction (2002, 2009)

Principle 1, Problem. Principle 1 stressed that in order to promote effective learning learners are engaged in solving the authentic or real-world problems which they will encounter. In the beginning of the instruction learners are shown the tasks that they are expected to solve at the end of the course. They are engaged in the instruction to complete the whole task which involved the problem, the tasks to solve the problem, operations of the tasks, and the actions of the operations. The problem to solve is less complex at the beginning of instruction and it will be increasingly more complex as the instruction carries on until the learners' skills are improved and they are able to solve the complex problem on their own (Merrill, 2002, 2009).

Principle 2, Activation. Principle 2 prescribes that the fundamental instruction is to ensure the learners' relevant prior experience is activated. The instructions direct the learners to recall, relate, describe or apply previous knowledge as a foundation for the new knowledge. Learners are provided relevant experience if they do not have sufficient prior experience. If learners have acquired related knowledge or skills in previous experience, then opportunity is given to demonstrate and share their existing knowledge or skills. Thus, learners obtained an organizing structure from the instruction to accelerate or form the mental model that can be tuned and facilitate the acquisition of new knowledge or skills (Merrill, 2002, 2009).

Principle 3, Demonstration. In the demonstration phase, new knowledge and skills consistent with the learning outcomes are demonstrated to the learners. The demonstrated contents component (knowledge object) containing general informational and specific portrayal involved the instruction in terms of showing definition and examples (kinds-of), showing a steps and procedure (how-to) and showing consequences or faulted conditions (what-happen) (Merrill, 2002, 2009). Learner guidance is given in terms of focusing learner attention on the relevant

information, providing multiple or alternative representation of ideas and perspectives, and guiding the learners to compare different viewpoints. Different multimedia used such as audio and graphic are recommended for presenting instruction to attract learners' attention and enhance demonstration (Merrill, 2002, 2009). Learners are also engaging in the demonstration phase through peer-discussion and peer-demonstration on relevant task examples to enhance learning (Merrill, 2009).

Principle 4, Application. In the application phase, learners are required to apply their newly acquired knowledge or skills to solve different problems. The instructional practice should align with the learning outcomes. Learners are required to recall and recognize information (information about), name or describe each part (parts-of), classify new examples such as labelling, sorting or ranking (kinds-of), carry out the procedure, steps or sequence (how-to), and prescribe conditions and consequences in different situations (what-happen) (Merrill, 2002, 2009). Coaching or scaffolding is provided in the early stage of application and gradually withdrawn in the succeeding practice when learners have mastered the new knowledge or skills. Intrinsic and corrective feedback is provided for effective learning. Learners collaborate with peers during application to describe, discuss, and defend their solution to reach agreement (Merrill, 2002, 2009).

Principle 5, Integration. Learners are given opportunity to integrate and publicly demonstrate the new knowledge and skills into their everyday life. Learners can reflect and discuss with others about the newly learned knowledge and skills, to defend when being challenged, as well as modifying or creating personal ways to use the newly acquired knowledge and skills in their lives. Hence, learners' real motivation is enhanced and increased (Merrill, 2002, 2009).

ICC tasks are real-world problems. Hence, Merrill's First Principles of Instruction is suitable for the instruction of CIMFL module as the focus of the principles is on the problem tasks. The principle of activation is important in developing ICC to ensure learners focus on the problem/task and to determine their prior knowledge related to the problem/task. Learners share their previous intercultural experience in order to facilitate the new ICC knowledge. The principle of demonstration is important for the delivery and presentation of information of intercultural knowledge, skills, attitudes, and critical cultural awareness to the learners. The principle of application allows the learners to apply the ICC knowledge and skills to solve different real-world intercultural problem. The principle of integration is important for the learners to integrate or used the newly acquired ICC knowledge and skills in everyday real-world situations. Hence, Merrill's Principles are suitable to be used for the instruction of CIMFL module.

Some previous studies have been conducted relating to First Principles of Instruction. Lo and Hew (2017) explored the use of Merrill's First Principle of Instruction as an overarching framework to guide the design of Flipped Classroom. Rauchfuss (2010) conducted an exploratory study to examine the correlation between years of formal instructional design training, experience, and the use of the First Principles of Instruction. Kim, Mendenhall, and Johnson (2010) described a conceptual framework by applying the First Principles of Instruction in an online English writing course. Collins and Margaryan (2005) employed the First Principles of Instruction for creating a model for designing and evaluating courses developed for their organization. Mendenhall et al. (2006) developed an online entrepreneurship course using the First Principles of Instruction and emphasized the progression of problems used in the instruction

The present study attempts to explore the possibility of using of Merrill's Principles in implementing the developed CIMFL module to enhance learners' ICC. This study also intended to provide empirical evidence to the relevance of integrating Merrill's First Principles of Instruction and Byram's theory of ICC in practice, which does not seem to have been done by any researchers yet. .

Mendenhall (2012) revealed that the majority of studies relating to the First Principles of Instruction employed experimental and quasi-experimental methodology by probing into various learning outcomes such as self-direction, motivation levels and improved performance such as in the studies by Gardner (2011); Francom (2011), and Rosenberg-Kima (2012). Gardner's (2011) research found that active teaching methods based on First Principles of Instruction had a positive impact on students' learning and problem-solving ability. Archibald (2010) showed that merging social annotation, Merrill's Principles and team-based learning has positive effects on comprehension, critical thinking and meta-cognitive skill of students (Jalilehvand, 2016). Despite this, more empirical studies need to be carried out especially on the application and validation of First Principles of Instruction. Hence, the present study based on quasi-experimental methodology investigates the relevance of Merrill's First Principles of Instruction in promoting learners' ICC as proposed by Byram (1997).

Thus, based on the review of Merrill's five fundamental principles of instruction, the First Principles of Instruction was selected and applied for implementing the developed CIMFL module in the present study as it focused on real-world problem-solving related to intercultural communication. Appropriate instructional strategies on intercultural instruction for the CIMFL module were fit to be integrated in Merrill's four fundamental phases of instruction which comprised of activation, demonstration, application and integration to promote students' ICC.

Learning objectives in intercultural language learning. The learning objectives (LO) are specific statements of what a student will be able to do which indicate the best representation of the real-world situations at the end of instruction (Yelon, 1991). Classification of LO is important as it enables teachers and instructional designers to assess the curriculum, evaluate the level of cognitive development, ensure the teaching of attitudes, knowledge and skill, to inform students of the course requirements, as students' learning guidelines, and for motivation. Constructing LO is crucial and needs to be determined before the instructions commence to ensure the accomplishment of students' knowledge and skills at the end of the course (Yelon, 1991).

The construction of LO for the CIMFL module in present study was based on Byram's "Learning Objectives to Develop Intercultural Communicative Competence" (1997), aligned with Seelye's Six Intercultural Instructional Goals (Seelye, 1993), and Tomalin and Stempleski's (1993) Instructional Goals, and ICCLE (The Office of Chinese Language Council International, 2010).

Byram's objectives of ICC (1997) provided an in-depth description of learners' intended learning outcomes in developing their ICC which covered the dimension of knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes, and critical cultural awareness (see Appendix M)

The objectives for "knowledge" referred to the relationship and perspective in one's own (learners' own culture) and one's interlocutor's countries (or target culture) which involved the historical and contemporary relationships; the types of cause and process of misunderstanding; national memory; the national geographical space; the processes and institutions of socialization; the social distinctions; the institution and

perception which impinge on daily life; and the processes of social interaction (Byram, 1997, p. 51).

Objectives for “attitudes” involved the willingness to seek opportunities to engage with otherness in a relationship of equality; the interest in discovering other perspectives or interpretation of familiar and unfamiliar phenomena both in one’s own and in other cultures; the willingness to question the values and presuppositions in cultural practices and products in one’s environment; the readiness to experience the different stages of adaptation to and interaction with another culture; and the readiness to engage with the conventions and rites of verbal and non-verbal communication (Byram, 1997, p. 50).

The objectives for “skills of discovery and interaction” were concerning the ability to elicit the concepts and values from an interlocutor; to identify significant references within and across cultures and the connotations; to identify similar and dissimilar processes of interaction, verbal and non-verbal; the use of knowledge, skills and attitudes to interact with interlocutors from different cultures; to identify the perspective which involved the degree of familiarity and the extent of difference of the country, culture and language; and the use of real-time knowledge, skills and attitudes for mediation between cultures (Byram, 1997, pp. 52-53). The objectives of “skills of interpreting and relating” referred to the ability to identify ethnocentric perspectives; to identify areas of misunderstanding and dysfunction in an interaction; and to mediate between conflicting interpretations of phenomena (Byram, 1997, pp. 52).

The objectives for “critical cultural awareness” were concerning the ability to identify and interpret explicit and implicit values in one’s own and other cultures; to make an evaluative analysis which refers to an explicit perspective and criteria; to interact and mediate in intercultural exchanges in accordance with explicit criteria,

negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes (Byram, 1997, pp. 53-54).

Seelye's (1993) six instructional goals for developing intercultural competence was the modification of Nostrand's (1966) cultural skills in language instruction stated in terms of student achievement. Seelye's six instructional goals are shown in Table 2.2. Tomalin and Stempleski (1993) proposed seven goals for the instruction of intercultural learning as shown in Table 2.3. The learning objectives in the ICCLE (The Office of Chinese Language Council International, 2010) from China covered the learning objectives in terms of cultural knowledge, attitudes, and awareness (Byram, 1997), as shown in Table 2.4.

The review of literature shows that there was congruence between Byram's objectives of ICC (1997), with Seelye's Six Instructional Goals (1993), Tomalin and Stempleski instructional goals (1993) and the ICCLE (2010) learning objectives to some extent. Seelye's Goal 2, 3 and 4 were associated to Byram's "knowledge", Goal 1 was related to Byram's "attitudes", Goal 6 was closed to Byram's "skills", Goal 5 resembled Byram's "awareness". Tomalin and Stempleski's objectives 1 and 2 matched Byram's objectives of ICC in "knowledge", objectives 3 and 4 were close to Byram's objectives of ICC in "awareness", objectives 5 and 6 were comparable to Byram's "skills", and objective 7 reflected Byram's "attitudes".

The learning objectives in the ICCLE (The Office of Chinese Language Council International, 2010) were congruent with Byram's objective of ICC (Byram, 1997) in terms of intercultural knowledge, attitudes and awareness. However, the LO for "skills" was excluded. The findings shows that Byram's objectives of ICC (1997) were more inclusive and extensive as they carefully described the detailed objectives for each dimension of intercultural competence. Hence, Byram's objectives of ICC

provided the essential input and guideline for constructing students' learning outcome (SLO) for the CIMFL module. However, Byram's objectives of ICC (1997) and objectives in the ICCLE (2010) were not measurable. Thus, the specific LO for CIMFL module in the present study were designed and constructed in measurable statements based on Byram's objectives of ICC (1997) and ICCLE (2010) relevant to the elementary-level MFL course.

Table 2.2

Congruent of Byram's Objectives of ICC (1997) and Seelye's six instructional goals (1993)

Seelye (1993)		Byram (1997)
1	Students' interest and curiosity about another culture and empathy toward its members	Attitudes
2	Recognize the role expectations relevant to the social variables such as age, sex, social class, religion, ethnicity, and place of residence which may affect the ways people speak and behave	knowledge
3	The ability to discover what people think, act, and react to the world around in culturally diverse conditions	
4	The extent in recognizing situational variables and how convention shapes behavior	
5	The ability to justify people's cultural act for physical and psychological needs and satisfaction	Awareness
6	Skills to locate and organize information of the target culture from the library, mass media, people and personal observation	Skills

Table 2.3

Congruent of Byram's Objectives of ICC (1997) and Tomalin and Stempleski's instructional goals (1993)

Tomalin & Stempleski's (1993)		Byram (1997)
1	to develop the understanding that all people exhibit culturally conditioned behaviors	Knowledge
2	to understand how the social variables such as age, sex, social class and place of residence influence how people speak and behave	
3	to become more aware of conventional behavior in common situations in the target culture	Awareness
4	to increase the awareness of the cultural connotations of words and phrases in the target language	
5	to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence	Skills
6	to develop the necessary skills to locate and organize information about the target culture	
7	to stimulate students' intellectual curiosity about the target culture, and encourage empathy towards its people	Attitudes

Table 2.4

Congruent of Byram's Objectives of ICC (1997) and ICCLE's ICC objectives

ICC objectives in ICCLE (The Office of Chinese Language Council International, 2010)		Byram (1997)
1	Cultural Knowledge: cuisine and costumes; arts, festivals and celebrations; the essence of simple Chinese stories, connotation, linguistic and non-linguistic means of communication, simple social etiquette and customs, social structure and interpersonal relations, basic value-system, cultural multiplicity and permeability between cultures.	Knowledge
2	Intercultural Attitudes: Development of interest in Chinese culture, experience Chinese cultural elements and understand the relationship between culture and language learning.	Attitudes
3	Intercultural Awareness: Examining commonalities and differences between Chinese culture and own culture, the importance of cross-cultural awareness through learning of Chinese culture, and view one's own culture more objectively by engaging in comparison between some elements of Chinese culture with one's own.	Awareness

Bloom's Taxonomy. Benjamin Bloom and his colleagues published a taxonomy (Bloom, 1956) to discuss curricular and evaluation problems with greater precision (Bloom, 1994). In the taxonomy, learning experiences for the students comprised of cognitive domain, affective domain and psychomotor to measure overall development of students. However, the psychomotor domain was not elaborate and was later discussed by other educational researchers such as Dawson (1998) and Simpson (1972).

The original cognitive domain in Bloom's Taxonomy (1956) encompasses a six hierarchical levels in which learning at the higher levels is dependent on the attainment of prerequisite knowledge and skills at the lower levels, i.e. *knowledge, comprehension, application, analysis, synthesis* and *evaluation*. The cognitive domain involves knowledge and the development of intellectual skills, which includes the

recall or recognition of fact, procedural patterns, and concepts that serve in developing intellectual abilities and skills (Nitko, 2001).

Anderson et al. (2001) revised the cognitive domain of Bloom's Taxonomy in 2001 due to some criticism of the taxonomy levels, in which the higher level skills integrated in previous levels were too rigid and not supported by research, the sequence was inadequate for the cognitive processes in the Bloom Taxonomy (Marzano, 2000), and complex learning activities require using several different cognitive skills (Anderson et al., 2001).

The revised taxonomy emphasized and differentiated between Knowledge Dimension and the Cognitive Process Dimension. Knowledge refers to the content of "knowing what" which consists of four categories, i.e. factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge. In Cognitive Process, the six hierarchical levels of cognitive domain as in the original taxonomy was changed, and ranged from *remembering*, *understanding*, *applying*, *analyzing*, *evaluating*, to *creating* (Anderson et al., 2001). The categories demonstrated lower-level cognitive skills (*remembering*, *understanding*) to higher-order cognitive skills (*applying*, *analyzing*, *evaluating*, and *creating*).

The affective domain in Bloom's Taxonomy is divided into five categories, i.e. receiving, responding, valuing, organizing, and characterizing by a value or value complex (Bloom et al., 1964). This domain focuses on encouraging the development of factors such as student feelings, interest, motivation, attitudes, perceptions and values. This domain transcends activities ranging from listening to others, participating in discussions to showing self-reliance when working independently (Bloom et al., 1964).

The psychomotor domain objectives produce outcomes that focus on motor skills and perceptual processes (Nitko, 2001) and deals with physical movement and kinesthetic learning. Kinesthetic learning or learning by doing involves making connections between physical tasks and learning, showing a new learning skill and repeating it or using auditory cues (Pendleton et al., 2016). Dawson (1998) presented a six-level hierarchy for psychomotor domain extensions to Bloom's Taxonomy, the levels ranged from *observation*, *trial*, *repetition*, *refinement*, *consolidation*, and *mastery*.

Bloom's Taxonomy could facilitate the setting of learning goals for different subjects and grade levels, as a basis for determining course or curriculum educational goals, and determining the congruence of educational objectives, activities, and assessment in a course or curriculum (Bloom, 1956; Hasan et al., 2013), preparing measurable student learning outcomes and goals for students' development of thinking skills, designing course instruction, structuring learning activities, assessing student learning, and creating assessments of learning (Almerico, 2004; Stanny, 2016).

Hence, Bloom's Taxonomy (Bloom, 1956; Anderson et al., 2001) was employed for developing students' learning outcomes (SLOs) for the CIMFL module in the present study. The SLOs were designed based on Byram's Model of ICC and mapped with three learning domains of Bloom's Taxonomy. The SLOs concerning intercultural knowledge and skills were mainly in line with the cognitive domain, and some with psychomotor; the SLOs on intercultural attitudes and awareness were congruent with the affective domain. The suggestion learning domain for the developed SLOs could serve as a guidelines for teachers in planning appropriate instructional activities and assessment to achieve the intended SLOs. The relevant discussion is presented in Chapter 5.

Instructional strategies in intercultural language teaching. Instructional strategies refer to the specific instructional techniques used to produce effective and efficient learning environments (Gustafson & Tillman, 1991). Strategies were selected based on many considerations. Gustafson and Tillman (1991) indicated fundamental in the selection of any instructional strategy is that it should meet the criterion of effectiveness and establish the best conditions for learners. The learning outcomes, learner's characteristics, available resources, and the distribution of system were four major factors involved in deciding on strategy selection.

According to Byram et al. (2002), instruction on intercultural language learning involved learners in sharing their knowledge with each other and discussing their opinions. Learners and teachers were expected to examine and challenge generalizations or stereotypes, suggest or present their viewpoints. This was an essential part of developing ICC. However, this process required a framework of accepted classroom procedures that allow for discussion and expression of and recognition of cultural difference. In class discussion activities, Byram et al. (2002) proposed that learners should listen to each other and show respect when commenting and describing people; learners need to avoid discriminatory discourse and expressions and use a respectful tone. They should take opportunities for making personal responses to images, stories, case studies and other materials. Teachers should avoid sarcasm, irony and disparaging judgments, and tasks should be carefully planned and promote the explorations of opinion and cultural information (Byram et al., 2002). Teacher may assist students by providing scaffolding in the classroom (Byram et al., 2002). Teachers monitored students' responses and ensured students make personal meaning of their learning experiences and develop cultural understanding. Teacher's scaffolding includes making comparisons with the language and culture, emphasizing

cultural vocabulary, providing examples, highlighting patterns, using questions to probe students' conceptions and prompt for interpretations, and feedback for improvement (Liddicoat, 2005).

The following sections enumerate some prominent and practical intercultural instructional strategies adopted by numerous FL educators. Some of the strategies were adopted and utilized for the instructional design of the CIMFL module in present study, as these strategies were effective in enhancing students' ICC in terms of knowledge, skill, attitudes and critical cultural awareness (Byram, 1997).

Culture Assimilator. The culture assimilator (Chastain, 1988; Fiedler et al., 1971; Henrichsen, 1998; Seelye, 1993) is a brief description of a critical incident of cross-cultural interaction that may be misinterpreted by students. It consists of a short description of an incident or situation where interaction takes place between at least one person from the target culture and one person from another culture. The description is followed by four possible choices about the meaning of the behavior, action, or words of the participants in the interaction with emphasis on the behavior, actions, or words of the target language individuals. Students read the description in the assimilator and then choose one of the four options on correct interpretation. Once all students have made their individual choices, students are given feedback and the answer is justified within the cultural context.

Culture Capsule. Culture capsule is a brief description of some aspect of the target language culture followed with contrasting information from the students' native language culture. Students are encouraged to prepare a culture capsule at home and present it during class time. The presentation is often combined with realia, and with a set of questions to stimulate discussion. Students can compare the customs and

traditions with their own culture and involve in the discussion and consider the characteristics of their own culture (Chastain, 1988; Seelye, 1993).

Culture Cluster. The culture cluster is a combination of conceptually related culture capsules (Chastain, 1988; Henrichsen 1998; Meade and Morain, 1973; Seelye, 1993, Stern, 1992). A culture cluster is a group of three or more culture capsules on related themes about the target life. A cluster is concluded by activity, for example a dramatization and a role-play. Parts of a culture cluster can be presented in the following lessons. In the final lesson, an activity is carried out where the set of capsules is integrated into a single sequence. The culture cluster is appropriate for behavioral training (Stern, 1992).

Critical incidents/Problem-solving. Critical incidents or problem-solving (Chastain, 1988; Henrichsen, 1998; Stern, 1992) are descriptions of incidents or situations which require participants to make decisions. First, students read the incident independently and make individual decisions on action taken. Then, students are grouped into small groups to discuss their decisions and justification. Students are given the opportunity to see how their decision and reasoning compare with the decisions and justification of native members of the target culture. Teachers can find critical incidents or problems from newspapers or magazines together with information about what native speakers would do and why they do so.

Cultoons. The cultoon (Chastain, 1988; Henrichsen, 1998) is like a visual culture assimilator. Cultoons generally promote understanding of cultural facts. Students are given a cartoon strip, usually a series of four pictures, depicting possible misunderstanding for the persons from the target culture (Henrichsen, 1998). The situations are described verbally by the teacher or students. Students are asked to give their opinion on the reactions of the characters in the cultoons.

Audio-Motor Unit. The audio-motor unit (Chastain, 1988; Henrichsen, 1998; Stern, 1992) was first developed to provide practical listening comprehension and to stimulate the learning situation. The teacher gives students verbal instructions, or a set of commands and students respond by carrying out appropriate physical actions. The commands are arranged in an order; students learn a new cultural experience by performing it. They can work for any cultural routine which requires physical actions.

Media/Visuals. Henrichsen (1998) suggests that a series of pictures, slide presentations or videos for media presentations can be used to teach culture. By using this method, teacher explains what is going on and what it means in terms of the target culture. Media or visuals are good for providing information and understanding of culture for the students.

Self-Awareness technique. The self-awareness technique aims to raise students' consciousness of belief that governs their values, attitudes and actions. Teachers may adopt sensitivity exercises, self-assessment questionnaires, problem-solving and checklists of value orientations in intercultural teaching (Chastain 1988). Teachers are encouraged to explore the language and culture connections occur in class.

Cultural Aside. The cultural aside refers to the cultural information offered by the teacher when it arises in the text. It is often an unplanned, brief culture comment. *Cultural aside* helps to create cultural elements in the language class and helps learners to make mental associations similar to those that native speakers make (Chastain, 1988; Henrichsen, 1998; Stern, 1992).

Slice-of-Life technique. The slice-of-life technique (Chastain, 1988; Stern, 1992) is a technique where the teacher chooses a small aspect of life from the other culture and presents to the learners at the beginning of the class. For example, a song

related to the topic or a recording, short video of a news item of culture. This technique catches learners' attention and arouses their interest as it does not take much of the class time (Chastain, 1988, p. 310).

Mini-drama/Mini-skit. The mini-drama/mini-skit (Chastain 1988; Henrichsen, 1998; Seelye, 1993; Stern, 1992) consists of a series of scenes or episodes of everyday life that illustrate culturally significant behavior. Scripts are given by the teacher, and students assigned to act out the episodes. The scenes contain examples of miscommunication. Each scene is followed by an open-ended question discussion lead by the teacher such as the meaning of actions and words of the characters in the drama, and make judgments about the characters in the play. After all the scenes have been portrayed, some "knowing" figure explains what is really happening and why the target culture members were really not doing wrong (Henrichsen, 1998).

Student research. Student research (Seelye, 1993; Stern, 1992) can be adopted for more advanced students. Learners are asked to search from the Internet or library and find information on any aspect of the target culture that interests them. During the class, learners explain to their group what they have found and answer the related questions raised by other students. This activity can build a long-term interest in the target-culture. Research techniques enable learners to find out cultural information for themselves and "approach the new society with an open mind" (Stern 1992, p. 229).

Instructional principles and strategies of cultural integration in teaching Mandarin as a Foreign Language. The cultural instructional in MFL have been gaining numerous discussion and research among the scholars in China for past two decades. The Hanyu (Mandarin) Standard and Grading Criterion and Grading Syllabus (汉语水平等级标准和等级大纲) introduced in 1988 stressed the combination of

“Structure-Function-Culture” as the core instructional principles of MFL (Li, 2012). According to Liu (2002), the “structure” refers to the language structure, namely structure of grammar and meaning; learners need to master the language rules through systematic learning of the language structure especially at the elementary-level to acquire the communication skills. The “structure” needs to be integrated with language “function”, which refers to the accomplishment of the communicative task in a context. “Culture” refers to the cultural elements or cultural knowledge embedded in the language which will affect the communication during the intercultural interaction due to the cultural differences between the interlocutors, and it involved the cultures in language structure, meaning and pragmatics. Learners should understand the deep culture and meaning behind the language to acquire the ability to communicate with the speakers of the target language (Liu, 2002). Liu (2002) concluded that the language “structure” is the foundation of the language learning, “function” is the objective of the language learning, and “culture” needs to serve the teaching of language. Hence, the cultural aspect is the integral part of the instructional principle in MFL.

Zhao (1989, 1992, in Li, 2012) proposed the Principles of Cultural Integration (文化导入说) to integrate the cultural aspects in the teaching of MFL. It included the principle of stage (阶段性), appropriateness (适度性), normativeness (规范性) and scientific (科学性) for the teaching of culture in MFL. Zhao (1992, in Li, 2012) urged that the language teaching should base on the stages of standard provision, step by step from easier to the deeper knowledge of culture. The cultural content delivered should be appropriate to the students’ level, emphasize the Communicative-Culture in elementary-level, and introduce Knowledge-Culture in intermediate and higher level adequately, as to avoid burden and stress to the students. The cultural content should reflect the normativeness of the target culture and avoid specific regional culture, to

prevent intercultural communication problems, and the scientific principle which refers to the requirement of systematic, accuracy and pertinency of the cultural content.

Chen (1992) recommended cultural instructional methods of Direct Interpretation Method (直接阐释法), Inter-Blend Method (相互交融法), Real Practical Method (实际实践法) and Contrastive Method (异同比较法) for the cultural instructional in MFL. These methods had been widely applied and discussed in the field of teaching MFL in China.

Direct Interpretation Method (直接阐释法) refers to the description, explanation, and annotation of the cultural content, disclosure of the cultural meaning and connotation, as well as the allusions of the culture (Jiang, 2011) to help the students clearly understand the cultural content which is unfamiliar to them. For example, for the topic of Chinese zodiac, the instructions involved the learning of noun of 12 animals of the zodiac, the story of the Chinese zodiac, the cultural meaning and purpose of Chinese zodiac in Chinese culture. Teachers could employ the audio-visual and multimedia methods such as PowerPoint, short videos, pictures, real objects, and so forth, for the instruction (Zhou, 2013).

Inter-Blended Method (相互交融法) involved the combination of instruction on language and linguistic skills, as well as cultural knowledge (Jiang, 2011). For example, the topic of Chinese New Year could cover the learning of vocabularies related to Chinese New Year such as *túányuán fàn* 团圆饭, *bàinián* 拜年, *bàozú* 爆竹, *hóngbāo* 红包, *dēnglóng* 灯笼, *chūnlián* 春联, phrases of good wishes such as *gōngxǐ fācái* 恭喜发财, *lóng mǎ jīngshén* 龙马精神, *bùbù gāoshēng* 步步高升, sentence structures, grammar and the origins, customs and practices of the festival. This method will enable students to acquire the language skills and the cultural knowledge at the

same time, and facilitate communication with native speakers appropriately without communication breakdown.

Real Practical Method (实际实践法) is an outdoor learning method which involved cultural interaction in real-world situations. Students are required to apply and integrate the language skills and cultural knowledge in daily interaction with the native speakers of the target language. Students are given opportunity to do drills and enhance the language skills learnt from the classroom through actual social communication and interaction (Fang, 2013; Zhou, 2013). Students are encouraged to experience and get involved in the real culture while learning the language and try to understand the target culture from the viewpoint of native speakers. For example, students are required to accomplish cultural tasks, to communicate with people in the target language from different levels of social community such as to shop at the market and bargain with the grocer, visit a Chinese friend and experience the cultural etiquette of visiting, leave taking, gift giving, dining custom and practice; Chinese cultural festivals celebration, and so forth. Students could experience personally the practice of the target culture and language. Teacher may provide scaffolding and guidance to the students for the task preparation; students could share their own cultural experiences with other classmates after the tasks (Fang, 2013). Students are also encouraged to set up the classroom based on the social cultural background of the target culture to build up the cultural learning climate (Jiang, 2011).

The Contrastive Method (异同比较法) refers to the cultural comparison of the target culture and students' native culture, to understand the differences of cultural restriction on different languages. Students identify the similarities of the two cultures to enhance the positive-transfer of the languages, and discover the differences of the two cultures to avoid negative-transfer of the languages (Jiang, 2011).

Besides four primary cultural instructional methods proposed by Chen (1992), many other empirical studies on cultural instruction also emerged prominently in recent years. Chen's (2011) studies emphasized the aspect of cultural introduction, interpretation, generalization, demonstration, practice and drilling to present the cultural content, to make use of the latest audio and visual technology in transmitting cultural information, as well as employing cultural comparison with focus on phonology, lexis and grammar in MFL. Zhou (2013) suggested the utilization of multimedia presentation through computer and smartphone applications, such as *WeChat*, *WhatsApp* and video conferencing for cultural interaction. Fang (2013) proposed some practical strategies and methods commonly employed in cultural teaching in MFL such as direct demonstration and interpretation approach, interesting approach through games, singing, competition, charade, performance, storytelling, role-play, cultural forum, debate, group discussion and presentation on cultural topics, visits and tours.

Generally, the cultural instructional methods and strategies in MFL and other FLs were applicable for all FL instruction. However, the effectiveness and the choice of the strategies were also subjected to the conditions such as lessons learning outcomes, learners' learning styles, classroom or facilities available, time consumed, and the cultural contents taught. The choice of intercultural language teaching strategies also depends on the different learning stages either elementary, intermediate or advanced; types of lesson either listening, reading, speaking or writing, and students' degree of acceptance (Li, 2012; Zhao, 2014).

The instructional principles and strategies in MFL as discussed would be applied in the present study. The principles of "Structure-Function-Culture", the

Principles of Cultural Integration (Zhao, 1989), the cultural instructional methods proposed by Chen (1992) and other scholars would be given attention in present study.

Theoretical Framework of the Study

The theoretical framework of the study as shown in Figure 2.4 was constructed to represent the relationship among the theories employed in the study which aimed at promoting students' prominent ICC in terms of intercultural knowledge, attitudes, skills, and awareness at the end of the course through the implementation of CIMFL module.

Development of cultural and intercultural elements, students' learning outcomes (SLO) and the construction of instrument SISA and ICC formative assessment were based on Byram's Model of ICC (1997). The SLOs were designed based on Byram's Model of ICC and were mapped onto three learning domains of Bloom's Taxonomy (Bloom, 1956; Anderson et al., 2001). Appropriate instructional strategies were adopted from the literature. All these components were interrelated and enabled for review and improvement.

Merrill's First Principles of Instruction (2002) which emphasized four stages of instruction were employed for implementing the CIMFL module. Students were assessed through SISA at the end of the course. They were expected to acquire ICC after the implementation of the developed CIMFL module.

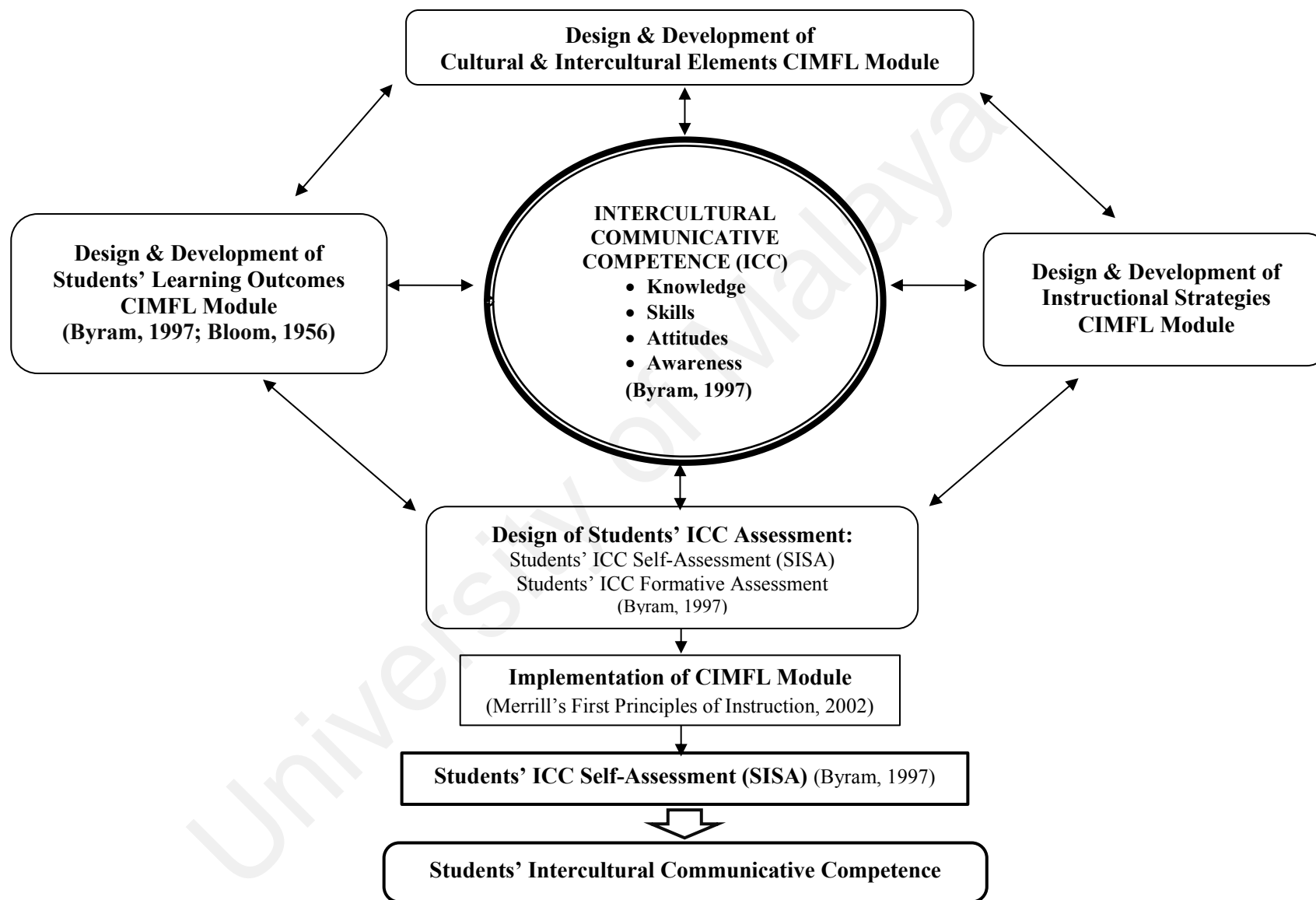


Figure 2.4. Theoretical framework of the study.

Conclusion

This chapter reviewed the literature for the related disciplines of the study which served as the theoretical base to support and clarify the research questions of the study. The relation between culture and language, cultural and intercultural elements of FL teaching was discussed. The notion of communicative competence (IC) and intercultural communicative competence (ICC), Model of ICC with focused on Byram's Model of ICC (1997) were introduced respectively as the main theoretical input for the present research. The introduction of ICC Assessment and the overview of recent studies on assessing ICC was studied as input for learners' ICC assessment in the present study. In line with the objectives of the present study, the literature on textbooks development in MFL was carefully reviewed; principles of textbooks development in MFL, cultural dimension in MFL textbook, localization of MFL textbook, as well as overview of studies on MFL textbooks development in Malaysia public HEIs was investigated. This chapter also probes into the literature on Instructional Design (ID) with focus on Merrill's First Principles of Instruction (2002). The learning objectives in intercultural language learning, instructional strategies of cultural teaching in FLs as well as in MFL was also reviewed. The theoretical framework of the study was presented to display the relationship among the theories employed in the current study. The literature serves as an important theoretical reference to guide the design and development of the CIMFL module of the present study for developing students' ICC at the end of the course.

Chapter 3 Research Methodology

Introduction

This chapter presents the methodology and procedures employed for the present study. The research design, sample, participants, instruments, data collection and analysis for three phases of study were outlined. The validity, reliability and research ethics were discussed at the end of the chapter.

Research Design

The main purpose of the present study is to design and develop an elementary cultural-integrated MFL module to enhance ICC among the language beginners in Polytechnics. The design and development of the module, namely Culturally Integrated MFL (CIMFL) module of the present study was done by employing the methods and approaches of Design and Development Research (DDR). Design and Development Research involves the construction of instructional and non-instructional products and tools empirically through the systematic studies of design, as well as processes of development and evaluation (Richey & Klein, 2007; Tracey, 2009) which meet the criteria of internal consistency and effectiveness (Saedah Siraj et al., 2013; Seels & Richey, 1994).

Type 1 DDR involving the design and development of an instructional product, program, process or tool (Richey & Klein, 2005; Richey, Klein, & Nelson, 2004) was employed in the present study. It covered the process of needs analysis which included learner analysis and content analysis, the rigorous design and the development procedures, implementation and the evaluation of product usability through confirmative evaluation (Saedah et al., 2013).

The method design of pre-experimental design or quasi-experimental design were also adopted in present study to identify students' ICC at the end of the course and to conduct the treatment of CIMFL module in one elementary MFL class. The design of "one-group pretest-posttest design" of quasi-experimental research was employed involving one experimental treatment group (intact group) and no comparison or control group (Campbell & Stanley, 1963; Cook & Campbell, 1979) to determine the students' ICC after the implementation of the developed CIMFL module (the treatment). Thus, the instrument of SISA was used for both pre-course and post-course evaluation.

The findings of the study were reported in three research phases which included phase of analysis (Phase 1), design and development (Phase 2), implementation and evaluation (Phase 3) as illustrated in Figure 3.1. The process of the three phases was interdependent. Phase 1 of the research aimed at identifying the instructional problem. It involved a content analysis in order to identify if there were sufficient, relevant and significant cultural and intercultural elements presented in the content of the current textbooks/modules. Seven textbooks/modules from the local HEIs were selected for content analysis. Students' ICC level was identified at the beginning of the course through SISA (Pre-Course) designed based on Byram's theory of ICC (1997). The SPSS 20.0 software was employed for data analysis and the findings contributed to input for Phase 2 or module design and development.

Phase 2 involved the design and development of the CIMFL module. The study was done by identifying appropriate cultural and intercultural elements, students' learning outcomes and instructional strategies applicable for implementing the module. To establish the reliability and validity of the data, the opinions of seven experts in MFL and education were obtained through face-to-face interview as data

for the module design and development. The final developed module was reviewed and validated by 4 experts. The module was refined based on the experts' comments.

Phase 3 of the research design involved the CIMFL module implementation to ensure the module usability in developing students' ICC. The module was tested in a selected elementary MFL class in a Polytechnic for the selection of 12 hours of instruction in one semester. Class observation was carried out to identify effectiveness of the developed module in promoting ICC and the students' response to the developed module. Formative assessment was carried out to assess students' ICC in-depth, which included intercultural discussion and reflection, cultural discovery activity, cultural quizzes, and intercultural communicative task. Lussier's Rubrics of Assessing Intercultural Communicative Competence (Lussier et al., 2007) were adapted to measure students' ICC. At the end of Phase 3, data were collected through the teacher's interview and students' feedback survey to evaluate the module effectiveness and usability in promoting students' ICC. SISA (Post-course) was carried out to identify their ICC after the module implementation.

The present study collected both quantitative and qualitative data to answer the research questions. Quantitative data refers to the numeric data collected from a large number of people using instruments with preset questions and responses, such as survey questionnaires, standardized tests or checklists. The data were analyzed statistically and involved analysis of trends, comparing groups or relating variables and interpreting results by comparing them with prior predictions and past research (Creswell, 2012). In the present study quantitative data were collected from content analysis, Students' Perception Toward Learning MFL and Culture (SPLMC), Student's ICC Self-Assessment (SISA), Students' ICC Formative Assessments, and students' feedback survey (Section A, B and C) on the developed module.

Qualitative data were collected based on words from a small number of individuals to obtain participants' view, and analyzed based on description, themes, categories and code using text analysis and interpreting the larger meaning of the findings (Creswell, 2012). In the present study qualitative data were collected from the interview with a panel of experts for the input of module design and development, and module validation, teacher's interview and students' feedback survey (Section D) to evaluate the effectiveness and usability of the module in promoting students' ICC.

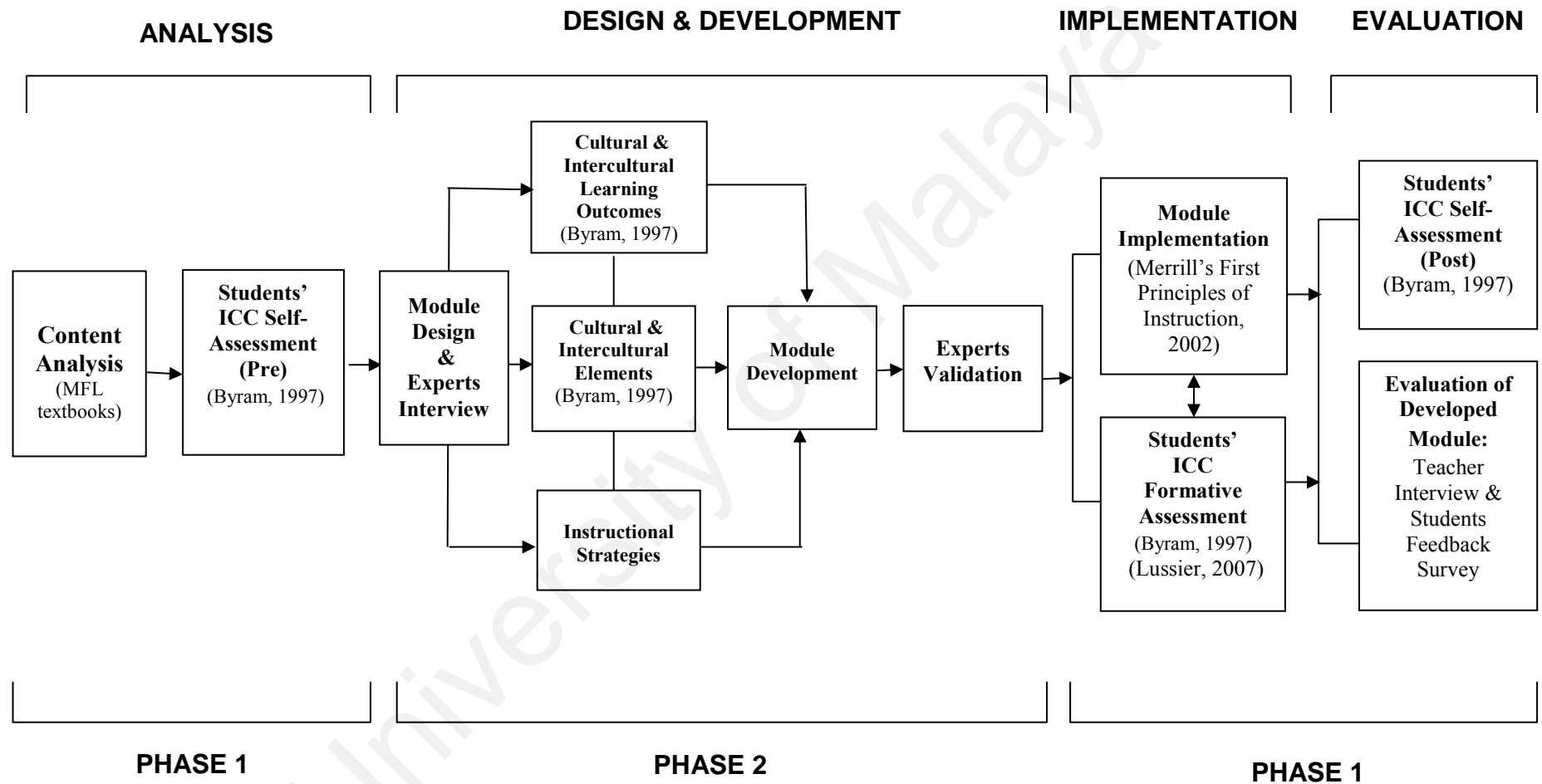


Figure 3.1. Design and development of the study

Phase 1: Content Analysis & Students ICC Self-Assessment

Phase 1 aimed at answering Research Question 1 and Research Question 2.

RQ1: How are cultural and intercultural elements reflected in the current MFL modules/textbooks from the local public higher education institutions?

RQ2: What is the students' intercultural communicative competence (ICC) level at the beginning of the course?

The content analysis was conducted in order to answer Research Question 1 (RQ1) and the instrument of Student's ICC Self-Assessment (SISA) was administered to answer Research Question 2 (RQ2).

Thus, the analysis in Phase 1 was done in two parts, (I) the content analysis and (II) the students' ICC self-assessment. The content analysis aimed at identifying if there were sufficient, relevant and significant intercultural elements presented in the content of the current MFL textbooks/modules from local HEIs. The Student's ICC Self-Assessment (SISA) (Pre-course) aimed at identifying students' ICC level at the beginning of the course. The findings were contributed as inputs for Phase 2, the module design and development.

Content analysis.

Sample. The selection of the sample textbooks in the present study took into account the issues of representativeness, access, size of the sample and the generalizability of the result (Cohen, Manion, & Morrison, 2007). In order to address the issue of the sample being representative of the textbooks being used, seven sample elementary-level MFL textbooks/modules from seven local premier HEIs in Malaysia were selected. The list of the sample textbooks/modules for the study is shown in Table 3.1.

Table 3.1

List of selected sample MFL Textbooks for the Study

Sample	Book Title	Year Published
A	Mari Belajar Mandarin [来学中文]	2014
B	Mandarin Level 1 [华语壹]	2013
C	Communicative Chinese 1 [华语你我他]	2013
D	Mandarin 1 [初级华语]	2012
E	Conversational Mandarin Chinese 1 [会话华语 I]	2009
F	Mandarin for Beginners [初级华语]	2007
G	Bahasa Mandarin Fundamental Buku 1 [基础华语第一册]	2005

Instrument. Content analysis is a systematic analysis of text to make inferences (DeWitt, Alias, Chin, & Naimie, 2013; Weber, 1990). The text is systematically analyzed, interpreted and verified in order to investigate problems (DeWitt et al., 2013; Mayring, 2000). Thus, content analysis is a research technique which provides new insights, increases the understanding of the researcher in a particular phenomenon, and informs practice (Krippendorff, 2013).

The present study employed the qualitative analysis of quantitative data (Hsieh & Shannon, 2005). The text data were coded in explicit categories and then described using statistics (Hsieh & Shannon, 2005). Weber (1990) reveals the best content analysis studies use both qualitative and quantitative operations.

Hsieh and Shannon (2005) define qualitative content analysis as “a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns” (Hsieh & Shannon, 2005, p. 1278). The directed content analysis approach with deductive application in qualitative content analysis was employed in the present study. In directed content analysis, the researcher uses existing theory or prior research to aid in identifying the variables in order to develop the coding scheme or the initial coding categories for data analysis (DeWitt et al., 2013; Hsieh & Shannon, 2005).

Procedure. The present content analysis was conducted based on the **seven** steps required in the process of directed content analysis, which are formulating the research question, selecting the sample to be analyzed, defining the categories to be applied, outlining the coding process and the training of the coder, implementing the coding process, determining trustworthiness, and analyzing the results of the coding process (Kaid, 1989, in Hsieh & Shannon, 2005).

(a) *Coding process.* The content analysis process started with the selection of the unit of analysis (Cavanagh, 1997), guided by the research questions of the study. The unit of analysis could be a letter, a word, sentence, portion of pages or words, the number of participants in discussion or the time used for discussion (Elo et al., 2014). The evaluation units for communicative-culture elements in the present study were words, phrases, and sentences in dialogues and texts. The evaluation units for Little c culture and Big C culture elements included the dialogues or texts in the chapters as a whole. The evaluation units for the intercultural elements involved the input of intercultural understanding and intercultural awareness content and activities suggested in the chapters, such as discussion, tasks, role-play, and problem-solving. The investigated cultural elements were retrieved from the evaluation units.

A categorization matrix of analysis was developed to code the data according to the categories (Table 3.2). All data were reviewed for content and coded for correspondence with or exemplification of the identified categories (Polit & Beck, 2004). For each unit of analysis, the coder determined whether each category was present and ticked in the record when present. The descriptive statistics on the frequency or prevalence of each category was calculated.

Table 3.2

Categories of cultural elements and intercultural elements investigated in samples of elementary Mandarin textbooks

Category	Indicators
A Cultural Elements	
1 Little c Culture/ Micro-Culture (Kramsch, 2013; Lussier, 2011; Paige et al., 2003; Risager, 1991; Tomalin & Stempleski, 1993)	Customs, habit, foods, dress, leisure, beliefs, values, social interaction, social identity, beliefs, behavior, daily routines.
2 Big C Culture/ Macro-Culture/ Knowledge-Culture (Kramsch, 2013; Lussier, 2011; Paige et al., 2003; Risager, 1991; Tomalin & Stempleski, 1993)	History, heritage of civilization and thought, arts, literatures, music, architecture, artifacts
3 Communicative-Culture (Chen, 1992; Zhang, 1984)	
i. Cultural elements in language structure	Cultural elements reflected in the grammatical structures.
ii. Cultural elements in meaning	Cultural elements displayed through vocabulary, lexis, idioms, proverb, sayings, metaphors, and symbolization.
iii. Cultural elements in pragmatics	Cultural elements reflected in language used, cultural protocol, social context, social custom, and interpersonal relationship.
B Intercultural Elements (Byram, 1997; Byram et al., 2002)	Exploration in target culture and learner's own culture towards the development of intercultural knowledge, skills, attitudes and awareness through activities and tasks, such as discussion on comparison of the similarities and differences between target culture and learners' own culture, intercultural problem-solving tasks, etc.

(b) *Defining categories.* In order to define the categories, a coding scheme was used to guide the researcher in making decisions in the analysis of the content and organization of data into categories (Hsieh & Shannon, 2005). The process and rules of data analysis that are systematic, logical and scientific are included (Hsieh & Shannon, 2005). The categories of the cultural elements to be investigated were from the theoretical framework. The coding scheme consisted of cultural elements and

intercultural elements. There are three sub-categories in cultural elements: Little c culture/Micro-Culture; Big C culture/Macro-Culture or Knowledge-Culture; and communicative-culture (see Table 3.2). The detailed findings of the content analysis are presented in Chapter 4.

Trustworthiness. The researcher has given careful attention and concern to several research procedures and aspects in order to meet the trustworthiness of the method in content analysis. According to Lincoln and Guba (1985), the criteria for assessing the trustworthiness of qualitative research included credibility, dependability, and confirmability.

In terms of credibility, the content analysis employed peer debriefing (Creswell, 2014; Lincoln & Guba, 1985) to ensure the trustworthiness and validity of the study. Peer debriefing involved a peer debriefer who is familiar with the research, to review and question the methods and interpretation of the study beyond the researcher in order to resonate the study with people other than the researcher, and to enhance its accuracy (Creswell, 2014; Lincoln & Guba, 1985).

In the present study, the coding of cultural elements from the textbooks done by the researcher was assessed and reviewed by a peer debriefer who was a doctoral researcher from the Faculty of Language and Linguistics, University of Malaya. During the meeting, the peer debriefer done a careful reading and checked on the emerging coding and categories with the sample textbooks, the consistency of coding, and the analysis of findings based on the coding scheme established. The ambiguous coding detected was pointed out by the peer debriefer. The researcher answered the probing questions, showed evidence of coding to the peer debriefer, improved the unclear coding, discussed and modified the analysis of findings with the peer. By

seeking the assistance of peer debriefer, researchers add credibility to their studies (Cresswell, 2014).

Dependability and confirmability were established through audits of the research processes and findings (Zhang & Wildemuth, 2009). Dependability was determined by checking the consistency of the processes in the investigation, and confirmability was determined by checking the internal coherence of the research product (i.e., the data, findings, interpretations and the recommendations). Thus, in order to achieve dependability and confirmability, the content analysis of present study was reviewed and validated by two external auditors (Creswell, 2014) from local university who had experience in Chinese cultural studies. The external auditors were not familiar with the researcher as to provide an objective assessment of the study. The external auditor played the role of independent investigator to review the project and to enhance the overall validity of the study (Creswell, 2014).

Students' ICC Self-Assessment. Before assessing students' ICC with the instrument of Students' Intercultural Communicative Self-Assessment (SISA), a survey of learners' background was done through the questionnaire of Students' Perception Toward Learning MFL and Culture (SPLMC) which covered learners' demography and perception on learning MFL and culture as to provide better understanding on learners' background.

Selection of research site. Homogeneous sampling was conducted where the researcher selected sample sites based on the similar traits or characteristics of the subgroup (Creswell, 2012), and in this case a HEI which offered MFL for diploma and degree programs was selected. For this purpose, a polytechnic which offered MFL course to participants taking TVET programs is considered. A premier polytechnic

(Afifa Hanim Mohamad, 2012; Norsyahidah Mat Arif, 2012; Thivviyah Sanmugam, S., & Shamsudin, S. 2015) under the governance of the Malaysia Ministry of Higher Education, and located in the state of Perak was selected for the study. Hence, the institution was more established in terms of student enrolment, instructional, assessments and textbook development. An elementary-level class in a MFL elective course was selected. The participants at the elementary-level do not have foundation in MFL.

Selection of participants. The participants of the study were in an elementary-level MFL class with an intact group of 31 students ($N = 31$) from the research site. According to Creswell (2012), approximately 15 participants for each group in an experimental research is sufficient for statistical procedures. The present study involved assessing students' ICC self-assessment in pre-course and post-course within the group, and comparing groups in terms of outcomes (ICC) after the intervention or implementation of CIMFL module, which was a "one-group pretest-posttest design" of quasi-experimental research (Campbell & Stanley, 1963). Therefore, the intact group of 31 students from a MFL class in the Polytechnic is appropriate and fit for the study.

The class was assigned by gatekeeper, who is the Head of Commerce Department of the Polytechnic (Creswell, 2012). The Head of the Department determined the participants by considering constraints such as students' timetable and programs. Participants of the study were identified with pseudonyms to ensure privacy and confidentiality. The characteristics of the participants are as follows:

1. The age of the participants ranged from 18 to 20 years old.
2. All participants enrolled for elementary MFL as an elective course.

3. All (100%) participants were Malays. They have no Chinese linguistic background but have some social contact with the Chinese community in the society by using the national language, Malay, or English for daily interaction.
4. All students' first language is Malay language, and second language is English. Students spoke regional Malay dialects with their family members, such as dialect of Kedah, Kelantan, Perak, Penang, Terengganu, and Sarawak. Some students had learned basic Arabic during the Islamic studies class in school.
5. Students possess Malay and English language qualification from the Malaysian Certificate of Education (MCE/SPM) Examination equivalent to the O-Level. They were currently study for the program of Diploma in Finance and Banking.

Survey of participants' background. In order to acquire the information of the participants' background the survey questionnaire of Students' Perception toward Learning Mandarin as a Foreign Language and Culture (SPLMC) was employed (Appendix D).

Items in Section I of SPLMC surveyed the students' profile such as gender, age, nationality, race, study program, first language, second language and years of experience in studying Mandarin.

Section II (A) consisted of 14 items (item 1 to 14) is aimed at eliciting information of students' purposes in learning MFL. Section II (B) consisted of 10 items (item 15 to 24) is aimed at identifying students' perception in cultural and intercultural learning. This section aimed to elicit students' readiness and inclination in cultural learning before the course commence.

The items from Section II (A) was adapted from Hoe (2014) and Yap (2011) questionnaires in studying the reasons of learning Mandarin among the students. Hoe's

study (2014) used 11 items to measure the intention of students in learning MFL in local public HEIs, and Yap (2011) study listed 10 questions pertaining to students' purposes of learning MFL in four premier public HEIs.

The items of Section II were presented in statement form and on a five-point Likert-scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree). The specification of SPLMC was shown in Appendix B.

Instrument: Student's ICC Self-Assessment (SISA). In order to answer Research Question 2, the instrument of Student's ICC Self-Assessment (SISA) (Appendix E) was used for assessing students' ICC. The instrument was rigorously designed based on Byram's theoretical framework on Teaching and Assessing Intercultural Communicative Competence (Byram, 1997, pp. 57-64).

The instrument includes multiple items to test the aspects intended to test within the construct and demonstrated unidimensional of scales (Taber, 2016; Tavakol & Dennick, 2011). All items were in statement form; and a five-point Likert-scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree) was employed. Items in the first part of the instrument in SISA was the information of students' profile to be elicited from the students such as gender, age, nationality, race, and the program studied. Second part of the instrument consisted of four constructs in terms of knowledge, attitudes, skills, and awareness.

There were total of 22 items constructed to assess students' ICC in terms of intercultural knowledge, i.e. items K1 to K22. The "knowledge" in ICC refers to the knowledge on the cultural products and practices such as the customs, social class, beliefs and taboos (Byram, 1997). FL learners are required to understand the processes of society and individual interaction in the target culture and their own culture such as

the levels of formality in the language and the interpretation of gestures, recognized the diversity in the ways of living and the socio-cultural context in the target culture, and the understanding of the relation (similarity and distinctive differences) between one's own and the target community (Byram, 1997; Byram et al., 2002; Lussier et al., 2007).

There were 17 items constructed to assess students' ICC in terms of intercultural skills. Items S23 to S33 (11 items) covered the skills of discovery and interaction, and items S34 to S39 (6 items) referred to the skills of discovery and interaction.

The "skills" refer to the ability to use a variety of language strategies in order to adjust to different contexts and communicate with people from other cultures (Lussier et al., 2007). There were two intercultural skills which consisted of skills of discovery and interaction, and skills of interpreting and relating. The skills of interpreting and relating involve the ability to identify ethnocentric perspectives and misunderstanding in intercultural interaction, and to reduce or avoid conflicts. The skills of discovery and interaction involved the ability to identify the significance, connotations, similarities and differences in verbal and non-verbal interactions between the target culture and learners' own culture to establish effective communication (Byram, 1997; Deardorff, 2006).

There were total of 8 items constructed to assess students' ICC in terms of intercultural attitudes, i.e. items A40 to A47. The "attitudes" refer to the ability to see other cultures and one's own cultures from different perspectives with curiosity, openness and readiness (Byram, 1997; Deardorff, 2006). Learners are required to possess cultural awareness and the understanding and acceptance of other cultures, the

integration of other values and the ability to overcome stereotypes in relationships (Lussier et al., 2007).

The study constructed 4 items (D48 to D49) to assess students intercultural awareness. Learners were required to possess conscious “critical cultural awareness” in evaluating or judging their own culture and other cultures, and be able to mediate in the intercultural interaction with a degree of acceptance, rational perspective and position (Byram, 1997).

Validity of instrument. In the present study, the instrument validity was examined through face validity and content validity before the pilot study. Validity of instrument refers to the extent to which it measures what it is supposed to measure (Cook & Campbell, 1979; Cohen, Manion, & Morrison, 2007), it is the degree to which all of the evidence points to the intended interpretation of test scores for the proposed purpose (Creswell, 2012). Face validity is to determine researchers’ subjective assessments of the presentation and relevance of the measuring instrument (SISA and SPLMC) as to whether the instrument items appear to be relevant, reasonable, unambiguous and clear (Oluwatayo, 2012). The criteria of face validity assessment included the appropriateness of grammar, clarity and unambiguity of items, correct spelling of words, appropriate structuring of sentences and font size, structure of the instrument in terms of construction and well-thought out format (Oluwatayo, 2012, Azwani Masuwai, Nor’ain Mohd Tajudin, & Noor Shah Saad, 2016). This was done using two experts in cultures and MFL who were experienced academicians from a Universiti in Perak (Expert A) and another from Kedah (Expert B) reviewed the instrument to determine the test is a valid measure of ICC, measured the characteristic or trait of interest, provided with qualitative comments and additional suggestions to improve the instrument (Wynd & Schaefer, 2002).

Expert A identified some technical deficient areas in terms of item phrasing, clarity of meaning for some items, absence of scale for some of the items, lengthiness of questions, questionnaire sequence and errors in numbering. These items were corrected and improved based on experts' comments. For example, the expert from Perak pointed the ambiguous meaning of item B38 (SISA) "I can help to overcome the conflicting perspective towards the Chinese culture by other people", the item was corrected as "I can help to overcome the conflicting perspective by other people towards the Chinese culture". The term of "religions" for Chinese believes as employed in item A20 (SISA) was inaccurate and was advised to change to "faiths" ("I know that the Chinese believe in different faiths"), and the used of phrase "making acquaintance" instead of "making introduction" for item C40 (SISA). Besides, Expert B pointed the absence of scale for some of the items, lengthiness questions, questionnaire sequence and errors in numbering.

The development of a content valid instrument is accomplished by a rational analysis of the instrument by raters or experts familiar with the construct of interest or experts on the research subject; the raters review all the questionnaire items for readability, clarity and comprehensiveness and reach agreement regarding which items should be included in the final questionnaire (Bolarinwa, 2015).

In the present study, the content validity, which is the condition that the instrument fairly and comprehensively covers the domain or items that it purports to cover, the element of the main issue need to be covered in the research are both a fair representation of the wider issue under investigation (Cohen, Manion, & Morrison, 2007). The SPLMC and SISA were assessed by two experienced academicians who involved in the area of Chinese cultural studies with more than ten years experience from a university in Selangor (Expert C) and Kuala Lumpur (Expert D). The

development of a content valid instrument is accomplished by a rational analysis of the instrument by the academicians who are familiar with the construct of interest or experts on the research subject; the raters review all items of the questionnaire for readability, clarity and comprehensiveness and reach to some level of agreement as to which items should be included in the final questionnaire (Bolarinwa, 2015). Expert C and Expert D did a comprehensive check on the items of each construct with reference to Byram's theoretical framework on Teaching and Assessing Intercultural Communicative Competence (Byram, 1997, pp. 57-64).

After the qualitative measurement of validity, feedback from both Expert C and Expert D showed that most of the content of instrument was associated to the intercultural communicative competence (ICC) and the items in the constructs were also relevant to the theory of ICC (Byram, 1997) (see Appendix M). However, some amendments need to be made on the items based on experts' feedback.

Expert C commented that ambiguous words were found from some items in SISA. For example, the item B28 from the original draft of instrument, "I can negotiate the appropriate use of verbal and non-verbal in interaction (e.g. in formal greetings) during a conversation in specific occasion", the word "negotiate" has been changed to "use" and the statement was rectified to make the meaning more clear and easy to understand. Besides, Expert D pointed out that there were double-barrelled questions (Babbie, 2001; Neuman, 1997) found from SISA and the items need to be broken into two separate items, for example, item in original SISA was split into two in which B26 and B27 were constructed. Expert D commented that "appropriate intervention" used in item B33 was vague and difficult to understand by the students (I can use appropriate intervention to resolve the misunderstanding between Chinese and the people of my own culture, such as etiquette of gift giving, informal greetings, etc.), and advised to

change to “I can suggest a solution to solve the misunderstanding between Chinese and the people from my own culture, in terms of etiquette of gift giving, informal greetings, etc.” in which the meaning is more clear and explicit.

There were changes of total items for each construct of ICC in SISA after the quantitative measure of validity. After reviewed by Expert C and Expert D, there were total of 51 items in the final draft of SISA, in which agreed by both experts based on the relevance of the items to the theory. Two experts were satisfied with the items in SPLMC and not much corrections need to be done except grammar aspect. For example, item B23 “I can elicit the information by consulting or asking others during a conversation with people on about Chinese culture (such as kinship titles, connotation of numbers, etc)” was verbose and showed grammatical errors. The item was refined as suggested by Expert C “I can elicit the information about Chinese culture by asking other people (such as kinship titles, connotation of numbers, etc.)”

Construct validity was not assessed for the instruments in the present study; the study employs a design an experts identified some technical deficient developmental framework, where it is important and relevant to consider the context of the study (Oliver, 2012). Factor analysis for SPLMC and SISA requires a sample of more than 150 (Pallant, 2009). Sample size in present study is only 31 and factor analysis is not applicable for the present study.

After the experts had reviewed and validated the instruments, the instrument was translated from English to Malay language due to the participants’ varied English proficiency, and to ensure data validity. The translation in Malay was first checked by a teacher with 20 years of experience in teaching Malay Language in secondary school. The language of the instrument (English and Malay language) was then verified by a qualified translator. After the translation was completed, the SPLMC and SISA

instruments were piloted with three students to ensure the items were clear and easily understood. These students had no problem in using the instrument and there were no errors identified in the instruments.

Pilot study. Pilot study refers to a small-scale trial of study conducted before the full-scale study (Gay, Mills, & Airasian, 2006; Polit, Beck, & Hungler, 2001) in order to pre-test the research instrument (Baker, 1994), to examine the reliability and validity of the result, and to determine the effectiveness of the statistical and analytical processes (Simon & Goes, 2011).

A pilot study for the present study was conducted for SPLMC and SISA, to investigate the appropriateness and accuracy of the items in terms of construct, language and meaning, to check students' comprehension of the items and problems in responding to the instruments before the actual research. The pilot study provided useful input for the research in improving the instruments. The researcher could check if respondents faced any ambiguities and difficulties in responding to the instruments during the pilot study (De Vaus, 1993) and the adjustment of the instruments after the pilot study could help to avoid misleading, inappropriate and redundant items (Simon & Goes, 2011).

The pilot study was conducted with a convenience sample of 31 students which was an intact group from an elementary MFL class from one selected polytechnic in Malaysia which was not the actual research site. The number of samples for the pilot study was decided based on recommendations by Hertzog (2008) who suggests a number of 25 to 40 respondents for instrument development. The institution management suggested the intact group. However, the respondents in the pilot study shared a homogenous feature in terms of race, age, Mandarin language level and educational background with the respondents in the actual study.

A briefing was given to the respondents before they answered the instruments, especially on the use of Likert scale. Respondents were told they could ask if they encountered any problem or had doubts about the items. The instruments of SPLMC and SISA (Pre-Course) were distributed and answered by the students. A few students asked for the meaning for some terms used in the instrument items. Explanation in Malay language (national language) was given to the students by the researcher. Students took about 30-40 minutes to answer all items for both instruments. All 31 respondents returned the completed instruments at the end of the pilot study. All respondents had given full cooperation to the researcher.

Data collection and analysis. The instruments of SPLMC and SISA were administered to the participants of the present study (N = 31). The data of SPLMC and SISA collected were analyzed with SPSS software using descriptive statistics. The detailed findings were reported in Chapter 4. See Figure 3.2 for summary of Phase 1.

Reliability. Cronbach's alpha was an indicator of internal consistency or reliability of the instrument scale which measure attitudes and affective constructs, and a value of around 0.7 or greater is generally considered desirable (Nunnally and Bernstein, 1994; Taber, 2016). Internal consistency reliability was computed for the instruments of SPLMC and SISA by using SPSS 20.0. In the pilot study, the Cronbach's alpha for two constructs in SPLMC of scales was more than .7 which indicated high internal consistency based on the Cronbach's alpha cut-off points for Reliability in Table 3.4. For the construct of Students' Purposes in Learning Mandarin in SPLMC (Section II, 14 items), the Cronbach's coefficient value was indicated .949, and for the construct of SPLMC (Section III, 10 items) the Cronbach alpha value was .896 which also indicated high internal consistency between the instrument items as shown in Table 3.3.

Table 3.3

Reliability statistic for SPLMC

Scales	Cronbach's Alpha (Pilot Study)	No. of Items
Students' Purposes in Learning Mandarin	.949	14
Students' Perception on Cultural and Intercultural Learning	.896	10

In order to show a more detailed description of Cronbach's alpha values, Cronbach's alpha cut-off points for reliability proposed by Cohen, Manion and Morrison (2007), Cooper and Schindler (2003), and Hinton, Brownlow, McMurray, and Cozens (2004) are shown in Table 3.4, which reflect homogeneity among scholars.

Table 3.4

Cronbach's Alpha cut-off points for reliability

Indicator	Cohen, Manion & Morrison (2007)	Hinton, Brownlow, McMurray & Cozens (2004)	Cooper & Schindler (2003)
Very high/excellent		$\alpha \geq .9$	$\alpha \geq .9$
High/Good	$.7 \leq \alpha < .8$	$.7 \leq \alpha < .9$	$.7 \leq \alpha < .9$
Moderate/acceptable	$.6 \leq \alpha < .7$	$.5 \leq \alpha < .7$	$.6 \leq \alpha < .7$
Poor/Low	$\alpha < .6$	$\alpha < .5$	$.5 \leq \alpha < .6$
Unacceptable/ Very low			$\alpha < .5$

Based on Taber's survey (2016) on 69 research papers published in 4 leading science education journals in 2015, the range of qualitative descriptors on alpha values used by the papers were described as excellent (.93–.94), strong (.91–.93), reliable (.84–.90), robust (.81), fairly high (.76–.95), high (.73–.95), good (.71–.91), relatively high (.70–.77), slightly low (.68), reasonable (.67–.87), adequate (.64–.85), moderate (.61–.65), satisfactory (.58–.97), acceptable (.45–.98), sufficient (.45–.96), not satisfactory (.4–.55) and low (.11).

Hence, the Cronbach's alpha for the instrument for the construct of "students' purposes in learning Mandarin" and "students' perception on cultural and intercultural learning" in SPLMC reflected a good internal consistency among the instrument items based on the justification of the cut-off point for the Cronbach's alpha as shown in Table 3.4 and Taber's survey (2016). For SISA, the Cronbach's alpha value in pilot study for the scale of knowledge, skills, attitudes and awareness (Table 3.5) was higher than .8. The internal consistency reliability of the scales as tested shows that each scale displayed high reliability based on the alpha cut-off points for reliability in Table 3.4.

Table 3.5

Reliability statistic for Students' ICC Self-Assessment (SISA)

Construct	Cronbach's Alpha (Pilot Study)	No. of Items
Knowledge	.810	22
Skills	.816	17
Attitudes	.893	8
Awareness	.614	4

However, the Cronbach's alpha value for the construct of awareness ($\alpha = .614$) (4 items) was lower, which was in the range of $.6 \leq \alpha < .7$, but considered as acceptable based on the cut-off point presented by the scholars such as Cronbach's alpha cut-off points for reliability proposed by Cohen, Manion and Morrison (2007), Cooper and Schindler (2003), and Hinton, Brownlow, McMurray, and Cozens (2004) as in Table 3.4. The slightly low alpha seem to be affected by the instrument length and dimensionality of the scales (Taber, 2016; Tavakol & Dennick, 2011). However, the instrument scale for the present study was developed strictly based on Byram's (1997) theoretical framework of Teaching and Assessing Intercultural Communicative Competence. The items of the instrument measure a single latent trait of construct and are highly interrelated. The construct was demonstrated unidimensional of the scales.

Therefore, the construct of ‘awareness’ with Cronbach’s alpha value of .6 was acceptable. The results of the reliability confirmed that the instrument of SISA in the present study was reliable and the instrument was employed in the present study.

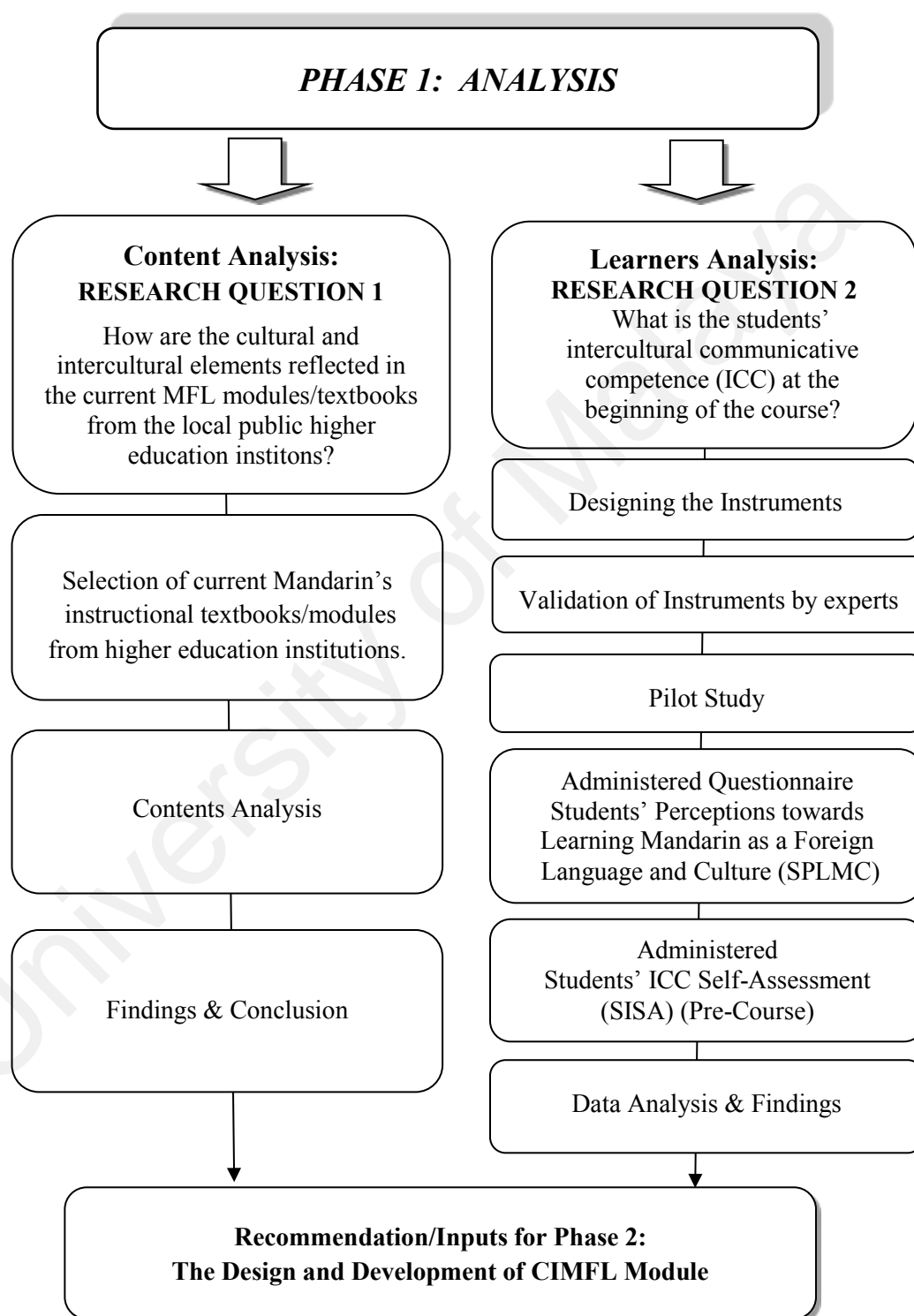


Figure 3.2. Research procedures in Phase 1 of the study.

Phase 2: Design and Development of CIMFL Module

The findings of the learners' analysis in Phase 1 contributed to the design and development of the CIMFL module in Phase 2. Study of Phase 2 aimed at investigating answers for Research Question 3:

- i. What are the appropriate students' learning outcomes (SLO) applicable for the CIMFL module in terms of cultural and intercultural aspects according to the experts?
- ii. What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts?
- iii. What are the appropriate instructional strategies applicable for the implementation of the CIMFL module according to the experts?

Design of module. Data for the design of CIMFL module in Phase 2 were obtained from the literature, and recommendation and suggestions from the panel of experts through open-ended interview.

The module was first designed by outlining the preliminary course learning outcomes, contents and instructional strategies for the module design based on the literature. Design of the SLO of the module was based on Bloom's Taxonomy (Anderson et al., 2001; Bloom, 1956) and Byram's (1997) Objectives of Intercultural Communicative Competence. The SLOs were designed based on Byram's Model of ICC and mapped onto three learning domains of Bloom's Taxonomy. The study also referred to the cultural aspects suggested in the International Curriculum for Chinese Language Education (The Office of Chinese Language Council International, 2010). The design of cultural and intercultural elements for the module content was determined based on Byram's Model of ICC (1997). Merrill's First Principles of Instruction (2002) were employed for the instructional design of the module.

Participants – selection of experts. The participants in Phase 2 were the panel of experts who provided information for the CIMFL module design. The experts were selected using the purposeful sampling strategy because participants were intentionally selected for their “information rich” feedback (Creswell, 2012). The criteria of the experts’ selection included:

1. Knowledge and experience in Mandarin textbook design and publication.
2. Knowledge and experience in Mandarin curriculum and instructional design.
3. Knowledge about the Chinese culture.
4. Knowledge about the Malay culture.

The four criteria were selected because the module was a type of culturally integrated MFL module and would be developed for MFL in a HEI. Hence, at least one of the experts should be well versed in the curriculum of MFL in HEIs and especially in the Malaysian context. Besides, knowledge and experience in Mandarin curriculum and instructional design was useful as valid instructional design principles could be applied in designing the CIMFL module. Hence for this purpose, at least one of the experts had both experience in ID and Mandarin language. The knowledge of Chinese culture is important for contributing to the development of cultural content for the planned MFL module, while the knowledge of Malay culture is required for verifying related content for the instruction of intercultural language teaching in MFL.

All experts were selected carefully based on their expertise; they were relevant and qualified as participants for Phase 2 in the present study. Their expertise was required to provide the entire data for developing the CIMFL module which included the students’ learning outcomes, cultural content and instructional strategies. Inputs from experts contributed to the answers for Research Question 3, (i), (ii), and (iii). The list of the experts for the present study is shown in Table 3.6.

Table 3.6

Experts of present study

	Area of Expertise	Year of Experience	Post/Title
E1	Possessed knowledge and expertise in Mandarin textbook design and development, involved in the publication of MFL textbooks, reference books, dictionaries and online materials for the MFL courses in local HEI. Possessed knowledge and expertise in Mandarin curriculum and instructional design, knowledge in Chinese culture and practices.	above 20 years	Associate Professor; Dr. (Chinese)
E2	Possessed knowledge and expertise in Mandarin textbook design and development, involved in the publication of MFL textbooks, reference books, dictionaries and online materials for the MFL courses in local HEI. Possessed knowledge and expertise in Mandarin curriculum and instructional design, knowledge in Chinese culture and practices.	above 20 years	Dr.; Senior Lecturer (Chinese)
E3	Experienced in teaching MFL, proessed knowledge in Malay language and Malay culture.	above 15 years	Head of Mandarin Division, Senior Lecturer(Malay)
E4	Possessed knowledge and expertise in Mandarin curriculum and instructional design, knowledge in Chinese culture and practices	above 20 years	Dr., Excellent Lecturer; Senior Lecturer (Chinese)
E5	Possessed knowledge and expertise in Mandarin curriculum and instructional design, knowledge in Chinese culture and practices	above 20 years	Dr; Head of Chinese Language Division (Chinese)
E6	Possessed expertise in Mandarin curriculum and instructional design, knowledge in Chinese culture and practices	above 20 years	Assistant Head of Language Departmen (Chinese)
E7	ssed knowledge and expertise in the research and publication of Malay cultural studies, and curriculum and instructional development.	above 30 years	Professor; Dr (Malay)

Based on the criteria listed, a total of 7 experts whom were academicians consisted of a Professor, an Associate Professor, Drs, Senior Lecturers, and Heads of Chinese Language Department/Division from different HEIs and department were identified and invited for interview to provide information and suggestions for the CIMFL development. Selected experts had 15-20 years of experience and expertise in different area from the local public HEIs.

Expert E1 and E2 possessed knowledge and experience in Mandarin textbook design and development; their expertise fulfilled the first criterion of the experts' selection in the present study. Expert E1 was an Associate Professor and E2 was a senior lecturer, both were from local HEIs. They involved in the publication of MFL textbooks, reference books, dictionaries and online materials for the MFL courses in local HEI. The publication was widely adopted in local HEIs among the MFL learners, and public self-learners of MFL. The contribution and sharing of knowledge and experience in Mandarin textbook design and publication from the experts were very important for developing the CIMFL module in this study.

Expert E1, E2, E4, E5, and E6 possessed expertise in Mandarin curriculum and instructional design and fulfilled the second criterion of the experts' selection in the present study. Five experts were selected for this criteria as they have different experiences in the field of Mandarin curriculum and instructional design. The diversity of experience and expertise from the experts were useful and important to contribute for the development of a quality MFL module.

E1 and E2 had background of doctoral education with major in MFL curriculum and instructional design. They specialized in the research area of MFL curriculum and instructional design for local HEIs and presented academic research papers in local

and overseas conferences concerning the development of curriculum and instructional of MFL in Malaysia HEIs.

E4, E5, and E6 were lecturers from Malaysia Institute of Teacher Education (Institut Pendidikan Guru Malaysia or known as IPG) which offered courses for undergraduates of Degree of Education. E4 was an Excellent Lecturer, E5 was the Head of Chinese Language Division and E6 was the Assistant Head of Language Department. E4, E5, and E6 possessed over 20 years of experience as trainers for the trainee teachers for the course of MFL and second language in IPG, especially the trainee teachers for the national primary schools in Malaysia in which the enrolment was mostly Malay students. They were involved in the curriculum development and instructional design of MFL training courses, and had extensive experiences in curriculum review for quality improvement of MFL courses, as well as primary and secondary Chinese subjects under the Malaysia Ministry of Education.

Expert E1, E2, E4, E5, and E6 had also fulfilled the third criterion of expert selection in present study as they were native speakers of Chinese language and therefore had wide knowledge and practices in Chinese culture. E1 had experience in the research of Malaysian Chinese culture. The contribution on knowledge of Chinese culture from the experts was important in developing the CIMFL module.

Expert E3 and E7 conformed to the fourth criterion of expert selection. Both E3 and E7 are native speakers of Malay language and have experience in knowledge and practices of Malay culture. Furthermore, E3 hold the post of Head of Division of Mandarin in a local HEI and had experience in teaching MFL for about 15 years. Expert E7 was a Professor with above 30 years of experience in the research and publication of Malay cultural studies, and curriculum and instructional development. Expert E3 and Expert E7 were invited to provide information on traditional Malay

culture practiced in Malay society; as the instruction on intercultural language learning involved the intercultural language activities such as discovery and comparison between the target culture (Chinese culture) and student's own culture, to develop a reflective attitude to their own culture, and to be interculturally sensitive (Atay et al., 2009). All students-participants from the research site were Malay, and scope of the study only covered the participants of Malay students. Therefore, E3 and E7 expertise were needed and appropriate for developing the present module from the intercultural dimension and for instructional design purpose.

Interview. Data on Phase 2 were collected through one-on-one semi-structured interview with open-ended questions with a panel of seven selected experts. The interview method was used as to obtain research-relevant information with direct bearing on the research objectives (Cohen et al., 2007).

Seven experts was chosen as to reduce interviewer effects and bias when a few interviewees are used and increasing comparability of responses among the interviewee based on the same question (Cohen et al., 2007).

One-on-one interview was chosen for the study as the researcher wanted to elicit information from one interviewee at one time and the interviewee can share ideas comfortably, enabling interviewee to ask questions or provide comments that go beyond the initial questions (Cresswell, 2012) and allow the researcher to attain rich and personalized information (Mason, 2002).

Open-ended questions were employed in the interview to enable the interviewees to best voice their opinion unconstrained by any perspectives of the researcher (Creswell, 2012). Semi-structured interview enables the natural flow of conversation and sharing of views, and interviewer was allowed to raise additional

follow-up questions and explore meanings and areas of interest that emerge (Arksey and Knight, 1999), and interviewees can provide the details and additional perspectives (Saedah et al., 2013). A semi-structured one-on-one interview helped the researcher to gain a deep understanding of students' learning outcomes (SLO), cultural and intercultural elements, and instructional design for the CIMFL module.

The interview protocol was employed in the study to guide the whole interview process (Creswell, 2012). The interview protocol was prepared and presented in a form by the researcher and it contains instruction for the interview process, the questions for the interviewee, and space to take notes for the interviewee responses (Creswell, 2012). In present study, the first part of the interview protocol comprised of date, time and place of the interview, interviewer, interviewee name with pseudonym to protect the participant's privacy and confidentiality, purpose of data collection, and demographic information such as academic qualification, area of expertise, position, and years of teaching experience. The second part of the interview protocol consisted of five main interview questions, each main question follow-up with five to eight sub-questions (Appendix F). There were empty columns provided beside each sub-question for the researcher to write the notes on interviewee's responses.

Data collection. The experts were invited for the interview through official letter (Appendix V). The research objectives and rationale of the study, duration of the interview, the steps taken to protect the confidentiality of the interviewee, the copyright of the collected data were informed in the letter, attached with the consent form to be signed by the experts. Written consent was received later from the experts to participate in the interview session (Appendix W). Information on experts' full name, position and title, and expertise areas were also obtained (Appendix X). The

schedule of the interview date, time, and location was discussed and confirmed with the experts through telephone calls and *whatsapp*.

All experts were given the preliminary draft of students' learning outcomes, cultural and intercultural elements, and instructional strategies to assess and review before the interview. Expert E1, E2, E4, E5 and E6 were asked to provide feedback on students' learning outcomes (SLO), cultural and intercultural elements, and instructional design for the module. Experts were also asked for opinions on the presentation of content, as well as pictures and graphic of the module. Expert E3 and E7 were interviewed to provide information on the practices of traditional Malay culture as input for intercultural aspects for the instructional design. Experts reviewed the preliminary draft of students' learning outcomes, cultural and intercultural elements, instructional design, and gave comments and suggestions.

The data given by the experts were audio recorded to keep an accurate record of the conversation and brief notes were taken during the interviews to backup the data if the recorder malfunctioned (Creswell, 2012). Additional data were obtained in follow-up interview as well as written feedback, emails, telephone calls and *whatsapp* messaging.

Data analysis. Analysis of interview data were done right after each interview was carried out, which was concurrently with the data collection stage, as “without ongoing analysis, the data can be unfocused, repetitious, and overwhelming in the sheer volume of material that needs to be processed”, and “data that have been analyzed while being collected are both parsimonious and illuminating” (Merriam, 2001, p. 162).

In the process of transcribing, the researcher played the audio recording and listened carefully and typed in *Word* verbatim. In the first level of data transcribing,

the transcript of interview was prepared in Mandarin as interviews with experts were conducted in Mandarin. After having finished transcribing, the researcher replayed the audio recording to recheck the transcription simultaneously, to ensure no words or sentences were omitted from the transcription. The transcription was sent to the interviewee for review and verification. All interviewees agreed with the transcription and no changes had been made. In the second level of data transcribing, the transcription in Mandarin was translated into English by the researcher. The transcripts were sent to a certified translator for verification. The researcher used the verified English transcripts in data analysis. Excerpts from the transcription were selected for findings and discussion in the present study.

The transcriptions were then analyzed by the researcher. The researcher generated meaning from the transcribed interview data by noting patterns and themes, seeking plausibility, setting items into categories, types and classification, counting frequencies of occurrence of ideas and themes, as well as building logical chain of evidence by noting causality and making inference (Cohen et al., 2007, p. 369). In terms of data coding, three types of coding, namely open coding, axial coding and selective coding, were used. Open coding involves coding up the data, creating new codes and categories and sub-categories of the data, integrating codes until the coding is complete (Cohen et al., 2007). Axial coding is the process to make links between categories and codes, which is the interconnectedness of categories (Cresswell, 2012). Selective coding is the process of selecting the central or core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development (Strauss & Corbin, 1998, p. 116).

Development of CIMFL Module. The development of the CIMFL module was done in the second part of Phase 2. Experts' recommendations from Phase 2, and findings from content analysis in Phase 1 were compiled and utilized as input for module development. The module development involved the formation of students' learning outcomes (SLO), module contents (cultural and intercultural elements), and instructional design.

The intended SLO were outlined for each Unit of the module which focus on the cultural and intercultural aspects. The elements for the CIMFL module included Little c culture and Big C Culture (Kramersch, 2013; Lussier, 2011; Tomalin & Stempleski, 1993), Communicative-Culture (Chen, 1990, 1992; Zhang, 1984, 1990), and intercultural elements (Byram, 1997; Paige et al., 2003). The relevant content was created for the development of students' ICC (Byram, 1997). The development of the CIMFL module was based on the principles of pertinence, practicability, interest, and scientificity (Zhao, 1988, in Li, 2006). The content was also in line with the intended students' learning outcomes of the module.

In total, 4 Units were designed for the CIMFL module, namely Unit 1: Greetings, Unit 2: Making Introduction, Unit 3: Numbers, and Unit 4: Days and Dates. The topics were chosen as they were the most common topics represented in the majority of the elementary-level MFL textbooks in local HEIs, as most of the sample textbooks selected for the content analysis of the present study also covered these four topics. The components of each unit consisted of new words and phrases, texts in situational dialogues, prompts on cultural understanding, class interactive activities, cultural discovery, intercultural discussion and reflection, cultural quizzes, intercultural communicative task, and the URL of the Internet website for learners' self-study. The texts of the module were presented in the form of dialogues.

Merrill's First Principles of Instruction (2002) were adopted for the instructional development of the CIMFL module. Input from the experts and literature review were taken into consideration in developing the instructional strategies. The cultural and intercultural elements of the module were established based on the intended students' learning outcomes (SLO). The outcomes of the module design and development were reported in Chapter 5.

At the end of the module development, four experts, E1, E3, E4 and E6 were invited to validate the developed module. E2, E5 and E7 was not invited as they were very busy and had withdrawn from the validation session. Feedback from Expert E1 and E4 was obtained through a meeting of module validation. Feedback from E3 and E6 was given in written form as in the experts' feedback form, because they were unable to attend the validation meeting. Experts were given the developed CIMFL module to review during validation.

The experts checked the compliance of module to the criteria of development of CIMFL module as stated in Research Question 3. E1 validated the options of cultural and intercultural elements for the module, Expert E6 verified the construction of student learning outcomes, E4 looked upon the instructional strategies designed for the module, and E3 checked the intercultural aspects. All feedback from the experts was recorded. The findings were analyzed and transcribed. The module was refined and revised based on the findings. It was implemented in Phase 3 of the study. Overview of the research procedure in Phase 2 is shown in Figure 3.3.

PHASE 2: DESIGN & DEVELOPMENT

RESEARCH QUESTIONS 3:

What are the appropriate students' cultural and intercultural learning outcomes (SLO) applicable for the CIMFL module according to the experts?

What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts?

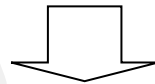
What are the appropriate instructional strategies applicable for the implementation of the CIMFL module according to the experts?

Module Design:

Outlined preliminary cultural and intercultural learning outcomes, contents, and instructional strategies of the module.

Interview with panel of experts.

Experts reviewed preliminary module and commented on the cultural and intercultural learning outcomes, contents, and instructional strategies.

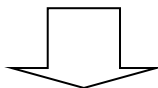


Module Development:

Compilation of data from Phase 1.

Compilation of recommendation from panel of experts.

Development of CIMFL module.



Module Evaluation and Validation:

Experts' evaluation and validation of the developed module.

Refining the developed module.

Implementation of the CIMFL module.

Figure 3.3. Research procedures in Phase 2 of the study.

Phase 3: Implementation and Evaluation

Phase 3 of the research design involved implementation of the developed CIMFL module in order to promote students' ICC (Byram, 1997). The developed module was implemented and tested in a selected elementary MFL class in a Polytechnic for 12 hours of instruction in one semester. Module evaluation was carried out after the implementation in order to identify the module effectiveness and usability in promoting students' ICC, as presented in Research Question 4: "What are the strengths and weaknesses of the developed CIMFL module?" The study in Phase 3 also aimed at identifying students' ICC at the end of the course, as proposed in Research Question 5: "What is the students' ICC level after the implementation of the developed CIMFL module?"

Merrill's First Principles of Instruction (2002) was adopted for the instruction of module implementation as the fundamental principles (i.e. activation, demonstration, application and integration) draw on a study of a number of different instructional design theories, models and methods that shared the common principles and could be accomplished in any delivery system (Merrill, 2002). It was suitable to apply for implementing the CIMFL module in the present study as it focused on real-world problem-solving, such as the problem of intercultural communication, and it was feasible and applicable for integrating intercultural language learning and adequate for promoting learners' ICC.

Implementation of CIMFL Module. After completion of module development, the module was implemented in a MFL class for a group of 31 students, for a total 12 hours of lessons. Introduction of module and training session were provided to the teacher before implementation. The language teacher was provided with the developed module, lesson plans and supplementary teaching materials for use

during the implementation period. Class observation was carried out by the researcher during the module implementation. The data collected from class observation were thematically analyzed.

The research site and the course. The implementation of developed module involved a class of elementary MFL in a Polytechnic in Malaysia, which was a HEI under the Malaysia Ministry of Higher Education. Approval of the data collection in the research site was given by the Department of Polytechnic Education under the Ministry of Higher Education, and the Director of the research site. The existing syllabus of elementary Mandarin of the research site was provided by the Curriculum Development Unit, Department of Polytechnic Education. The course covered a total of 45 contact hours, equivalent to 2 credit hours for one semester. It was offered to the students who have no basic in Mandarin or whose native language was other than Mandarin. In line with the course syllabus, linguistic and communication skills, and writing skills in Chinese characters (*Hanzi* 汉字) were emphasized. Upon completion of the course, students should be able to achieve the course learning outcomes that covered fundamental competency of listening, writing, reading and speaking in elementary-level Mandarin. Due to the researcher's role as a Mandarin language instructor in the similar institution and familiarity with the syllabus and course structure concern, it would be a suitable research site to carry out the present study. The findings of the present study may contribute to a better design and development of the Mandarin curriculum in the Polytechnics in Malaysia in the future.

The participants.

(a) *The students.* Participants involved in the module implementation in Phase 3 were the same group of students who took part in Phase 1, which consisted of 31 students from the elementary-level Mandarin class. Information on the present study and the consent form were provided to all the research participants. Consent forms were signed and collected from all the participants.

(b) *The teacher.* The participating teacher was the Mandarin teacher of the observed class. The teacher was a qualified Mandarin teacher and had 10 years' experience in teaching MFL, and possesses a Bachelor Degree in Chinese Studies and Master's Degree in Language and Linguistics. The teacher was a native speaker of Mandarin; and also had proficiency of English and Malay language in Malaysian Certificate of Education (equivalent to O-Level Examination). This was an advantage to teach MFL for Malays and learners other than Chinese in Malaysia.

The teacher only involved in the present study for 12 contact hours by integrating the developed module and lesson plan (Appendix P) in the class. The developed module was in line with the existing course syllabus in terms of language learning outcomes, but with emphasis on cultural and intercultural communicative approach. Before the module implementation took place, the language teacher was trained to use the module and the lesson plans in order to understand the cultural and intercultural learning outcomes, contents, and the instructional strategies proposed for the instruction of the module. An open-ended interview with the language teacher was conducted at the end of the course which was in Phase 3 of the study to obtain feedback on the strengths and weaknesses of the developed module, and the usability of the module in developing students' ICC.

(c) *The researcher.* In the process of data collection, the researcher was responsible for conducting the class observation, administering questionnaire surveys to the students, and interviewing the teacher during the module implementation. For class observation, the researcher played a role of a non-participant observer. A non-participant observer was not involved in the activities during the data collection and was a gatekeeper at the research site (Creswell, 2012). Hence, for the present study, I did not participate in the teaching and class activities to maintain objectivity.

The instruments.

(a) *Class observation.* Classroom observation was carried out to identify the effectiveness of the developed module in supporting the students' development of ICC. Possible elements of ICC in students and intercultural language teaching were observed. Written field notes, checklists and partial video recording were taken during the class observation. All information from the classroom observation was transcribed, thematically coded and analyzed. In Phase 3, class observation was carried out for 12 contact hours (12 lessons) to investigate students' responses on intercultural language learning, as well as the progress of teacher's instruction on intercultural language teaching. Observation enables the researcher to gather open-ended and firsthand information by observing actual people behavior at the research site and record the information as activities take place in the specific setting (Creswell, 2012). Classroom observation protocol was employed in the study. The non-participant observer position in the authentic classroom during the class observation could ensure the objectivity of the data. I took down field notes, filled out checklists, and made audio or video records during the class observation. The information gathered from the observation was recorded in both descriptive field notes and reflective field notes (Creswell, 2012). All data from the class observation were transcribed and analyzed thematically.

(b) *The Culturally Integrated Mandarin as a Foreign Language Module (CIMFL)*. The validated CIMFL module was utilized in Phase 3, the implementation stage. The module included four topics, namely Greetings, Making Acquaintance, Numbers, Days and Dates. Each Unit comprised of one or two main sections, such as Unit 1.1 and Unit 1.2. The components of each unit consisted of cultural and intercultural learning outcomes, new words and phrases, texts on situational dialogues, cultural understanding information, class interactive activities, communicative tasks, intercultural discussion and reflection, cultural quizzes, and language exercises. Twelve lesson plans for the module were provided as a teaching guide, which covered the description of step by step instructional procedures, teaching strategies, activities and tasks.

Evaluation of module. The developed module was evaluated at the end of Phase 3 to identify the module usability, the strength and the gap of the module, as to answer Research Question 4 of the study. Data were collected from students' feedback survey on the developed module, as well as the teacher's feedback through open-ended interview.

The participants. Participants involved in the evaluation of module in Phase 3 were the same group of students who took part in the module implementation. Students were required to give their feedback on the implemented module in terms of contents, instructional features and the module learning outcomes. The class teacher who participated in module implementation was involved in evaluating the developed module. The teacher provided feedback on the module through an interview.

The instruments & data collection.

(a) Teacher's Interviews. Teacher's interview was conducted in Phase 3 of the study to evaluate the developed module. The face-to-face interview was conducted with the teacher involved in the module implementation. The interview aimed at identifying the strengths and weaknesses of the module in terms of cultural and intercultural contents or elements, as well as instructional activities and tasks as designed. The open-ended interview questions were adapted from Sercu (1998) and Cunningsworth (1995) (Appendix H). The interview protocol (Creswell, 2012) was employed in the study to guide the whole process of the interview sessions. The open-ended questions were prepared to obtain teacher's feedback in terms of strengths and weaknesses of the developed module. Teacher's feedback gave insights to check the usability of the module in developing students' ICC. All interviews were audio recorded and transcribed; the data were thematically coded and analyzed. The themes emerging from the interviews are presented in Chapter 6.

(b) Students' Feedback Survey. Student's Feedback Survey (Appendix I) was conducted after implementation of the developed module. The respondents were the same group of students who participated in the study and involved in the module implementation; the demographic profile was the same as shown in learners' analysis in Phase 1. Student's Feedback Survey was administered through a questionnaire consisting of two parts. The first part had quantitative questions (Section A, B and C), and the second part involved qualitative questions (Section D). There were 10 items given in Section A to investigate students' feedback on the module content, 6 items in Section B for feedback on instructional of the module (Section B), and 10 items for the outcomes of the module (Section C). The items were presented in statement form and with a five-point Likert-scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4

= Agree, 5 = Strongly Agree). The findings were analyzed in descriptive statistics using SPSS software. Section D of the questionnaire was presented in 6 open-ended questions to obtain more detailed feedback from the students. They were reminded to give their feedback without discussing with peers to ensure all students gave their own personal feedback. The findings were thematically analyzed and discussed in Chapter 6.

An alpha value above .7 presented a good internal consistency reliability of a scale (Nunnally and Bernstein, 1994). Hence, as shows in Table 3.7, the result of reliability test on students' feedback in terms of module content (Section A) reveals that the overall Cronbach's alpha reflected a good internal consistency among the items ($\alpha = .89$). The result indicated a good reliability of the test. The result of the reliability test from Students' Feedback Survey on module's instructional activities (Section B) also indicated that overall the Cronbach's alpha reflected a good internal consistency among the items ($\alpha = .88$). The result of reliability test from Students' Feedback Survey on module learning outcomes (Section C) shows that the overall Cronbach's alpha reflected a good internal consistency among the items ($\alpha = .82$).

Table 3.7

Reliability statistics for students' feedback on module content, instructional and module outcomes

	Cronbach's alpha	No of Items
Module's Content	.892	10
Module's Instructional	.880	6
Modules' Outcomes	.824	10

Thus, the Students' Feedback Survey was administered in a selected Mandarin class which involved 31 respondents. The analysis for the output of each statistic item

from Section A, B and C, together with the findings from the transcripts of 6 open-ended questions in Section D from Students' Feedback Survey are presented in Chapter 6.

Data Analysis. Teacher's interview was audio recorded, transcribed, and the data were thematically coded and analyzed. The data of the first part (Section A, B and C) of students' survey feedback were analyzed in descriptive statistics using SPSS software. The data from open-ended questions from the second part (Section D) of the students' survey were thematically analyzed.

Evaluation of students' ICC. Students' level of ICC after the module implementation was evaluated in Phase 3 as to answer Research Question 5. Quantitative data were collected from the instrument of SISA (Post-course) (SISA) to identify students' ICC. Data were also collected from Students' ICC Formative Assessments throughout the implementation period in order to assess students' ICC more in-depth, authentically and accurately (Byram, 1997; Jacobson, Sleicher, & Burke, 1999). Data collected from different types of sources were triangulated to ensure the consistency of the research findings for the present study.

The instruments & data collection.

(a) Students' ICC Self-Assessment (SISA) (Post-course). The instrument of SISA (Post-Course) (Appendix E) was administered to investigate students' ICC after the CIMFL module implementation. The same SISA instrument was used for post-test to control the threat of internal validity in terms of instrumentation (Campbell & Stanley, 1963). Please refer to the detail discussion in the section of internal validity of quantitative data in this chapter. The items in SISA (Post-course) were the same as in the SISA (Pre-Course). The constructs were based on Byram's (1997) theoretical

framework on Teaching and Assessing Intercultural Communicative Competence (Byram, 1997, pp. 57-64) which consisted of four main dimensions: knowledge, attitudes, skills (skill of interpreting and relating and skill of discovery and interaction), and critical cultural awareness. The items contained of 51 items, and presented in a five-point Likert-scale.

In order to check the normality of the data SISA, the Kolmogorov-Smirnov (K-S) test and Shapiro-Wilk (S-W) tests were employed. The Q-Q plot (quantile-quantile plot) was used for assessing normality visually to supplement the K-S and S-W test. Based on the result from the normality test, a Wilcoxon matched pairs signed rank test was conducted to determine whether there was a statistically significant difference for the scores of items in pre-and post-course survey in students' ICC level through students' pre-and post ICC self-assessment.

(b) Students' ICC formative assessment. Student's ICC formative assessment was carried out to assess students' ICC level throughout the module implementation period. Students' ICC Formative Assessment covered four types of formative assessments, i.e. intercultural discussion and reflection (IDR), cultural discovery activities (CD), cultural quizzes (CQ), and intercultural communicative task (ICCT). Students' answers were assessed according to Lussier's (2007) Rubrics of Assessing Intercultural Communicative Competence (Appendix N). Scores for low level ranged from 1 to 3 points, medium level ranged from 4 to 7 points, and high level were 8 to 10 points based on the descriptors of the rubrics.

A total of seven IDR activities were carried out in the present study (Appendix J). The activities covered the theme of formal and informal greeting, making first acquaintance in formal and informal situations, cultural etiquette, cultural numbers, and cultural calendar. The questions in each IDR activity touched upon the aspects of

intercultural knowledge, skills, attitudes, and awareness which were the core elements in Byram's theory of ICC (1997). Students' answers for each question in seven IDR activities were analyzed and discussed to assess their ICC.

CD activities required the students to discover the knowledge of Chinese culture, as well as students' own culture and other local cultures. A total of six CD activities were performed during the module implementation (see Table 6.7, Chapter 6). Students collaborated in pairs or small groups to accomplish the activities or assignments. CD were carried out during the class instruction time or after class time. Interactive discussion was also carried out through the e-learning portal, i.e. CIDOS (Curriculum Information Document Online System). Students submitted their findings by uploading to the e-learning portal. Teacher's feedback was also provided during class discussion or through the e-learning portal.

CQ (Appendix K) were carried out to assess students' knowledge on Chinese culture at the end of each Unit. The quizzes were designed according to the cultural learning outcomes of each Unit. A total of four CQ in the form of true-false items were conducted throughout the module implementation.

ICCT (Appendix L) was carried out at the end of module implementation to assess students' ICC. Students were required to visit their Chinese friends' home in order to understand their cultural practices. Students were divided into a few groups to carry out the task. Each group consisted of four to five students. The task consisted of three stages, i.e. pre-task, task-in-progress and post-task. In pre-task, each group assigned duties among their group members. At this stage students need to prepare and practice the conversation for the visiting based on the task requirements, decide an appropriate gift for the host and make other necessary arrangements. During task-in-progress, students need to apply the target language, as well as cultural and

intercultural knowledge and skills. Students visited their Chinese friend's home as scheduled and carried out the conversation in Mandarin with appropriate cultural behaviors and practices, including appropriate non-verbal communication behaviors, visiting etiquette, responses to compliments, gifts and offers. The topics of conversation for the visit included greetings, making introduction of the family members, asking about Chinese zodiac, enquiring about the Chinese cultural festivals, exchange of contact numbers and talk about favorite numbers which had been covered in Unit 1 to Unit 4 of the module. Students were required to record the "task-in-progress" in MP4 video. In post-task, each group needed to prepare and submit the report of task reflection and feedback, and the video records.

Data Analysis. The quantitative data of SISA (Post-Course) were analyzed with the SPSS software in descriptive statistics in order to find out students' ICC after the module implementation. In addition, the Wilcoxon Signed Rank Test statistical analysis was also employed to identify whether there was a statistically significant difference in the mean scores of students' ICC before and after the implementation of the developed CIMFL module. The qualitative data from all four Student's ICC Formative Assessments, i.e. IDR, CD, CQ, and ICCT were analyzed based on Lussier's (2007) Rubrics of Assessing Intercultural Communicative Competence (Appendix N) to assess and define students' levels of ICC, i.e. low, medium or high. The scores for low level ranged from 1 to 3 points, medium level ranged from 4 to 7 points, and high level were 8 to 10 points based on the rubrics descriptors.

Overview of the research procedure in Phase 3 was shown in Figure 3.4. Table 3.8 shows the summary of data collection instruments, sampling and data analysis methods employed to resolve the research questions of the study.

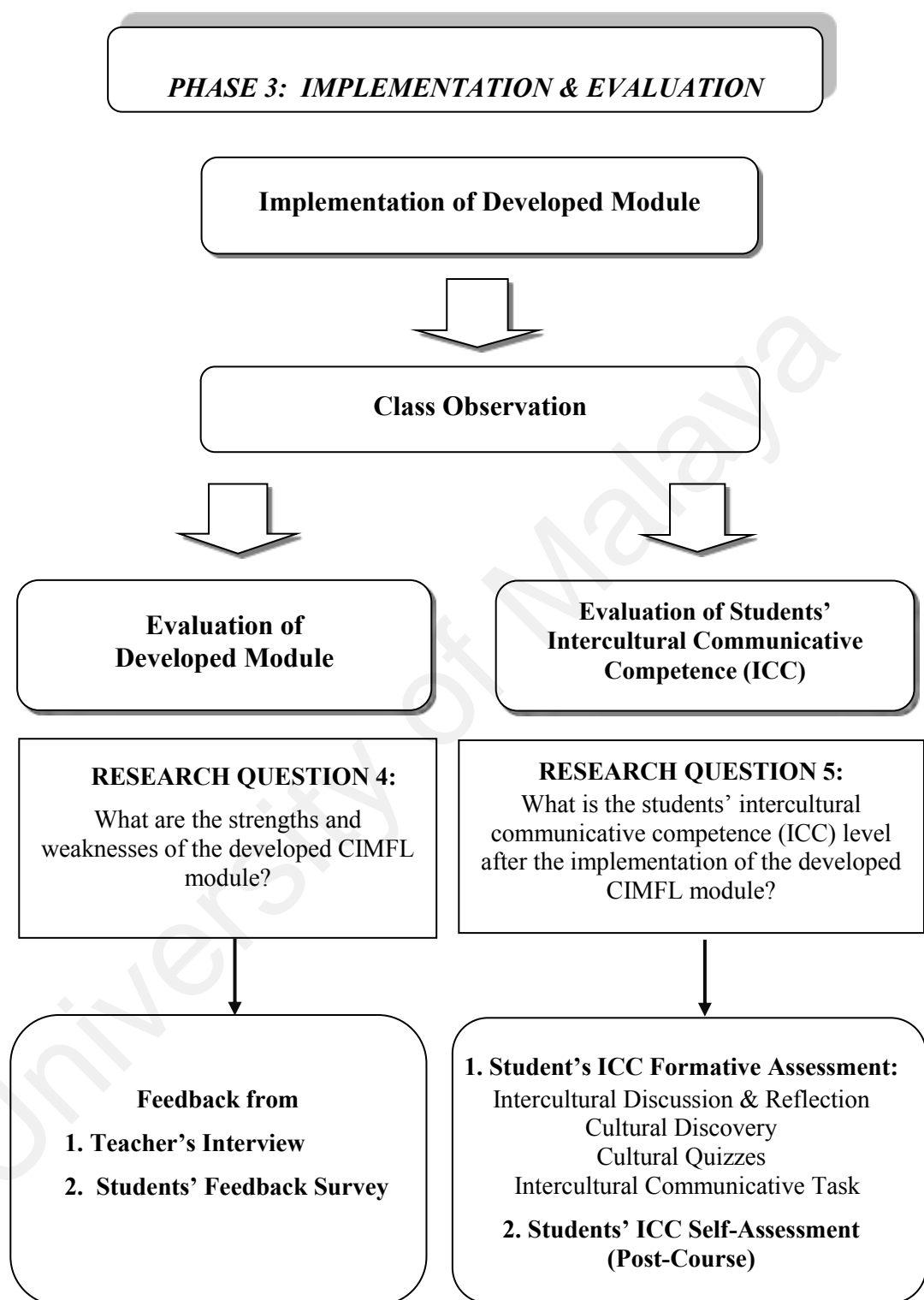


Figure 3.4. Research procedures in Phase 3 of the study.

Table 3.8

Methods employed to resolve the research questions

Research Questions (RQ) & Phase		Data collection Instruments	Sampling	Data Analysis
Phase 1: Need Analysis & Learners Analysis				
RQ1	How are cultural and intercultural elements reflected in the current MFL modules/textbooks from the local public higher education institutions?	Content Analysis	7 elementary-Mandarin textbooks/modules from local public higher learning institutions	Content Analysis (Coding)
RQ2	What is the students' intercultural communicative competence (ICC) level at the beginning of the course?	Students' ICC Self-Assessment (Pre-Course)	31 Students from the selected Mandarin class (N=31)	SPSS
Phase 2: Design & Development				
RQ3	i. What are the appropriate students' learning outcomes applicable for the CIMFL module in terms of culture and intercultural aspects according to the experts? ii. What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts? iii. What are the appropriate instructional strategies applicable for the CIMFL module according to the experts?	Experts Interview 1: Input for module design (Pre-design and development) Expert Interview 2: Validation of developed module (Post-design and development)	7 experts from the related field of MFL curriculum and instructional design, MFL textbooks development, Chinese culture and Malay culture	Transcribed & thematically analyzed
Phase 3: Implementation & Evaluation				
	Field test of Developed CIMFL Module	Class Observation	One selected elementary-level Mandarin class 31 students (N=31)	Thematically analyzed
RQ4	What are the strengths and weaknesses of the developed CIMFL module?	Teacher's Interview	Language teacher of the selected class	Transcribed & thematically analyzed.
		Students' Feedback Survey	31 Students from the selected Mandarin class (N=31)	SPSS & Thematically analyzed
RQ5	What is the students' intercultural communicative competence (ICC) level after the implementation of the developed CIMFL module?	1. ICC Formative Assessment: Intercultural Discussion and Reflection, Cultural Discovery, Cultural Quizzes, Intercultural Communicative Task. 2. Students' ICC Self-Assessment (Post-course)	31 Students from the selected Mandarin class (N=31)	Thematically analyzed SPSS

Internal Validity

Internal validity of quantitative data. Internal validity was defined as the “approximate validity with which we infer that a relationship between two variables is causal” (Cook & Campbell, 1979, p. 37) and “validity of inferences drawn about the cause and effect relationship between the independent and dependent variables” (Creswell, 2012, p. 303). However, threats to internal and external validity happened particularly in experimental research design (Onwuegbuzie, 2000). In order to achieve the internal validity of a study, the researcher needs to minimize the effects of extraneous or confounding factors that may interfere with interpretation of the experimental results (Hulbert, 2004) which threaten its validity. The degree of control employed over potential extraneous variables determines the level of internal validity (Slack & Draugalis, 2001).

The types of extraneous factors which can influence the outcome of a study depend on the research design (Slack & Draugalis, 2001). The design of the present study was regarded as pre-experimental design or quasi-experimental design, carried out as a “one-group pretest-posttest design” in which there was only one experimental treatment group and no comparison or control group (Campbell & Stanley, 1963; Cook & Campbell, 1979, p. 99) to determine students’ ICC after the implementation of the developed CIMFL module. Campbell and Stanley (1963) identify eight main threats to internal validity in experimental research: history, maturation, testing, instrumentation, statistical regression, differential selection of respondents, experimental mortality, and selection-maturation interaction.

The internal validity of quantitative data in the instrument SISA which involved pre and post-test in the present study was attained by controlling the threats in terms of maturation, instrumentation, and experimental mortality.

Maturation threat in the present study was controlled. The threat of maturation includes biological and psychological processes or development (Campbell & Stanley, 1963; Creswell, 2012) between pre and post-test, and the obtained difference may reflect this process rather than the experiment (Campbell & Stanley, 1963). The participants in present study were all matured adults-learners in age twenties, and the observation of the study during the treatment period showed that learners demonstrated high motivation in learning. Thus, maturation was unlikely the potential threat to the result of the SISA in the present study.

The threat of instrumentation was controlled in the present study. It involved the changes to a test or data collection device or performance raters which may produce changes in measurement of the dependent variable (Campbell & Stanley, 1963). The threat of instrumentation occurs when the post-test is not parallel (such as different level of difficulty) to the pre-test (such as low equivalent-forms reliability); the pre-test leads to unstable scores regardless of whether or not an intervention takes place (low test-retest reliability); or one of the measures utilized does not generate reliable scores (Onwuegbuzie, 2000). In the present study, the SISA instrument was carefully designed and validated by the experts on face validity and content validity and the instrument was pilot tested before use in the actual study, and had achieved high reliability. The same instrument of SISA was employed for pre-and post-test to ensure validity of the measurement. The threat of instrumentation in the present study was controlled, and the internal validity was attained.

The threat of experimental mortality was also controlled in the present study. Experimental mortality refers to the differential loss of study subjects from the research groups before the study was completed (Campbell & Stanley, 1963). In present study, there were no withdrawals of participants for the SISA in pre and post-

test and for the participants who took part in the treatment, the sample size remained the same. Therefore, attainment of the internal validity of the study was displayed by controlling the threat in terms of experimental mortality.

However, there were extraneous factors that affected the internal validity of SISA in the present study, this included history, testing, and differential selection of respondents (Campbell & Stanley, 1963).

The threat of history in present study may not be effectively controlled as the treatment took up twelve weeks which is considered a long period. Moreover, there was no control group employed in the present study to eliminate the threat.

The threat of testing involved the taking of a test over the same instrument more than once and the likelihood that the experience would affect performance or recall on subsequent testing. In the present study, testing was considered a potential threat to internal validity as the study involved the pre and post-test which employed the same instrument of SISA.

The threat of differential selection of respondents occurred when subjects cannot be randomly assigned to treatment groups and if groups are unequal in relevant variables before treatment intervention (Slack & Draugalis, 2001). The result of post-test scores could be due to the existing differences of characteristics between the groups rather than the impact of the treatment itself. Cook and Campbell (1979) pointed that the effect of selection of respondents was pervasive in quasi-experimental design. Due to the quasi-experimental with one-group pretest-posttest design of present study, the internal validity was affected due to the extraneous factor of non-random assignment of respondents of the intact group.

Internal validity of qualitative data. Internal validity of the qualitative research refers to the accuracy of findings, authenticity, credibility, conformability of data through triangulation, persistent and prolonged engagement in the field, and peer debriefing (Cohen et al., 2007; Lincoln & Guba, 1985) in terms of trustworthiness.

The present study employed methodological triangulation to triangulate different qualitative data sources to enhance and ensure the accuracy of the study by validating evidence from different individuals such as experts, teacher, students, as well as different types and methods of sources in data collection which covered content analysis, interviews, observation, survey, formative assessment, and self-assessment as employed in the study (Cohen et al., 2007; Creswell, 2012).

Internal validity for qualitative data in content analysis was achieved through audit or inspection by panel of experts or co-researchers (DeWitt et al., 2013; Hsieh & Shannon, 2005). The consistency of coding was checked and assessed during the process of coding using peer debriefing. Experts were invited to review the developed module in terms of its strengths and weaknesses on different aspects to ensure module validity (Creswell, 2012).

The study had also met the credibility of data as the researcher engaged in the research site during the module implementation for a prolonged period of 12 hours of instruction in one semester to collect research data through class observation, students' ICC formative assessments, students' feedback survey, teacher's interview, and students' post-course ICC self-assessment.

Threat of internal validity for the present study has been minimized by a few measures including appropriate research design and methodology employed for answering the research questions, appropriate instruments adopted for collecting data required of the study, appropriate research site and participants selected, careful data

collection procedures, rigorous coding of qualitative data, as well as the use of rubrics and moderation of the scores (Cohen et al., 2007).

External Validity

External validity is concerned with the validity cause-and-effect relationship being generalized to other person, setting, treatment variables, and measures (Creswell, 2012) which refers to the degree the results and findings can be generalized to others. The threats to external validity in the present study included the testing effect, selection effect, experimental effect, as well as the interaction of history and treatment (Campbell & Stanley, 1963; Cook & Campbell, 1979).

In terms of testing, the pre and post-test study might increase or decrease the participants' sensitivity or responsiveness to the experimental variable. For the aspect of selection effect, the threat of external validity in the present study involved the inability to generalize beyond the groups in the experiment, such as other racial, social, geographical, age, gender and personality groups (Creswell, 2012). From the point of experimental effect, it is difficult for the present study to generalize to non-experimental setting if the effect was attributable to the experimental arrangement of the research. In respect of the threat of history and treatment, the present study faced difficulty in generalizing the findings to the past and future situations as it may not produce similar results.

Both external threat and internal threats affected the result of the study; therefore both threats cannot be used to generalize the findings of an untested population (Creswell, 2012; Shadish, Cook, & Campbell, 2002). However, the discussion on threats to the internal and external validity of the present study was important as it could provide information about sources of invalidity which allows the

reader to place the researcher's findings in their proper context, and to provide directions for future research, such as the needs of replication studies to minimize the validity threats identified by the researcher (Onwuegbuzie, 2000).

Research Ethics

Ethics has been defined as “a matter of principled sensitivity to the rights of others” (Cavan, 1997, in Cohen et al., 2007, p. 58). In respect of research context, the distinction between ethical and unethical behaviour is not dichotomous, but must be interpreted in light of the research context and of other values of stake (Cohen et al., 2007). Ethics should be a primary consideration and placed at the forefront of the researcher's agenda rather than an afterthought. In present study, the researcher had given attention to ethical issues involving the research subjects and the research process (Creswell, 2012).

First, permission entering the research site was applied before the process of data collection began. Official permission letter to access the institution was sent to the Department of Polytechnic Education, Ministry of Higher Education, by attaching the verification letter of researcher's identity from the University (Appendix A). After the approval was received (Appendix B), the researcher met the Deputy Director (Academic) of the Polytechnic and the Head of Department to seek cooperation and assistance for the data collection, and presenting the informed consent declaration (Creswell, 2012).

The informed consent for the institution covered the aspects of research purposes, methods, procedure, researcher role, benefit and consequences for the institution, size of participants, questionnaires and tests to be administered, the class observation, interviews, time and duration involved, and how the data would be used (Cohen et al., 2007). The signed participation consent form and the informed consent

was given to the participants (the students and class teacher). The informed consent form clarified the role of participants. The participation is completely voluntary, participants have rights to decline to take part in the project, decline to answer any questions, were free to withdraw and rejoin the project, especially if they found that their result was affected by their participation in the project. Effort to minimize and control the negative effect during data collection was taken, which was due to instructional time constraint, extra content of the study, and the tasks and activities assigned to the participants on top of their regular course work.

The students were also informed that participation in the activities, tasks and assessment in the project will not affect their result of the course. The advantages of taking part in the study were explained to them. The students were informed that they will benefit in terms of development of ICC and effective communication skills; and the class teacher will benefit in terms of improvement in instructional approaches and strategies, as well as the knowledge of intercultural language teaching.

The data collection procedure was explained to the participants; their role (students and class teacher) in the project, obligations to confidentiality and non-disclosure of the research were informed. The protection of participants' anonymity, confidentiality and the privacy of participants (Cohen et al., 2013) were taken and emphasized in the written informed consent. The researcher did not involve the course coordinator and the class teacher in the assessment of the ICC. This was taken to ensure that the course coordinator and the class teacher would not be influenced by the assessment of the ICC component. In addition, all scores were anonymous.

The written informed consent for the experts who invited to contribute their expertise for the study covered the aspects of research purpose, procedures, benefit, privacy, confidentiality, and rights (Cohen et al., 2007). Experts' participation in the

research was completely voluntary. Experts were free to decline to answer any questions in the project and were free to terminate their involvement from the project at any time. The data from the interview obtained will be handled as confidentially as possible. Information from the research will be used solely for the purpose of this study and any publications that may result from this study. If results of this study are published or presented, individual names and other personally identifiable information will not be used, unless permission is given by the experts.

Experts were informed that if they agree to participate in the research, face-to-face interview will be conducted. Agreement of experts was obtained for audiotape and notes taken during the interview, follow-up interviews and the right to use the data. The data collected will be used for transcription purposes. Data will be reported without changing or altering the findings. The experts have the right to check the transcripts to agree with the way the data are recorded (Vanclay, Baines and Taylor, 2013). Experts' identity and background were fully revealed and recorded by the researcher before they signed the consent to participate in research.

In the process of data collection, the researcher developed close rapport with the course coordinator and the class teacher as the gatekeepers (Creswell, 2012), to ensure minimal disruption during the study in the research site, and gain trust and confidence between researcher and the participants (Cohen et al., 2007). This was important to build trust and gain entry into the teacher's classroom and further foster collaboration between the researcher and the class teacher.

The principle of benefit maximization and the principle of equal respect were ensured in this study. The former refers to the best decision results in the greatest benefit for most people, and the later demands to respect the equal worth of all people (Cohen et al., 2007). The researcher ensure the research is conducted to serve benefits

of all individuals and groups involved in the study, examine all research activities, protection of privacy and confidentiality and the process of informed consent for ethical trustworthiness.

Conclusion

This chapter emphasized the aspect of research methodology. The present study was based on the design and development approach which consist of three phases. In the first phase (analysis), a content analysis of seven selected MFL textbooks from local public HEIs was done to identify the cultural and intercultural elements. The ICC level of 31 students from a Polytechnic was assessed using the instrument of SISA (Pre-Course). In the second phase (design and development), the learning outcomes, cultural and intercultural elements and instructional strategies of the CIMFL module were determined through interviews among seven experts in the field of teaching MFL. In phase three, the CIMFL module was implemented in an elementary MFL class for a group of students as in the first phase. Data from interviews with the teacher and the students' feedback survey were collected to identify the module effectiveness and usability in promoting students' ICC. Students' post ICC level was identified through SISA (Post-Course) and ICC formative assessment. All data were analyzed according to the research questions.

Chapter 4 Findings of Phase 1: Needs Analysis

Introduction

This chapter presented the findings of Phase 1, needs analysis, and learners' analysis which consisted of content analysis of MFL textbooks and students' pre-course ICC self-assessment. The findings of Phase 1 were in line with the Research Question 1 and Research Question 2 of the study. The results from Phase 1 provided information whether there is a need to improve and enhance MFL learners' ICC in terms of intercultural knowledge, skills, attitudes and awareness.

Content Analysis

Phase 1 of the present study aimed at identifying the needs of the present study. There were two research questions to be answered in Phase 1. Research Question 1 aimed at identifying the cultural content of the current elementary MFL textbooks/modules from local public higher learning institutions, and Research Question 2 aimed at investigating the students' ICC level at the beginning of the course. In order to answer the Research Question 1, a content analysis of empirical data collected from a few samples of Mandarin textbooks/modules from the local public higher learning institution was done. Next, for Research Question 2, analysis of students' ICC level from a selected Mandarin language class was carried out at the beginning of the course by employing the SISA (Pre-Course). The phase 1 findings contributed to the design and development of the CIMFL module in Phase 2.

Findings of content analysis. The findings from the analysis showed that the topics from the selected samples of elementary MFL textbooks mainly comprised of greetings, making introductions, family, numbers, time, dates, professionals, places,

daily activities, making telephone calls, shopping, and eating out. The textbook presentation emphasized the drilling of speaking, listening, and reading skills. The main texts presented in all textbooks were mainly in the form of dialogue or conversation. Generally, the contents and the design of the sample textbooks were similar to the course of elementary-level MFL offered in most of the Malaysian HEIs. All selected sample textbooks were written by local writers who were the lecturers from the related institution, and published by different local publishers ranging from 2005 to 2014. The result of content analysis for seven samples of the MFL textbooks was shown in Appendix C. The analysis and discussion were carried out based on the statistical results of the cultural elements found in the samples. However, it should be noted that categorization and grouping of items were sometime arbitrary as there were sometimes items which could be classified to the categories as defined. However, all arbitrary items were brought to the attention of experts during verification of analysis and a consensus was obtained for the classification in a particular category.

A total of eleven chapters constituted Sample A. The content of “Little c culture” (Micro-Culture) formed 44.4% of the total 11 chapters; “Communicative-Culture” covered approximately 45% of the total chapters. Only 18.2% of the total chapters touch upon “Big C culture” (Macro-Culture/Knowledge-Culture) and 27.3% were dealing with “intercultural elements” which was considered a low representation. Elements of “Little c culture” emerged in sample A were related to formal greetings, making introduction in formal and informal situations, and food (Chinese tea and herb-tea). “Big C culture” was presented in two topics, Chinese characters and phonetics. Contents which touch upon three types of cultural elements in “Communicative-Culture” were forms of appellation, forms of Chinese name, semantics of Mr. and Miss in Chinese, making introduction in formal situation, expression in formal and informal

greetings, apology, thanks, compliments, Chinese family kinship titles, form of dates and time, congratulatory speech in festive events, and politeness speech. However, there were no activities or tasks concerning intercultural understanding in sample A, especially in comparing differences between cultures. Sample A only introduced some vocabulary related to western culture and Indian culture in terms of festivals (Christmas 圣诞节, Deepavali 屠妖节), western foods such as *McDonald* 麦当劳, *cola-cola* 可乐, Malay food such as *nasi lemak* 椰浆饭, *satay* 沙爹, and Indian food *roti canai* 印度煎饼. The sample also included names of cities in Malaysia such as Kuala Lumpur 吉隆坡, Putrajaya 布城, Labuan 纳闽, and states (such as Johor 柔佛, Sabah 沙巴, Pahang 彭亨, etc).

In Sample B, 50% of the total 8 chapters included elements of “Little c culture” (Micro-Culture), and 62.5% involved “Communicative-Culture” which was a moderate representation. However, 37% of the chapters were related to “intercultural elements” and none of the chapters touched upon “Big C culture” (Macro-Culture). Elements of “Little c culture” presented in sample B were related to formal greetings, making introduction in informal situations, food, and telephone conversation. Some of the contents in sample B reflected three types of “Communicative-Culture”, which deal with expression in formal and informal greeting, apology, thanks, form of dates and time, Chinese family kinship titles, Chinese cuisines (bun 包子, rice noodles 米粉, Chinese herbal tea 凉茶, *kueytea* 粿条, and chrysanthemum 菊花茶), politeness speech, and leave taking. However, there were no activities or tasks concerning intercultural understanding or intercultural communication in sample B. There were only some vocabularies on different ethnic groups touched on *Malays* 马来人, *Indian* 印度人, *Iban* 伊班人, *Kadazan* 卡达山人, *Bidayuh* 比达友人), and the food such as

roti canai 印度煎饼, *nasi lemak* 椰浆饭, Indonesia fried rice 印尼炒饭, sweet sour chicken 酸甜鸡 which related to other cultures found in Sample B.

A total of three main chapters made up Sample C. All chapters in the book covered elements of “Little c culture” (Micro-Culture), “Communicative-Culture” and “intercultural elements”. However, “Big C culture” was not included in sample C. Elements of “Little c culture” emerged in sample C were concerning formal and informal greetings, making introduction in formal and informal situations, food and drinks. Sample C presented two types of “Communicative-culture”, namely culture elements in “meaning” and “pragmatics”, which included expression in formal and informal greetings; asking surname in formal situation; forms in asking someone’s age, politeness speech, speech of praise, informal greetings, Chinese cuisine (Chinese tea 中国茶, salted vegetables and bean-curd soup 咸菜豆腐汤), and giving a feast. Intercultural elements in sample C merely reflected some vocabulary related to food (Malay food 椰浆饭, 咖喱面, 咖喱鱼头, Indian food 印度煎饼, and western food 汉堡包, 可乐, 牛排) and Malaysia’s states and capitals. However, there were no instructional strategies to aid in promoting students’ intercultural communication competence, such as intercultural discussion, cultural discovery activities or tasks, and problem-solving.

In Sample D, statistics show that 60% of the total 10 chapters dealt with “Communicative-Culture” and “Big C culture”. Some 20% of the chapters concerned “intercultural elements”. “Big C culture” was also excluded in sample D. The elements of “Little c culture” in sample D were presented in the topics concerning greetings, making introduction in formal and informal situations, family, dates and festivals. There were “Communicative-Culture” examples in sample D as reflected through “language structure”, “meaning” and “pragmatics”, such as formal and

informal greetings, forms of appellation, forms of Chinese name, apologies, making introduction in formal situation, Chinese family kinship titles, form of dates and time, congratulatory speech, and Chinese zodiac. Similar to the three samples discussed earlier, intercultural elements in sample D were only presented superficially through some vocabularies (proper noun) on Malaysia's ethnicities, states, and cities; and congratulatory address for festive occasions in Malaysia such as Happy Eid Fitr 开斋节快乐, Happy Deepavali 屠妖节快乐, Merry Christmas 圣诞节快乐, Happy Mid-Autumn Festival 中秋节快乐. There were no intercultural activities suggested in sample D.

Most of the contents in Sample E were related to "Communicative-Culture" which covered 62.5% of total 8 chapters in the textbook. "Little c culture" and "intercultural elements" were insufficient, which only involved 37.5% and 25% of the total chapters respectively. The elements of "Big C culture" were likewise eliminated from sample E. "Little c culture" only appeared in three topics which were concerning formal greetings, making introduction in formal situations and family. The "Communicative-culture" elements found in sample E were not much, only a slight touch on expression in formal and informal greetings, forms of appellation, forms of Chinese name, Chinese family kinship titles, and forms of dates and time. Fewer intercultural elements were found in sample E. Only vocabularies on Malaysia states and cities such as 檳城, 关丹, 瓜拉登嘉楼, 怡保, 新山 and forms of Malay appellation such as 哈丝娜小姐, 哈山先生, 茜蒂小姐, 阿兹敏, 艾莎 were presented in the textbook. No intercultural activities were suggested in sample E.

Sample F has similar results as sample E: 60% of the total 10 chapters were related to "Communicative-Culture", "Little c culture" (Micro-Culture) appeared in 50% of the total chapters, and 10% of the total chapters comprised "intercultural

elements". None of the chapters contained elements on "Big C culture" in sample F. The elements of "Little c culture" emerged in sample F were related to Chinese formal greetings, making first acquaintance in formal and informal situations, and family. The contents in sample F reflected three types of "Communicative-Culture", but only a few elements were presented such as expression in formal greetings, forms of appellation, forms of Chinese name, forms for dates and time, Chinese family kinship titles, requesting, and polite speech. Intercultural elements were reflected through a few vocabularies in relation to the form of Malay names, but no intercultural activities and tasks were suggested in sample F.

Sample G mostly touches on elements of "Communicative-Culture", which covered 62.5% of the total chapters. The representations of "Communicative-Culture" and "Intercultural elements" were low, only involving 25% and 12.5% from the total chapters respectively. Similar to other samples (except sample A), elements of "Big C culture" were excluded in sample G. Elements of "Little c culture" only reflected in two topics: greetings and making first acquaintance in formal and informal situations. Contents in sample G reflected three types of "Communicative-Culture" but only a few elements were presented, such as different forms of appellation, formal and informal greetings, Chinese surname, name and given name, making introduction in formal situations, family kinship titles, asking about someone's age, date and time. Intercultural elements were not found in Sample G.

Table 4.1

Percentage of cultural elements and intercultural elements emerged upon the total chapters in sample textbooks

Sample	Total of Chapters in the book	Cultural Elements:			Intercultural Elements Apparent (%)
		Little c Culture/ Micro-Culture (%)	Big C Culture/ Macro-Culture/ Knowledge-Culture (%)	Communicative -Culture (%)	
A	11	45.4	18.2	45.5	27.3
B	8	50.0	0.0	62.5	37.5
C	3	100.0	0.0	100.0	100.0
D	10	60.0	0.0	60.0	20.0
E	8	37.5	0.0	62.5	25.0
F	10	50.0	0.0	60.0	10.0
G	8	25.0	0.0	62.5	12.5
Mean		52.4	2.6	65.1	33.2

Table 4.1 provides the summary statistics for the cultural and intercultural elements emerged in the sample textbooks. A total of 58 units of chapters and seven textbooks were examined in the study. The analysis of the seven textbooks indicated that Communicative-Cultural elements were most frequently introduced (65.1%) in the sampled textbooks while the Big C culture (Macro-Culture) were introduced less (2.6%). Only sample A covered some “Big C culture” elements in the textbook. The category of “Little c culture” (Micro-Culture) was fairly represented in the sample textbooks, an average of 52.4% of the total chapters. There was one sample (sample C) where the contents on “Little c culture” were present in all chapters.

In majority of the samples, elements of “Little c culture” emerged in the chapters mainly on greetings, asking names or making acquaintances, my family, food and drinks, and making a visit. Topics in other chapters such as numbers, dates, time, daily activities, places and shopping were not reflected the “Little c culture” of the target culture. It is necessary to include more elements of “Little c culture” in the textbooks which involved issues such as customs, daily routines, social interaction,

social group, social identity, values, behaviors, and beliefs (Risager, 1991; Tomalin & Stempleski, 1993) as it is important knowledge for cultural understanding. The insufficient elements on “Little c culture” in the textbooks may cause the lack of related cultural knowledge and understanding of the target culture among the students and affect the communication with the people from the target culture, as misunderstandings, stereotypes and conflicts usually arise due to cultural differences between the target culture and students’ own culture.

The category of “Intercultural” elements represented a considerably low percentage in the majority of the sample textbooks. There were some difficulties identifying the items under the category of intercultural elements. Findings of analysis showed that “intercultural elements” apparently emerged on average in 33.2% of the total chapters in seven sampled textbooks. However, the “intercultural elements” in all samples merely reflected some vocabulary related to other cultures; moreover no pedagogical suggestions were made to utilize those vocabulary in intercultural teaching. Intercultural activities for exploring the target culture and the learners’ cultures, especially in comparing the target culture and students’ own culture, as well as other activities such as problem-solving, tasks, intercultural interaction and reflection were not covered by the sample textbooks.

These items were brought to the attention of two experts during the verification session and a consensus was reached for classification of the particular category. The experts suggested these items be categorized under “Intercultural Elements Apparent” to reflect the actual case, as the items were not conforming to the definition of the categories as defined for the study (see Table 3.2) i.e. the “exploration in target culture and learner’s own culture towards the development of intercultural knowledge, skills, attitudes and awareness through activities and tasks, such as discussion on comparison

of the similarities and differences between target culture and learners' own culture, and intercultural problem-solving tasks". The consideration taken was due to the ambiguity and complexity of the hallmarks that may happened in the social science research.

Content analysis reveals that majority of the samples did not place emphasis in developing students' cultural understanding and ICC through language learning. Textbook designers are responsible for giving more attention to intercultural content in the MFL textbooks to promote ICC especially among the MFL novice learners.

Students' Intercultural Communicative Competence (Pre-Course)

The findings of Research Question 2 are presented in this section. The instrument SISA (Pre-Course) (Appendix E) was presented which aimed at identifying students' ICC level at the beginning of the course.

Before assessing students' ICC through the SISA, the learners' analysis was done through the survey questionnaire of SPLMC which covered learners' demography and perception on learning MFL and culture to provide better understanding of learners' background.

Survey of participant's background. The questionnaire of SPLMC (Appendix D) was employed to acquire students' demographic information (Section I), to determine their purpose of learning MFL (Section II), and their perception on cultural and intercultural learning through the MFL course (Section III). The descriptive statistics were executed to analyze the data. The profile and background of the respondents is shown in Table 4.2.

Table 4.2

Sample profile of respondent demographics (SPLMC Section I)

Profile	Category	Frequency	Percentage (%)
Gender	Male	7	22.6
	Female	24	77.4
Age	Below 21	0	0
	21-25	31	100
	Above 25	0	0
Nationality	Malaysian	31	100
	Others	0	0
Race	Malay	31	100
	Chinese	0	0
	Indian	0	0
	Others	0	0
Study program	Diploma	31	100
	Degree	0	0
	Others	0	0
First language	Malay	31	100
	English	0	0
	Tamil	0	0
	Others	0	0
Second language	Malay	0	0
	English	31	100
	Tamil	0	0
	Others	0	0
Experience in learning Mandarin	Never	31	100
	Below 1 year	0	0
	1-6 years	0	0
	Above 6 years	0	0

Table 4.2 indicated the distribution of the respondents' profile based on gender, age, nationality, study program, first language, second language and experience in studying Mandarin. A total of 31 respondents were involved in the study with a majority female (24 respondents or 77.4%) and fewer males (7 respondents or 22.6%). All the respondents were local Malays in the age range from 21 to 25 years old. They were currently engaged in their studies at the diploma level. Respondents' first language is Malay language and the second language is English. They did not have any prior experiences in learning Mandarin language.

The next section of the questionnaire consisted of 14 items to investigate the students' purposes for learning MFL (Section II), as shown in Table 4.4. The items were in statement form and on a five-point Likert-scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agreed). Interpretation scale for the mean score in Section II and Section III of the SPLMC was based on the recommendation scales from the Education Planning and Research Division (EPRD), Ministry of Education (Bahagian Perancangan dan Penyelidikan Dasar Pendidikan, 2006) which were adopted in Affzalina and Nor Aishah's (2017). The scale was divided into five categories range from very low to very high as shown in the following Table 4.3.

Table 4.3

Interpretation scale for mean score

Mean Score	Interpretation
1.00 – 1.89	very low
1.90 – 2.69	low
2.70 – 3.49	average
3.50 – 4.29	high
4.30 – 5.00	very high

The following Table 4.4 shows that the highest mean score for students' purposes in learning Mandarin was to know an additional language other than the first and second language ($M = 4.65$, $SD = .486$).

Table 4.4

Students' purposes of learning Mandarin as a Foreign Language (SPLMC Section II)

Item	Description	Mean	SD
1	Very interested to learn Mandarin language.	4.55	.506
2	To know additional language besides the first and second language.	4.65	.486
3	To make more friends with Chinese.	4.13	.670
4	To strengthen the relationship with my Chinese friends.	4.23	.617
5	To communicate in Mandarin with Chinese community.	4.39	.715
6	To know more about Chinese community in Malaysia.	4.03	.605
7	To know more about Chinese culture in Malaysia.	4.13	.619
8	To know more about the civilization of China.	3.94	.772
9	Mandarin language is increasingly important in the global stage.	4.13	.763
10	The emergence of China as political and economic world power.	3.61	.919
11	To associate in business with Chinese in the future.	4.23	.845
12	To acquire competency in order to gain better job opportunities.	4.55	.568
13	Encouragement from my parents and relatives.	3.84	.688
14	Personal enrichment/self-development.	4.48	.677
Average Mean & SD		4.27	.675

This was followed closely by their high interest in learning the Mandarin language ($M = 4.55$, $SD = .506$), and to acquire competency for better job opportunities ($M = 4.55$, $SD = .568$). Other than that, students who enrolled in the course also aimed for personal enrichment or self-development ($M = 4.48$, $SD = .677$), wanted to communicate in Mandarin with the Chinese community ($M = 4.39$, $SD = .715$), expect to associate in business with Chinese in the future ($M = 4.23$, $SD = .845$), for the sake of strengthening the relationship with their Chinese friends ($M = 4.23$, $SD = .617$), in the interest of knowing more about Chinese culture in Malaysia ($M = 4.13$, $SD = .619$), and believed that Mandarin language is increasingly important in the global stage ($M = 4.13$, $SD = .763$).

The overall average mean score ($M = 4.27$) for students' purposes of learning MFL (Section II) indicated that students' intention in learning MFL was high based on the indicator scale in Table 4.3. The results showed that the students have multiple purposes in learning MFL and the responses were greatly encouraging, especially due to self-conscious in learning additional languages, for the intention of future jobs, self-betterment, business opportunity, social interaction, culture understanding, and the recognition of the importance of Mandarin in the future.

Section III of the survey consisted of 10 items which measured the students' perceptions on cultural and intercultural learning, as shown in Table 4.5. The items were in statement form and anchored on a five-point Likert-scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree).

Table 4.5

Students' perception on cultural and intercultural learning (SPLMC, Section III)

Items	Description	Mean	SD
15	I am interested in knowing and learning Chinese culture from the Mandarin course.	4.29	.588
16	It is important to study Chinese culture in Mandarin course.	3.94	.727
17	It is important to understand the culture of my own.	4.52	.677
18	Learning Mandarin language without culture knowledge will affect the communication with the Chinese.	4.32	.653
19	Learning Mandarin language without culture knowledge may cause misunderstanding.	4.29	.643
20	Intercultural learning can improve the relationship among people from different ethnics.	4.61	.495
21	Intercultural understanding can improve my interpersonal skills	4.26	.729
22	I am interested to learn Mandarin communicative skills in cultural context.	4.10	.597
23	I am interested to discover the cultural differences and similarities of different ethnics in my country.	4.32	.653
24	The local Chinese society is a good platform for me to practice Mandarin language and understand Chinese culture.	4.23	.717
Average Mean & SD		4.28	.648

Average mean scores for all the items in investigating students' perception on cultural and intercultural learning were high ($M = 4.28$). The highest mean score was for item 20 ($M = 4.61$) in which students strongly agreed that cultural and intercultural learning could improve the relationship among people from different ethnic groups. Students also agreed that it was important to understand own culture ($M = 4.52$, $SD = .677$). The students believed that learning MFL without cultural knowledge would affect their communication with the Chinese ($M = 4.32$, $SD = .653$), and that they were interested to discover the cultural differences and similarities of different ethnics in the country ($M = 4.32$, $SD = .653$). The students accepted that learning Mandarin language without culture knowledge may cause misunderstanding ($M = 4.29$, $SD = .643$), and they were very interested in knowing and learning Chinese culture from the Mandarin course ($M = 4.29$, $SD = .588$), as well as interested to learn Mandarin communicative skills in the cultural context ($M = 4.10$, $SD = .597$). Overall findings show that students' perspective on the subjects were positive and the motivation was animated.

Findings of Students' ICC Self-Assessment (SISA) (pre-course). The SISA (Pre-Course) was administered for 31 students in the selected elementary-level MFL class to examine students' ICC level at the beginning of the course. Interpretation scale for the mean score in this assessment was also based on the recommendation scales from the EPRD as shown in Table 4.3.

Analysis for items of intercultural knowledge (pre-course). Table 4.6 shows the statistics result for each item of students' ICC in terms of intercultural knowledge at the beginning of the course. The results of the study indicated that students' knowledge in Chinese culture were low ($M = 1.76$), as reflected in the average mean score of the total 14 items of A4, A5, A6, A7, A8, A9, A10, A12, A14, A15, A17,

A19, A21 and A22. However, students' understanding of Chinese culture in terms of festivals celebration were average ($M = 3.29$) as indicated in item A1. It seems possible that the result was due to the popularity of Chinese festivals celebration in the multicultural society in Malaysia, such as Chinese New Year, Moon Cake Festival, Dumpling Festival, etc.

Students were presented low competency in intercultural understanding when came across the issues that involved both the target culture and their own culture ($M = 2.52$) as reflected from the scores in item A3. However, findings showed that students' knowledge of their own culture were very high ($M = 4.32$) as shown in the average mean scores from the 6 items of A2, A11, A13, A16, A18, A20.

The findings indicated that the average mean score of all the items on students' ICC in terms of intercultural "knowledge" were revealed low ($M = 2.49$). This also shown that students were only achieved a low level of ICC in terms of intercultural knowledge in the stage of pre-course.

Table 4.6

Students' mean scores for intercultural knowledge (pre-course)

Items	Description	Mean	SD
A1	I know the culture of the Chinese festivals celebration, such as Chinese New Year and Moon Cake Festival.	3.29	1.101
A2	I know the culture of the festivals celebration in my own culture.	4.52	.677
A3	I know the cause of misunderstanding that may arise between the Chinese culture and my own culture (such as different interpretation on non-verbal gestures, different ways of greetings, different interpretation of numbers connotations, etc.)	2.52	.769
A4	I know the 12-animal signs in Chinese zodiac.	1.94	.964
A5	I know how to ask and respond to the Chinese zodiac of the new year according to Chinese calendar.	1.35	.709
A6	I know the date of Chinese traditional festivals according to Chinese lunar calendar (such as Chinese New Year, Moon Cake Festival, etc.)	1.71	.824
A7	I know the days and months of the Chinese lunar calendar.	1.39	.615
A8	I know the varieties in kinship titles used between the local Chinese and the people of China.	1.42	.620
A9	I know the varieties of greetings expressions used between the local Chinese and China.	1.55	.768
A10	I know the form of appellations used in greetings in Chinese culture.	1.77	.956
A11	I know the form of appellations used in greetings in my own culture.	4.55	.850
A12	I know the significance of traditional Chinese calendar in Chinese everyday life.	1.61	.667
A13	I know the significance of the traditional calendar in my own culture.	4.23	.805
A14	I know the significance of celebrating birthdays for the elders in the Chinese family.	1.26	.514
A15	I know the cultural meanings of the Chinese surnames.	1.42	.620
A16	I know the form and meaning of my own name.	4.48	.811
A17	I know the family kinship titles (paternal & maternal relations) in Chinese culture.	1.48	.626
A18	I know the family kinship titles (paternal & maternal relations) in my own culture.	4.61	.715
A19	I know that Chinese speak different dialects in their society.	2.90	1.513
A20	I know that the Chinese believe in different religions.	3.55	1.234
A21	I know the formal and informal expressions used when interact with Chinese (e.g. in greetings, making first acquaintance, etc.).	1.55	.675
A22	I know the taboos in daily routine of Chinese culture (such as the application of numbers, the types of gift given, etc.)	1.81	.703
Average Mean & SD		2.49	.806

Analysis for items of intercultural skills (pre-course). Table 4.7 reveals the result of statistics for each item on students' ICC in terms of intercultural "skills" at the stage of pre-course.

Table 4.7

Students' mean scores for intercultural skills (pre-course)

Items	Description	Mean	SD
B23	I can elicit the information about Chinese culture by asking other people (such as kinship titles, connotation of numbers, zodiac, etc.).	3.55	.768
B24	I can elicit different interpretations on Chinese cultural practices in daily life (such as gift giving etiquettes, responses to compliments, etc.).	2.58	.886
B25	I am able to contrast the practices in Chinese culture and my own culture (such as visiting etiquette, greetings, etc.).	2.55	.768
B26	I can identify the similarities in verbal and non-verbal interactions between Chinese cultures and my own culture.	2.06	.727
B27	I can identify the differences in verbal and non-verbal interactions between Chinese cultures and my own culture.	2.13	.670
B28	I can use appropriate verbal and non-verbal interaction during a conversation in specific situations in Chinese culture and my own culture (e.g., in formal greetings).	2.10	.870
B29	I can employ appropriate strategies to interact with the Chinese by considering the cultural similarities and differences of my own culture (e.g., names, appellations, visiting etiquette, responses to compliments and offers, etc.).	2.45	.850
B30	I use various sources such as reference books, newspapers, Internet or refer to experts to understand the Chinese cultures and society.	2.84	1.003
B31	I use various sources such as reference books, newspapers, Internet or refer to experts to understand my own culture and society.	4.16	.934
B32	I can identify the misunderstandings that happen in the interaction between Chinese and people from my own culture.	2.55	.768
B33	I can suggest a solution to solve the misunderstanding between Chinese and the people from my own culture (in terms of etiquette of gift giving, informal greetings, etc.).	2.39	.715
B34	I can identify the phenomena of cultural stereotypes toward Chinese culture from documented sources or cultural events.	2.45	.995
B35	I can identify the causes of misunderstanding during the interactions which are due to the similar concept but with different meanings between cultures (e.g., in terms of kinship titles, appellations in greetings, numbers, etc.).	2.29	.739
B36	I can identify the causes of misunderstanding during the interactions which are due to unconscious responses and wrong judgements (such as nonverbal behaviors).	2.65	.877
B37	I can use my knowledge of Chinese culture and my own culture to explain the causes of misunderstanding in the interaction.	2.39	.715
B38	I can help to overcome the conflicting perspective/ misunderstanding towards the Chinese culture by other people.	1.87	.718
B39	I can help to find some shared understanding between the Chinese culture and my own culture when conflicts happen.	2.26	.682
Average Mean & SD		2.54	.805

Results of the study indicated that students' intercultural competency in terms of "skills of discovery and interaction" (Byram, 1997) were just reached low ($M = 2.66$) as reflected in the average mean score of the total 11 items from B23 to B33. However, the data show that most of the students demonstrated low intercultural skills in terms of "skills of discovery and interaction" in identifying the similarities in verbal and non-verbal interactions between Chinese cultures and their own culture (B26) ($M = 2.06$, $SD = .727$), use appropriate verbal and non-verbal interaction during a conversation in specific situations in Chinese culture and their own culture (B28) ($M = 2.10$, $SD = .870$), identify the differences in verbal and non-verbal interactions between Chinese culture and own culture (B27) ($M = 2.13$, $SD = .670$), and to suggest a solution to solve misunderstanding between Chinese and the people from own culture ($M = 2.39$, $SD = .715$).

The results of students' ICC in terms of "skills of interpreting and relating" (Byram, 1997) were also indicated low ($M = 2.31$) as reflected in the average mean score of the total 6 items from B34 to B39. The data show that students demonstrated low intercultural skills in terms of "skills of interpreting and relating" as reflected from the items such as overcome the conflicting perspective/misunderstanding towards the Chinese culture by other people (B38) ($M = 1.87$, $SD = .718$), help to find some shared understanding between the Chinese culture and own culture when conflicts happen (B39) ($M = 2.26$, $SD = .682$).

The findings indicated that the average mean score of overall items for students' ICC in terms of intercultural "skills" was also low ($M = 2.54$). This also shows that students only achieved a low level of ICC in terms of intercultural skills in the stage of pre-course.

Analysis for items of intercultural attitudes (pre-course). Data in Table 4.8 provides the statistics results for each item of students' ICC in terms of intercultural "attitudes" at the commencement of the course.

Table 4.8

Students' mean scores for intercultural attitudes (pre-course)

Items	Description	Mean	SD
C40	I seek opportunities to engage with the Chinese in the daily interactions (such as making formal and informal greetings, making introductions in formal and informal situation, etc.).	3.52	.724
C41	I am interested in discovering other people's perspectives and interpretation of phenomena in Chinese culture.	3.61	.715
C42	I am interested in discovering other people's perspectives and interpretation of phenomena in my own culture.	4.32	.748
C43	I am willing to ask other people's perspective about the values of some Chinese cultural practices (such as the use of traditional calendar in daily lives, the festive celebrations, etc.).	3.48	.926
C44	I am interested in experiencing different kinds of interactions in Chinese culture (such as making first acquaintance, visiting Chinese homes, participating in festive celebrations, etc.)	3.68	.791
C45	I am ready to cope with the differences that arise when interacting with Chinese people.	3.77	.845
C46	I am ready to engage in the interaction with Chinese with appropriate behaviours (such as proper verbal and non-verbal behaviors in greetings, visiting etiquette, etc.)	3.71	.902
C47	I am ready to engage in the interaction with Chinese by taking consideration of their expectations on my behaviour (such as etiquette in gift giving, responding to compliments and offers, etc.).	3.45	.888
Average Mean & SD		3.69	0.817

It is somewhat surprising that the findings show that the average mean score of overall items for students' communicative competence in terms of intercultural "attitudes" was approaching high level ($M = 3.69$) as presented from the items C40 to C47. The study indicated that at the beginning of the course students demonstrated some intercultural attitudes such as attitudes of curiosity, openness, and readiness to suspend disbelief about other cultures and belief about their own culture (Byram,

1997). Findings from the data showed that students were able to cope with the differences that arise when interacting with Chinese people ($M = 3.77$, $SD = .845$), ready to engage in interaction with Chinese with appropriate behaviors ($M = 3.71$, $SD = .902$), interested in experiencing different kinds of interactions in Chinese culture ($M = 3.68$, $SD = .791$), to discovering other people's perspectives and interpretation of phenomena in both Chinese culture ($M = 3.61$, $SD = .715$) and own culture ($M = 4.32$, $SD = .748$), to seek opportunities to engage with the Chinese in daily interactions ($M = 3.52$, $SD = .724$), and ready to engage in the interaction with Chinese by taking consideration of their expectations on own behavior ($M = 3.45$, $SD = .888$).

Analysis for items of intercultural awareness (pre-course). The results for each item on students' ICC in terms of intercultural "awareness" at the beginning of the course was shown in Table 4.9.

Table 4.9

Students' mean scores for intercultural awareness (pre-course)

Items	Description	Mean	<i>SD</i>
D48	I can identify the values in Chinese culture from the cultural practices/activities (such as filial piety, respect for the elders, politeness, modesty, etc.).	2.81	.703
D49	I can identify the values in my own culture from the cultural practices/activities.	4.19	.654
D50	I am aware of the potential conflicts that may arise between Chinese culture and my own culture (e.g. the ways of informal greetings, the visiting etiquette, time perspectives on punctuality, etc.).	2.84	.779
D51	I am able to reach an understanding of the conflicts that arise between Chinese culture and my own culture.	2.74	.773
Average Mean & <i>SD</i>		3.15	0.727

The findings from the data revealed that the average mean score of overall items for students' communicative competence in terms of intercultural "awareness" was at the average level ($M = 3.15$) as presented from the items D48

to D51. Results show that students demonstrated high ability in identifying the values in their own culture from the cultural practices/activities ($M = 4.19$, $SD = .654$). However, students displayed average-level in terms of awareness of the potential conflicts that may arise between Chinese culture and own culture ($M = 2.84$, $SD = .779$), identify the values in Chinese culture from the cultural practices/activities ($M = 2.81$, $SD = .703$), and understanding of the conflicts that arise between Chinese culture and their own culture ($M = 2.74$, $SD = .773$). The study indicated that students displayed a medium level of intercultural awareness at the initiation of the course.

Students' overall performance in SISA (pre-course). Table 4.10 shows the summary of overall mean scores in SISA (Pre-Course). In answering the Research Question 2, students displayed a low-level of ICC both in intercultural “knowledge” ($M = 2.49$) and “skills” ($M = 2.54$), included skills of discovery and interaction, as well as skills of interpreting and relating.

Table 4.10

Students' mean scores in ICC Self-Assessment (SISA) (Pre-Course)

ICC Elements	Mean (M)	ICC Level
Knowledge	2.49	Low
Skills	2.54	Low
i. Skills of discovery and interaction	2.66	Low
ii. Skills of interpreting and relating	2.31	Low
Attitudes	3.69	High
Awareness	3.15	Average

On the other hand, students demonstrated an average-level in intercultural “awareness” ($M = 3.14$), and a high-level of ICC in terms of intercultural “attitudes” ($M = 3.69$). The possible explanation for the result in intercultural “attitudes” could be

related to the features of pluralistic society in the country (Malaysia) in which peoples from multi races, cultures and religions performed high tolerance and endurance between each other. Based on the overall result of students' pre-course ICC, the study suggested that it is necessary to improve all four of the students' ICC (i.e., knowledge, skills, attitudes and awareness) for successful communication in intercultural contact. Thus, it is important to review the content of the textbooks, syllabus and the instructional strategies for the MFL course in order to promote students' ICC in order to achieve high-level of ICC.

Conclusion

The findings of content analysis in Phase 1 indicated that Communicative-Culture elements were most frequently introduced in the sampled textbooks, while the elements of Big C culture (Macro-Culture) were least presented in the textbooks. The "Little c culture" (Micro-Culture) was fairly represented in the sample textbooks. The "intercultural" elements showed a considerably low percentage in the majority of the sample textbooks; furthermore, intercultural activities were not provided by all the sample textbooks.

Thus, referring to Research Question 1, the study revealed that the cultural and intercultural elements reflected in the current MFL textbooks were insufficient. On the other hand, the finding showed that students' perspectives on cultural and intercultural learning were positive and the motivation was animated, as the average mean score of all the items in investigating the students' perception on cultural and intercultural learning was high ($M = 4.28$). For the answers to Research Question 2, results from overall mean scores in SISA (Pre-Course) indicated a low level of ICC both in intercultural "knowledge" ($M = 2.49$) and intercultural "skills" ($M = 2.54$), average in

intercultural “awareness” ($M = 3.14$) and high-level in terms of intercultural “attitudes” ($M = 3.69$). Hence, the needs analysis in Phase 1 which included the content analysis and SISA (Pre-Course) indicated that there was a necessity to improve and enhance students’ ICC in all four aspects of ICC, namely intercultural knowledge, skills, attitudes and awareness.

University of Malaya

Chapter 5 Findings of Phase 2: Design and Development

Introduction

The findings of needs analysis in Phase 1 showed that there was a necessity for the design of CIMFL module to develop students' ICC and to achieve effective and successful communication. The findings in Phase 1 contributed significant insight for the design and development of the module in Phase 2.

This chapter displayed the findings of Phase 2 which reported in two parts: the first part is the input for module design and the second part is the module development. The Research Question 3 (RQ3) was answered in this phase, i.e.

- i. What are the appropriate students' learning outcomes (SLO) applicable for the CIMFL module in terms of cultural and intercultural aspects according to the experts?
- ii. What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts?
- iii. What are the appropriate instructional strategies applicable for the CIMFL module according to the experts?

The pre-determination outcomes of RQ 3(i) and RQ 3(ii) were based on Byram's Model of ICC (1997), Bloom's Taxonomy, and with reference to the International Curriculum for Chinese Language Education (The Office of Chinese Language Council International, 2010). RQ 3(iii) was complying with Merrill's First Principles of Instruction (2002). Apart from that, significant insights from the team of experts were contributed for the design of the module in terms of all three sub-questions of RQ3, which involved students' learning outcomes, cultural and intercultural elements, and instructional design.

Design of CIMFL Module

A team of seven experts were invited to the interview to review and provide suggestions on the design of the Mandarin module. The experts were specialized and experienced in curriculum and instructional design in MFL, Mandarin textbooks development and publication, knowledgeable in Chinese culture and Malay culture studies. Experts E1, E2, E4, E5 and E6 provided feedback on the students' learning outcomes, cultural and intercultural content and instructional design. Expert E3 and E7, the Malay experts were invited to provide information on Malay culture for the intercultural aspects. Please refer to Table 3.6 in Chapter 3 for more detailed description on experts as participants in Phase 2.

The experts were given the preliminary module to assess before the interview was conducted. All experts were provided their feedback and opinions for the design of CIMFL module. Interviews with expert E1, E2, E3, E4 and E7 were audio recorded. Expert E1, E2, E3, E4 and E7 had provided sufficient feedback for the module. Expert E5 and E6 were interviewed but did not allow their interviews to be audio recorded. Their wishes were respected according to the ethical procedures outlined. Their comments were written in the expert's feedback form and the researcher made notes in her journal throughout the interview process so as not to lose any data. Overall, E5 and E6 had reviewed and agreed to the preliminary design of students' learning outcomes (SLO), intercultural elements and instructional strategies applicable for the content of the CIMFL module.

The data were collected through one-to-one semi-structured interviews, written feedback, emails, messages through *WhatsApp*, and telephone calls. Data from experts were documented, coded and analyzed thematically. The primary themes which emerged from the experts' feedback included students' learning outcomes, cultural and

intercultural elements in terms of content, the instructional strategy/pedagogical design, and module design; these will be discussed in the following sections.

Findings for the design of Students' Learning Outcomes (SLO). This section provides findings and answers for Research Question 3 (i) of the study: What are the appropriate students' learning outcomes (SLO) applicable for the CIMFL module in terms of cultural and intercultural aspects according to the experts?

(i) Relevance to standard required. One of the sources considered for the preliminary design of the students' learning outcomes (SLO) of the present study was the International Curriculum for Chinese Language Education (The Office of Chinese Language Council International, 2010). In relation to this, during the first meeting with E1, he first pointed out that the statement of the learning outcomes was quite general and not clearly stated, and the related scope or range were also not provided. He reminded to pay attention to this aspect if the related learning outcomes from ICCLE were adopted.

... when you refer to the learning outcomes from "International Curriculum for Chinese Language Education" published by *Hanban*, as due to its common used feature, you need to be careful if you adopt the learning outcomes, because the scope or range was not provided. (ITW01, E1: 4-7)

E1 also indicated some examples in the SLO provided in the ICCLE were not specific, such as "to gain some general knowledge", "to understand...", "to gain some idea..." He suggested that learning outcomes should be initiated with the statement "At the end of the class, students are able to state/explain/...", as he mentioned in the interview:

I found that it was quite brief and general. We [are] supposed to state, "At the end of the class, students are able to state or explain..." For the proposed intercultural learning outcomes, I found that ICCLE was also not clearly stated, for example, "to gain some general knowledge", "to understand...", "to gain some idea..." so you need to be cautious. (ITW01, E1: 12-17)

E4 also stressed that the learning outcomes need to be explicit and specific. E4 pointed out that it is necessary to clearly state the learning outcomes with specific examples which should be achieved by the students. “The learning outcomes need to be explicit and specific.” (ITW03, E4:180).

For students learning outcomes, I suggest adding examples for the learning outcomes, for instance, “employ appropriate expressions and give responses in informal greetings”, you need to state clearly the expressions and responses that we expect the students to achieve, write some examples; this is also the focus of the lesson. (ITW04, E1: 16-19)

In the second meeting, after reviewing the proposed learning outcomes in detail, E1 again insisted that the presentation of the students’ learning outcomes should be measurable. E1 commented on some of the ambiguous SLO in the preliminary module, and suggested some correction. For example, in Unit 1, “Demonstrate proper non-verbal behaviors of greetings in Chinese culture”, he emphasized that it is necessary to state the specific non-verbal behaviors such as shake hands, cup and fold one hand.

I have seen roughly the lesson learning outcomes in the lesson plan, you need to ensure it is measurable. In Unit 1, for the outcomes “Demonstrate proper non-verbal behaviors of greetings in Chinese culture” need to be more specific, state the non-verbal behaviors, such as shake hands, cup and fold one hand. (ITW04, E1:101-104)

E1 pointed out that one of the SLO in Unit 2 and Unit 4 needs to be more explicit, and provided a suggestion:

The learning outcome in Unit 2, “Use appropriate expressions to ask someone’s name and introduces oneself” need to state what kind of expressions. (ITW04, E1: 104-106)

In Unit 4, “Use appropriate expression to state the Chinese zodiac of the year”, it is more explicit to change “state” to “tell”, “Use appropriate expression to tell the Chinese zodiac of the year”. (ITW04, E1:113-115)

E1 also commented one of the learning outcomes in Unit 3 which should be specific and clearly indicated. As he mentioned:

The learning outcome in Unit 3, “Describe the cultural connotation of numbers in Chinese culture”, you need to state which numbers, for example, for number 4 and 8, you can amend to “Tell the cultural connotation of number 4 and 8 in Chinese culture” (ITW04, E1:108-110)

E2 raised her concern on the conciseness of the learning outcomes. She commented that the students’ learning outcomes for the module should not be too many; nor should it look redundant. It should focus and relate to the theme of the Module, and correspond to the level of the course. As she voiced out in the interview:

... there are nine learning outcomes in Unit 1, it is too many, I suggest just to focus on the theme of “greetings”, the learning outcomes should be appropriate for the standard of level 1, especially the learning outcomes of no. 2, 3, and 4. (ITW02, E2: 69-71).

In short, the establishment of the students’ learning outcomes for the module should meet the requirement of conciseness, focusing to the theme of the module and avoid redundancy.

Findings from the interview showed that the presentation of students’ learning outcomes should be relevant to the standard required: specific, explicit, measurable, and clearly state the specific examples. The learning outcome also should be concisely written. Hence, the students’ learning outcomes of the module will be drawn out based on these criteria.

(ii) Appropriateness of mapping the SLO and ICC outcomes. E4 raised attention to the mapping of SLO to one of the components of ICC, the “attitudes”. She was of the opinion that the SLO which described the cultural comparison between target culture and students’ own culture should map to the component of “attitudes” in

ICC. She explained that this SLO should also involve the “attitudes” of acceptance and openness to different cultures.

... basically, the learning outcomes are okay, but for the learning outcomes concerning intercultural learning, does it cover the component of “attitudes” in Byram’s theory? Is this referring to the situation where students could accept the differences of other cultures, and hold the positive attitudes toward other different cultures? Because you did not map the outcomes with the “attitudes”, please cross check with the theory. (ITW03, E4: 189-193)

Careful attention was needed for accurate mapping of SLO to the components of ICC with extra reference to Byram’s theory of ICC (1997).

The result shows that the presentation of students’ learning outcomes of the module should fulfill the requirement of specific, explicit, measurable, conciseness, and the appropriateness of the mapping of SLO and ICC outcomes.

Findings for the design of module content: Cultural and intercultural elements. This section aimed at answering Research Question 3 (ii): What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts? A total of four units were proposed in the present study, which included Unit 1 “Greeting”, Unit 2 “Making introduction”, Unit 3 “Numbers”, and Unit 4 “Dates”. The contents of the module in terms of cultural and intercultural elements were designed based on the experts’ opinion and suggestions through the interviews. Thus, experts’ opinion and recommendation were taken into consideration for the choice of contents. The primary themes emerged from the experts’ inputs were discussed according to the subject of the module. Sub-themes under each Unit were elaborated.

Unit 1: Greetings.

(a) *Levels of formality: formal and informal expressions.* The proposed contents in Unit 1 were arranged according to “Formal greetings” and “Informal greetings”. However, there was divergence of opinion between expert E1 and E4 concerning the arrangement or layout of the content based on the levels of formality in language. Similar issues also arose for Unit 2; the proposed content was “Making first acquaintance in formal situation” and “Making first acquaintance in informal situation”

According to E1, he believed such dichotomy of contents will lead to confusion for the students. In the first meeting, E1 suggested to place the formal expressions as the main text, and the informal expression as additional text at the end of the module to supplement the contents. He stressed that the priority should be given to the teaching of formal expressions. As he mentioned in the interview:

But do you think this will confuse the students if you teach both formal and informal expressions on greetings? Or put the formal expressions as main text and the informal expressions serve as additional contents at the end of the module? (ITW01, E1:42-44)

I think it is important to teach the formal expression first, then followed by informal expressions as supplementary. (ITW01, E1:48-49)

In the second meeting with E1, he again voiced out his concern on the same issue. E1 believed that the students may have to think and ponder the appropriate expressions to use. He suggested just allowing the students themselves to decide the choice of the expressions used depending on the context, and insisted not to separate the contents according to “formal” and “informal” situations.

For content in Unit 1 and Unit 2, I do not agree to arrange the content according to formal and informal expressions, I think no need to separate to two sections, the formal or informal situations, just let the student decide on their own according to the context. (ITW04, E1:76-79)

E1 firmly convinced that some of the formal and informal expressions have no boundary; they could not belong to the features of formal or informal greetings; he mentioned one example of “*Nǐ hǎo* 你好”. Thus, he recommended that teachers just need to tell the students verbally about the circumstances of the formal and informal expressions.

I think the boundary for some formal and informal expressions are not clear, for example, “*Nǐ hǎo*”, it can be the formal or informal expression, so it’s better not to categorize it. I think it is not necessary to put the heading of formal and informal, just tell the students verbally. (ITW04, E1: 82-85)

E4 had different opinions on the abovementioned issue. During the interview, E4 stressed that the students may not be able to distinguish between the formal and informal expressions if not specified in the module. On the contrary, students will more clearly understand if the textbook noticeably displays the two different types of expressions. She also suggested to teach the formal expression first, followed by the informal expressions.

If you jumbled together, how do the students distinguish the expressions?
(ITW03, E4: 18)

Students will understand the expressions used clearly, if you mix up formal and informal expressions they do not know how to apply it during communication.
(ITW03, E4: 8-9)

However, the researcher informed that the “informal expression” was placed before the “formal expressions” in the proposed module, priority was given to the content on “informal expressions” due to the common use of the informal expressions in students’ daily life compared to “formal expression”. (ITW03, R: 23-24). E4 accepted this arrangement, she said provided that you do not mix up the two different types of expressions, because this will disrupt the students in terms of the level of appropriateness and the politeness of the expressions. E4 added that people felt

unnatural if using informal expressions in the formal situations or using formal expressions between close friends. E4 explained this during the interview:

It's fine, as long as do not mix it together. There are also specific expressions for formal and informal situations in Japanese and Malay language. Let's look at these, to ask for someone's name, if A asking B by using formal expression "*Nín guì xìng 您贵姓?*" and B asking A with informal expression "*Nǐ jiào shénme míngzi? 你叫什么名字?*", students will be confused and do not understand which expression is more appropriate or polite. (ITW03, E4: 12-16)

If students have no idea about the formal and informal expressions, and use inappropriate expressions when they communicate, for example, used formal expressions between friends, it can make people feel very strange and looks awkward. (ITW03, E4: 34-36)

Expert E5 and E6 had no objection regarding the contents arrangement according to "formal" and "informal" situations in Unit 1 and 2. They were of the opinion that the design was acceptable, and the texts clearly demonstrated the real situations.

The result shows that only E1 has different standpoint for the formality issue compared to the other experts. Hence, the decision was made according to the majority opinions of the experts, in which the arrangement of content for Unit 1 (and Unit 2) will be divided into two main sections of "formal" and "informal" features. For the issue of some expressions (such as "*Nǐ hǎo 你好*") which were ambiguous in "formal" and "informal" boundary, special prompt and clarification will be highlighted in the module, however this kind of expression was very small in number.

In respect of intercultural content, expert E7 highlighted some personal pronouns in Malay culture, such as "*kau*", "*aku*", "*anda*" "*tuan*", "*puan*", "*encik*", "*datuk*", "*makcik*", "*pakcik*" which were used according to the context (ITW07, E7: 2-5). These personal pronouns may contrast with the use of personal pronouns in Chinese culture, to see the different degree of politeness and respect in greetings.

It depends on the context, if you are very close friends, usually people use “*kau*” and “*aku*”, if you are a young person and talk to elders, you should use “*tuan*” “*puan*” “*encik*”, “*datuk*” “*makcik*” “*pakcik*” to show respect; it depends on the context. (ITW07, E7:2-5).

(b) *Non-verbal interactions in greetings between cultures.* The second area of cultural and intercultural elements raised by the experts concerned the process of social interactions in terms of non-verbal behavior of interactions, as well as behavior and beliefs in routine interactions which were mentioned in Byram’s Model of ICC (1997). The elements suggested by E1 included the traditional non-verbal behaviors or actions adopted by the Chinese and Malays during greetings, the awareness of such practices in today’s social interactions, as well as the differences between Chinese culture, Malay culture and western culture. E3 also expressed her concern on the same issue. They stated

For non-verbal communication, we can look from the behaviors and actions, for example, the Malays will put their palms on their chest after shake hands, this is non-verbal behaviour, and this is “*salam*”. For Chinese, traditionally we make a bow with hands folded in front, now it is still practicing among the elders, but not for peers, peers only shake hands, but it’s okay if they want to do so. (ITW01, E1:30-34).

For westerners, they hug each other, but traditionally Chinese do not practice this. This is the difference. (ITW01, E1:39-40)

...Malays will slight bow when they greet people, to show respect. (ITW02, E3: 63)

Remarkable insight was also given by expert E7 in respect of non-verbal behavior in formal greetings in Malay culture during the interview. She pointed out that Malays placed importance in verbal and non-verbal behavior during greetings. She said, however, non-verbal expressions were more emphasized during greetings in Malay culture as the eastern culture was more careful and meticulous. She gave example that Malay used to kiss the hands of the other party when greeting; to show

request through action such as extend the hand toward the floor as excuse. This information was prompted during the intercultural discussion with the students in order to develop students' cultural understanding and awareness.

Yes, we use *Assalamualaikum* in Malay culture, we have also use "*Apa khabar?*", "*Selamat sejahtera*" in Malay culture, but the important things are not only the words, but the ways we act, traditionally Malay *salam* (greet) *dengan cium tangan* (kiss the hands) (ITW07, E7:29-32).

When we walk in front of the old people or elders, we use our hand *to hulur ke bawah* (extend the hand towards the floor) to ask for excuse ...we use our action to show our request, in non-verbal way. (ITW07, E7:42-44).

Budaya timur sangat halus, lembut (Eastern culture is very refined and subtle), using more non-verbal expressions, *dan itu diajar secara warisan* (passed on through legacy) (ITW07, E7:46-47).

Kalau orang tua bercakap, you jangan sampuk, sampuk means to disturb. (When elders talk, you cannot disturb or interrupt) (ITW07, E7: 49).

The expert's feedback revealed that it was important to give attention to the contents of non-verbal behaviors of interaction which were different between cultures. The aim was to raise awareness for the diverse meaning implied in the action and behaviors of the speakers from different cultures, as well as to avoid misinterpretation and misunderstanding during the communication process.

(c) *Distinction of address forms in Chinese and Malay culture.* There were cultural differences and similarities in terms of address form between Chinese culture and Malay culture. Chinese address people based on people's job title and surname, such as Supervisor Chong, Manager Chong, Director Chong, Lawyer Chong, Minister Chong, and so forth, which was adopted substantially in greetings. Expert E7 revealed that there was similar practice in Malay culture, but it was very limited and not for all posts. For example, the address form of "*Pengarah Ahmad*" (Director Ahmad) was not employed by Malays but rather "*Encik Ahmad*" (Mr. Ahmad). According to E7,

in Malay culture there were only a few common address forms based on job titles and surname, such as “*Cikgu Ahmad*” (teacher Ahmad), “*Doktor Ahmad*” (Dr. Ahmad), *Ustaz* and *Ustazah*, as traditionally Malay society pay highest respect to the teachers, doctors, and the Muslim scholars (ITW07, E7: 72).

There were similar practices in Malay and Chinese culture in terms of addressed non-family relation people by kinship title. According to E7, kinship titles such as “*datuk*” (grandfather), “*nenek*” (grandmother), “*kakak*” (sister), “*makcik*” (auntie), “*pakcik*” (uncle) were employed by the younger people to address close and familiar elder people to show the closeness of the relationship and respect. (ITW07, E7: 73-77).

(d) *Identical informal greetings in Chinese and Malay culture.* There was similarity between Chinese and Malay culture in respect of informal greetings. Greeting expressions such as “*Sudah makan?*” (have you eaten?), “*Pergi mana?*” (Where are you going?) and “*Sihat ke?*” (Are you in good health?) were widely used in Malay culture (ITW07, E7: 87), these were same as the expressions such as “*Nǐ chī bǎo le ma?*”, “*N qù nǎlǐ?*” and “*Nǐ shēntǐ hǎo ma?*” employed in informal greetings in Chinese culture. Expert E7 regarded these kinds of expressions was not invading privacy when used in informal greetings as this is Malay culture (ITW07, E7: 87-88). E7 revealed that “This was to get close, it’s *sapaan* (greetings), *yang menunjukkan kedekatan* (which show intimacy)” (ITW07, E7:93-94). The inclusion of cultural similarities in terms of informal greetings in the instructional design is important, to promote the students’ understanding of two cultures.

(e) *Cultural connotation in greetings.* E4 pointed out the cultural connotation in greetings expression “*Chī fàn le ma? 吃饭了吗?*” (Have you taken your rice, or Have you eaten) as stated in Unit 1. She interpreted that the meaning of expression has relation to the historical factor in ancient China. Due to the hardship (such as famine, wars, despotism) of the Chinese people in the olden days in China, people were always concerned and care for each other on the issue of full belly. Today, the common use of the expression “*Chī fàn le ma? 吃饭了吗?*” in the informal greetings is just an indication of caring and concern. As E4 explained in the interview:

The informal greeting expression of “*Chī fàn le ma? 吃饭了吗?*” in Unit 1 also related to Chinese culture. Due to the hardship of the Chinese people in the olden days in China, Chinese believed that one is considered very lucky if they are full and having food, so Chinese always care whether other people have eaten when they meet each other. (ITW03, E4: 84-87)

It was decided that the module should emphasize the cultural connotation represented in some expressions of greetings, in order to develop better cultural understanding of the students.

In summary, the contents of Unit 1 highlighted by the experts included levels of formality (formal and informal expressions), non-verbal interactions, and cultural connotation in greetings.

Unit 2: Making Introductions. Cultural and intercultural elements in Unit 2 were integrated through the topics of “Asking name in first acquaintance” and the “Kinship titles”. The proposed cultural elements were reviewed by the experts.

(a) *Cultural connotation in names.* E4 revealed that Chinese usually ask for and address someone with surname in the first acquaintance in formal situation. They

also do not ask for given name from a senior or strangers, as given names only apply in informal situations, especially among peers. As E4 mentioned in the interview:

if the interlocutor is a senior, or for the first meeting, Chinese do not ask for the full names, usually only ask for the surname, and we address *Lǐ Xiānsheng* 李先生 or *Huáng Xiānsheng* 黄先生, we don't address the given name directly. For informal situations, it normally refers to the interaction between peers, we will ask for the given name and address by given name. (ITW03, E4: 21-25)

E6 recommended that it is necessary to explain to the students the form of Chinese name, which consisted of Chinese surname and given name. E1 suggested the discussion on the culture of Chinese surname in terms of the origin, reasons, and purposes in adopting surname. As she stated:

You can carry out cultural discussion and ask students to find out what is the cultural characteristic and meaning of Chinese surname? What is the function of Chinese surname and given name? In olden China, marriage is prohibited among the Chinese who have same surname. What is the difference between Chinese surname and given name? For example, given name *míng* 名 is only adopted by the elders to call the junior; the peers cannot call each other by their given name *míng* 名, they are only allowed to call each other by their given name *zì* 字. (ITW01, E1:51-58)

E1 also drew attention to the intercultural aspect for this issue. He encouraged to makes comparison between Chinese culture and Malay culture as Malays do not adopt surname, but rather father's name, which is different from Chinese and western culture. He said expression such as “*Nín guìxìng?* 您贵姓?” (What is your surname) should be avoided when we ask Malays for their names.

Malays do not have surname, they adopted their father's name, you can carry out an intercultural discussion on this aspect. (ITW01, E1:85-86)

Chinese culture is different from Malay culture, for example, ‘*Qǐngwèn nín zěnmē chēnghū?*’ (May I know how to address you?) “*Nín guì xìng?*” (What is your surname?) etc. But Malays will not ask for the surname, because they do not have surname. Westerners have surname, for example, David Beckham, David is given name, and Beckham is surname, but not the father's name, they use ‘Beckham’ for all generation, it's their surname, but their surname [is] placed after the given name. (ITW01, E1:78-83)

However, Malays do not have surname, so when we want to know their name we should avoid “*Nín guì xìng 你贵姓?*” (What is your surname?). (ITW01, E1:58-59)

The experts’ feedback revealed that the manner of asking for names in first acquaintance in Chinese culture should be emphasized in Unit 2 as it reflected the uniqueness which was different from Malay culture.

(b) Distinction of kinship titles between cultures, standard and local use of kinship titles. The introduction of kinship titles was proposed in Unit 2 for the purpose of introducing family members. In respect of intercultural, both E1 and E3 pointed out the differences between the kinship titles of Chinese culture and Malay culture should be given attention. They stressed that the kinship title in Chinese culture were very specific, each has an absolute kinship title for a particular relation,

In Chinese culture, there are specific kinship titles for all relatives. For Malays, it’s simpler, for example “*gūgu 姑姑*”, “*āyí 阿姨*”, “*shěnshe 婶婶*”, and “*jiùmǔ 舅母*” refers to “*makcik*” in Malay; “*shūshu 叔叔*” “*bóbo 伯伯*” and “*jiùjiu 舅舅*” are address as “*pakcik*”, in English, the kinship titles are “uncle” and “auntie”. (ITW02, E3: 97-100)

Due to the complexity of the Chinese kinship titles, E2 suggested that, for elementary-level, it is more appropriate to cover only the simple Chinese kinship terms in the module. She recommended to exclude the kinship titles such as “*zhì’er 侄儿*” (nephews, brother’s son), “*wàisheng 外甥*” (nephew, sister’s son), “*zhì nǚ 侄女*” (niece, brother’s daughter), “*wàisheng nǚ 外甥女*” (niece, sister’s daughter), “*dìxì 弟媳*” (younger brother’s wife), “*jiěfū 姐夫*” (elder sister’s husband), and “*mèifū 妹夫*” (younger sister’s husband) in elementary-level.

In Unit 2, I think do not cover too many kinship titles, for elementary-level, I suggest removing kinship titles such as *zhì'ér* 侄儿, *zì nǚ* 侄女, *wàishēng* 外甥, *wàishēng nǚ* 外甥女, *dìxī* 弟媳, *jiěfū* 姐夫, *sǎosao* 嫂嫂, just to teach the simple kinship terms for the family members, I think students may become very stressed if [they] learn too many new words at once. (ITW02, E2: 92-96)

Thus, during the interview, E2 and the researcher had reached a consensus on the selection of kinship titles to include in Unit 2, which only covered the kinship titles of three generations (i.e., paternal and maternal grandfathers and grandmothers, father's and mother's siblings, and also own siblings). (ITW02, R: 140-142, E2:144)

In addition, expert E4 indicated the kinship term of “*pópo* 婆婆” was misused in the proposed module. She emphasized that the correct kinship title for paternal grandmother should be “*nǎinai* 奶奶” and not “*pópo* 婆婆”. E4 clarified that “*pópo* 婆婆” refers to “husband's mother”, and “*nǎinai* 奶奶” refers to paternal grandmother in standard Mandarin.

The title “*yéye* 爷爷” and “*nǎinai* 奶奶” are appropriate. In fact, in China, it is wrong to address grandmother as “*pópo* 婆婆”, “*pópo* 婆婆” refers to “mother-in-law”, if you address “*pópo* 婆婆” for grandmother in China, [it] will cause misunderstanding. (ITW03, E4: 66-68)

E4 further added that local Chinese used to say “*Zhè shì wǒ de jiāpó* 这是我的家婆” (literary “This is my mother-in-law”) in fact had made a syntax error, as she clarifies in the interview:

“*Jiāpó*” means “*wǒ de pópo*” (my mother-in-law), “*jiā*” already brought the meaning of “*wǒ de*” (mine), many local Chinese introduced their mother-in-law by “*Zhè shì wǒ de jiāpó*” this is a syntax error, the correct expression should be “*Zhè shì jiāpó*” or “*Zhè shì wǒ de pópo*” (this is my mother-in-law), so, for grandmother, the kinship title should be “*nǎinai* 奶奶”, not “*pópo* 婆婆”. (ITW03, E4: 73-77)

Moreover, for mother's family of origin, we called “*niángjiā* 娘家”; “*pójiā* 婆家” is husband's family of origin, therefore, “*pópo* 婆婆” refers to husband's mother, so the kinship title for paternal grandmother should be “*nǎinai* 奶奶” and not “*pópo* 婆婆”, the meaning is very clear. (ITW03, E4: 79-82)

E4 validated the option of “*wàigōng 外公*” and “*wàipó 外婆*” adopted in the module, which referred to maternal grandfather and maternal grandmother. She insisted the adoption of standard vocabulary for the module and instruction, otherwise it was incorrect. (ITW03, E4: 79)

In terms of intercultural aspects, there were also varieties in kinship titles in Malay culture. According to expert E7, the different terms of kinship show the respect of the young to the older members in the family. There were specific kinship titles given based on the ranking of the member in the family, for example “*sulung*” refers to the eldest, and therefore for eldest uncle is called “*Pak Long*”, eldest auntie is “*Mak Long*”. “*Angah*” refers to the second rank in the family relation, such as “*Pak Ngah*” (second uncle) and “*Mak Ngah*” (second auntie) and so on till the ninth level. As E7 mentioned in the interview:

Usually in our *adat* (tradition)... if “*sulung*” (elder one) we usually use kinship terms such as “*Pak Long*”, “*Mak Long*”, the second one is “*Angah*”, such as “*Pak Ngah*”, “*Mak Ngah*”; and “*Mak Tam*” is number seventh which refers to “*hitam*” (black). The kinship terms show respect among the relatives. (ITW07, E7: 22-25)

However, there were also different kinship titles adopted for the same kinship in different states of Malaysia, especially the kinship title for grandfather and grandmother. According to expert E7, in Perak, “*Opah*” was adopted for grandmother and “*Tuk wan*” for grandfather. However, in Johor, the kinship title “*Atuk*” was adopted for maternal grandmother and “*Nenek*” for paternal grandmother. In Kedah, “*Tuk wan*” was referring to grandfather and “*Tuk*” for grandmother, as pointed by E7 in the interview:

In Perak, ada panggilan “*Opah*” untuk nenek, “*Tuk Wan*” untuk datuk. Orang Johor kita panggil nenek sebagai “*Atuk*”. Nenek saya sebelah bapa saya call “*Nenek*”, nenek sebelah mak I call “*Atuk*”. Di Kedah pakai “*Tuk wan*” untuk datuk, “*Tuk*” untuk nenek. Di Jawa, for elders, orang panggil ‘*Embah*’; nenek

adalah “*Embah Perempuan*”, datuk adalah “*Embah Lelaki*” (ITW07, E7: 80-84).

(In Perak, the title “*Opah*” is used for grandmother, “*Tuk Wan*” for grandfather, people in Johor call their grandmother as “*Atuk*”. My paternal grandfather I call “*Nenek*”, maternal grandfather I call “*Atuk*”. In Kedah, people used “*Wan*” for grandfather, “*Tuk*” for grandmother. In Jawa, people call elders as “*Embah*”, grandmother is “*Embah Perempuan*” and grandfather is “*Embah Lelaki*”)

The cultural features in terms of kinship title both in Chinese and Malay culture clearly showed the specific description of the family relations rather than general representation such as the kinship title of “uncle” and “auntie” in western culture. The findings from the interviews revealed that the content and instruction in Unit 2 should give emphasis to the differences and meaning of kinship titles between Chinese culture and Malay culture. For elementary-level Mandarin, it was decided that fewer kinship titles would be covered due to the complexity of the kinship titles in Chinese culture.

(c) *Evolution of family structures and cultural practice.* Another cultural element emerged in Unit 2 was the evolution of Chinese family structure as highlighted by E4 during the interview. E4 called attention to the practices of kinship titles in today’s Chinese society. She revealed due to the Chinese preference for small family and the single child parenthood, the new generation today does not know about the comprehensive kinship relation in their own culture. She suggested the teachers share this phenomenon of culture evolution in Chinese society with the students.

In terms of Chinese kinship, the size of the modern family has become smaller, and many families have single child, especially in China, the one-child policy has been implemented for a few decades in China, the family hierarchy become very simple, many even do not have uncles and aunties, and no chance to adopt the various kinship titles in the family, you can tell the students about the changes of Chinese culture today for this aspect, and also ask students to talk about the change in their own culture in today’s practice. (ITW03, E4: 100-104)

E4 also pointed out another issue of cultural evolution emerged in Unit 2, which concerned “refuses of offers” in traditional practice. She recommended to look into the variation of change in traditional cultural values and practices between Chinese and Malay cultures during the instruction. As she revealed in the interview:

Yes, in Unit 2, you mentioned that, traditionally, Chinese usually decline when other people offered food or drinks, but today Chinese were influenced by the western culture, they will accept offer directly and say thank you, this is different from the traditional practices, so teacher need to tell the changes of traditional culture, and carry out intercultural discussion, find out whether there are changes in students’ own culture too. (ITW03, E4: 99-96)

Expert E6 revealed that attention should be given to the culture of rejecting the compliment in Chinese society which was covered in the content of Unit 2. E6 pointed that today the young generations of Chinese usually accept praises and compliment by saying “*Xièxie 谢谢*” (thank you) rather than expressing “*nǎli nǎli 哪里哪里*” (“not at all” or “it really wasn’t anything”).

In terms of intercultural aspect, according to E7, today Malays usually accept praises or compliments by saying thank you and thanks to *Allah*, such as “*terima kasih*” (Thank you), “*Alhamdulillah terima kasih*”, “*Syukur kepada Allah*” (Thanks to God). However, traditionally Malay deny praises – in informal situations -- with expressions such as ““*ah, tipulah*” (Oh, you are kidding), “*mana ada?*” (No, it’s not), “*biasa saja lah!*” (It’s normal, nothing special) or refuse by transferring the credit in polite words, “*bukan saya yang masak, mak saya yang masak*” (I didn’t cook the food, my mom did)

Kita biasa kata (we usually say) “*terima kasih*” atau “*Alhamdulillah terima kasih*”, “*Syukur kepada Allah*”. For close friends, we deny praises and said “*ah, tipulah*”, “*mana ada?*” (ITW07, E7: 113-114)

We say, “Thank you” to show respect, but it depends on types of the people, *ada yang tak suka dipuji jadi dia tolaklah, misalnya bila orang puji “Eh sedapnya makanan!”*, dia balas dengan “biasa saja lah!” (ITW07, E7: 118-120)

(We say, “Thank you” to show respect, but it depends on types of the people, some people do not like praises, so they will reject it, for example, when people praise “The food is so delicious!”, they reply “it’s nothing special”)

Terima pujian dengan bahasa beralas, iaitu beralasan, menerima atau menolak dengan kata yang baik, misalnya, “you cantiknya hari ini” dia balas “Ah.., biasa je”, atau bila orang puji “Ya sedapnya makanan ini!” dia balas dengan “bukan saya yang masak, mak saya yang masak”, ini ayat beralas, this is budaya Melayu. (ITW07, E7: 122-126)

(Express thank you in polite words, accept or reject with good words, such as “You are very pretty today” and reply with “Oh, it just normal”, or when people praise “The food is very delicious” and he replies, “I didn’t cook the food, my mom did” this is Malay culture.

E7 states that traditionally Malays do not like to be praised, and do not show whether they were happy with the praises or not, they tend to hide themselves, are very humble and do not want to be specially treated. This demonstrated that there was similarity in Malay and Chinese culture in terms of response to praises and compliments which conduce to intercultural communication.

Budaya Melayu tidak suka dipuji, tapi hati suka juga, tapi kita tidak show kita suka atau tak suka, Melayu suka pendam, very humble, they don’t want to be treated very special. (ITW07, E7: 126-128)

(In their culture Malays do not like to be praised, in fact they were happy, but we do not show that like or dislike, Malays tends to hide their feelings, very humble, they don’t want to be treated very special)

There was also evolution of family responsibility in Malay culture. Expert E7 pointed that traditionally the son of the family bore the responsibility of taking care of the parents, but today all children including daughters took up the responsibility.

Kalau ikut tradisi adalah tanggungjawab lelaki, tapi sekarang tidak kiralah, tak kira anak lelaki atau perempuan, ada responsibility to take care the parent (ITW07, E7: 150-151)

(If based on the tradition, the boys should take the responsibility, but today no, no matter boys or girls have the responsibility to take care [of] the parent.)

The finding shows that cultural evolution should be given consideration in designing the module, as culture is a highly variable, constantly changing and dynamic phenomenon (Liddicoat, 2002). These cultural phenomena were highlighted in the cultural information as provided in the module. The module design emphasizes both traditional and today's cultural practice of the target culture and students' own culture.

(d) *Distinction in making introduction between cultures.* There were different manners of giving one's name during introductions between Chinese culture and Malay culture. In Chinese culture, the surname is given and addressed in the formal situations rather than the full name, and usually the given name is used in informal situations. In Malay culture, according to expert E7, the full name is given when making introductions in formal situations. It is considered rude or less educated if the full name is not given. In informal situation, the given name is provided, and "Bin" is not mentioned, some may replace by "son of", for example "*Ahmad Firdaus anak kepada ...*" (Ahmad Firdaus son of ...). As E7 reveals:

In formal situations, full name is given, *kalau tidak bagi full name, this is macam kurang ajar.* In informal, *tidak disebut Bin, cuma Ahmad atau Ahmad Firdaus. Dia tidak kata Bin, tapi kata "Ahmad Firdaus anak kepada..."* (ITW07, E7: 103-105).

(In informal situation, full name is given, otherwise, this seems bad-mannered. In informal situation, *Bin* is not mentioned, only *Ahmad* or *Ahmad Firdaus* is given, but "*Ahmad Firdaus son of*")

In formal situations, expert E7 revealed that Malays introduce the older people followed by the younger people, and men followed by women (ITW07, E7: 55-59). Higher ranked people in the society and men were given priority. (ITW07, E7: 62-65). This was similar with the manner of making introductions in Chinese culture. However, Malays do not touch upon private questions such as age, job, marital status or house address when making first acquaintance in formal situations as it was impolite

and invaded people's privacy, as pointed out by E7 (ITW07, E7: 97-98). On the contrary, Chinese usually touched upon these private questions to show their concern and care to the interlocutors when making first acquaintance in informal situations.

The findings from the interviews show that the differences of culture were greater than the similarities between Malay and Chinese culture with respect to making introduction. Therefore, the design of the content and instructional features for Unit 2 should cover the intercultural areas as shown in the findings to promote students' intercultural awareness.

(e) *Use of local and standard Mandarin in age inquiries.* Another issue of cultural element was concerning "asking age". Three different forms of expressions were used in asking someone's age according to Chinese culture. E1 expressed his concern on this aspect during the first interview. He stressed that it is necessary to employ appropriate expressions when asking someone's age as the Chinese place importance on ethics and politeness, otherwise it may cause misunderstanding and offend other people during communication. E1 also expressed her support for the same aspect.

But in terms of asking age, in Mandarin you can ask a young child "*Nǐ jǐ suì le?*" but it is not appropriate if you ask the elders "*Nǐ jǐ suì le?*" Are you considering this content to be included in your module? (ITW01, E1:94-96)

For elders, we should say "*Nǐ duō dà niánjì le?*" as Chinese placed importance on hierarchy and respect for elders. (ITW01, E1: 99-100)

Yes, Chinese culture emphasized on politeness, it is offending if [you] used "*Nǐ jǐ suì le?*" to the elders. (ITW01, E1:97-98)

If students do not know, this will lead to the misunderstanding and offending other people during communication. (ITW01, E1: 102-103)

However, in the second interview with E1, he pointed out that generally the expression of "*Nǐ duō dà? 你多大?*" and "*Nǐ duō dà niánjì? 你多大年纪?*" were

seldom adopted among Malaysian Chinese, rather they preferred “*Nǐ jǐ suì? 你几岁?*”. E1 questioned whether to include only “*Nǐ jǐ suì 你几岁?*” in the module, as the module was highlighted as a Mandarin learning material for local use. E1 suggested that priority be placed for the expression of “*Nǐ jǐ suì 你几岁?*” for the main texts, the other two expressions may be introduced to the students during the activity of intercultural discussion and reflection, in order to raise cultural awareness, especially when dealing with Chinese speakers from China.

You may emphasize the expression of “*Nǐ jǐ suì?*” for the main texts, the other two expressions may introduce to the students during the activity of intercultural discussion and reflection to raise cultural awareness, especially when deal with Chinese speakers from China. (ITWIBE1, E1: 44-46)

The findings from the interview show that the module content should place attention and justify the use of standard and local Mandarin for the module in terms of asking age, as this concerns the language practicability, language appropriateness and politeness in social interactions among the Chinese.

Unit 3: Numbers.

Cultural connotation of numbers. The second cultural element proposed in Unit 3 was concerning the cultural connotation of numbers. All experts agreed to introduce the meaning of numbers especially for the number of “4” in Chinese culture in the module. E4 and E6 revealed that, the number of “4” and “zero” were inauspicious numbers in Chinese culture. Chinese usually avoid the use of this unfavorable number in all aspects of their daily lives. E1 stressed that it is important to bring up the reason behind the taboo, that the word “four” (*sì 四*) and “dead” (*sǐ 死*) were homophones, or sound similar.

In terms of Unit 3, about the cultural connotation of “numbers” in Chinese culture, I give an example, when Chinese buy a house, they do not like the house with the number of “4” as it is a homophone of “dead”. Besides number “4”, Chinese also dislike “zero”, because the number brought the meaning of “null” or nothing. (ITW03, E4: 113-116)

For some Chinese, if their house number is 40 or 44, they will add the words “*rúyì* 如意” or “*fācái* 发财” after the number, for example, “44 如意” which divert the meaning into “everything goes smoothly” with the homophone of the phrase. (ITW03, E4:118-120)

The most important thing is to tell the students the homophone of ‘four’ and ‘dead’ in Chinese language, it only differs in tones, therefore number four is a taboo for Chinese. (ITW01, E1: 91-92)

E4 also pointed out the favorite numbers or auspicious numbers among the Chinese such as number 3, 8 and 9. “Chinese love number 9, represent long lasting, and also number 3 and 8 which bring lively and wealth.” (ITW03, E4: 122-123)

In respect of intercultural, E3 and E7 revealed that basically Malays do not have any favorable and unfavorable numbers. In terms of favorable numbers, some Malays favour the number “4” due to personal interest, and unrelated to cultural factors (ITW07, E7: 157-160). According to E3, some Muslim favor odd numbers such as 7, 21, 41 and 99. This is due to the recitation of 7, 21, or 41 times for *Ayat Doa Zikir* in *Quran*, and the number “99” represents the 99 good names of *Allah*. As she mentioned in the interview:

...there were no taboos numbers in Malay culture, some Malays like number 4 was just due to personal interest, some Malays like odd numbers which related to the Islamic religion, such as number 7, 21, 41 and 99. (ITW02, E3: 119-121)

Because we need to recite 7, 21, or 41 times for *Ayat Doa Zikir*, and the “99” represent the 99 good characters [the 99 beautiful names] of *Allah*. (ITW02, E3: 123-124)

Based on the interviews, the connotation of numbers is considered an essential cultural element for the design of Unit 4 as the understanding of cultural meaning of the numbers may ensure that conflicts and miscommunication are avoided during intercultural interactions.

Unit 4: Dates.

(a) *Chinese zodiac and culture.* Both expert E1 and E2 recommended the inclusion of Chinese zodiac sign (12 animals) as cultural elements in Unit 4, after the students had learned about reading “dates”. The 12 animals represent the 12-year zodiac cycle in the Chinese calendar. E2 suggested some expressions such as “*Nǐ shǔ shénme? 你属什么?*” (What is your zodiac?), “*Jīnnián shì shénme nián? 今年是什么年?*” (What is the zodiac of the year?) and “*Jīnnián shì hóunián 今年是猴年*” (This year is the year of monkey) as cultural elements to add in Unit 4.

The content of this module is about “dates”, so when they learn about date of birth they can also talk about the Chinese zodiac. (ITW01, E1:252-253)

For cultural content in Unit 4, after students master the terms of twelve animals in Chinese zodiac, they can apply Chinese zodiac in daily conversation, such as “*Nǐ shǔ shénme? 你属什么?*” (What is your zodiac?), “*Wǒ shǔ lóng 我属龙*” (My zodiac is dragon), “*Jīnnián shì shénme nián? 今年是什么年?*” (What is the zodiac of the year?), “*Jīnnián shì hóunián 今年是猴年*” (This year is the year of monkey). (ITW02, E2: 138-141)

Suggested that in order to increase students’ interest, the teacher may talk about the representation of personality or characteristics by each animal sign in the Chinese zodiac, and tell the story about the order of the 12 animals in the Chinese zodiac.

When we talk about 12 animals in Chinese zodiac, if students born in the year of ox, you can tell the students about the characteristic of the ox, the students will find this is interesting. You can also tell the story of 12 animals in Chinese zodiac, students will be interested. (ITW01, E1:106-109)

(b) *Dates of traditional festivals.* The dates of Chinese traditional festivals were proposed as content for Unit 4. Students were introduced to the dates of major Chinese traditional festivals in the Chinese lunar calendar, such as Chinese New Year and Mid-Autumn Festival. All experts agreed with the proposed cultural elements. E1 inquired whether the contents included the story of origin and related food for the festivals (ITWIBE1, E1:161-162). I explained to the expert due to the instructional time

constraint in the classroom, students were assigned to search for further information online at home, and submit a report (ITWIBE1, E1: 165-167). E1 agreed to the suggestion and arrangement.

E1 expressed his concern on an issue of intercultural conflict due to different cultural connotation for the color red, which is a favorite festive colour for Chinese New Year and other occasions. He suggested that teachers may touch upon the topic during the intercultural discussion session.

In festival celebration, the lantern is red, '*angpau*' is red, but the lantern for funeral is blue or white, but Malays treated red color as warning, Chinese give the invitation card to the Malays, some Malays thought they were given warning. If Malays give '*angpau*' (红包) in white envelope for Chinese, this will cause misunderstanding, this is the cultural differences, can discuss this intercultural issue with the students. (ITW01, E1:139-144)

In respect of intercultural awareness, E4 recommended a brief comparison between Chinese lunar calendar and the Islamic calendar in order to see the similarity and differences, and foster intercultural understanding.

Malays adopted the Islamic calendar, ask students to tell what are the days and the months, for example *Awal Muharram*, *Ramadhan*; and Indians also have their own traditional calendar, ask Indian students to share their own calendar, see what are the differences between these cultures. (ITW03, E4: 161-163)

In terms of Malay traditional festivals, E7 pointed out that Malays are no longer celebrating traditional Malay cultural festivals which are not Islamic festivals, such as "*Naik Buai*" and "*Beri Nama*". There was no lucky day or auspicious day according to Islamic culture, for example, Malays do not choose a special day for their wedding; the wedding can be held on any days; weddings are rarely held during the month of Ramadan, the fasting month, and Hari Raya Aidilfitri.

Dulu ada, sekarang tak ada, macam "Naik Buai", "Beri Nama". (ITW07, E7: 169)
(Last time yes, but now no longer celebrate, such as "*Naik Buai*", "*Beri Nama*")

Bulan puasa iaitu bulan Ramadan dan Hari Raya biasanya tiada perkahwinan, some may avoid bulan Safar because bulan itu Nabi sakit, selain itu, hari-hari lain tiada masalah. (ITW07, E7: 172-174)

(There is usually no wedding in the fasting month, i.e Ramadan and Hari Raya Aidilfitri, some may avoid the month of Safar because Nabi was sick, other days have no problem.)

(c) *Fortunate and unfortunate dates.* Another sub-cultural element mentioned by expert E4 in relation to the Chinese lunar dates was the culture of selecting favorable and auspicious days for important occasions such as weddings, house-moving or business-openings, and Chinese do not like the seventh month in the lunar calendar.

Chinese also check for the “good” and “bad” days based on the lunar calendar, for example, they are looking for “good day” to see whether it’s suitable for house moving, wedding, or business opening. (ITW03, E4: 151-153)
Some Chinese do not like the seventh month of the lunar calendar as it refers to the month of hungry ghost, but for Buddhist Chinese, the seventh month is a good month. (ITW03, E4: 128-129). For westerners, they believed that Friday 13th is an inauspicious day (ITW03, E4: 131).

In summary, the findings show that the cultural elements in the Chinese zodiac and culture, dates of Chinese traditional festivals and selection of important dates were appropriate and necessary to be taken for the design of Unit 4, in order to help the students better understand Chinese customs and practices related to days and dates. The intercultural aspect in Unit 4 also involved the contrast of Chinese lunar calendar and the Islamic calendar, or western Gregorian calendar as traditional calendar reflected the wisdom and heritage of culture that needs to be preserved and treasured.

Other findings for the design of module content.

(a) *Cultural Information.* The cultural information was provided in the module as additional notes and prompt for the students; the conception was supported by E2. However, E2 and E3 commented that the cultural information found in the first draft of the module were redundant and not in accordance with the level of the students. The students may find the information rather overwhelming and lose interest in learning.

... presented the cultural content as short notes in the textbook, students will see the notes even though the teacher did not teach (the culture). (ITW02, E2:18-20)

The section of Cultural Understanding in each unit should not be too long, students couldn't learn so many content in Mandarin level one, and fail to attract the interest from the students. (ITW02, E3: 73-75)

I feel that the content is quite difficult for elementary-level, especially the cultural content in the section of Cultural Understanding, the dialogues were too many and too long, and there were too many new words, the module is more suitable for higher level. (ITW02, E3: 41-44)

According to the experts' feedback, the cultural information for the module needs to be shortened, so that it is brief but informative. Redundant information may fail to attract students' interest and attention. The experts' concerns were given consideration in developing the final draft of the module.

(b) *Vocabulary*. The experts found that the vocabulary covered in the first draft of module seems to exceed the requirement of the targeted total vocabulary in the level one Mandarin syllabus. E2 revealed that the total vocabulary was determined based on the total contact hours of the course, and it is necessary to conform to the syllabus requirement. As she mentioned in the interview:

According to the syllabus of Mandarin level 1, there are requirement for the total of vocabulary to be covered in the syllabus, if you have exceeded the total of vocabulary then you are not fulfilling the requirement. The total of vocabulary is depending on the contact hours of teaching and learning for the course. (ITW02, E2: 28-31)

In this case, E1 suggested a full check for the total vocabulary covered in the module by using Excel software, as explained in the interview:

I suggest having a full check on the vocabulary, for example, arrange all the vocabularies according to *Hanyu Pinyin* and place in the Excel sheet and sort according to the alphabetical order, you will find whether some vocabulary have repeated in other units, and to know the total vocabulary covered in the module. (ITW04, E1: 25-28)

E1, E2 and E3 provided feedback and suggestions concerning the vocabulary included in the first draft of the module. The experts pointed out the vocabularies in the module were too difficult and inappropriate for elementary-level. Suggestion was given to remove some difficult vocabularies and maintain the vocabularies which were suitable for the standard of level one Mandarin.

Based on your module, I found that the vocabularies in Unit 1 were too many, and also quite difficult, for example, “*fēicháng gǎnxiè* 非常感谢, *bàoqiàn* 抱歉, *bú sòng le* 不送了”. I suggest, for example you can include “*duìbuqǐ* 对不起” (sorry) in Mandarin level 1, and “*bàoqiàn* 抱歉” (sorry) in Mandarin level 2, because it is better to separate it, otherwise students may not [be] able to cope. (ITW02, E2: 22-26)

I think in Unit 1, the phrase of “*bǎozhòng shēntǐ* 保重身体” is also quite difficult, and also in Unit 2, “*bùyào pòfèi* 不要破费”, “*bù dǎrǎo nǐmen* 不打扰你们”, “*nín guòjiǎng le* 您过奖了” were also too difficult for the beginners. (ITW02, E3: 87-89)

I think Unit 3 need to be amend, the content and vocabulary are quite difficult for the elementary-level of students, such as “*jìnjì* 禁忌, *sòngbié* 送别, *hǎoshì chéng shuāng* 好事成双”. (ITW02, E2: 108-110)

E1 preferred the adoption of local spoken lexis in the module. He mentioned that the usage of measure word “*gè* 个” was more common among local Chinese compared to “*kǒu* 口”, as “*Nǐ jiā yǒu jǐ kǒu rén?*” was usually adopted in China.

I suggest replacing the quantifier “*kǒu* 口” to “*gè* 个” for the expression “*Nǐ jiā yǒu jǐ kǒu rén* 你家有几口人?” as “*gè* 个” is closer to the local spoken Mandarin, local Chinese use the expression of “*Nǐ jiā yǒu jǐ gè rén?* 你家有几个人?” to ask for the numbers of family member at home. (ITW04, E1:32-35)

As for local Mandarin as a Foreign Language module, I think should use “*gè* 个”. (ITW04, E1: 37)

Hence, it was decided that the total vocabulary covered in the module should fulfill the syllabus requirement; standard of vocabulary should be in accordance with elementary-level, and consideration given to the adoption of local usage of language.

To summarize, the core aspects of design approach, the texts’ contents, cultural information and vocabulary were given consideration in the module compilation.

Findings for the design of module's instructional strategies. This section resolved the Research Question 3 (iii) "What are the appropriate instructional strategies applicable for the CIMFL module according to the experts?"

Students-centered learning. Several instructional strategies or pedagogical designs were recommended by the experts during the interviews. Throughout the strategies suggested, E1 and E5 emphasized the foremost methods were instruction for students-centered learning with multiple teaching methods within consideration of the instructional time allocated, in order to develop students' fullest learning potential. He suggested that the intercultural activities should be carried out right after the input of cultural contents for better impact.

...emphasize student-centered instruction, involve the students in speaking and listening, to enhance students' potential in language skills and intercultural communicative competence. (ITW01, E1: 221-224)

You can also employ the multiple teaching method, but this is depending on the allocation of the instruction time, because the teaching hour for one contact time is only one hour, it's limited. (ITW01, E1:216-218)

That is good, it is better to carry out the intercultural activities after you have taught the cultural content, to have the impact of learning. (ITW04, E1: 99-99)

Cultural comparison. E1 strongly recommended the cultural contrastive method for the instruction. He was of the opinion that the method was very effective and enables the students to understand the similarities and differences between two cultures easily, and promoting intercultural communication. The method was recommended to be carried out through group discussion.

Regarding the teaching strategies in order to promote intercultural learning, I suggest the adoption of contrastive method, this is very effective. (ITW01, E1: 19-20)

It is important to carry out the comparison of two cultures, students need to alert the differences between two cultures in terms of language, for example, Chinese say "qǐngwèn 请问" (may I ask) to ask for a favor, but the Malays seldom say "qǐngwèn 请问", they will say "minta maaf" (sorry), they tend to use "minta

maaf” more often when they ask for something, they even say “*minta maaf*” when they ask for direction. In Mandarin, Chinese only say “*duìbuqǐ 对不起*” (sorry) for wrong doing and to apologize. In English, people seldom use “sorry” for asking a favor, but rather use “excuse me”, and “excuse me” doesn’t mean “*minta maaf*”. (ITW01, E1:197-205)

Yes, the students can see clearly the similarities and differences between two Cultures by employing contrastive approach. (ITW01, E1: 22-23)

You may also carry out through group discussion, to compare the differences between the two cultures. (ITW01, E1: 213-214)

E4 also supported the adoption of cultural contrastive method as effective instructional strategy for intercultural language learning. She provided helpful suggestions on how to apply the contrastive method for implementing the module. She recommended the comparison of formal and informal expressions in Unit 1 and Unit 2. Unit 1 involved the greetings in formal and informal situations, and Unit 2 involved making first acquaintance in formal and informal situations.

You can ask students to compare and identify the formal expressions with the informal expressions after they have learned, then they can apply appropriately in the conversation according to the different situations. (ITW03, E4: 39-41)

In Unit 2, E4 also suggested the contrastive of the appellation of “*Tàitai 太太*” (Mrs) in Chinese and the “*Puan*” (Madam) in Malay culture to see the distinction, and improving cross-cultural communication.

In Unit 2, you may ask students to compare the Chinese appellation “*tàitai 太太*” (Mrs.) and “*Puan*” (Madam) in Malay language, Malays do not have the equivalent term for “Mrs.”, for example, the appellation “*Puan Rosnah*” (Madam Rosnah) does not reflect the husband’s name; but for Chinese appellation such as “*Lǐ tàitai 李太太*” (Mrs. *Lǐ*), this shows husband’s surname, *Lǐ*, and *Lǐ* is not the surname or given name of the lady. You can carry out the intercultural discussion with the students for cultural awareness. (ITW03, E4: 56-61)

E4 recommended the comparison between Chinese traditional calendar and Islamic calendar in Unit 4 to promote intercultural understanding.

And, the Islamic calendar and Chinese calendar are based on the rotation of moon, both are lunar calendar, this is the similarity, and there are differences too, ask students to find out. (ITW03, E4: 165-166)

Audio-visual and multimedia presentation. The expert encouraged the usage of audio-visual and multimedia presentation during the instruction. E1 believed that this was an effective way to introduce culture to the students. Students may have a clear picture of the cultural practices through the presentation and the effect of the audio-visual in movies or videos which can make a deep impression on the students.

You can also employ audio-visual methods, to deepen the impression of the students on target culture, allow students to see clearly the cultural differences through watching movies, video clips, and learn through visual and audio. You can find some relevant sources from YouTube, you can download. (ITW01, E1: 208-211)

Role-play/Performed culture approach. E1 supported the use of role-play method (perform culture approach) for the instruction. He felt that this was the most effective teaching method to encourage the students to interact and communicate in the cultural context.

For instructional strategy, the role-play method that you employed was very good, the students will be able to communicate and greet each other when they meet; this is the most effective teaching method. (ITW01, E1:49-50)

E4 also supported the use of role-play method in the instruction. She gave an example to explain how this can be done when drilling the use of greetings in Unit 1. She suggested that teachers may assign multiple roles for students, and students perform the presentation with appropriate greetings expressions. Apart from that, students may also ask to play a role according to the context given.

For class activity, you can also ask the students to prepare a role-play presentation, for example, one plays the role of senior, and the other one as the junior, they need to use appropriate formal expressions for the presentation. They can also play the role of superiors and the subordinates as in the workplace. (ITW03, E4: 43-46)

You may design various situations, assign students in groups to carry out the role-play presentation according to the situations, but need to give them some extra time to prepare for the presentation. (ITW03, E4: 48-50)

E-learning. Another instructional strategy suggested by the experts was the e-learning method. E1 put forward the use of the online or e-learning method as instructional strategy to encourage students' self-learning, online discussion and interaction. He also mentioned the method of blended learning in the interview.

For instructional strategies, the activities proposed were mostly carried out in the classroom, you may encourage students to do self-learning through online research, real-time discussion and interaction, such as flipped learning and blended learning. (ITW01, E1: 169-172)

E5 pointed out that in order to encourage the students to explore the target culture on their own, it is advised to provide the link or *url* of the related website in the module. The links of the website or homepage also serve as sources of online learning, and extended or continuous learning for the learners. E4 recommended the use of online search engine for the research of cultural information as students' home assignment. For example, in Unit 4, the teacher may assign students to search for additional information about different Chinese traditional festivals such as the dates, origin or customs and share the information with the class, in order to provide meaningful and fascinating learning to the students.

You can assign students in groups to find out the dates, the origin and customs for one or two Chinese festivals and then ask students to share their findings in the class, I am sure the students would like to have this activity, if teacher tell everything, it is not a meaningful learning. (ITW03, E4: 138-141)

It is not necessary to carry out in the classroom, you can ask the students to prepare it at home and search related information online. (ITW03, E4: 143-144)

Flipped learning. E4 suggested to audio record the text of the dialogues in the module and upload the audio recording through the e-learning portal for students' self-learning to enable the students listen to the dialogues before class commencement. E1 also recommended that teachers upload related cultural videos and materials in advance via online learning portal to enable students to prepare for the class. She added that teachers may assign tasks for the students to utilize the online materials at home, such as carry out further online research, interviews, or produce simple scrap books, and so forth, and then students can demonstrate or share their findings during class time. E5 also suggested that teachers provide students with some language reading materials or assign simple activities related to the next lesson to be completed at home before the next class. E4 and E5's suggestions were essentially a type of flipped learning instruction where teachers create flexible learning spaces and time for the individual students to learn outside the classroom and provide opportunities for the students to engage actively in personally meaningful learning activities, and the teachers can reserve class time for group learning activities.

Game method/Total physical response method. One of the interesting instructional strategies identified in the interview was the game method. E4 suggested that games were suitable to conduct for the topic of Chinese zodiac in Unit 4, such as rearranging the correct sequence of the 12 animals' zodiac signs, or naming the 12 animal zodiac signs in the fastest speed to create the element of gamification and competition.

For Chinese zodiac, you may ask student to find out the story of 12 animals of zodiac and present in the class, employ games method to rearrange the correct sequence of 12 animals, to name the zodiac animals in fastest speed, and find out the representation of characteristics for each animal of the zodiac. (ITW03, E4: 146-149)

Apart from that, E4 also recommended the games of “*pāi chāng yíng* 拍蒼蠅”

which involved the pronunciation of vocabulary with physical action. She explained during the interview:

You can employ a game called “*pāi chāng yíng* 拍蒼蠅”, for example, paste the pictures or vocabulary for the 12 animals in Chinese zodiac in the white board, first the teacher says “*hóu*” (monkey), then use a flyswatter to flap the displayed picture or vocab, when students hear the word and see the action of flapping, repeat the pronunciation of the word after the teacher and clap their hands. (ITW03, E4: 171-175)

The method mentioned by E4 was similar to the Total Physical Response method (Larsen-Freeman, 1986) or Total-Motor Unit (Chastain, 1988; Henrichsen, 1998; Stern, 1992) which can foster student listening skills and comprehension.

Task-based approach. The adoption of task-based approach (Ellis, 2003; Prabhu, 1987; Willis, 1996) as an instructional strategy and assessment method in the study was supported by the experts. In the present study, students were required to carry out a communicative task after the module completion. They were required to pay a visit to a Chinese friend’s home, record the process of the interaction during the visit and submit a report of the task. E1 commented that it was a good chance for the students to interact and communicate with a native speaker, which can also promote students’ ICC effectively (ITW01, E1:349, 357).

Self-reflections. The role of self-reflection is important in the process of teaching, which provides useful information and feedback on what actually happened during instruction. E1 recommended both teachers and students self-reflection to be done at the end of the lesson. He revealed that the feedback may help the students in

learning better for the next lesson, and to assist the teachers in improving their teaching. As he mentioned during the interview:

Your instruction design is based on Merrill's First Principles of instruction, this is good, this is an effective instruction, but you may add reflection at the end of the instruction, both teacher and students need to do self-reflection, to help students to learn better for the next lesson and to aid teachers to review the lesson taught, to teach better. (ITW01, E1: 191-195)

Based on the experts' opinions, there were seven appropriate instructional strategies suggested for the module: cultural contrastive method via group, discussion, role-play/performed culture approach, e-learning method, game method/total physical response method/Total-Motor Unit, audio-visual method, task-based approach, and self-reflections. The inputs were given consideration for developing the instruction for implementing the CIMFL module.

Other findings on module's design.

Experts' agreement on approach. There was feedback concerning the module compilation provided by the experts during the interviews. Experts were satisfied with the orientation of the module design that attached to the linguistic and intercultural approach, where both linguistic knowledge and intercultural communicative skills were emphasized. As E1 mentioned in the interview:

Your module design was based on linguistic approach which emphasized on language skills, supported or integrated with cultural content and intercultural approach, this is okay and appropriate. (ITW01, E1: 152-154)

The instructional design is appropriate for the teaching of intercultural communication. (ITW04, E1: 163)

The findings reveal that the approaches for the module design were appropriate and would proceed for the module development.

Text resource. With respect to the first draft of the module content, overall feedback from the experts showed that there was too much content in the module. E1, E2 and E3 commented that some of the texts in the module were too long and too difficult. They suggested deleting or shortening some of the texts; otherwise it would not be finished within the instructional time as scheduled and the students may also be afraid of learning. They mentioned during the interview:

Do you think the content of the module are quite a lot? It's probably not enough time to finish all the content in 12 contact hours. If could not finish, I recommend removing some of the content. (ITW04, E1: 87-89)

Content in Unit 4 was also same as previous units, the standard of the language is too high, students will afraid of this. (ITW02, E2: 132-133)

The dialogues in Unit 3 were too long, should make it shorter. (ITW02, E3:107)

...but I found that the dialogues on festivals in Unit 4 was too much, it's better to reduce some dialogues, otherwise teachers are not able to finish the content within the instruction time planned. (ITW01, E1:133-135)

The findings revealed that the text contents for the module should be short, simple and concise as in line with the elementary-level to keep interest of the students. The concerns were considered in developing the final draft of the module.

Presentation of graphics. E5 recommended that the graphics presented in the module such as pictures, illustration, figures, and so forth should reflect the local cultures and correspond with the context of the dialogues for better impact and effectiveness of the culture learning. For example, the images of local peoples, customs, and cultural practices in Malaysia.

Summary of experts' opinions. The experts' opinions contributed to the module development. Table 5.1 is the summary of the experts' opinion which covered four main aspects: students' learning outcomes (SLO), the content of the module (cultural and intercultural elements), instructional strategy, and module compilation.

The input for the module design was taken into account for the module development and this will be discussed in the next section.

Table 5.1
Summary of experts' opinion for module design

Items	Particulars
1 Students' Learning Outcomes	(a) Relevance to Standard Required (b) Appropriateness Mapping of SLO and ICC Outcomes
2 The Content of the module: Cultural and intercultural Elements Unit 1: Greetings	(a) Levels of formality - Formal and Informal Expressions (b) Non-Verbal Interactions in Greetings between Cultures (c) Distinction of Address Form in Chinese and Malay Culture (d) Identical of Informal Greetings in Chinese and Malay Culture (e) Cultural Connotation in Greetings
Unit 2: Making Introduction	(a) Cultural Connotation in Names (b) Distinction of Kinship Titles between Cultures, Standard and Local Used of Kinship Titles (c) Evolution of Family Structures (d) Distinction in Making Introduction between Cultures (e) Use of Local and Standard Mandarin in Age Inquiries
Unit 3: Numbers	(a) Cultural Connotation of Numbers
Unit 4: Dates	(a) Chinese Zodiac and Culture (b) Dates of Chinese Traditional Festivals (c) Favorable Dates for Important Occasions
Other Findings on Contents	(a) Cultural Information (b) Vocabulary
3 Instructional Strategy	(a) Cultural Comparison via Group Discussion (b) Role-Play/Performed Culture Approach (c) E-Learning Method (d) Game Method/Total Physical Response Method (e) Audio-Visual Method (f) Task-Based Approach

	(g) Self-Reflections
4 Other findings on module design	(a) Experts' Agreement on Approach (b) Text Resource (c) Presentation of pictures

Development of CIMFL Module

Development of the CIMFL module was carried out according to the findings in the previous stage of design. The module development involved the formation of students' learning outcomes, module contents (cultural and intercultural elements), and instructional design. The final developed module was validated by four experts before the module implementation in Phase 3 of the study.

Findings for the development of students' learning outcomes (SLO). The setting of the students' learning outcomes (SLO) for the module was developed based on Bloom's Taxonomy of Educational Objectives (Bloom, 1956), Byram's Learning Objectives of Intercultural Communicative Competence (Byram, 1997), as well as the International Curriculum for Chinese Language Education (The Office of Chinese Language Council International, 2010). In addition, insights from the team of experts were considered for developing the SLO. The preliminary module was then rectified and refined. The final draft of SLO was produced after validation by experts.

A total of four units were presented in the module, namely Unit 1: Greeting, Unit 2: Making Introduction, Unit 3: Numbers, and Unit 4: Days & Dates. The intended SLO were outlined for each Unit. The intended SLO for the module of the study only covered the cultural and intercultural aspects. The module was divided into 12 lessons; each lesson took one hour of instructional time. Thus, the study has taken 12 hours of teaching and learning contact session of the semester for the module implementation.

Appendix O shows the SLO developed for Unit 1 to Unit 4. The learning outcomes were restricted to the development of speaking skills. They were constructed based on the expert feedback during the interviews, i.e. specific, explicit, measurable, concise, which was also in line with the requirements of Bloom's Taxonomy (Bloom, 1956). With reference to the cognitive level of learning or cognitive domain of Bloom's Taxonomy (Bloom, 1956) and the revised Bloom's Taxonomy (Anderson & Krathwohl, 2001), the statements of the intended students' learning outcomes were described in measurable terms or verbs that were observable, which students should be able to achieve at the end of the study.

The intended students' learning outcomes developed were mapped onto the learning domain of Bloom's Taxonomy (Bloom, 1956) which covered three primary domains: cognitive, affective and psychomotor. Each intended students' learning outcome was mapped with the Byram's objectives of Intercultural Communicative Competence (1997) as the present study was aimed at developing students' ICC at the end of the lessons through implementation of the developed CIMFL module of the study. Byram's (1997) learning objectives of ICC involved four main elements of ICC: knowledge, skills (skills of interpreting and relating, skills of discovery and interaction), attitudes, and cultural awareness. The objectives provided an in-depth description on students' intended outcomes of ICC. These objectives were adapted as the essential inputs for constructing intended students' learning outcomes for the module of the present study.

SLO in Unit 4 was taken as an example for the overview of the SLOs of the developed module in terms of four ICC as shown in the preceding tables. Intercultural "knowledge" covered the knowledge of cultural products and practices, the processes of social and individual interaction in target culture and own culture (Byram, 1997);

the ability to identify the diversity of socio-cultural context in target culture, as well as the understanding of the similarity and distinctive differences between one's own and the target community (Lussier, 2007). The intended Students Learning Outcomes (SLO) for Unit 4 shows the competency of intercultural "knowledge" which covered the SLO of 4.1.1, 4.1.2, 4.1.3, 4.2.1, 4.2.2, 4.2.3. The intercultural "skills" involved the skills of interaction which referred to one's ability to use a variety of language strategies in order to accommodate and adapt to different cultural contexts and communicate with people from other cultures (Lussier et al., 2007); the skills of discovery that relate to the ability of to identify the significance, connotations, similarities and differences in verbal and non-verbal interactions between target culture and learners own culture (Byram, 1997, Deardorff, 2006). Thus, the SLOs of Unit 4 concerning the intercultural "skill" included 4.1.2, 4.1.3, 4.2.1 and 4.2.2 and 4.2.3. Intercultural "attitudes" referred to the ability to see other cultures and one's own culture from different perspectives with curiosity, openness and readiness, as well as the understanding and acceptance of other cultures, integration of other values and ability to overcome stereotypes conception (Lussier et al., 2007). The SLO in Unit 4 which covered the intercultural "attitudes" was 4.2.3. The intercultural "awareness" involved the consciousness and awareness in evaluating or judging one's own culture and other cultures, and the ability to mediate in the intercultural interaction with acceptance and rational perspective (Byram, 1997). The SLO in Unit 4 concerning the intercultural "awareness" was 4.2.3. The intercultural competences covered in each SLO in Unit 4 were describes as follow.

4.1.1 Name the 12 symbolic animals in Chinese zodiac. This SLO involved intercultural knowledge, which referred to the knowledge of cultural products (Byram, 1997), for example, the 12 symbolic animals in Chinese zodiac.

4.1.2 Use appropriate expressions to ask and tell the zodiac of the year. This SLO involved intercultural knowledge which referred to social and individual interaction in target culture; and intercultural skills which involved the use of language strategies to accommodate to different cultural contexts and communicate with people from other cultures (Byram, 1997).

4.1.3 Use appropriate expressions to ask for someone's Chinese zodiac sign, and tell own zodiac sign. This SLO involved intercultural knowledge: the social and individual interaction in target culture; as well as intercultural skills: the use of language strategies to accommodate to different cultural contexts and communicate with people from other cultures (Byram, 1997).

4.2.1 Tell the date of Chinese traditional festivals in Chinese lunar calendar. The SLO was concerned with intercultural knowledge: the knowledge of cultural practices, social and individual interaction in target culture; and also intercultural skills: use language strategies to accommodate to different cultural contexts and communicate with people from other cultures (Byram, 1997).

4.2.2 Tell the dates of the cultural festivals in Malaysia such as *Hari Raya Puasa*, *Deepavali* and *Christmas*. This SLO was involved intercultural knowledge: the knowledge of cultural practices, social and individual interaction in target culture; and intercultural skills: use language strategies to accommodate to different cultural contexts and communicate with people from other cultures (Byram, 1997).

4.2.3 Distinguish the differences between Chinese lunar calendar and own cultural calendar in terms of days and months. The SLO was involved intercultural knowledge: the knowledge of cultural products; intercultural skills: to discover and identify the similarities and differences between target culture and learners own culture; intercultural attitudes: to see other cultures and own culture from different

perspectives with curiosity, openness and readiness; understanding and acceptance of other cultures, as well as intercultural awareness: the awareness in evaluating one's own culture and other cultures, mediate in the intercultural interaction with acceptance and rational perspective.

4.3.1 Introduce traditional Chinese architecture, kind of Big C Culture. The SLO was concerning the brief introduction of traditional Chinese architecture, which reflected the unique Chinese culture for thousands of years.

Findings for development of instructional strategies. Merrill's First Principles of Instruction (2002) were adopted for the instructional development of the CIMFL module in the present study as the theory comprised of five fundamental principles which draw on a study of a number of different ID theories, models and methods that share the common principles and can be accomplished in any delivery system (Merrill, 2002). Learners were engaged in solving the real-world problems through four phases instruction cycle which covered the process of activation of students' prior knowledge or experiences, demonstration of new knowledge and skills, learners' application of knowledge and skills, and learners' integration of knowledge and skills into real-world activities to promote learning (Merrill, 2002). The instructional activities for each lesson in the present study were planned according to Merrill's four phases of instruction, in which input from the experts and the review of literature were taken into consideration. Table 5.2 presents the proposed instructional activities and strategies designed for the developed module based on Merrill's Principles (2002), and Table 5.3 shows a sample of the module instructional design.

Table 5.2

Instructional design for the module based on Merrill's First Principles of Instruction

	Phase	Instructional Activities/Strategies
1	Activation	<ol style="list-style-type: none"> 1. Recall students' previous knowledge related to the problem (relate to the previous lessons or experience in daily lives). 2. Students sharing of related experience on the problem (give examples, telling the experience/story, demonstrate). 3. Show audio/visual media presentation for construction of prior knowledge (<i>Slice-of-Life Technique</i>).
2	Demonstration	<ol style="list-style-type: none"> 1. Showing example of conversations (<i>kind-of</i>) 2. Showing linguistic skills: vocabulary, phrases; sentence structure, grammar (<i>how-to</i>) 3. Showing language skills: listening, reading, speaking, pronunciation (<i>how-to</i>) 4. Demonstrate texts/dialogues, cultural knowledge and skills, cultural conflicts (<i>what happen</i>) <p>Instructional strategies/techniques/methods:</p> <ul style="list-style-type: none"> - power point slides, audio/visual media records, graphics, flash cards, realia, etc. - teacher demonstration/modeling, communicative drills, peer-demonstration, hands-on interactive activities, games (<i>Total Physical Response</i>), e-learning, etc. - instructional strategies in cultural teaching such as <i>Cultural Aside, Culture Capsule, Cultural Assimilator</i>, etc.
3	Application	<ol style="list-style-type: none"> 1. Practice and application of language and linguistics skills. 2. Role-play presentation (Perform culture approach). 3. Providing guidance, coaching and feedback.
4	Integration	<ol style="list-style-type: none"> 1. Solving real-world problem on intercultural communicative issues such as cultural conflicts or misunderstanding. 2. Group discussion and self-reflection on intercultural understanding and awareness. 3. Formative assessment. 4. Providing feedback.

Table 5.3

Sample of instructional design of the module based on Merrill's First Principle of Instruction

Lesson	Lesson 9
Module	Unit 3: Numbers
Topics	A. To enquire someone's telephone number. B. To enquire about floor's level and the residential number of the apartment.
Previous Knowledge/Skills	Students are able to read, identify and count numbers from 1 to 100 in Mandarin.
Learning Outcomes	3.2.1 Use appropriate language form to ask about someone's favorable and unfavorable numbers. (Language skills) 3.2.2 Explain the cultural connotation of number 3, 4, 8, 9 in Chinese culture. (Cultural elements) 3.2.3 Compare the cultural connotation of numbers between Chinese culture and students' own culture. (Intercultural elements)
Stages	Teacher Instructions
Stage 1: Activation (5 min)	<ol style="list-style-type: none"> 1. Distributes worksheet of Activity 3.1 (interpret the numbers used by the Chinese in terms of floor's level and the residential number of the apartment) 2. Asks students to complete the activity in pairs. 3. Check students' answers, to see students' perceptions on Chinese culture and provides feedback. 4. Shows learning outcomes that expected to be perform by the students at the end of the lesson. 5. Stresses the significant of today's learning outcomes.
Stage 2: Demonstration (25 min)	<p>A. To Enquire Someone Telephone Number.</p> <p>Situational Dialogue 1:</p> <ol style="list-style-type: none"> 1. Play audio recordings for Situational Dialogue 1. 2. Demonstration of linguistic skills: <ul style="list-style-type: none"> - Demonstrate <i>Pinyin</i> pronunciation of new words, vocabulary and phrases and explains the meaning; check and ensure students' correct pronunciation - Explains sentence's structures and grammar, briefly compare the differences of the structures between Chinese and Malay language. 3. Demonstration of language skills: <ul style="list-style-type: none"> - Replay recording of dialogues to enhance listening skills - Lead the whole class to read text aloud for a few times. - Asks students to read texts and role-play in pairs according to the roles as shown in texts to enhance communicative skills. <p>Situational Dialogue 2: (Repeat the above steps for Situational Dialogue 2)</p> <p>Cultural Understanding: Explain cultural connotation of number 3, 4, 8, and 9 in Chinese culture.</p>

Stage 3: Application (10 min)	Application of Language & Cultural Skills. Activity 3.2 Role-play presentation 1. Assign students in pairs. Asks students to prepare a simple role-play presentation based on Situational Dialogue 1, students may modify Situational Dialogue 1 to ask about phone number and car's number of their partner. 2. Teacher provides guidance/scaffoldings. 3. Observes students' performance. 4. Asks about peers' comments. Provides feedback on students' performance.
Stage 4: Integration (15 min)	Integration of Cultural Skills. Activity 3.3 Cultural Discovery 1. Assigns students in pairs. 2. Distribute Activity 3.3. 3. Asks students to identify the Chinese favorable numbers used and their taboo numbers in everyday's lives. 4. Provides guidance/scaffoldings. 5. Discuss findings and provides feedback. Intercultural Discussion & Reflections. Activity 3.4 1. Assign after class activity: intercultural discussion and reflection on numbers, to establish students' intercultural competence. 2. Conduct interactive discussion through forum in e-learning portal (CIDOS) after class. 3. Students submit findings to the teacher on the next day or upload to e-learning portal. 4. Teacher provides feedback through e-learning portal. Quiz 3: 1. Conduct short quiz (Quiz 3) to check students' understanding of Chinese culture knowledge in Unit 3 as a whole.
Closure (5 min)	1. Asks students to reflect today's learning outcomes. 2. Assign homework: Complete the exercise of "Language Drills".

Stage 1: Activation. Based on Merrill's instruction, in the initial stage of the instructions learners were shown the tasks that they expected to solve at the end of the course, or the authentic and real-world problems which they will encounter in their everyday life. Therefore, in Stage 1, audio-visual method and the "*Slice-of-Life Technique*" in cultural teaching learning was adopted for most of the lessons, where audio or visual media presentation were shown to students for the stimulation of knowledge construction which took less than one minute of time. After the video shows, students were prompted to answer some questions related to the content of the

videos. Students were asked to share briefly about their experiences in their own culture for the same topics. The video clips shown in the instruction included:

Lesson 1: video clip on simple formal greetings

Lesson 2: video clip on different appellations used in formal greetings

Lesson 4: video clip on informal greetings

Lesson 5: video clip about making first acquaintance in informal situations

Lesson 6: video clip about making first acquaintance in formal situations

Lesson 7: video clip about introducing family members

Lesson 8: video clip about Chinese kinship and relationship

Lesson 10: video clip about Chinese zodiac (12 symbolic animals)

Lesson 12: video clip about Malaysia's main cultural festivals

In Lesson 2, 3, 6, and 11, students were asked to answer questions or perform conversations to recall their previous skills and knowledge learned. In Lesson 3, students are prompted with phrases such as “Miss. Wú”, “Mr. Liú” “Manager Lǐ” (in English) and asked to give one greeting expression in Mandarin by using the phases given. In Lesson 6, two students were asked to perform a simple conversation on making first acquaintance which they had learned in the last lesson; and in Lesson 11, students were required to tell the sequence of 12 symbolic animals of Chinese zodiac correctly. Peers’ comments were elicited by the teacher, and then students were provided feedback from the teacher.

In the stage of activation in Lesson 9, the “*Culture Assimilator*” technique in cultural teaching and learning were adopted, which was a brief description of an incident or situation of cross-cultural interaction that may be misinterpreted by students. The worksheet of Activity 3.1 was distributed, and students were asked to complete the short activity in pairs. The activity aimed at eliciting students’

perceptions on numbers in Chinese culture. After the activity was completed, the teacher discussed the answers and provided students with feedback on their answers.

Lastly, the intended learning outcomes which students should be able to perform at the end of the lesson were shown to the students through PowerPoint slides. The importance of knowledge and skills learned for the day were informed and emphasized. The time taken for the stage of activation was about 5-10 minutes.

Stage 2: Demonstration. Stage 2 was the stage of demonstration. Generally, all lessons of the module proceeded with the same instructional process of demonstration. First, texts on dialogues were shown to the students through PowerPoint presentation, and audio recording of the dialogues were played simultaneously. The instruction was followed by the demonstration of linguistic skills. Pronunciation of new words, vocabulary and phrases were demonstrated by the teacher, and the meaning was explained at the same time. The students were asked to pronounce after the teacher. Some students were selected and asked to pronounce individually. Students' incorrect pronunciation were pointed out and corrected by the teacher, as a reference for other students. Then, sentence structures and construction, as well as grammar for the texts were briefly explained. Contrasts between Chinese and Malay language were shown by the teacher to notify students on the differences of the two languages, for example, the word order, the form of appellations, form of names, numeral construction, the form of dates and time, and so forth.

The instruction proceeded with demonstration of language skills which covered listening, reading and speaking. The audio recording of dialogues was replayed to enhance students' listening skills. The students were led by the teacher to read text aloud a few times. Students' mistakes in pronunciation were pointed out and corrected. Students were asked to read texts in pairs according to the roles as shown in text to

enhance communicative skills. A few pairs of students were selected by the teacher to demonstrate a short role-play presentation based on the text of dialogues. Feedback on students' performance was given by the teacher; peer feedback was encouraged.

The next instruction was the demonstration of cultural knowledge and skills. Teacher's demonstration and explanation, peer-demonstration, hands-on activities were carried out. Instructional strategies on cultural teaching and learning such as Cultural Aside were employed by the teacher. PowerPoint slides, audio/visual media records, graphics, and flash cards were used during the stage of demonstration.

In Lesson 1, appropriate non-verbal behaviors in formal greetings in Chinese culture were demonstrated by the teacher. Students were asked to stimulate the non-verbal behaviors. Feedback was given by the teacher. The cultural meaning and significance of formal greetings in Chinese culture were explained for cultural understanding. Then, the worksheet of Activity 1.1 was distributed to carry out the intercultural learning. Students were assigned in small groups. Each group was asked to discuss and demonstrate non-verbal behavior of greetings in Malaysian cultures which involved ethnic groups such as Malays, Chinese, Indian, Punjabi, and Iban. After the demonstration, guidance was provided to the students during the session of discussion and feedback.

In Lesson 2, the cultural meaning of appellations used in greetings, as well as the importance of appropriateness of titles or appellations used to address someone in formal greetings in Chinese culture were explained by the teacher, in order to enhance students' cultural understanding. In Lesson 3, the cultural meaning for the adoption of kinship titles in greetings, and the significance of appropriateness of titles used when addressing someone in greetings in Chinese culture were interpreted by the teacher. In Lesson 4, the cultural connotation of greeting expressions used in informal situations

in Chinese culture was clarified. The form of Chinese surname and given name, as well as ways of making first acquaintance in informal situations in Chinese culture in Lesson 5 was illuminated by the teacher. In Lesson 6, the etiquette of making first acquaintance in formal situations in Chinese culture was demonstrated. In Lesson 7, students were given introduction of the appropriate ways and etiquette in introducing family members in Chinese culture.

In Lesson 8, handouts of the Chinese Family Tree or kinship diagram were distributed. Cultural knowledge on Chinese kinship titles of both paternal and maternal relationship, the differences of kinship titles between Chinese culture, Malay culture and western culture were explained. In lesson 9, cultural connotations of number 3, 4, 8, and 9 in Chinese culture were highlighted. In Lesson 10, the function, connotation and importance of Chinese zodiac in Chinese culture related to the New Year, year of birth, age, and festivals were explicated. Last, in Lesson 12, the days and months in Chinese lunar calendar were introduced to the students in brief. The customs of Chinese cultural festivals such as Chinese New Year, Mid-Autumn Festival, and Dumpling Festival were explained and demonstrated.

Stage 3: Application. In stage 3, the stage of application, students were required to apply the newly acquired language and linguistics knowledge and skills, as well as intercultural knowledge and skills to solve communication problems in Mandarin. The application of knowledge and skills was carried out through role-play presentation, activities of sentences and dialogues construction, and language games. Coaching and scaffolding were given by the teacher during stage of application when necessary. Students were assigned in pairs to prepare the role-play presentation according to the situational dialogues in the module. In this stage, students were encouraged to modify the dialogues to promote creativity. Guidance and scaffoldings

in terms of language and linguistic skills such as pronunciation and the construction of sentences were provided by the teacher during the discussion and preparation session of role-play. At the end of the presentation, peer's comments and teacher's feedback were given for improving the presentation. In Lesson 7, students applied the Chinese visiting etiquette during the role-play, such as gift giving, respond to host's compliments, respond to drinks or food offering, and leave taking.

Language games were conducted in Lesson 4, Lesson 5, Lesson 6, and Lesson 10 in the stage of application. Students applied both language and cultural knowledge or skills through games during the lesson. The game of "Hey, what's up!" was conducted in Lesson 4. The game aimed to drill the informal greetings in Chinese culture among students. Students were divided into two groups, each student in Group A paired with a student in Group B and stand in two rows, face-to-face. First, each student in Group B was given a picture which indicated a regular doing such as going to class, going to work, go for shopping, meet friends, reading, surfing internet, sleep/nap, having meals, and so forth. Students in Group B showed the picture to the partners in Group A. The pairs in Group A were required to give appropriate informal greetings' responses in Mandarin based on the picture shown. Pairs in Group B replied with appropriate response in order to complete the short informal greetings. The game continued where students in Group A moved and met other interlocutors in Group B who hold different pictures of doings. Examples of informal greetings expressions used by Group A were "*Chī bǎo le ma? 吃饱了吗?*" (Have you eaten?), "*Qù nǎlǐ? 去哪里?*" (Where are you going?) "*Nǐ zuò shénme?*" (What are you doing?), "*Nǐ huí lái le? 你回来了?*" (You came back?), etc. Responses given by the pairs in Group B were ""*Chī bǎo le. 吃饱了*" (I had eaten), "*Wǒ qù shàngbān. 我去上班*" (I am going to

work), “*Wǒ shàngwǎng. 我上网*” (I am surfing internet), which based on the pictures given.

In Lesson 7, the game of “The Treasure Box” was conducted in order to achieve the lesson learning outcome (2.2.2) which related to the Chinese cultural practice on gift-giving. The aspect of gift taboos was emphasized in the game. A pear and clock were used in the game to strengthen and deepen learners’ impression of the practice of taboo in the selection of gift for Chinese, and to improve cultural knowledge and raise awareness among learners.

Students were assigned in pairs. They were required to pass a box from one pair to another pair, each pair has to pick a card from the box, said aloud the question stated in the card (e.g., *Nǐ zhù zài nǎlǐ? Nǐ zài nǎlǐ gōngzuò? Nǐ jiào shénme míngzi?*) and give appropriate response. Students were given a pear and a clock, as a sign of penalty for fun when they gave incorrect answers. Pear and clock were the taboo gifts of Chinese. Teacher took the opportunity to tell the students about the gifts which should be avoided for Chinese acquaintances. The pear “梨 lí” is the homophone for “separation” (离 lí) which imply permanent separation of families and friends. The clock “钟 zhōng” is the homophone for ‘end’ (终 zhōng), to give a clock (sòng zhōng 送钟) symbolized paying last respects at someone’s death in Chinese culture (sòng zhōng 送终). Students who received the pear and clock may grab the chance to answer the questions when any other pair could not answer or gave wrong responses, and returned the pear and clock to the teacher if they gave correct answers. Each pair continued to pass the box until all questions in the box were answered. At the end of the game, any pairs holding the pear and clock were the losers.

The game “Nice to meet you” was carried out in Lesson 6. Students were assigned to Group A and Group B. Each student in both groups was given a name card of a person. Students in Group A were required to search for a person as stated in the name card given in group B by using appropriate expressions. Students need to meet, to get to know each other by asking the name according to formal situations, until they found the person they were looking for. Guidance and demonstration was given by the teacher at the beginning of the activity. Students were reminded to adopt appropriate non-verbal communication during making first acquaintance in formal situations to show respect and courtesy.

Charade was carried out in Lesson 10. Students were assigned into two teams. Team A started the game, then followed by team B when team A finished. One representative from the team was shown a picture of animal sign as in Chinese zodiac. The representative acted the animal’s character without using spoken language, the rest of the group member guessed and told the name of the animal in Mandarin. The team were given 5 minutes to guess 12 symbolic animals in the Chinese zodiac. Each correct answer earned 1 score. The team that obtained the highest score was the winner.

Stage 4: Integration. Instruction in Stage 4 was the integration of language, cultural knowledge and skills in the real-world context. Class activities for integration are given in Table 5.4.

Table 5.4

Class activities for integration

Lesson 1 Activity 1.2	Construct and demonstrate formal greetings based on different real-world situations, such as times, social setting, and the peoples involved.
Lesson 2 Activity 1.5	Discussed and present conversation on formal greetings with appropriate address form in job titles based on the formal situations given.
Lesson 3 Activity 1.8	Use kinship appellations to greet Chinese acquaintance such as neighbors, shopkeepers, etc. in daily social contact after class. Record the interaction with smart phone and share through the forum at CIDOS e-learning portal.
Lesson 4 Activity 1.10	Write and present appropriate informal greetings expressions based on the situations given.
Lesson 5 Activity 2.2	Prepare and perform a conversation in Mandarin on making new friends in informal situations based on situations given.
Lesson 6 Activity 2.5	Prepare and perform a conversation in Mandarin on making first acquaintance in formal situations based on situations given.
Lesson 7 Activity 2.8	Complete the conversation in Mandarin according to the visiting etiquettes in Chinese culture as situations given and present the dialogue in role-play.
Lesson 8 Activity 2.11	Show family photos to the class and introduce family members by using appropriate kinship titles.
Lesson 9 Activity 3.3	Identify the auspicious and inauspicious numbers in Chinese culture based on the situations as given.
Lesson 10 Activity 4.2	Answers questions by stating the symbolic animals for the year representation as given in worksheet Activity 4.1.
Lesson 11 Activity 4.5	Construct and present dialogue.
Lesson 12 Activity 4.7	Discover the Chinese cultural festivals and the dates from the Internet websites.

Learners used the newly acquired knowledge and skills through reflection, discussion, defence, accommodate, and develop personal ways to engage in their everyday lives (Merrill, 2002, 2009). Class activities, cultural discovery activities (CD) and intercultural discussion and reflection (IDR) were conducted in the stage of integration.

CD were conducted in Lesson 1, 7, 8, 9, 10, and 12 during the stage of integration. The activities aimed to involve the students to explore cultural or intercultural knowledge. In Lesson 1, students were assigned in pairs, each pair were given worksheet of Activity 1.3 Students were required to describe and demonstrate non-verbal communication in greetings in Malaysian culture based on the situations given in the activities' worksheet. In Lesson 7, students were required to carry out two assignments. For Assignment 2.1, students need to find out the name of the fruits in Mandarin and then state the fruits that should avoided as gifts for the Chinese, as well as the reason. Students were asked to find answers from the Internet websites or Chinese friends. For Assignment 2.2, students were required to find out items that should be avoided as a gift for the Chinese, then state reasons why should avoid giving such items as gift. Students also required to state the gifts taboos in their own culture and gave reason. Students searched the answers by exploring the Internet websites or find out from their Chinese friends. In Lesson 8, students were asked to state the kinship titles in Chinese culture and the kinship titles in their own culture, as well as the differences between two cultures in terms of kinship titles. In Lesson 9, Activity 3.3, students were asked to identify the auspicious and inauspicious numbers in Chinese culture based on the situations given in the worksheet. In Lesson, 9, Activity 4.3, students were required to discover the information of the characteristics represented for each symbolic animal in Chinese zodiac from the websites. In Lesson 12, students need to discover the dates of the Chinese cultural festivals and the related customs from the Internet websites.

Furthermore, the activities of IDR were executed for the integration of intercultural knowledge and skills in order to promote intercultural understanding and awareness among the students. Cultural comparison approach was employed in the

instruction. The activities of IDR were carried out in a few lessons. At the end of the activities, feedback was given to enhance students' knowledge and skills. The topics of IDR included formal greetings (Lesson 2, Activity 1.6), informal greetings (Lesson 4, Activity 1.11), making first acquaintance in informal situations Lesson 5, Activity 2.3), making first acquaintance in formal situations (Lesson 6, Activity 2.6), the differences of cultural etiquettes in gift giving, respond to offer, and respond to compliment in Chinese and Malay culture (Lesson 7, Activity 2.9), numbers (Lesson 9, Activity 3.4), the differences between Chinese lunar calendar and students' own cultural calendar, as well as the function and importance of the traditional calendar (Lesson 12, Activity 4.8).

Findings of the development of module content. The cultural and intercultural elements for the CIMFL module consisted of Little c culture and Big C Culture (Kramsch, 2013; Lussier, 2011; Tomalin & Stempleski, 1993), Communicative-Culture (Chen, 1990, 1992; Zhang, 1984, 1990), and Intercultural (Byram, 1997; Paige et al., 2003). The relevant content was developed for development of students' ICC (Byram, 1997). The development of the CIMFL module was based on the principles of pertinence, practicability, interesting, and scientificity (Zhao, 1988, in Li, 2006). The content was also in line to the intended students' learning outcomes of the module.

Four units were proposed for the CIMFL module, namely Greetings, Making Introduction, Numbers, Days and Date. Table 5.5 displays the cultural and intercultural elements identified in each unit which covered types of Big C culture, Little c culture, Communicative-Culture and Intercultural. Table 5.6 shows the detail items of cultural and intercultural elements applicable in the module.

Table 5.5

Cultural and intercultural elements applicable for the module

Unit 1	Greetings	Cultural Elements
Unit 1.1	<ol style="list-style-type: none"> Expressions and responses in formal greetings. Non-verbal behaviour in greetings. Appellation used in formal greetings according to gender. Appellation used in formal greetings according to job title. Appellation used in formal greetings by adopting kinship titles. Cultural differences in formal greetings between Chinese culture and own culture in terms of appellations, verbal and non-verbal expressions. 	<p>Communicative-Culture Little c Culture Little c Culture Communicative-Culture Little c Culture Communicative-Culture Little c Culture Intercultural</p>
Unit 1.2	<ol style="list-style-type: none"> Expressions and responses in informal greetings. Cultural differences in informal greetings between Chinese culture and own culture in terms of expressions and topics of conversations. Introduction to Chinese characters (<i>Hanzi</i>) 	<p>Communicative-Culture Little c Culture Intercultural Big C Culture</p>
Unit 2	Making Introductions	
Unit 2.1	<ol style="list-style-type: none"> Making introduction in informal situation: ask one's name, introduces oneself and give responses. Conversation topics in making first acquaintance in informal situations. Making introduction in informal situations: ask one's name, introduces oneself and give responses. Conversation topics in making first acquaintance in formal situations. Cultural differences in making introduction in informal situations between Chinese culture and own culture. Cultural differences in making introduction in formal situations between Chinese culture and own culture. 	<p>Communicative-Culture Little c Culture Communicative-Culture Little c Culture Communicative-Culture Little c Culture Intercultural Intercultural</p>
Unit 2.2	<ol style="list-style-type: none"> Introduce family members and relatives with Chinese kinship titles. Cultural etiquettes in visiting Chinese family, such as gift giving, respond to offer, and respond to compliments. The differences of kinship titles between Chinese culture and own culture. Introduction to Chinese cuisine and tea Introduction to Chinese arts (calligraphy, ink painting) 	<p>Communicative-Culture Little c Culture Communicative-Culture Little c Culture Intercultural Little c Culture Big C Culture</p>

Unit 3	Numbers	
Unit 3.1	1. Cultural connotation of number 3, 4, 8, 9 in Chinese culture.	Little c Culture
	2. Differences of cultural connotation of numbers between Chinese culture and own culture.	Intercultural
	3. Introduction to Chinese music and dance	Big C Culture
Unit 4	Dates	
Unit 4.1	1. 12 symbolic animals in Chinese zodiac.	Little c Culture
	2. Chinese zodiac of the year.	Little c Culture
	3. To ask and respond for one's Chinese zodiac sign.	Communicative-Culture Little c Culture
Unit 4.2	1. Dates of Chinese traditional festivals according to Chinese lunar calendar.	Communicative-Culture Little c Culture
	2. Dates of the cultural festivals in Malaysia such as Hari Raya, Deepavali and Christmas.	Intercultural
	3. Differences between Chinese lunar calendar and own cultural calendar in terms of days and months.	Intercultural
	4. Introduction to Chinese festivals & myths	Little c Culture
	5. Introduction to traditional Chinese architecture.	Big C Culture

Table 5.6

Items of Cultural and Intercultural Elements Applicable in the Module

Category	Indicators	Items
A Cultural Elements		
1 Little c Culture/ Micro-Culture (Tomalin & Stempleski, 1993; Lussier, 2011; Kramsch, 2013; Risager, 1991)	Customs, habit, foods, dress, leisure, beliefs, values, social identity, social interaction, beliefs, behavior, daily routines.	Connotation in formal and informal social interaction; non-verbal behaviours; etiquette and behavior in interaction, visiting, gift-giving and receiving, table manners; beliefs and taboos in numbers; values of filial piety, politeness, honesty, modesty, tolerant; Chinese names, zodiac, festivals, mythos; Chinese cuisine, tea
2 Big C Culture/ Macro-Culture/ Knowledge-Culture (Kramsch, 2013; Risager, 1991)	History, heritage of civilization and thought, arts, literatures, music, architecture, artifacts	Chinese characters, Calligraphy, ink painting; music, opera; China history.
3 Communicative-Culture (Zhang, 1984, 1992)		
i. Cultural elements in language structure	Cultural elements reflected in the grammatical structures.	Language forms in address and appellation, forms of Chinese names, forms of dates and time, language forms in asking about someone age, and surname, etc.
ii. Cultural elements in meaning	Cultural elements displayed through vocabulary, lexis, idioms, proverb, sayings, metaphors, and symbolization.	Address of congratulatory in festive events and occasions, Chinese family kinship titles, 12 symbolic animals in Chinese zodiac, meaning of Chinese cuisine, etc.
iii. Cultural elements in pragmatics	Cultural elements reflected in language used, cultural protocol, social context, social custom, and interpersonal relationship.	Expressions in formal and informal greetings, leave taking, thanks, compliments, apology, invitation, expressions in gift giving and receiving, linguistic taboos, etc.
B Intercultural Elements		
(Byram, 1997, Deardorff, 2006; Kramsch, 1993; Liddicoat, 2003; Sercu, 2002)	Exploration in target culture and learner's own culture towards the development of intercultural knowledge, skills, attitudes and awareness through activities and tasks, such as discussion on comparison of the similarities and differences between target culture and learners' own culture, intercultural problem- solving tasks, etc.	Comparison of the differences or similarities between two cultures, such as comparison on formal greetings, non- verbal behaviors in greetings, appellations in greetings, address forms, kinship titles, Chinese name and student's own name, gift- giving etiquette, family values, connotation of numbers, traditional festivals, cuisine, etc. Discussion or problem-solving of intercultural issues which causes stereotypes or misunderstanding, such as greetings behavior between different cultures. Interactive tasks which involve target culture and students' own culture.

After the cultural and intercultural elements were determined, the texts were composed in the form of dialogues as the course pertains to communicative Mandarin. The plot of the dialogues was based on the cultural and intercultural elements of the module. The components of each unit consisted of new words and phrases, texts in situational dialogues, prompt on cultural understanding, class activities, cultural discovery, intercultural discussion and reflection, assessment (for teachers used), and the URL of the internet website for learners' self-study.

Table of "New Words and Phrases" was displayed before the dialogues. The meanings and word class in abbreviations were stated in the table. The abbreviations for the word class were used according to the Oxford English Dictionary (1996), which included noun (n.), verb (v.), adjective (adj.), adverb (adv.) and pronouns (pron.), and conjunction (conj.). Phrases and measure words were stated in full.

Short texts were presented in "Situational dialogues" in the module in line with the elementary-level of the course and based on the cultural and intercultural elements which had determined (Byram, 1997). The context of the dialogues was stated on top of each dialogue, which clearly describes the place, interlocutors and situations involved in the dialogues. The cultural information of the module was presented in the section of "Cultural Understanding" as an instant prompt and reference for the students in getting cues and understanding of the cultural and intercultural elements. It was displayed in the form of small notes at the page corner. Students can refer to the related cultural information for further understanding. Figure 5.1a, 5.1b, 5.1c, and 5.1d shows sample page which comprised of New Words & Phrases, Situational Dialogue and Cultural Understanding in the module; Figure 5.2a and 5.2b shows sample of interactive activity, Figure 5.3a, 5.3b, and 5.3c displays sample of cultural discovery activities in different unit of the module.

Unit 1.2 Chī fàn le ma? 吃饭了吗?

Expressions & Responses in Informal Greetings

New Words & Phrases

1	chī bǎo	吃饱	to eat till full	phrase
2	chī fàn	吃饭	have a meal (rice)	v.
3	hái méiyǒu	还没有	not yet	adv.
4	qù nǎlǐ	去哪里	where (are you) going	phrase
5	shàngkè	上课	attend class	v.
6	huíjiā	回家	go home	v.
7	huí lái	回来	come home	v.
8	chū qù	出去	to go out	v.
9	shì	是	yes, is, are, am	v.

1. To greet friends or classmates you always met.

Situational Dialogues 18

Amirah meets Xiǎolín in the campus in the morning.

Amirah : Xiǎolín!
 阿美拉 : 小琳!
 Xiǎolín : Chī bǎo le ma?
 小琳 : 吃饱了吗?
 Amirah : Chī bǎo le!
 阿美拉 : 吃饱了。
 Xiǎolín : Zàijiàn!
 小琳 : 再见!

Situational Dialogues 19

Xiǎojūn meets Dhaya in the campus during lunch hour.

Xiǎojūn : Chī fàn le ma?
 小君 : 吃饭了吗?
 Dhaya : Hái méiyǒu. Nǐ ne?
 达亚 : 还没有。你呢?
 Xiǎojūn : Chī le.
 小君 : 吃了。

Situational Dialogues 20

Wénjié meets Hafiz in the campus after class.

Wénjié : Nǐ qù nǎlǐ?
 文杰 : 你去哪里?
 Hafiz : Qù shàngkè! Nǐ ne?
 哈菲 : 去上课! 你呢?
 Wénjié : Huíjiā!
 文杰 : 回家!



Cultural Understanding

Chinese do not use "Nǐ hǎo" in informal greeting especially between close friends. They greet each other in a very simple and informal way to show concern and care, and do not bring the meaning of disturb someone's privacy.

Cultural Understanding

Chinese usually use "Chī bǎo le ma?" and "Chī fàn le ma?" in informal daily greetings. It is a very common greeting to show concerned and care to other, as in ancient China, people were suffered from great famine and food shortage due to drought and war, therefore Chinese expressed "Chī bǎo le ma?" and "Chī fàn le ma?" to extend their concerned and to wish for a better life.

Figure 5.1a. Sample of New Words & Phrases, Situational Dialogues and Cultural Understanding in Unit 1

B. Making First Acquaintance in Formal Situations

New Words and Phrases (*cultural vocabulary)

1	qǐng wèn	请问	please may I ask (to ask in polite way)	phrase
2	xìng	姓	family name/ surname	n.
2	guìxìng*	贵姓*	what is your (honourable) surname	phrase
3	gāoxìng	高兴	happy	adj.
4	rènshi	认识	to know	v.

Situational Dialogues 3

Lín Míng huá gets to know an officer in a business meeting.

Lín Míng huá : Qǐng wèn, nín guìxìng?
林明华 : 请问, 您贵姓?

Chén Měi fēn : Wǒ xìng Chén. Nín xìng shénme?
陈美芬 : 我姓陈。您姓什么?

Lín Míng huá : Wǒ xìng Lín, jiào Míng huá.
林明华 : 我姓林, 叫明华。

Chén Měi fēn : Lín xiānsheng, hěn gāoxìng rènshi nín.
陈美芬 : 林先生, 很高兴认识您!

Lín Míng huá : Chén xiǎojiě, wǒ yě hěn gāoxìng rènshi nín!
林明华 : 陈小姐, 我也很高兴认识您!

Cultural Understanding:
"Qǐng wèn?" (Please may I know) is a polite way of expression used when we want to make enquiry from someone.

Personal or private questions such as age, marital status, job, etc. should be avoided in first formal meeting.

"Nín guìxìng?"

is a formal and polite expression to ask for someone's surname. In formal situation, do not call Chinese by only his/her given name, unless specifically asked, to prevent offensive.



Cultural Understanding:

Chinese Surname (family name) Xìng 姓
Chinese surnames were derived from the names of ancestors which passed from the father to the children. There are over 500 common Chinese surname or family names. Most of the family names consists of single character, such as Lǐ 李, Chén 陈, Zhāng 张, etc., but there are small numbers of double-characters family names, such as Ōuyáng 欧阳, Sīlù 司徒.

Common Chinese Surname adopted by Malaysian Chinese

Lǐ 李 (Lee, Lam)
Chén 陈 (Tan, Chan, Chin, Ding)
Lín 林 (Lim, Lam)
Liú 刘 (Low, Lau, Liew)
Zhāng 张 (Teoh, Chong, Cheong)
Huáng 黄 (Ng, Wong)
Zhōng 钟 (Chong, Chung)
Yè 叶 (Yap, Yip)
Wáng 王 (Ong, Wong)
Cài 蔡 (Chua, Choi, Chai)
Zhōu 周 (Chew, Chow)

Figure 5.1b. Sample of New Words & Phrases, Situational Dialogues and Cultural Understanding in Unit 2

B. Gift Giving & Respond to Offer

New Words and Phrases (*cultural vocabulary)

1	zhè xiē	这些	those	pron.
2	shuǐguǒ	水果	fruits	n.
3	sòng gěi	送给	give (as a present)	v.
4	kèqì*	客气	polite, courteous, kind	adj.
5	méi shénme	没什么	it's nothing	adv.
6	hē chá	喝茶	have a tea	v.
7	máfan	麻烦	trouble	v.
8	chī fàn	吃饭	eat rice/ having meal	v.
9	è	饿	hungry	adj.
10	yī xiē	一些	some, a little	adj.
11	ba	吧	particle indicating agreement, suggestion, request	particle

Situational Dialogues 6

Jiāqí hands over a gift to Wénjié's mother.

Jiāqí : Zhè xiē shuǐguǒ, sòng gěi nimen.
佳琪 : 这些水果, 送给你们。

Wénjié māma: Nǐ tài kèqì le!
文杰妈妈 : 你太客气了!

Jiāqí : Méi shénme.
佳琪 : 没什么。

Wénjié māma: Hǎo ba, xièxie nǐ! (kept the gift)
文杰妈妈 : 好吧, 谢谢你!

Jiāqí : Bù kèqì.
佳琪 : 不客气。

Cultural Understanding

In Chinese culture, it is very common to bring a gift or small token for the host during visiting to maintaining close relationships.

Chinese believe good things happen in pairs, hence avoid odd number of gifts, no gifts in black and white, avoid gift such as clock, shoes, handkerchief, green hats, and umbrella.

Chinese stress the culture of 'courteous' (kèqì 客气) in their culture. When someone offer a gift, most Chinese recipients will first politely decline the gift before accepting. Chinese do not open the gift immediately, because it might be embarrassing and appear greedy, unless you are asked to do so.

Wénjié serves tea to Jiāqí.

Wénjié : Qǐng hē chá.
文杰 : 请喝茶。

Jiāqí : Xièxie, máfan nǐ le.
佳琪 : 谢谢, 麻烦你了。

Wénjié : Yào chī fàn ma?
文杰 : 要吃饭吗?

Jiāqí : Xièxie, wǒ bù è.
佳琪 : 谢谢, 我不饿。

Wénjié : Chī yī xiē ba!
文杰 : 吃一些吧!

Jiāqí : Hǎo ba! Xièxie nǐ.
佳琪 : 好吧! 谢谢你。



The guest normally refuses an offer before accepting to show politeness, for example when offering of food or drinks. The guest will expect the host to offer another two or three times before accepting.

For more information on Chinese etiquettes you can logon to
<http://www.dummies.com/how-to/content/ten-things-never-to-do-in-china.html>
http://www.culturalsavvy.com/chinese_culture.htm

Figure 5.1c. Sample of New Words & Phases, Situational Dialogues and Cultural Understanding in the Unit 2



Dialogues 4.2

Míng huá : Yuánxiāojié zài zhēng yuè shí wǔ.
明华 : 元宵节在正月十五。

Fǎ yì sī : Yuánxiāojié kuàilè!
法易斯 : 端午节快乐!



Dialogues 4.3

Jiā qí : Duānwǔjié zài wǔ yuè chū wǔ.
佳琪 : 端午节在五月初五。

Fǎ yì sī : Duānwǔjié kuàilè!
法易斯 : 端午节快乐!



Dialogues 4.4

Měi fēn : Zhōngqiūjié zài bā yuè shí wǔ.
美芬 : 中秋节在八月十五。

Fǎ yì sī : Zhōngqiūjié kuàilè!
法易斯 : 中秋节快乐!

Cultural Understanding

Chinese New Year or Springs Festival is the most important festival of Chinese. It falls on the 1st day of the 1st lunar month, usually one month later than the Western calendar. Chinese pay New Year visit among relatives and friends during Chinese New Year to extend greetings and foster relationship, this is called "bàinián". They make a slide bow and both hands clasped in front to express New Year greetings during bàinián. The elders give red packet "hóngbāo 红包" to the youngers which imply fortune and happiness.

Cultural Understanding

Chinese use the traditional lunar calendar to select a good day for wedding. Chinese believed that selecting an auspicious day is important to ensure a smooth and successful event and marriage. Chinese also use the lunar calendar to choose a good day for the opening of new business, house moving, funeral, and etc. They also use the lunar calendar for religious purpose, Buddhist prayers held on the 1st and the 15th day of every month of the Chinese lunar calendar.

Cultural Discovery Activity

Discover about the custom of festival Yuánxiāojié, Duānwǔjié, and Zhōngqiūjié from
<http://www.travelchinaguide.com/essential/holidays/>
https://en.wikipedia.org/wiki/Traditional_Chinese_holidays
<http://www.china.org.cn/english/features/Festivals/78131.htm>

Figure 5.1d. Sample of Situational Dialogues and Cultural Understanding in Unit 4

Class activities which related to real-world context were designed for the stage of application and integration of the instructions. Students are required to complete the tasks in pairs or small groups. Figure 5.2a shows a sample of interactive activity in Unit 1, and Figure 5.2b shows a sample of interactive activity in Unit 2.

Activity 1.5

Group work:

How do you greet them? Write your greetings with appropriate address form based on the situations given. Present the dialogue with your friend by role-play.

You met Mr. Zhāng, the manager, in his office.



You met the headmaster, Mdm. Liú in the library.



You met Dr. Huāng in the hospital.



You met your teacher Miss Wú in school.



You met Miss Wáng, the lawyer in the office.



You met Mr. Lín, the supervisor in the office.



Figure 5.2a. Sample of interactive activity in Unit 1

Activity 2.11**Interactive Activity**

Brings and shows your own family photo to the class, and introduce each family members as shown in the photo with appropriate kinship titles.



Figure 5.2b. Sample of Interactive Activity in Unit 2.

The activities of “Cultural Discovery” in the module were designed for the students to discover and access the culture of the target language, as well as to promote students’ intercultural understanding and awareness. The activities could raise the interest of the students towards the target culture. It reflected the authentic culture or practices where students may have come across but may not understand the cultural connotation. Figure 5.3 shows a sample of “Cultural Discovery” worksheet as presented in Unit 1.

Activity 1.1 Cultural Discovery

Describe the non verbal behaviours in Malaysian culture.



Figure 5.3a. Sample of cultural discovery activity in Unit 1

Activity 3.3

Cultural Discovery

Please state ☒ for fortunate numbers and ☐ for unfortunate numbers in Chinese culture as shown in the pictures below.

1. <input type="checkbox"/>		6. <input type="checkbox"/>	
2. <input type="checkbox"/>		7. <input type="checkbox"/>	
3. <input type="checkbox"/>		8. <input type="checkbox"/>	
4. <input type="checkbox"/>		9. <input type="checkbox"/>	
5. <input type="checkbox"/>		10. <input type="checkbox"/>	

Activity 3.1

Cultural Discovery

State your own answer based on the picture given. The pictures below showed some residential numbers and the sequence of the numbers.



12, 13, 14A, 15, 16...



31, 32, 33, 33A, 35 ...

1. In your opinion, what is the reason behind this phenomenon?
 - A. The particular number is meaningful to the house owner.
 - B. This is the ordinary sequence of house's numbers in Malaysia.
 - C. The house owner added alphabet A to the number to show excellent.
 - D. The house owner likes the number of 14A /33A as it brings luck.
 - E. The house owner likes number 33A as it was a lucky number.
 - F. The house owner dislike number 14 as it was an unlucky number.
2. The house owner most probably is a
 - A. Malay
 - B. Chinese
 - C. Indian
 - D. Punjabi
 - E. Iban
 - F. Kadazan
 - G. Indigenous people

Figure 5.3b. Sample of cultural discovery activity in Unit 3

Activity 4.6

Cultural Discovery

Pair-work:

Find and tell the dates of cultural festivals in Malaysia for this year.



Faiz : Kāizhāijié zài ____ yuè ____ hào.

法义斯：开斋节在 ____ 月 ____ 号。

Měifēn : Kāizhāijié kuàilè!

美芬：开斋节快乐！



Firdaus : Hāzhāijié zài ____ yuè ____ hào.

菲达：哈芝节在 ____ 月 ____ 号。

Jiāmíng : ____ kuàilè!

家明：____ 快乐！



Xīhuá : Túyāojié zài ____ yuè ____ hào.

西华：屠妖节在 ____ 月 ____ 号。

Hànwén : ____ kuàilè!

汉文：____ 快乐！



Jiāqí : Shēngdànjié zài ____ yuè ____ hào.

家琪：圣诞节在 ____ 月 ____ 号。

Hāní : ____ kuàilè!

哈妮：____ 快乐！

Figure 5.3c. Sample of cultural discovery activity in Unit 4

The section of Intercultural Discussion and Reflection covered four primary aspects of Byram's (1997) ICC, namely Knowledge, Skills, Attitudes and Awareness, in order to develop students' ICC at the end of the lessons. It also covered problems solving questions to raise students' cultural awareness. The activities of IDR could be carried out in groups' discussion and then the groups' leaders share their findings to the class. Figure 5.4 displayed a sample for the section of IDR as designed in Unit 1.

Activity 1.6

Intercultural Discussion & Reflection

1. Can you employ appropriate use of greeting expressions in Chinese culture in specific situations? For example based on the time of the day, at the office, school and shop. Please states. [Skills]
 2. What are the differences of formal greetings expressions in your culture compared to Chinese culture? [Knowledge, Skills]
 3. What are the non-verbal behaviors of greetings in your own culture? [Knowledge]
How are the non-verbal behaviors of greetings in your own culture different from Chinese culture? [Skills]
 4. What are the forms of appellation used in greetings in your own culture and Chinese culture? [Knowledge]
How are the forms of appellation in your culture different from Chinese culture? [Skills]
- | | | Your own culture | Chinese culture |
|---|--------------|------------------|-----------------|
| 1 | Mr. Ahmad | | |
| 2 | Mr. Yang | | |
| 3 | Miss Normah | | |
| 4 | Miss Lin | | |
| 5 | Madam Mariam | | |
| 6 | Madam Li | | |
5. Do you take initiative to greet your Chinese friends with the appropriate greetings expressions and non-verbal behaviour you have learned? [Attitudes]
 6. How do you greet a Chinese in Mandarin who is senior and older than you? What expressions are appropriate? Why?[Problem Solving, Awareness]
 7. You introduce Mr. Zhāng(a business representative from China) to a Malay lady manager, but she felt reluctant to shake hand with Mr. Zhāng. How will you react? [Problem Solving, Awareness]

Figure 5.4. Sample of IDR in Unit 1.

Content for each unit of the module were implemented in 12 lessons. Lesson plans were provided to assist the teachers in implementing the developed module in

the classroom. Samples of detailed lesson plans for Unit 1 and Unit 2 were presented in Appendix P.

Experts' Evaluation on Developed Module

Four experts (E1, E3, E4, and E6) were invited to review and validate the final CIMFL module, with focus on the construction of student learning outcomes, the cultural and intercultural elements developed based on the theory of Byram's Model of ICC (1997) as well as the instructional strategies designed for the module. The experts were interviewed face-to-face, and their written feedback on the module, and related emails were compiled on completion of their review. The interviews were transcribed, and the major themes emerged from the interviews were learning outcomes, cultural elements, instructional strategies in intercultural teaching, and design of the module.

Student's learning outcomes (SLO) of CIMFL Module. The experts reviewed and validated the intended student learning outcomes (SLO) applicable in the CIMFL module. All experts revealed that the SLO fulfilled the criteria in terms of observable desired actions of the students, the object of the action, and the standard or criteria of the action, which reflect the students' performance at the end of the lesson. The intended SLO had also met the criteria of specific, measurable, achievable, relevant and time bound. The experts also verified that the module had covered four dimensions of ICC, namely knowledge, skills, attitudes and awareness as proposed in Byram's Model of ICC (1997, 2002). The experts validated the SLO which covered both cultural and intercultural aspects as appropriate and achievable, and thus contributed to the development of students' ICC. The experts had also approved that the coverage of three learning domains of Bloom's Taxonomy in the developed

module (i.e., cognitive, affective and psychomotor) as reflected in the lessons learning outcomes.

Cultural elements of CIMFL Module. The experts verified that the developed module had covered appropriate and sufficient target cultural elements correspond with the elementary-level Mandarin. All experts expressed agreement that culture and language were connected in the entire module as both linguistic knowledge and intercultural knowledge were emphasized in the module (Byram et al., 2002; Liddicoat, et al., 2003; Liddicoat & Scarino, 2013; Sercu, 2002). The contents in terms of cultural elements in the developed module reflected an authentic character of the target culture which connected closely to the real-world of the target culture (Byram et al., 2002; Liddicoat, 2009; Sercu, 1998). Both verbal and non-verbal communicative elements were covered in the module (Byram, 1997). The contents of the module were probed into the cultural connotation of the target culture, as verified by the experts. The experts also validated the aspects of cultural awareness of the target culture which emphasized and highlighted in the module (Byram, 1997; Byram et al., 2002; Liddicoat, et al., 2003).

Instructional strategies of CIMFL Module. The experts validated the lesson plans of the module which portrayed varieties of instructional strategies and techniques to assist in the intercultural communicative teaching. The experts revealed appropriate and effective instructional strategies and techniques were designed to assist in the intercultural communicative teaching, as presented in the lesson plans (teacher's guide). The experts confirmed that the instructional strategies in the lesson plans were included to foster discussion of the cultural comparison between target culture and learners' own culture by looking at the differences and similarities (Byram, 1997,

Liddicoat, 2005), as well as learners' reflection on own culture and target culture. The instructional strategies also involved students' interaction and cooperative activities such as problem-solving, role-play, discussion, games, and tasks (Liddicoat & Scarino, 2013; Liddicoat et al., 2003) as acknowledged by the experts. The experts also recognized that the tasks and activities designed were able to raise learners' awareness and overcome the potential intercultural conflict and misunderstanding between cultures.

Design of CIMFL Module. Experts E1, E3, E4 and E6 were invited to give feedback with regard to the design of the developed module.

E1 revealed that the layout of the cultural and intercultural contents was concisely and appropriately presented. E4 and E6 found that the text of dialogues was appropriate and applicable to the teaching of language and culture. E4 pointed out both the *Hanyu Pinyin* (pronunciation) and the Chinese characters were given for the texts and this was convenient to the students and helped generate better understanding of the text. E6 revealed that the dialogues contents were simplified and able to achieve the students' learning outcomes (SLO).

In respect of new words and phrases in the module, E1 agreed that both meaning of the new words and word class in abbreviations presented in the table were user-friendly. E6 said this may enable the learners to understand clearly and acquire the meaning of the newly learned vocabularies. All experts verified that notes on intercultural understanding in the module were appropriate and precisely presented and focused.

In terms of graphics and photos presented in the module, expert E1 revealed that the photos corresponded to the content of the texts and this may hold the attention of the students. E4 commented that the pictures in the module were attractive and

relevant, and E6 approved that many pictures of local cultures were added in the module. Experts E1 and E6 verified the appropriateness and applicability of the intercultural discussion activities and cultural discovery activities in raising students' intercultural understanding and awareness. E6 verified that the overall design of the module was relevant and practical.

Overall experts' evaluation. In respect of the strengths of the developed module, E1 pointed that the module contents emphasized the intercultural discussion and activities; explanation, and examples in terms of intercultural issues were sufficiently provided. E4 indicated that the module was well organized and covered appropriate cultural and intercultural knowledge in accordance with the elementary-level Mandarin. E5 commented that the content of the module was detailed and relevant, the module highlighted the cultural aspect in FL learning, and the contents were appropriately designed for the level of beginning learners. E6 mentioned that the non-verbal communicative elements were given attention in the module (which was neglected in most MFL textbooks in local higher education) and had actually raised learners' cultural awareness and helped to overcome potential intercultural conflict and misunderstanding during intercultural interaction.

For the gap of the newly designed module, expert E1 revealed that the instructional time allocated for each Unit may be somewhat insufficient to cover the developed contents. E6 pointed out that the contents in Unit 1 and Unit 2 were relatively compact and may need more instructional time to achieve the student learning outcomes. E1 and E6 suggested to reduce some text of dialogues in the module or allocate more instructional time. Expert E6 advised that the study may design more student-centered learning activities such as active learning and inquiry guided learning for instructional strategy.

In sum, all experts recommended the prototype CIMFL module as beneficial instructional materials for intercultural language teaching for elementary MFL. In terms of strength, the module emphasized both cultural and intercultural aspects in FL learning in establishing learners' cultural awareness. The module was also well organized and covered sufficient detail and relevant cultural knowledge, intercultural discussion and activities, as well as non-verbal communication behaviors which were adequate for the elementary Mandarin learners. However, the experts commented that insufficient instructional time was allocated for the module due to the compactness of the content, which may have affected achievement of student learning outcomes. More student-centered-oriented strategies were encouraged for the instruction.

Conclusion

The findings from Phase 2 which aimed to design and develop a CIMFL module for the MFL elementary course at tertiary level was reported in this chapter. Appropriate students' learning outcomes (SLO), cultural and intercultural elements, instructional strategies applicable for the CIMFL module according to the experts were identified as input for the module design. In terms of module development, the outcome of Students' learning outcomes (SLO), contents of the module (cultural and intercultural elements), and instructional design which based on Merrill's First Principles of Instruction (2002) were presented. The results of interview of experts to evaluate and validate the developed module carried out after the module development were reported. The gaps of the module were taken into account before the module implementation. The module was refined by reducing a few learning outcomes and contents. Instructional strategies which were not time consuming were selected for the implementation, and to ensure the delivery of the content and achievement of learning outcomes planned in the module.

Chapter 6 Findings of Phase 3: Implementation & Evaluation

Introduction

The developed CIMFL module was implemented in Phase 3 after being reviewed and validated by the experts in Phase 2. The module was implemented in a MFL class for a class of diploma students in a Polytechnic. The objectives of the research in Phase 3 were to find out the usability of the module in promoting students' ICC. Thus, study in Phase 3 was to identify the strengths and weaknesses of the developed CIMFL module in order to answer Research Question 4, and then to investigate the students' ICC level after the implementation of the CIMFL module to solve Research Question 5. Triangulation of data from different sources was used in order to ensure the consistency of the research findings. In order to answer Research Question 4, data were collected through students' survey and feedback, as well as interview of the Mandarin class teacher involved in the module implementation. For Research Question 5, the data sources included the students' ICC formative assessments, and Students' Intercultural Communicative Self-Assessment (SISA) (Post-Course).

Module Implementation

A total of 12 lessons were designed for the module. The instruction for each lesson was planned for one hour, in which total of 12 hours of instructions were carried out in a participated Mandarin class in the implementation phase. Before the implementation commences a session on introduction of module and instructional plan was carried out for the class teacher involved in the module implementation. The teacher of the observed class was introduced to the contents of the module, student's

learning outcomes for each unit, lesson plans or teacher's instructional guide, and the teaching aids employed for each lesson. Teacher's queries and doubts were answered and resolved by the researcher. The introductory session was aimed at ensuring the teacher understood and fulfilled the essential requirements of the module's implementation in order to attain the reliability of the study, such as the attainment of students' learning outcomes (SLO), the delivery of cultural and intercultural elements, as well as the employment of selected instructional strategies for the module implementation.

The developed module was implemented for total of 12 hours or 12 lessons throughout one semester, in which one hour of instruction was for one lesson. The instruction time for Unit 1 and Unit 2 were four hours respectively, Unit 3 was one hour and Unit 4 covered three hours of instruction. All 12 lessons were carried out as scheduled. The class teacher was provided with all the necessary teaching materials and teaching aids during the implementation, such as PowerPoint slides, MP4 video, MP3 audio record on dialogues, flash cards, pictures, worksheets, handouts, as well as tools for games and activities.

Findings from class observation. Class observation involved a class of elementary Mandarin with 31 students in a Polytechnic, which was the same class of students who involved in Phase 1. Please refer to Chapter 3 (Participants in learners' analysis, Phase 1) for the background information of the participants. Class observation was carried out for 12 lessons as planned during the implementation of the developed module. The observation aimed at checking the students' responses on intercultural language learning, as well as the progress of teacher's instruction on intercultural language teaching. The findings of class observation were derived from

the information recorded in the researcher's observation checklist (Appendix G), field notes, audio or video records taken during the class observation.

Students showed interest and active in cultural learning. Students showed interest in intercultural learning as observed during the module implementation. Records from videos and fieldnotes show that students took initiative to give their own opinions on intercultural topics and issues related to Chinese culture and their own culture. Students also raised questions about unclear aspects of Chinese culture, such as the cultural connotation of numbers, and some customs of Chinese festivals. However, there was no arguing from the students concerning cultural and intercultural topics during the progress of teaching and learning.

Understanding of target culture, own culture and other cultures. Throughout the module implementation, about 80% (24) of the students could comprehend and understand the Chinese cultural content of the module. Based on the data recorded, almost 90% (27) of students could answer the questions raised by the teacher, managed to complete and perform well in the intercultural activities or tasks assigned by the teachers such as intercultural discovery, group discussion on intercultural understanding, and intercultural quizzes and tasks.

For lessons on Unit 1 (Greetings), around 50% (15) of the students were curious and asking about the traditional non-verbal greeting in Chinese culture, as well as other cultures in Malaysia such as Iban, Kadazan, Sikh and *orang asli* (aboriginal peoples). Students were asked to demonstrate the non-verbal behavior in greetings in Chinese culture, their own culture the Malay culture and other Malaysian cultures for intercultural understanding. Some students said that there were similarities of informal greetings in Chinese culture and their own culture, i.e. Malay culture, for example,

asking “Have you eaten”, “Where are you going?” The teacher was asked the students to give the reason or meaning behind the practice. Majority (80%) (24) of the students replied that it was the regular practices in Malay culture. The teacher mentioned that in Chinese culture the practice was to show concern to the interlocutor and not mean for invading privacy in Chinese culture, which was contrary to the western culture, and then asked again the class students to give the connotation of such practice in their own culture. A few students replied that it brought the same meaning in Malay culture as in Chinese culture. Students’ intercultural awareness was enhanced through the teacher’s guided questions during class instruction.

For lessons in Unit 2 (Making Introduction), about 90% (27) of the students showed interested in cultural connotation of Chinese surnames, and the use of Chinese surname to ask for one’s name in formal situations, i.e. “*Nín guì xìng? 您贵姓?*” Students were asked to compare Chinese surname and their own surname. A student stated that Malays did not have “*xìng 姓*” as Chinese. Malay did not use family name or surname but adopted the father’s name as their last name. However, approximately 50% (15) of the students were surprised and did not realize that there were some family names or surname adopted in Malay culture when prompted by the teacher. Students subsequently gave more examples of family names in students’ own culture, such as *Wan, Nik, Tengku, Puteri, Che, Raja*, and so forth. A student proudly said that he can now use “*Wǒ xìng Wan*” to reply in Mandarin when asked for surname. However, about 16% (5) of students raised questions on the topic of Chinese kinship titles as they were confused with the varieties of Chinese kinship titles. Students told the teacher that kinship titles in Malay culture remain unchanged in both paternal and maternal relations, whereas Chinese kinship terms were different in terms of paternal and maternal. In lessons of Unit 2, all students showed interest in learning Chinese

etiquette, such as visiting etiquette, responding to compliments, offering of food and drinks, leave taking and gift taboos. Most of the students (90%) (27) were able to tell the similarities and differences between Chinese culture and their own culture in terms of cultural etiquette, and this was also confirmed from the findings of IDR in formative assessment which had done during the class.

For lessons in Unit 3 (Numbers), all students showed curiosity on the connotation of numbers in Chinese culture and raised questions how the adoption of auspicious numbers and avoidance of taboo numbers in Chinese daily lives were. Students were very interested in completing the cultural discovery worksheet in Unit 3. However, all students were clear that there was no cultural meaning in numbers based on their own culture, the traditional Malay culture, and the Islamic culture.

In Unit 4 (Days and Date) two students made mistake on the written form of date in Chinese which was in the sequence of year-month-day when they presented their answers in the class. This was due to the diverse written form of dates in Malay and English language, which was in the form of day-month-year. Teacher explained the cultural connotation of this practice. Besides, students showed interest in Chinese traditional cultural festivals when introduced to the date of the festivals. However, it was surprisingly discovered that there were very few students in the class had joined and attended Chinese festival celebrations before, when teacher did the survey by asking the students to raise their hand. Only 5 students who came from Terengganu and Kelantan said that they did not have any Chinese classmates or schoolmates during secondary school, therefore they have no chances to interact with the Chinese.

In sum, in terms of students' own cultural knowledge, majority of the students showed understanding of their own culture as reflected in the activities of IDR. However, observation data showed that roughly 10% (3) of the students seemed

uncertain in some cultural aspect and need more time to think about the questions related to their own culture when asked by the teacher. During intercultural discussion, some students gave different responses concerning some of their own cultural aspects. For example, the appellations used in formal greetings, cultural etiquette in gift giving, responding to offers and compliments, and some kinship titles in Malay culture. Findings reveal that majority (90%) (27) of the students showed ability in contrasting the target culture and their own culture. Students were taking active roles in the discussion of cultural comparison as observed and were able to state the similarities and differences between Chinese cultures and own culture for the topics discussed during the module implementation. This was proved as evidence was also found from the findings of Intercultural Discussion and Reflection in the analysis of students' ICC formative assessment in this chapter.

Active performance in class language and cultural activities. In terms of students' participation in the class activities, data from field notes, video records, and students' feedback survey showed that majority of the student demonstrated active engagement and involvement. Most of them gave full cooperation and participation in role-play, group discussion, games, cultural discovery, cultural quizzes, and so forth. They showed keen interest and positive attitudes in intercultural language learning. Only one to two students appeared inactive during the intercultural learning, they were also absent for a few times due to the slow learning motivation and personal problems. Students' performance in the class had reflected ICC in terms of intercultural knowledge, skills, attitudes and awareness (Byram, 1997), which had also proved from the findings of SISA (Pre-Course and Post-Course) and the analysis of students' ICC formative assessment.

Attainment of students' learning outcomes (SLO). At the end of each lesson, the teacher wraps-up the class by asking the students to reflect and tell the SLO of the lesson, and gave some examples of the knowledge and skills learned. Most of the students were able to give responses correctly. SLO for each lesson had been achieved at the end of the class to some extent during the module implementation. This was proven by the students' result in four quizzes given. The quizzes were designed based on the SLO of the developed module. On average all the students scored above 80% in each quiz. Please refer to the analysis of students' scores for the quiz items in Table 6.11 and 6.12.

Adequate teacher's instruction on cultural and intercultural topics. In the progress of teaching, students were encouraged to make enquiry concerning cultural and intercultural issues. Findings from researcher's field notes showed that students were given opportunities by the teacher to express their opinion and raise questions on cultural and intercultural topics. Students were also prompted to give more examples of their own culture during the intercultural discussion. Feedback was provided by the teacher on students' class activities. The teacher also called attention of the students on the awareness of the potential conflict and misunderstanding that happened in intercultural interaction. The teacher was able to give appropriate responses towards students' queries and doubts on cultural and intercultural issues. The teacher had presented adequate cultural knowledge and skills to the students. Various instructional strategies were adopted during the cultural and intercultural language learning and teaching as suggested in the present study, such as presentation through graphic and multimedia, role-play, groups and pairs' discussion, games, cultural discovery, and online research. The teacher also supported the module utilization and the

incorporation of intercultural approach in MFL course to develop students' ICC. (TF: 356-362 in transcription).

Obstacles in module implementation. Teacher's interview feedback showed that there were obstacles during the module implementation, especially the constraint of instructional time, lack of teaching facilities and the excess of reasonable numbers of students in the class which was not suitable for FL teaching and learning. As mentioned by the teacher during the interview:

Instructional time constraint, lack of teaching equipment and facilities, for example the LCD projector was not available in some classrooms or the projector was not functioning. The numbers of students in one class were too many, there were over 30 students in a class, which is not appropriate for foreign language teaching and learning, the reasonable number of students should be around 15. (TF: 350-354)

Module Evaluation

Teacher's interview and students' survey were conducted to gain feedback on the developed CIMFL module in order to answer Research Question 4. In order to answer Research Question 4, which aimed at identifying the strengths and weaknesses of the developed CIMFL module after its implementation, data were collected through teacher's interview, students' survey, and researcher's field notes to triangulate the findings. The findings of the strength and the gap of the developed module are presented according to the emerging themes.

The strength of module content. Table 6.1 shows the items and results of students' feedback survey on module content.

Table 6.1

Items measuring students' feedback on module's content

Item	Description	Mean	SD
1	contents are suitable for the Mandarin beginners	4.74	.445
2	contents are easy to understand	4.58	.564
3	interested in the topics in the module	4.55	.624
4	contents are practical for the daily communication in local social setting.	4.65	.551
5	provided sufficient Chinese cultural knowledge	4.55	.568
6	the contents increased my awareness in intercultural communication.	4.55	.568
7	contents are presented step by step from simple to more complicated level	4.71	.461
8	layout/design is attractive	4.55	.568
9	the "Language Drills" help to improve language and linguistics skills	4.65	.608
10	will recommend other Mandarin learners to use the module	4.77	.425
Average Mean & SD		4.63	.538

The average mean score for all ten items in investigating the students' viewpoint on the developed module was very high ($M = 4.6$) suggesting that the developed culture and intercultural module was functional, practical and useful which had benefited the students.

Practical communicative content and understandable language for Mandarin beginners. Students' feedback as shown in Table 6.2 indicated that the contents of the module were easy to understand ($M = 4.58$, $SD = .564$), the content of the developed module was suitable for the Mandarin beginners ($M = 4.74$, $SD = .445$), students were very interested in the module topics ($M = 4.55$, $SD = .624$).

Teacher's feedback had further confirmed that the module content was practical, appropriate, and comprehensible. The students were able to apply the communicative skills in everyday interaction, such as greetings, making new acquaintances, and so forth.

The content was very close to the students' life... it's very practical (TF: 7-9)
Unit 1 had provided useful expressions on daily greetings (TF, 13-14).
The content (Unit 2) was closed to the daily lives, it's very useful and appropriate for the elementary-level. (TF: 42-43)
Content in Unit 3 were also relevant and comprehensible. (TF: 63)
Yes, students could apply the communication skills during the role-play session as well as in daily interaction. (TF: 46-47)
Students could apply the communication skills when they get to know new friends, it's very practical, the content was comprehensible for elementary learners. (TF: 112-123)

The teacher also revealed that the language of the module was presented in simple phrases and dialogues, and it was understandable and comprehensible for Mandarin beginners.

It presented in simple dialogues and phrases, the students did not have any problem with the contents, they could understand (TF 49-50)
Language for the texts and dialogues in the module was also suitable for the level of elementary Mandarin. (TF: 96-97)
The phrases were simple, and the sentences were short and brief, the students could understand and mastered the language. (TF: 115-116)
... the module was presented from simple to complicated, it was appropriate for the elementary learners, the module was practical, (TF: 244-245)

The students commented that the course was very good and beneficial, they had gained a lot of knowledge and skills (S9, S17, S30) especially in language and culture in a short learning period (S30), as mentioned from their survey feedback,

Kelas Mandarin in bagus dan sangat bermanfaat (S9).
(The Mandarin class was good and very beneficial.)

Kelas yang sangat bermanfaat, modul yang bagus, saya belajar banyak, dapat menambahkan ilmu yang banyak dan kemahiran yang bagus (S17).
(A very beneficial class, good module, I had learned a lot, the course had increased my knowledge and skills.)

Bagi saya, kursus ini merupakan kursus Bahasa yang terbaik. Kursus ini amat padat dengan ilmu pengetahuan yang bermanfaat. Saya dapat mempelajari serba sedikit mengikut budaya Cina dan Bahasa Mandarin walaupun dalam masa yang singkat (S30).
(This is a good language course, it provides useful knowledge, I have learned some Chinese culture and language even though in a short period.)

Some students revealed that the module was very suitable for the Mandarin beginners (S17, S19); it helped them to acquire more knowledge on Chinese culture (S19). The course was also very interesting and useful in the future workplace (S5).

The module is very good and suitable for the beginners. The information in the module can help the students to know more about Chinese culture (S19). The course is so interesting and important which can be [applied] when we go to work in the future (S5).

Most of the students mentioned that they liked to learn Mandarin very much, as they had acquired additional language besides Malay and English Language (S6, S24), they were also able to speak simple Mandarin (S6), as well as obtaining additional knowledge and skills in MFL (S7, S29).

Saya sangat suka mempelajari Mandarin dalam kursus ini, saya dapat mengetahui lebih banyak bahasa selain dari bahasa Melayu dan bahasa Inggeris (S24).

(I love to learn Mandarin in this course, I knew more languages other than Malay and English language)

Saya boleh memahami basic Mandarin dan boleh bertutur simple Chinese Mandarin (S6).

(I can understand basic Mandarin and can speak simple Chinese Mandarin.)

Kelas ini sangat membantu dan boleh menambahkan pengetahuan dalam Bahasa Cina... membantu menguasai Bahasa Mandarin, membantu dalam sebutan yang betul. Saya belajar bersungguh-sungguh untuk kursus ini untuk betul-betul menguasai Mandarin kerana ini satu peluang untuk menambahkan ilmu pengetahuan dan kemahiran bahasa asing (S7).

(The class was very beneficial, it enriched my knowledge in Mandarin, and beneficial in mastering the Mandarin language and pronunciation. I studied hard for the course as it was a good opportunity to obtain knowledge and skills in foreign language.)

Keseluruhannya, kelas Mandarin ini dapat menambahkan ilmu pengetahuan saya dalam bahasa Cina (S29).

(In overall, the class had increased my knowledge in Mandarin language.)

Students found the module very useful, it enables them to learn Chinese pronunciation and writing skills easily (S26), and provided the knowledge of Chinese traditional culture (S21) to the Malays.

Secara keseluruhan, modul ini sangat berguna dan pelajar boleh belajar dengan mudah, pelajar dapat menyebut dan menulis perkataan dengan senang (S26).

(In overall, the module was very useful and accessible, students are able to pronounce and write in Chinese easily.)

Kelas Mandarin ini sangat bagus bagi masyarakat Melayu mengetahui cara budaya tradisional Cina (S21).

(The Mandarin class is very good for the Malay community to know the Chinese traditional culture.)

Adequate Chinese cultural elements for cultural competence. Result from students' feedback survey (Table 6.2, Item 5) showed that the module provided sufficient Chinese cultural knowledge ($M = 4.55$, $SD = .568$).

Students mentioned that the content in Unit 3 provided ample information on numbers' connotation in Chinese culture particularly the auspicious and inauspicious numbers, as mentioned in their feedback.

Dalam Unit 3 saya dapat belajar dan mengenali nombor-nombor bertuah dan tidak bertuah dalam budaya Cina (S26).

(In chapter 3, I had learned and knew the auspicious and inauspicious numbers in Chinese culture.)

and knew the auspicious and inauspicious numbers in Chinese culture.)

A number of students revealed that the content in Unit 4 touched upon the Chinese zodiac and students realized the similarities and differences between the Chinese calendar and Malay calendar (Islamic calendar). Students also managed to tell dates in Mandarin and knew the dates of some Chinese festivals. Some of the students' feedback was found as follows.

Kandungan modul yang memberi manfaat ialah Unit 4 di mana saya tahu jenis zodiac dalam masyarakat Cina. Saya juga sedar perbezaan dan persamaan kalendar dalam masyarakat Cina dan Melayu (S18).

(Content in Unit 4 was beneficial to me, I knew the Chinese zodiac and knew the differences and similarities of Chinese and Malay calendar.)

Saya telah mempelajari tentang kepercayaan budaya Cina tentang zodiac Cina, saya juga telah mengetahui cara untuk menyebut haribulan dalam bahasa Cina, dan tahu tarikh hari perayaan Cina (S31).

(I have learned about the Chinese culture in Chinese zodiac, the proper way to tell dates in Mandarin and know the dates of Chinese festivals.)

Some students pointed out that the information in the section of “Cultural Understanding” has facilitated the students to understand the Chinese culture thoroughly, therefore enriched the cultural knowledge of the students.

“Cultural Understanding” memudahkan saya memahami budaya Cina dengan lebih dalam (S6).

(“Cultural Understanding” helps me to understand Chinese culture in-depth easily)

The teacher pointed out that the module displayed the relevance of content in terms of the cultural elements. The teacher was of the opinion that the sufficient contents of the module helped the students in better understanding the knowledge of Chinese culture, such as the Chinese family relationship, visiting etiquette, Chinese zodiac, numbers connotation, cultural festivals, and so forth. The knowledge was beneficial to the students in their daily interaction and communication. As shown from the excerpt from teacher’s interview:

Students understood the kinship titles in Chinese family and [were] able to compare with the kinship titles in their own culture, they realized that the kinship titles were different between paternal and maternal relationship, as it clearly reflected specific generations, students had better understand in Chinese kinship titles and Chinese family relationship. (TF: 34-37)

Students also learned some visiting etiquette in Chinese culture such as gift giving, decline of offer or praises, students gained better understanding of basic visiting manners in Chinese culture. The content was closed to the daily lives, it’s very useful and appropriate for the elementary-level. (TF: 40-43)

Contents in Unit 3...it covered the topics of asking telephone numbers through simple conversation, students also knew the auspicious and taboos numbers in Chinese culture through the content. (TF: 64-66).

Students learned to enquire someone’s Chinese zodiac and tell zodiac of the year. The content was very practical, students could talk about the topics in their daily conversation, easier to start a conversation topic. (TF: 83-85)

The teacher also approved that the information of cultural connotation was presented through the section of “Cultural Understanding” in the module. Students learned about the meaning behind the customs, practice and beliefs, rather than knowing only the superficial cultural information. The module touched upon the

connotation of greetings, making acquaintance, numbers, customs and festivals, the notion of filial piety, the importance of Chinese lunar calendar and the meaning of Chinese zodiac. The students also showed great interest in cultural stories and legends related to the module topics.

The module has covered the cultural connotation of Chinese culture, especially through the section of “Cultural Understanding”, the module integrated the information on etiquettes and politeness which stressed by the Chinese community, Chinese greet each other when meeting to show concern and emphasized on interpersonal relationship, Chinese place importance on hierarchy, the younger generations respect the elder and the superior. (TF: 165-170)

I found information on numbers in Unit 3 which connote the Chinese hope for a safe and smoothly life, avoid misfortune and pursue for prosperous life. From Unit 4, students could understand the Chinese tradition in upholding and persistence towards traditional customs and festivals, the concept of filial piety, the importance of Chinese lunar calendar and the meaning of Chinese zodiacs. (TF: 172-176)

Students knew the reason of “why” behind the culture, and they have no problem when they communicate with the Chinese. (TF: 181-182)

Students show great interest to the cultures, especially the customs of Chinese New Year, the story of 12 symbolic animals in Chinese zodiac, the legend of *Chang'er* flying to the moon, and the story of the patriot Qu Yuan, they like the story very much, and they told me that this was the first time they heard about the stories. (TF: 136-140)

The data showed that the majority of the students had achieved cultural competence on target language at the end of the course. S5 pointed out that she acquired the Chinese cultural knowledge which they never came across before, and now she started being alert of the cultures. S6 had known more about the Chinese tradition in terms of culture, social, beliefs, and so forth. S30 had deeper understanding on Chinese culture. S31 was very happy to know more about the Chinese traditional cultures and the new language.

I learned more about Chinese culture that I don't even know before. These lessons make me more alert about Chinese culture and their likes and dislikes (S5).

Saya lebih mengetahui tradisi orang Cina dari segi budaya, sosial, kefahaman dan lain-lain (S6). (I knew more about the Chinese tradition in terms of culture, social, beliefs and etc.)

Pengalaman mengenai budaya Cina yang saya tidak ketahui seperti jenis-jenis perayaan, nombor bertuah dan cara sebutan Mandarin (S13).

(I gained experience on Chinese culture which I didn't know before such as types of festivals, auspicious numbers and the Mandarin pronunciation.)

Mengenalai budaya masyarakat Cina dengan lebih mendalam (S30).

(I knew more about the culture of Chinese community.)

Saya banyak belajar tentang pengalaman baru tentang budaya Cina dan saya amat gembira belajar bahasa baru (S31).

(I had learned a lot, especially in experiencing the Chinese culture, and I am very happy to learn a new language.)

S22 mentioned that she had gained new knowledge and experiences, such as employing appropriate expressions in greetings. S23 was able to use adequate appellations in formal and informal setting without offending people. Student S4 said he now understood the use of numbers and the history of traditional festivals in Chinese culture.

Pengetahuan dan pengalaman baru yang saya perolehi ialah cara bertegur sapa dengan orang mengikut cara betul dalam budaya Cina (S22).

...penggunaan panggilan secara formal dan informal, mengetahui cara untuk menghormati orang lain, tidak menanya sesuatu yang boleh menjatuhkan maruah (S23).

(The new knowledge and the experiences that I gained included correct ways of greetings in Chinese culture, the used of appellation in formal and informal situations, ways to show respect to people, and avoid embarrassment.)

Saya mengetahui tentang panggilan dalam budaya Cina, nombor-nombor dan sejarah perayaan tradisional dalam budaya Cina (S4).

(I had learned about the appellation used in Chinese culture, numbers and the history of Chinese traditional festivals.)

Some students pointed out that they gained new insights in Chinese history, family values (S21, S9), the importance of Chinese festivals, Chinese zodiac and its meaning, as well as the favorable and taboo numbers in Chinese culture (S18). S9 told that his knowledge of Chinese culture had been increased through the course, and he was glad to gain new learning experiences together with friends and the Chinese lecturer.

Saya dapat pengetahuan mengenai sejarah Cina, nilai-nilai kekeluargaan dalam budaya Cina (S21).

(I gained knowledge in history of China, family values, and Chinese culture.)

Saya sadar/tahu kepentingan dan tarikh perayaan-perayaan masyarakat Cina, saya juga sadar/tahu zodiak-zodiak dan maksudnya dalam masyarakat Cina, saya tahu nombor-nombor yang disukai/digemari masyarakat Cina (S18).

(I am now aware of the dates of Chinese festivals, zodiac and its meaning for Chinese community, the favorite and less favorite numbers in Chinese community.)

Dapat tambah ilmu tentang budaya Cina dan pengalaman bersama-sama rakan dan pensyarah berbangsa Cina dalam proses pembelajaran (S9).

(The course increased my knowledge in Chinese culture and I gained learning experiences with my friends and the Chinese lecturer in the process of learning.)

Appropriate and applicable intercultural elements for intercultural competence. During interview, the teacher recognized the cultural and intercultural elements in the module and in the opinion that it was appropriate and applicable for the elementary-level Mandarin. The teacher viewed the contents in each Unit as being abundant, yet appropriate. The teacher revealed that the topics of formal and informal greetings, non-verbal behaviors in greetings, and intercultural discussion in Unit 1 were very suitable for the course. It showed the applicability of the module in intercultural communication.

...it covered formal and informal greetings expressions, non-verbal communication behaviour, the formal and informal appellations, and intercultural discussion on greetings. (TF: 5-7).

The teacher mentioned that the topics of making first acquaintance, Chinese kinship, visiting etiquette, and the discovery of students' own cultures for the topics in Unit 2 were very appropriate and useful for better intercultural understanding and communications.

Unit 2...covered topics like making new acquaintance in formal and informal situations, as well as making introduction of family members. (TF: 24-26)

It was also covered the introduction of family members, Chinese kinship titles, as well as visiting etiquettes. (TF: 32-33)

Students understood the kinship titles in Chinese family and able to compare with the kinship titles in their own culture (TF: 34-35).

It is very useful for intercultural understanding and communications. (TF: 38)

The teacher commented that the cultural topics of Chinese zodiac, dates of Chinese cultural festivals, Malaysian festivals, and the common festivals greetings expressions in target culture and local cultures presented in Unit 4 were appropriate and benefited the students. It revealed the applicability of the module in intercultural language learning.

Content in Unit 4 were enabled student to learn how to enquire the Chinese lunar dates of Chinese traditional cultural festivals, such as Chinese New Year, Mid-Autumn Festival, Dumpling Festival, as well as the expressions of festivals' greetings, and the content conveyed the importance of Chinese lunar calendar in Chinese community... it also touched upon the cultural festivals of other races in Malaysia, such as *Hari Raya Puasa*, *Deepavali* and Christmas, so the students learned the name of the festivals, dates, and the simple festivals' greetings expressions in Mandarin. The culture and intercultural content is appropriate, (TF: 85-96).

Students' ICC promoted and enhanced. The data from the students' survey showed students' attainment in ICC at the end of the course. S18 mentioned that she realized the cultures presented in local Chinese and Malay community, as well as other cultures in the country. S21 expressed that now they were able to differentiate the cultural differences between Malay and Chinese culture. S30 have said he is able to forsake the attitude of racism.

Saya sedar budaya dalam masyarakat Cina dan Melayu (S18).
(I am aware of the cultures in Chinese and Malay community.)

Saya dapat mendalami budaya lain (S26).
(I got to know other cultures deeper.)

Saya dapat membezakan budaya tradisional Melayu dan Cina (S21).
(I can differentiate the Malay and Chinese traditional culture.)

Perbezaan antara budaya, misalnya penggunaan bahasa mengikut umur dan situasi (S7). (the difference between cultures, such as the used of language form according to age and situations)

Saya dapat membuang sikap "racist" atau perkauman (S30).
(I could break the attitudes of racist.)

Result from the students' feedback survey demonstrated that the content of the module had increased students' awareness in intercultural communication ($M = 4.55$, $SD = .568$) (Table 6.2, Item 6). The teacher also acknowledged that the intercultural

contents of the module were very appropriate and sufficient for the course to promote and enhance intercultural awareness at the end of the course.

The intercultural content for the module were very appropriate and sufficient for the course, and it was adequate for the promotion of intercultural awareness. (TF: 201-203).

Yes, the intercultural activities are sufficient, I am sure that these activities could increase students' cultural awareness effectively. (TF: 205-206).

The cultural information in terms of connotation behind the cultural practice and beliefs provided in the module had assisted the students in avoiding conflicts and misunderstanding during the intercultural contact and exchange. For example, the favorable and taboos numbers in Chinese belief. As the teacher clarified this aspect in the interview:

Even though some Malay students knew that Chinese dislike number 4, yet they didn't know the cultural connotation, and they also didn't know the meaning of other numbers in Chinese culture, the module has provided the information. Content of Unit 3 reflected the concern and the choice of Chinese in numbers, especially the telephone numbers, residence numbers, as well as car registration numbers, and Chinese are in favor of auspicious numbers... students understood that Chinese were very sensitive in adopting numbers, this may help students to avoid misunderstanding or conflict during intercultural communications. (TF:66-74)

Useful and practical for daily communication and interaction. Results from the students' feedback survey showed that most of the students' recognized that the contents were practical for the daily communication in local social setting ($M = 4.65$, $SD = .551$) (Table 6.2, Item 4). Based on the result from the open-ended questionnaire regarding the most beneficial content of the module, students commented that the content of Unit 1 was very beneficial for daily communications and interaction. They can greet and ask well being of their friends and the Chinese acquaintances in the community appropriately.

Unit 1, kerana saya dapat menggunakannya pada setiap hari untuk menegur kawan dan ahli masyarakat Cina yang berhampiran (S30).

(Unit 1, as I could apply it for daily interaction with friends and Chinese community nearby me.)

Unit 1 antara yang paling bermanfaat sebab lebih selalu digunakan dalam kehidupan seharian (S17).

(Unit 1 is more useful as the content was practical in daily life.)

Saya suka Unit 1 kerana saya dapat bermesra dengan mudah apabila bertemu dengan masyarakat Cina di pasar pagi di Taman Cempaka (S18).

(I like Unit 1 because I could become friendlier when I meet with the Chinese community in the morning market at Taman Cempaka.)

Unit yang paling memberi manfaat ialah Unit 1, ini disebabkan oleh di dalam unit ini memperkenalkan saya kepada komunikasi yang kita selalu gunakan, kita boleh memberi respon yang baik selepas ini (S23).

(Unit 1 was most beneficial as it introduced the practical communicative skills and I could give good responses in the conversation at the end of the class.)

... untuk interaksi seharian, bertanya khabar, menyapa orang (S10).

(for daily interaction, asking well-being, greetings.)

Dapat berinteraksi dengan orang Cina dengan bertanya “Ni hao” “Ni zhu zai nali?”, “Ni jiao shenme mingzi?” dan sebagainya (S1).

(I could interact with the Chinese by asking “Ni hao” “Ni zhu zai nali?”, “Ni jiao shenme mingzi?” etc.

Student revealed that the course was very good and useful for communication purpose in a multiracial and multicultural country like Malaysia, especially for the students who have no basic in Mandarin (S25).

Pada pendapat saya, kursus ini adalah sangat baik untuk terdedahkan kepada pelajar-pelajar yang tidak mempunyai pengetahuan asas dalam Bahasa Cina, ini kerana Malaysia mempunyai kepelbagaian bangsa dan budaya, maka ianya sangat berguna untuk semua dalam komunikasi (S25).

(In my opinion, the course is very good for the students who did not have foundation in Mandarin, as Malaysia is multiracial and multicultural, so the course is very useful to everyone for communication.)

Many of the students (45.2%) said that the useful contents were the expressions and responses in formal and informal greetings in Unit 1 as they were beneficial to apply in the private sector workplace in their future career, and they learned how to initiate a conversation and give appropriate responses in greetings in appropriate ways.

I learned how to give responses in formal and informal greetings (S8).

The most beneficial and useful topics to me is the greetings, it divided into formal and informal greetings (S19).

Saya rasa Unit 1 sangat berguna dalam hidup saya, kerana ianya ada perkenalan formal dan tidak formal, ia sesuai untuk saya yang ingin bekerja dalam sektor swasta (S15).

(Unit 1 is most beneficial as it introduced formal and informal speeches which were appropriate for me who will work in the private sectors later.)

Greetings in formal and informal situations, ini kerana melalui topic ini saya dapat belajar cara yang betul untuk memulakan perbualan bersama orang yang baru dikenali (S15).

(I learned the proper ways to initiate a conversation with the new acquaintances from the topics of greetings in formal and informal situations)

Saya telah mempelajari cara untuk bersapa secara tidak formal seperti “Chī fān le ma?” (sudah makan nasi ke belum?), secara formal “Nín hao” (hello) (S31).

(I learned informal ways in greetings such as “Chī fān le ma?” (have you eaten?) and the formal ways such as “Nín hǎo” (hello).)

Some students revealed that they had learned and benefited from the proper usage of Chinese appellations during greetings, especially the unique ways to address someone according to job titles and gender in Chinese culture. Besides, students said that the knowledge of kinships titles in Chinese culture presented in Unit 2 was also helpful to them.

... the way to address someone by job titles, I can address someone more properly with their job titles when I work with Chinese people or company in the future (S5).

Topic yang paling berguna adalah cara memanggil (address) orang dengan panggilan yang betul semasa sapaan (S7).

(the most beneficial topic for me is the appellations used in addressing someone in greetings.)

Saya dapat belajar cara-cara memperkenalkan diri dan membuat kenalan, memanggil orang dengan panggilan yang betul, seperti “xiaojie”, “nushi”, “taitai” (S7).

(I could learn ways of self-introduction, making acquaintances, addressed people with appropriate appellation such as “xiaojie”, “nushi”, “taitai”.

Kandungan yang memberi manfaat dan berguna adalah mengetahui cara memanggil keluarga dalam bahasa Cina (S24).

(The beneficial and useful content was the kinship titles in Mandarin.)

Students also found that the content on making introduction in formal and informal situations had helped them to initiate an acquaintance and making introduction appropriately based on the situations, besides preparing the students with the skills to know more acquaintances:

... the ways on how to make an introduction in formal and informal situations, I can differentiate on how to make introduction based on certain situations (S5).
Ia membantu saya untuk memulakan pengenalan di dalam bahasa Cina walaupun hanya dengan pengenalan yang biasa (S12).

(The module helped me in initiating acquaintances in Mandarin language although it is a basic one).

Dengan penguasaan Unit 1 saya dapat menambah kenalan bangsa Cina (S30). Saya telah mempelajari cara untuk berkenalan dalam bahasa Cina, seperti "Ni jiao shenme mingzi?", "Ni gui xing?" (S31).

(I had learned ways to make introduction in Mandarin with appropriate expressions, such as "Ni jiao shenme mingzi?", "Ni gui xing?"")

Students were told that they have learned ways to give appropriate responses in the interactions according to the situations, and this had further helped them to show respect and courtesy to the Chinese, as well as to develop good relationships.

...cara untuk respon secara formal, cara untuk memberi salam mengikut situasi, cara ini sangat berguna kerana boleh menunjukkan rasa hormat kita terhadap orang Cina dengan menggunakan bahasa yang sopan untuk berinteraksi (S13).

(I learned ways to greet and give response in formal situations, this is useful as I could show respect to the Chinese with appropriate language during interaction.)

Ia membantu untuk mencipta hubungan yang baru dengan baik (S12).

(It helped in creating a good relationship with new acquaintances)

Findings from the data of the survey showed that language communication skills were one of the aspects most mentioned by the students. Numbers of students claimed that they attained useful communication skills in Mandarin from the course. S12 said she finally learned the language that she had heard for so long, even though she has only covered the basics of the language, but it was very useful for her in everyday life. S7 also said that all she had learned was very beneficial in daily life which allows her to communicate in Mandarin.

Saya dapat mempelajari bahasa yang selama ini sering didengari. Walaupun saya hanya mempelajari bahasa yang mudah atau simple, tetapi ia sangat berguna dalam kehidupan seharian (S12).

Semua yang dibelajar amat berguna di dalam kehidupan seharian andai saya harus berkomunikasi di dalam Bahasa Mandarin (S17).

(I could learn the language that I always heard, even though I just learned the basic of the language, but it was very useful in everyday life.)

S15 told that she could speak to her Chinese friend without fear. Some students said they knew more about Mandarin and managed to interact with Chinese in Mandarin (S10, S24 and S29).

*Dapat bercakap dengan kawan-kawan Cina tanpa rasa takut (S15).
Berjaya berinteraksi dengan orang Cina dengan menggunakan bahasa Mandarin (S10).
Pengetahuan dan pengalaman baru yang saya perolehi adalah saya dapat berkomunikasi dalam bahasa Cina (S24).
Dapat mengetahui dengan lebih mendalam dalam bahasa Cina, dan berkomunikasi dengan baik dengan orang Cina (S29).*
(The new knowledge and experiences I gained was that I could communicate in Mandarin; I could speak Mandarin with my Chinese friend without fear, I obtained more knowledge in Mandarin language.)

S18 said that she could greet the Chinese, used appropriate appellations in Mandarin, and could communicate with Chinese if she has chances to go to China and Hong Kong.

Saya tahu bagaimana menegur dan menyapa orang Cina, saya tahu memanggil ibubapa, adik-beradik, saudara mara dalam Bahasa Cina, saya dapat berkomunikasi dengan orang Cina sekiranya saya dapat melancong ke negara Cina mahupun Hong Kong (S18).
(I knew greetings in Chinese and the Chinese kinship titles, I can communicate with the Chinese if I have the chance to visit China or Hong Kong.)

S7 was informed that she could spoke Mandarin, making self- introduction and making new acquaintances. S1 said, now she may greet Chinese with simple Mandarin and able to share her knowledge of Mandarin with her friends and family.

Cara bercakap dalam Bahasa Mandarin, mengenalkan diri, dan membuat kenalan (S7).
(I could speak in Mandarin, introduce myself, and making introduction.)
Saya dapat menyapa orang Cina dengan 'simple Mandarin' seperti "Ni hao", "Ni hao ma", "Zao'an", "Ni jiao shenme mingzi?" Saya dapat berkongsi pengetahuan dengan rakan-rakan dan keluarga (S1).
(I could greet Chinese with simple Mandarin such as "Nǐ hǎo", "Nǐ hǎo ma", "Zǎo 'ān", "Nǐ jiào shénme míngzi?" and I can share my experiences with my friends and family.)

Furthermore, the teacher mentioned that the contextual and situational presentation of dialogues in the module had helped the students to cope well in the intercultural communication, especially in formal and informal situations. Hence,

students were able to avoid making offence during interaction with Chinese people with the adequate communication skills acquired.

Students acquired different ways of making introductions according to different situations, so students may avoid offending other peoples during intercultural communication, for example, “*Nǐ jiào shénme míngzi?*” is used to ask for friend’s name, however to ask names [of those with] higher position or status, they should say “*Nín guìxìng?*” to avoid offence and it is inappropriate to say “*Nǐ jiào shénme míngzi?*” in this situation, based on Chinese culture. (TF: 27-32)

Non-verbal aspects of communication emphasized. According to the teacher, both non-verbal aspect of communication in Chinese culture and Malaysian cultures were given attention in the module, especially the non-verbal behaviors of greetings in Unit 1 and the manner of making introduction in Unit 2. The teacher commented that the contents of non-verbal communication were very suitable to be included in elementary Mandarin as it helped the students to prevent barriers during interaction and communication, and the non-verbal aspects should be highlighted in the teaching to avoid obstruction during interaction. As she expressed in the interview:

I found that the non-verbal aspects from Unit 1 and Unit 2 through the topics of greetings and making introductions, such as shake hands, smiles, nod and etc., and the content of the module also covered the non-verbal communications of local ethnics such as Malays, Indians, Iban, and also Punjabi, students had also asked to compare the differences of non-verbal greetings between cultures during the class. Such content of non-verbal were very suitable to be included for the course. (TF: 176-181)

It is necessary to inform the students about the non-verbal communication to prevent obstruction during interaction and communication. (TF: 181-182)

Situated in authentic social setting and presented social relationship. The teacher pointed out that the expressions presented in the module were very practical and enable students to cope with the real-world situations. Students could flexibly communicate in different social settings or situations with appropriate expressions in their everyday lives. For example, different ways of greetings in formal and informal situations, as the teacher pointed out in the interview:

The content was very close to the students' life, they can employ the expressions of greetings in everyday life, and carry out real interaction with their Chinese course mates and friends, it's very practical, especially the informal greetings expressions such as “*Nǐ chī le ma?*”, “*Qù nǎlǐ?*” and “*Nǐ zuò shénme?*” At the end of the class, students recognized the different ways of greetings in Chinese, not only learned the rigid formal greetings expressions such as “*Nǐ hǎo*” and “*Nǐ hǎo ma?*”, but also informal greetings. (TF: 7-13)

The teacher agreed that the context of the dialogues in the module were presented in authentic and social setting and it reflected the real social relationship. It helped the students to gain advantages in the workplace and social communication. Therefore, students could easily initiate a conversation topic in the real social interactions, and reducing misunderstanding with positive manner of cultural understanding.

Yes, the content presented the authentic social setting, in Unit 1, students could use appropriate expressions to greet people based on the formal or informal situations, to avoid offend against peoples; for Unit 2, students could make new friends by adopting appropriate formal or informal expressions in making introduction, to initiate topics of conversation and promote interpersonal relationship. (TF: 149-153)

In Unit 3, students learned the connotation of numbers in Chinese culture, they could avoid the conflict on numbers, especially gain advantages in future workplace and social interaction. (TF: 156-158)

In Unit 4, students learned Chinese zodiacs, enquiry of someone's zodiac, the dates of Chinese and local traditional cultural festivals as well as the greetings expressions. This could help the students to contact easily with the Chinese community in everyday life, reduce misunderstanding and establish cultural understanding. (TF: 159-162)

Promotion of national unity and integration. Some students reveal that at the end of the course they learned to promote the national unity among different ethnics and strengthen the relationship with the Chinese in the country (S29. S30).

... *mengeratkan perpaduan dengan orang Cina walaupun berbeza bangsa (S30).*
(could strengthen the relationship with the Chinese and the national unity even though in a multiracial country.)

Students had learned to strengthen the relationship with the Chinese through appropriate communicative skills (S12, S29), and benefited in everyday life. As the students mentioned in their feedback:

Keseluruhannya, kursus ini sangat berguna dan baik. Ia membolehkan saya mewujudkan hubungan yang baik, ia juga dapat membantu dalam kehidupan seharian kita (S12).

(In overall, the course was very useful and good. It helped me to initiate a good relationship and beneficial in everyday lives.)

... dapat mengeratkan hubungan saya dengan orang Cina dengan cara berkomunikasi yang baik dan betul (S29).

(...could improve relationship with the Chinese through good and appropriate communication skills.)

This was further confirmed by the teacher during the interview; the teacher identified that the culture and intercultural contents in the module contributed to national integration as Malaysia was a multiracial country. The greetings and introduction of cultural festivals in Chinese culture and local cultures of other ethnics such as Malays, Indians, and so forth, has helped the students to get in touch with other cultures with ease, and meanwhile the national integration has also been promoted. As the teacher pointed out during the interview:

It also touched upon the cultural festivals of other races in Malaysia, such as *Hari Raya Puasa*, *Deepavali* and Christmas, so the students learned the name of the festivals, dates, and the simple festivals' greetings expressions in Mandarin. The culture and intercultural content is appropriate, because Malaysia is a multiracial country, and the interaction between ethnics was very frequent, such cultural content may help to promote the integration and harmony between ethnics. So, I think the cultural and intercultural content in Unit 4 was very sufficient, it was relevant for the situations in Malaysia. (TF: 89-96)

User-friendly content. Findings from students' feedback survey shows that the majority of the students' found that the module was presented step by step from simple to more complicated level ($M = 4.71$, $SD = .461$). Most of the students also agreed that the module layout or design was attractive ($M = 4.55$, $SD = .568$) (Table 6.2).

The strength of module's instructional. Table 6.2 shows the items and results of students' feedback survey on module' instructional strategy. The average mean scores of all the six items in investigating the students' feedback on instructional of the module was very high ($M = 4.7$) as shown that the instructional strategies for intercultural language learning and teaching were valid and effective. Analysis of each statistic item was discussed in the following sections according to the themes.

Table 6.2

Items Measuring Students' Feedback on Module' Instructional

Item	Description	Mean	SD
11	teacher's instruction was clear	4.74	.445
12	teacher presented the cultural knowledge effectively	4.81	.402
13	teacher presented the language knowledge effectively	4.71	.529
14	the use of multimedia in the process of teaching and learning helps in better understanding of the contents and there by the language learnt	4.68	.475
15	activities of cultural discovery activities, intercultural discussion and reflection, and problem-solving stimulated my intercultural awareness	4.61	.495
16	interactive activities enhanced my language skills.	4.65	.551
Average Mean & SD		4.70	.900

Multimedia presentation and interactive activities enhanced language skills.

Findings from students' feedback survey on module instructional design (Table 6.4) indicated that the interactive activities carried out during the module implementation had enhanced students' language skills ($M = 4.65$, $SD = .551$). Students highly endorsed that the use of multimedia in the process of teaching and learning had helped them in better understanding of the contents and thereby the language learnt ($M = 4.68$, $SD = .475$). Students also strongly agreed that teacher's instruction was very effective in presenting both cultural knowledge ($M = 4.81$, $SD = .402$) and the language knowledge ($M = 4.74$, $SD = .445$). This was confirmed according to the open-ended questions survey where students mentioned that the teacher's explanation was easy to

understand, the instructional design was interactive and effective for the Mandarin beginners to interact with the Chinese (S5, S13, S22), and the objectives or learning outcomes were achieved successfully (S6).

The lecturer has given explanation in an easy way to understand (S5).

Merupakan kelas yang bagus bagi pelajar yang baru mempelajari Bahasa Mandarin, ia mudah difahami dan interaktif, sangat berguna untuk berinteraksi dengan orang Cina (S13).

(The class was good for the Mandarin beginners, the class was easy to understand and interactive, it's very useful for interaction with Chinese.)

*Pengajaran yang berkesan, mudah memahami dan mudah dipraktikkan (S22).
Objektif tercapai dengan jayanya (S6).*

(The instruction was effective, easy to understand and practicable; the objective was achieved successfully.)

Varieties and effective intercultural activities and task enhanced students'

ICC. The intercultural instructional strategies were carried out through the activities of IDR, CD activities, CQ, and ICCT as presented in the module. Findings from students' feedback survey on module instructional strategies employed demonstrated that the cultural discovery activities, intercultural discussion and reflection, as well as problem-solving had stimulated students' intercultural awareness ($M = 4.61$, $SD = .495$) (Table 6.4).

During the interview, the teacher acknowledged that different types of intercultural activities and strategies carried out during the module implementation contributed to the development of students' ICC.

The elements of cultural and intercultural in four units of the module was stated in the learning outcomes, its implemented through variety of class activities such as intercultural discussion and reflection, cultural discovery, quiz and intercultural communicative task. (TF: 198-201)

I believed that these activities could increase students' intercultural communicative competence. (TF: 205-206)

The teacher reviewed that the students' results and performance in the cultural and intercultural activities had proven that the activities were adequate and effective

to help the students in mastering the language, promoting ICC, cultivated the cultural awareness and cultural understanding, besides overcoming potential intercultural conflict and misunderstanding. As pointed out by the teacher during the interview:

Yes, I think all suggested and implemented cultural and intercultural instructional strategies were appropriate and effective. (TF: 268-269)

As I noticed, at the end of the class students' intercultural communicative competence improved, this could be seen from the result of intercultural activities and tasks. Students become interested in other cultures, cultural understanding [was] cultivated. (TF: 277-279)

(a) *Intercultural Discussion and Reflection (IDR)*. The teacher revealed that the activities of IDR helped the students to explore and distinguish the target culture and their own culture, and enabled the students to become more familiar and acquainted with their own culture. As teacher mentioned in the interview:

The activities of intercultural discussion and reflection were enabling the students to have deep discussion on the differences of two cultures, as well as encourage the students to reflect their own culture, however, I found that some students do not know some of the aspects from their own culture, such as the appellations and the greetings expressions in different situations, however, after the activity of discussion and reflection, students were not only understood the Chinese culture, but also have deeper understanding of their own culture. (TF: 208-214)

The teacher also stated that the majority of the students had shown active involvement and responses in all activities and tasks. In the session of IDR, teacher noted that students showed keen interest in the cultural comparison between Chinese culture and Malaysia. This activity has enhanced students' intercultural understanding at the end of the lessons. As the teacher said in the interview:

Majority of the students were involved actively in the activity "Intercultural Discussion and Reflection", they were very interested in the session of cultural comparison, they had active group discussion and presentation. Some of the students were not sure [about] some aspects of their own culture; however, they have better understanding of their own culture as well as the Chinese culture after the discussion with their group members, intercultural understanding had also been promoted and enhanced. (TF: 286-291)

(b) *Cultural Discovery (CD)*. According to the teacher, the activity of CD was good for students to discover the cultural information through online websites in

groups, to enhance students' cultural knowledge, as well as to raise ICC and cultural awareness. Teacher revealed that the students showed interest in searching the cultural and intercultural information and were conscientious about completing the given task. Students' intercultural understanding and cultural knowledge for their own culture was improved. As shown from the excerpt of teacher's interview:

This activity could increase students' intercultural understanding, and I think they do not have problem in searching information online, the young generations were very interested in surfing Internet, they worked conscientious for the task, they have found quite a lot of cultural information. They have better understanding towards the target cultures as well as own culture during the activity, so the "process" of the activity is quite important. (TF: 303-308)

(c) *Cultural quizzes (CQ)*. The CQ were carried out to assess students' knowledge on Chinese culture at the end of each Unit. The class teacher revealed that most of the students were able to answer most of the questions and performed well in the quizzes, and CQ were an effective activity to assess students' cultural knowledge. As indicated by the teacher during the interview:

Majority of the students were able to answer 85% of the questions, I think the performance is quite good. (TF: 311-312)
Cultural Quiz was a simple and effective way to check student's cultural knowledge. (TF: 218-219)

(d) *Intercultural Communicative Task (ICCT)*. ICCT was carried out at the end of the stage of module's implementation. Students were required to pay a visit to a Chinese friend's home to obtain cultural experience in the real-world situation. The teacher revealed that student involvement in the task was satisfactory. Most of the groups have successfully completed the stages of pre-task, task in progress and post-task.

The Intercultural Communicative Task was carried out in small groups, most of the students were involved actively in the activity which covered pre-task, task in progress and post-task, they work with one another to complete all the tasks. (TF: 315-317)

The teacher revealed that the ICCT was effective for developing students' ICC and cultural understanding as students completed the real-world task through group collaboration. Students applied language skills learned and experienced the target culture in real-life context. As teacher pointed,

For Intercultural Communicative Task, students were required to visit a Chinese friend's home by speaking Mandarin, I found that this activity was good as students could apply the language skills learned in real-life situation and experiencing the culture themselves. (TF: 220-222)

Students showed the spirit of group collaboration, their communication skills in Mandarin was improved; they have also learned the Chinese cultural etiquette and their ICC successfully developed. (TF: 325-327)

The strength of learning outcomes. Table 6.3 displays the finding of students' feedback on module outcomes. The highest mean score was for item 23 in which students "became more aware of the common conventional/traditional practices in Chinese culture" ($M = 4.68$, $SD = .475$), followed closely by item 22 "understood the social variable such as age, gender, social class and context which influenced the ways of people speak and behave" ($M = 4.58$, $SD = .502$); students "became more aware of the cultural connotations of the words and phrases in Chinese culture and own culture" ($M = 4.58$, $SD = .502$); and "became more curious toward the Chinese culture and own culture" ($M = 4.58$, $SD = .564$). The students mainly acknowledged that at the end of the course they were "able to search for the information on Chinese culture and my own culture" ($M = 4.42$, $SD = .564$) and "understood that people's behavior always reflects their cultural characteristics" ($M = 4.39$, $SD = .495$). The findings of the data also showed that students also have met the intended learning outcomes of the course ($M = 4.29$, $SD = .529$), acquired essential intercultural communicative skills from the course ($M = 4.29$, $SD = .529$), and could speak simple Mandarin in daily interaction with the Chinese ($M = 4.23$, $SD = .669$). The average mean scores of all the items in investigating students' feedback on module outcomes was very high ($M = 4.46$).

Table 6.3

Items measuring students' feedback on learning outcomes

Item	Description	Mean	SD
17	I have met the intended learning outcomes of the course.	4.29	.529
18	I can speak simple Mandarin in daily interaction with the Chinese.	4.23	.669
19	I knew simple social etiquette and customs in Chinese culture.	4.52	.508
20	I acquired essential intercultural communicative skills from the course.	4.29	.529
21	I understood that people's behavior always reflects their cultural characteristics.	4.39	.495
22	I understood the social variable such as age, gender, social class and context influenced the ways people speak and behave.	4.58	.502
23	I became more aware of the common conventional/traditional practices in Chinese culture.	4.68	.475
24	I became more aware of the cultural connotations/meaning of the words and phrases in Chinese culture and my own culture.	4.58	.502
25	I am able to search for the information on Chinese culture and my own culture.	4.42	.564
26	I became more curious (<i>sikap ingin tahu</i>) towards the Chinese culture and my own culture.	4.58	.564
Average Mean & SD		4.46	.534

The findings confirmed the efficacy and usefulness of the developed module in enhancing and promoting students' cultural and ICC, as well as language competence. Teacher's feedback from the interview also further supported the achieving of cultural and intercultural learning outcomes as shown from the result of students' assessment and tasks.

Based on the result of students' assessments and tasks, I believed that students had achieved the cultural and intercultural learning outcomes of the module. (TF: 260-261)

The gaps of the developed module. Apart from the strength of the developed module, feedback from students' survey and teacher's interview also revealed the gaps or shortcomings in need of attention. The related areas mentioned were concerning the

cultural and intercultural knowledge, the instruction of language and linguistics skills, and the teaching and learning methods.

Adding additional cultural and intercultural content.

(a) *Chinese Culture.* One third of the students responded that the cultural contents for the module were sufficient as a foundation for learning Mandarin. However, survey showed that the students' needs towards the cultural knowledge seem far beyond the content provided in the module. Some of the students (19.4%) were looking forward and eager for more Chinese cultural knowledge. They suggested adding more information on Chinese taboos, customs of festivals, the unique cultural differences among different Chinese dialect groups, and the history of ancient China.

*Nak tahu lebih lanjut tentang pantang-larang dalam budaya Cina (S28).
Budaya yang menunjukkan adat-adat orang Cina seperti dalam perayaan tertentu (S4).*

... untuk mengetahui lebih lanjut tentang perbezaan dialek (Hokkien, Hakka) dalam budaya Cina (S7).

Saya ingin tahu budaya seperti Hakka, Hokkien, Cantonese dan sebagainya kerana saya merasakan setiap budaya ada keistimewaannya tersendiri (S12).

Sejarah mengenai kerajaan-kerajaan China pada masa dahulu (S28).

(I want to know more about the Chinese taboos; the customs of Chinese festivals; the differences and the cultures between Chinese dialects such as Hakka, Hokkien, Cantonese, and the history of ancient China.)

(b) *Cultural differences between Chinese Culture and Other Cultures.* Some students hoped to add more contents about cultural difference between Chinese culture and other cultures in order to enhance the knowledge of other cultures, cultivate appreciation and respect among peoples. One student suggested adding information concerning the conflicts and contradiction between Chinese religions and other religions.

*Saya harap tambahkan berkenaan perbezaan budaya Cina dengan budaya lain seperti budaya India dan lain-lain. Ia dapat menambahkan lagi pengetahuan tentang budaya lain agar dapat menghargai sesama manusia (S15).
Menambahkan pengetahuan seperti percanggahan agama Cina dengan agama lain (S21).*

(I hope to add more content about the differences between cultures to gain more knowledge about other culture and peoples; to increase knowledge about the conflicts between Chinese religion and other religions.)

(c) *Intercultural knowledge and understanding.* Besides Chinese culture, there were quarter of the students (25.8%) (8) would like to know more about other cultures. They suggested adding more intercultural contents, especially Malaysian cultures such as Indian, Iban, Dayak, Malay, indigenous cultures, and western cultures.

In Unit 4, add more about others cultural content such as Indian and western cultures, so that we can differentiate all the cultures and students can gain more knowledge (S5).

Kandungan yang saya ingin tahu dalam module Mandarin tahap satu ialah budaya Iban, Dayak dan budaya Melayu (S29).

Pada pendapat saya, kandungan budaya lain yang saya ingin tahu ialah budaya masyarakat etnik Iban, Sarawak (S30).

... budaya India, budaya orang asli, budaya barat (S26).

(I hope to know about the culture of Iban, Dayak, Malay, Indian, indigenous people through this module)

Some students were also interested to know about Korean and Japanese cultures in order to get to know and learn about their good ethical values in daily practices.

Kandungan budaya lain yang saya ingin tahu adalah budaya Korea (S24).

Saya ingin mempelajari serba sedikit mengenai budaya orang Jepun, hal ini kerana saya ingin mempelajari budaya mereka yang dikatakan mempunyai nilai yang baik dalam kehidupan seharian seperti berdisiplin, tepati masa, sapaan, pemakanan dan pakaian (S23).

Students would also like to know more about the language varieties of different ethnic groups of Chinese.

Penggunaan bahasa yang berbeza di mana puak yang berlainan menggunakan bahasa yang berlainan, saya juga ingin mengetahui budaya yang lebih lagi (S13).

(I wished to know the use of different languages by different races, I want to know more about other cultures.)

Findings from the feedback survey revealed that students had a strong desire to acquire additional Chinese cultural knowledge, and intercultural understanding. Students were looking forward to know more about the distinction between cultures

and this demonstrated students' positive intercultural attitudes. Findings shows that the inclusion of cultural and intercultural elements in the teaching of MFL is necessary and inevitable. The suggested content may not be able to cover in elementary-level Mandarin due to the limited available credit hours of the course, it could be considered to integrate in higher levels of Mandarin, but required further careful design of curriculum. Students' positive response toward Chinese cultural knowledge had proven the necessity of developing the culturally integrated Mandarin module.

More detailed interpretation of cultural knowledge. Findings from the students' feedback survey showed that some cultural knowledge presented in the module needed to provide more detailed interpretation and introduction. Some students mentioned that they faced difficulties in recognizing the Chinese kinship titles as the terms were different in terms of paternal and maternal, female and male. Student points out that the kinship titles in Malay culture were unchanged in both paternal and maternal relations.

Saya menghadapi sedikit masalah dalam Unit 2 kerana panggilan saudara Cina untuk memanggil dua-dua belah pihak ada perbezaan. Saya akan membuat rujukan dengan lebih lanjut dan menambahkan pengetahuan saya (S22).

Masalah dalam Unit 2, about salasilah famili Cina, sebab ada perbezaan antara saudara lelaki dan perempuan (S27).

Masalah yang saya hadapi semasa mempelajari modul adalah mengenai perkenalan (panggilan) kepada kaum keluarga. Hal ini kerana budaya Melayu hanya menggunakan penggunaan panggilan yang sama semasa berjumpa dengan sanak-saudara di sebelah bapa dan ibu (S23).

(I encountered some difficulties in Unit 2 on kinships titles, as the paternal and maternal kinship titles in Chinese culture are different, especially for different gender; as in Malay culture, Malay adopted the same kinship title for the relation regardless [of] paternal or maternal relatives.)

Findings revealed that teachers need to give more attention in demonstrating and interpreting the cultural knowledge to the students during the instructional time especially if there were distinction between the target culture and students' own

culture. This is important to prevent misunderstanding of students toward the target culture and miscommunication during intercultural exchange. More effective and impressive instructional strategies in terms of intercultural teaching are necessary in the language class.

Strengthen language and linguistics skills. The teaching and learning of Mandarin language was the principal objective of the Mandarin course. Thus, language and linguistic skills were emphasized in the instruction during the module implementation. However, three students (9.7%) revealed that they were encountered some difficulties in pronunciation of standard Mandarin *Pinyin*. The students mentioned that they have problem in pronouncing the Chinese words especially in the first attempt due to the specific ways of Mandarin *Pinyin* pronunciation and tones. Thus, more attention and extra drilling in Mandarin *Pinyin* needs to be given to the students during the instructional time while the intercultural language learning takes place. The linguistics aspects needs to be taken attention as more content in ICC for the course may affect students' development of linguistics skills such as pronunciation of *pinyin*, especially if instructional time and the students' independent learning time were insufficient. Thus, the department responsible for curriculum and instructional planning should take consideration of this aspect, and find a balance between the ICC content and the linguistics skills which included phonetics. The following are some examples of the students' feedback:

... ada masalah dalam sebutan Pinyin (S6).

Masalah yang saya hadapi adalah sukar untuk menyebut perkataan untuk pertama kali (S24).

Masalah yang dihadapi ialah cara sebutan yang betul bagi sesetengah perkataan dimana dalam Mandarin terdapat cara sebutan mengikut kaedah yang ditetapkan (S13).

(I faced difficulties in Pinyin pronunciation, difficult to pronounce the words in Pinyin for certain words especially at the beginning stage, as I need to follow some Mandarin pronunciation rules.)

Besides, a small number of students faced problem in understanding the meaning of vocabulary in the module. Although tables of new words and vocabulary were provided for the text of dialogues, some students requested the literal translation for all texts in the module in Malay language (instead of English) in order to understand the meaning, and one of the students asked for the multiple meaning of the vocabulary. Some hoped that literal translation for each dialogue was provided for easier comprehension.

Saya cadangkan agar setiap perkataan diterjemahkan secara terus dalam Bahasa Melayu agar pelajar dapat memahami terus maksud perkataan tersebut (S31).

Nyatakan lebih banyak maksud bagi sesetengah perkataan (S26).

Pada pendapat saya setiap dialogue yang diberikan harus disertakan dengan terjemahan supaya mudah difahami (S21).

(I suggest providing translation for each words and dialogues in Malay language to enable students to understand the meaning, and states different meaning of the words.)

Translation method may need to be considered and employed in the instruction to order to meet some of the students' needs and styles in learning of the language. However, the grammar translation method is not the effective instruction in teaching FL as the students may generalize the language rules of L1 in L2 learning, and they may only focus on memorizing the meaning and grammar rules and ignore the practical aspects of language in real-world situations.

Active learning for intercultural teaching and learning. Feedback from the students' open-ended survey (Item 30) shows that students were in favor of variety of teaching methods for the instruction on intercultural language learning. Each student gave more than one suggestion in their feedback. The majority of the students preferred to have study tours (32.3%), singing session (32.3%), role-play (29%), and videos or movies (22.6%), and games (19.4%). A small number of students were in favor of competition (9.7%), quizzes (6.5%), group work (3.2%), usage of pictures/photos

(3.2%), interviews (3.2%), translation of vocabulary (3.2%), questions and answers (3.2%), more usage of expressions (3.2%) and debate (3.2%). The findings were shown in Table 6.4, which can be grouped into three categories: visualizing and auditory method, reading-writing learning method, and kinesthetic or tactile, according to the VARK Model (Visual, Aural, Read, and Kinesthetic) (Fleming & Mills, 1992).

Table 6.4

Instructional methods requested for intercultural language learning

Instructional Methods	%	N
Visualizing & Auditory:		
video/movies	22.6%	7
usage of pictures/photos	3.2%	1
interviews	3.2%	1
debate	3.2%	1
Reading-writing:		
translation of vocabulary	3.2%	1
more usage of sentences	3.2%	1
quizzes	6.5%	2
question and answers (Q & A)	3.2%	1
Tactile or kinesthetic:		
study tours/visits/outdoor learning	32.3%	10
singing/music	32.3%	10
role-play	29.0%	9
games	19.4%	6
competition	9.7%	3
group work (interaction)	3.2%	1

*Respondents gave more than one suggestion

Findings of the data showed that most of the students preferred active learning and outdoor exploration. The majority of students (32.3%) demanded study tours. They wished to involve and participate in some Chinese festivals to enhance knowledge and understanding of Chinese culture (S12, S13). Some students suggested outdoor teaching and learning, organized study tour to China especially the historical places, in order to know more about Chinese history and culture (S21, S28).

Cadangan saya, kita merancangkan satu lawatan sambil belajar semasa perayaan-perayaan yang disambut untuk menambahkan fahaman dan pengetahuan dengan lebih mendalam (S12).

Melibatkan students dalam perayaan festival Cina (S13).

... mengadakan lawatan di tempat yang bersejarah atau tempat untuk kita mengetahui mengenai sejarah China (S21).

Membuat kelas di luar kelas, melawat tempat-tempat bersejarah budaya Cina (S28).

(I suggest organizing a study tour, to attend the Chinese festivals celebration to have deeper understanding about the Chinese culture, involve the students in Chinese festivals celebration; to have a visit to China, visiting the historical places to know more about the China history and the Chinese culture.)

The class teacher also suggested to carry out more outdoor teaching and learning activities and tasks if the instructional time is sufficient, in order to provide opportunity for the students to explore Chinese culture such as visit Chinese families' home, Chinese museum, to learn Chinese calligraphy, paper cutting, Chinese knots, and so forth, and have students to take part in the competition. As such, students may experience directly the cultural practices in the real-world, which may further foster intercultural learning.

If given enough of instructional time, I suggest carrying out the outdoor teaching and learning such as visiting Chinese museum, having dinner at Chinese friend's home to enable the students to experience the real Chinese culture, such as learning Chinese calligraphy, paper cutting, Chinese knots, etc., and organizing competition for the students. The students will be more active and positive in the learning of Chinese culture; we could achieve maximum results with less effort. (TF: 252-260).

The teacher also suggested more intercultural tasks to be conducted, to enable the students to contact and interact with different races of community and cultures, to identify the cultural differences in order to improve students' intercultural understanding.

I think may have more intercultural tasks, encourage students to interact with different community, to experience, observe, and understand different cultures, and then make a comparison with Chinese culture (TF: 252-260).

Summary. In relation to the Research Question 4, findings from the teacher's interview and students' survey feedback showed that the strength for the developed

module in terms of content included appropriate language and cultural content for beginners, adequate Chinese cultural elements for cultural competence, adequate and applicable intercultural elements for intercultural competence which had enhanced students' ICC. The content of the module was useful and practical for daily communication and interaction, in which non-verbal of communication were emphasized, as well as cope with real-world social situations and relationship. The module contributed in promoting national unity and integration. The layout and the presentation of the module were also user-friendly. In terms of module instructional design, the multimedia presentation and interactive activities employed for the module enhanced students' language skills. The varieties and effective intercultural activities and tasks designed for the module's instruction stimulated students' ICC.

However, in terms of gaps for the developed module, there were requests from the students to add additional cultural and intercultural knowledge in the module such as Chinese taboos, festivals customs, cultural differences between different Chinese dialects groups, and the history of ancient China. Besides, some made demands for more content on cultural differences between Chinese culture and other cultures, especially the conflicts and contradiction between Chinese religions with other religions. Students were also interested in acquiring further intercultural knowledge and understanding particularly on the multi cultures in Malaysia. They expected more detailed interpretation of Chinese cultural knowledge from the module, as well as the acquisition of language and linguistic knowledge in terms of pronunciation of *Hanyu Pinyin*, vocabulary and comprehension, preferably in the method of active learning.

Findings and Analysis of Students' ICC Formative Assessments

Research Question 5 aimed at investigating students' ICC level after the module implementation. The data were triangulated from students' ICC formative assessments, and SISA (Post-Course).

Students' ICC formative assessments were carried out to identify their ICC level after the implementation of the developed module. The assessment could assessed students' levels of ICC more deeply, authentically and accurately (Byram, 1997; Jacobson, Sleicher, & Burke, 1999). There were four ICC formative assessments carried out, i.e. intercultural discussion and reflection, cultural quizzes, cultural discovery, and intercultural communicative task. The assessments were carried out to evaluate students' ICC throughout the period of module implementation, in order to determine students' ICC in terms of knowledge, skills, attitudes and awareness after implementation of the developed module. Students' answers were assessed based on the Lussier et al. (2007) Rubrics of Assessing ICC (Appendix N) in which scores for low level ranged from 1 to 3 points, medium level ranged from 4 to 7 points, and high level from 8 to 10 points based on the descriptors from the rubrics.

Intercultural Discussion and Reflection (IDR). A total of seven IDR activities (Appendix J) were carried out during the module implementation to assess students' ICC. Each IDR worksheet consisted of four types of questions concerning intercultural knowledge, skills, attitudes and awareness which related to the topics in the developed module. Students were required to write down their reflections on the worksheet provided. Students' mean scores in intercultural knowledge, skills, attitudes and awareness in all seven IDR were calculated to identify their ICC.

Table 6.5 shows the mean scores of 31 students on intercultural knowledge, skills, attitudes and awareness in IDR. Table 6.6 shows total of students in intercultural

IDR. In terms of knowledge, findings showed that majority or 80.6% of the students demonstrated high level of competence in intercultural knowledge, and only 19% of students achieved medium level of intercultural knowledge. In terms of skills, the majority or 96.8% of the students displayed a medium level in intercultural skills, and only 3.2% of the students attained low intercultural skills. In terms of intercultural attitudes, the majority or 67.7% of the students demonstrated high level of competence in intercultural attitudes, and 32.3% achieved medium level of competence in intercultural attitudes. For intercultural awareness, only 38.7% of students demonstrated high level of intercultural awareness, and the majority or 61.3% demonstrated medium level of competency in intercultural awareness. In sum, the results revealed that the majority of the students showed high ICC especially in intercultural knowledge and attitudes.

Table 6.5

Students' mean scores of intercultural knowledge, skills, attitudes and awareness in IDR

Students	Knowledge	Skills	Attitudes	Awareness
1	9.1	6.5	9.3	7.7
2	8.8	6.4	7.9	7.1
3	7.8	6.8	7.6	6.9
4	9.3	6.9	7.9	7.8
5	9.3	6.3	9.1	7.5
6	7.7	6.5	8.9	7.8
7	9.4	7.4	8.7	8.5
8	8.6	4.1	7.1	6.1
9	9.0	7.0	7.3	8.3
10	8.6	5.3	8.9	7.1
11	9.3	6.5	9.0	7.8
12	8.9	7.6	8.5	8.1
13	9.2	7.6	8.6	8.4
14	6.5	3.1	8.0	7.3
15	9.0	7.8	9.0	8.4
16	7.8	5.0	8.2	6.3
17	9.7	8.0	8.9	8.5
18	8.9	6.2	8.1	7.9
19	8.4	7.3	8.4	8.1
20	7.3	5.0	7.8	7.9
21	9.5	5.4	8.6	8.4

22	9.0	6.8	7.9	8.1
23	9.2	6.7	9.1	7.6
24	9.0	7.2	7.8	7.6
25	8.8	6.8	7.9	7.3
26	7.1	4.9	8.4	8.3
27	8.8	6.4	9.0	8.1
28	9.4	6.4	7.6	8.6
29	8.6	5.3	8.4	7.6
30	8.4	6.3	8.6	7.9
31	9.0	6.1	8.0	7.9

Table 6.6

Percentage of students in intercultural knowledge, skills, attitudes and awareness performance as in IDR

ICC Level	Knowledge	Skills	Attitudes	Awareness
High	80.6%	-	67.7%	38.7%
Medium	19.4%	96.8%	32.3%	61.3%
Low	-	3.2%	-	-

Cultural Discovery (CD). Cultural discovery activities aimed at helping the students to discover and acquire the knowledge of Chinese culture, as well as to assess students' intercultural knowledge. A total of six CD Activities were carried out during module implementation, as described in Table 6.7.

Table 6.7

Cultural discovery activities

	Activity	Description of Activity	Aspects Assessed
Cultural Discovery 1	Lesson 1 Activity 1.1	Describe and demonstrate non-verbal communication behaviour in greetings in Malaysian culture.	Skills
Cultural Discovery 2	Lesson 7 Activity 2.10	You are going to buy a birthday gift for your Chinese friend. What kind of items should be avoided as a gift for the Chinese? Why you should avoid giving such items as gift? What are the gifts taboos in your own culture? Why? Find the answers from the Internet, Chinese friends or other sources.	Awareness
Cultural Discovery 3	Lesson 8 Activity 2.13	Complete the table by stating the kinship titles in Chinese culture and your own culture. Tell the differences between two cultures in terms of kinship titles.	Skills
Cultural Discovery 4	Lesson 9 Activity 3.3	Identify the auspicious and inauspicious numbers in Chinese culture based on the situations given	Awareness
Cultural Discovery 5	Lesson 10 Activity 4.3	Discover the information of the years and characteristics represented for each symbolic animal in 12 Chinese zodiacs from the Internet, and answer the questions given.	Attitudes
Cultural Discovery 6	Lesson 12 Activity 4.7	Discover the dates of Chinese cultural festivals in Chinese lunar calendar from the Internet, such as Chinese New Year, Mid-Autumn Festival, and Dumpling Festival, and answer the questions given.	Attitudes

CD 2, CD5 and CD6 required students to search the information from websites and accomplished the activity after class. Interactive discussion between the students and teacher was done through the forum of e-learning portal (CIDOS). Students submitted their findings through e-learning portal after task completion. Another three activities, CD1, CD3, and CD4 were carried out during class instruction time. For CD 1, students were assessed through role-play presentation. CD 3 and 4 were carried out through paired-discussion. CD 1 and CD3 were targeted to assess students' intercultural skills, CD 2 and CD4 were aimed to assess intercultural awareness, and

CD 5 and CD6 were looked at students' intercultural attitudes. Students' mean scores in respect of intercultural skills, attitudes and awareness for each CD activity were calculated to determine students' ICC.

Results in the following Table 6.8 show students' scores in terms of intercultural skills, awareness and attitudes in six CD activities. The mean scores for skills, awareness and attitudes were then calculated, as presented in Table 6.9. The results revealed that all students (100%) scored for high level of intercultural skills and awareness; the majority (90.3%) of students demonstrated high level of intercultural attitudes in CD. The results indicated students' high ICC in respect of intercultural skills, awareness and attitudes, as reflected in mean scores in Table 6.10.

Table 6.8

Students' scores of intercultural skills, awareness and attitudes as in cultural discovery (CD) activities

Students	Skills		Awareness		Attitudes	
	CD1	CD3	CD2	CD4	CD5	CD6
1	10	10	10	10	8	10
2	10	10	10	9	8	8
3	10	7	10	8	8	7
4	9	10	10	9	9	8
5	10	7	10	8	10	10
6	10	7	10	8	10	8
7	10	8	10	8	9	7
8	9	9	10	9	8	8
9	8	9	10	10	8	8
10	10	9	10	10	9	8
11	10	10	10	9	10	8
12	10	9	10	10	10	8
13	10	10	10	9	10	8
14	10	9	10	9	10	7
15	10	10	10	9	10	8
16	10	9	10	10	8	8
17	10	9	10	10	10	8
18	10	8	10	9	10	7
19	9	9	10	9	8	7
20	9	9	10	9	8	7
21	10	7	10	8	10	8
22	10	9	10	10	9	10
23	10	10	10	10	8	8
24	10	9	10	10	9	8
25	10	10	10	10	8	8
26	10	10	10	10	8	8
27	10	9	10	8	10	8
28	10	9	10	8	8	8
29	10	9	10	8	10	8
30	10	6	10	8	10	8
31	10	10	10	9	10	8

Table 6.9

Students' mean scores on intercultural skills, attitudes and awareness in cultural discovery (CD) activities

Students	Skills	Awareness	Attitudes
1	10.0	10.0	9.0
2	10.0	9.5	8.0
3	8.5	9.0	7.5
4	9.5	9.5	8.5
5	8.5	9.0	10.0
6	8.5	9.0	9.0
7	9.0	9.0	8.0
8	9.0	9.5	8.0
9	8.5	10.0	8.0
10	9.5	10.0	8.5
11	10.0	9.5	9.0
12	9.5	10.0	9.0
13	10.0	9.5	9.0
14	9.5	9.5	8.5
15	10.0	9.5	9.0
16	9.5	10.0	8.0
17	9.5	10.0	9.0
18	9.0	9.5	8.5
19	9.0	9.5	7.5
20	9.0	9.5	7.5
21	8.5	9.0	9.0
22	9.5	10.0	9.5
23	10.0	10.0	8.0
24	9.5	10.0	8.5
25	10.0	10.0	8.0
26	10.0	10.0	8.0
27	9.5	9.0	9.0
28	9.5	9.0	8.0
29	9.5	9.0	9.0
30	8.0	9.0	9.0
31	10.0	9.5	9.0

Table 6.10

Percentage of students in intercultural knowledge, skills, attitudes and awareness performance as in cultural discovery activities

ICC Level	Skills	Awareness	Attitudes
High	100%	100%	90.3%
Medium	-	-	9.7%
Low	-	-	-

Cultural Quizzes (CQ). Cultural quizzes were carried out at the end of each Unit. The quizzes were aimed at recognizing students' understanding and comprehension of Chinese culture, and to determine students' intercultural knowledge. CQ were designed according to the cultural learning outcomes of the developed module. Thus, there were total of four CQ (Appendix K) carried out throughout the module implementation. The questions were designed in the form of true-false items. Students were required to state “√” for true statements and “X” for false statements. A total of 31 students took part in the quizzes.

The total marks of each CQ were converted to 10 marks, equivalent to 10 points. Students' mean scores for the four CQ were calculated to determine their intercultural knowledge, as presented in Table 6.11. Results in Table 6.12 revealed that majority of the students (93.5%) scored for high level of competence in terms of intercultural knowledge, indicating students' high ICC in respect of intercultural knowledge.

Table 6.11

Students' scores in cultural quizzes (CQ)

Students	CQ 1 (marks)	CQ 2 (marks)	CQ 3 (marks)	CQ 4 (marks)	Mean
1	9.2	8.4	10	9.2	9.2
2	9.2	8.8	8	9.2	8.8
3	7.5	6.1	7	9.2	7.5
4	10	8.8	10	9.2	9.5
5	10	10	10	10	10.0
6	9.2	9.1	10	9.2	9.4
7	10	10	10	10	10.0
8	7.5	8.4	8	8.5	8.1
9	9.2	7.8	9	9.2	8.8
10	8.3	7.1	9	6.2	7.7
11	9.2	8.8	10	8.5	9.1
12	10	10	10	10	10.0
13	10	10	10	10	10.0
14	9.2	9.6	7	8.5	8.6
15	7.5	9.6	10	10	9.3
16	10	7.8	10	9.2	9.3
17	10	9.6	10	10	9.9
18	10	9.6	10	10	9.9
19	9.2	8.8	10	8.5	9.1
20	9.2	8.4	8	8.5	8.5
21	10	9.1	10	9.2	9.6
22	10	8.4	9	8.5	9.0
23	7.5	8.4	10	8.5	8.6
24	8.3	9.1	10	9.2	9.2
25	9.2	9.1	9	9.2	9.1
26	10	5.6	10	9.2	8.7
27	8.3	9.1	10	8.5	9.0
28	10	9.1	10	9.2	9.6
29	10	8.4	9	10	9.4
30	10	7.8	10	9.2	9.3
31	10	7.8	10	9.2	9.3

Table 6.12

Percentage of students in intercultural knowledge performance as in cultural quizzes

ICC Level	Knowledge
High	93.5%
Medium	6.5%
Low	-

Intercultural Communicative Task (ICCT). Intercultural Communicative Task (Appendix L) was carried out at the end of the module implementation. The task aimed at assessing students' communication skills and ICC. The task required the students to pay a visit to a Chinese friend's home in the real cultural context in order to know the customs and cultural practices. Students were divided into a few groups to carry out the task. Each group consisted of four to five students. However, only three groups of students completed the ICCT. Other groups were unable to accomplish the task as some of the group members withdrew from the task because of time constraint, as it was toward the end of the semester and students were busy with their final semester project.

The task was divided into three stages, the pre-task, task in progress and post-task. Before the task, students made an appointment to visit one of their Chinese friends. All groups discussed and organized the task duties for each member. Students prepared the things they wanted to bring during the visit, such as gifts. Each group practiced the conversation in Mandarin for the visit in advance based on the topics given. During the task in progress, students visited the Chinese friends as scheduled and carried out simple conversation in Mandarin with appropriate cultural behaviors and practices, such as non-verbal communication behaviors, visiting etiquette, response to compliments, gifts and offers, and leaving taking. The topics of conversation were concerning greetings, to get to know the family members of the host by asking names, and recent well-being. Students also asked about Chinese festivals, phone numbers, talked about favorite numbers, and made a date for a movie. Students applied the acquired language and linguistic skills, as well as intercultural knowledge and skills in the task. The visiting process was recorded in MP4 video format. After the visit, during the post task, each group prepared and submitted their report of

reflection and feedback, the video records. Findings from students' group task report and reflection, as well as the video records were analyzed thematically and discussed as follows.

(a) Applied target language in real-world situations. All three groups reported that they had encountered problems in Mandarin pronunciation and the influent speaking of Mandarin language at the beginning stage of the task. The problem was solved with the guidance and scaffolding given by the teacher during pre-task. All students mentioned that they practiced numerous times to ensure the correct use of Mandarin language. During task in progress, students from Group 1 and Group 3 mentioned that they had gained new experiences in communicating with the Chinese in fully Mandarin language without causing any conflicts. They paid attention to the expressions used by the Chinese friend in order to comprehend the conversation (G1, G3). Students reported that they enjoyed the task very much although it was quite difficult for them to understand Mandarin at the early stage (G3). They had learned to improve their pronunciation and communication skills (G2, G3), and gaining better understanding of Chinese culture (G1). They became more confident in speaking Mandarin as they had the chances to learn and practice the language from their Chinese friend, the native speaker (G2).

(b) Demonstrated high intercultural knowledge and skills. Students mentioned that they experienced the distinction of greeting between Chinese culture and Malay culture during the task. Group 1, Group 2 and Group 3 pointed out that Chinese adopted the modern greetings by shaking hands as in western culture; however, Malay culture did not allow body contact (greet by touching both hands or face-to-face touch) among different sex during greetings, except among kin. Group 3 revealed that Malays

still practiced the traditional culture in greetings. Due to the differences of greetings in two distinct cultures, the students adopted smiles and nod of head for greetings, as observed from the video record. Students possessed good intercultural knowledge and skills, as they were able to analyze the cultural differences in terms of non-verbal behavior with their own experience from the intercultural point of view (Lussier et al., 2007), and knew about the ways of communication in their own and the target cultures in terms of interpretations of the paralinguistic and non-verbal behavior (Byram, 1997), demonstrated adequate use of physical contact while communicating in different cultures, and negotiated a shared understanding with appropriate skills based on the differences (Bernett, 2008).

In terms of kinship titles, students from Group 3 revealed that there were specific kinship titles for paternal and maternal in Chinese culture that deserved attention. Students noted that “*yéye*” was adopted for paternal grandfather, and “*wàigōng*” was used for maternal grandfather; “*nǎinai*” was adopted for paternal grandmother and “*wàipó*” for maternal grandmother. Students from Group 2 and Group 3 pointed out that Malays adopted the same kinship titles in both paternal and maternal relation with features of seniority, for example, *kak long* (eldest sister), *abang long* (eldest brother), *pak long* (eldest uncle), *mak long* (eldest auntie) were adopted for the relatives who have the first position in the family; *kak ngah* (second sister), *angah*, *abang ngah* (second brother) were adopted for relatives with the second position in the family; *kak lang* (third sister), *abang lang* (third brother) were used for the relatives in the third position in the family, and other titles such as *teh*, *uda*, *dobot*, and *anjang* for other subsequent relatives. The findings show that students had demonstrated a significant competence of intercultural knowledge as they were able to show accurate knowledge of cultural element in terms of sociolinguistics (Lussier

et al., 2007), demonstrated understanding of the social interaction processes (Byram, 1998) and the complexity of cultural elements in terms of communication styles, and expressed insights into own culture rules (Bennett, 2008).

Students of Group 2 mentioned that Chinese adopted the auspicious or favorable numbers and avoided inauspicious or unfavorable numbers as they noticed when asking for the phone number during the visit. Group 1 opined that people should be aware when using or applying the number of four in the Chinese community as it was the taboo number in Chinese culture. Students stated that there was no such belief in Malay culture. Findings from the data show that students demonstrated understanding of the beliefs and practices in another culture (Bennett, 2008) as well as the taboos in routine situations which reflected competence in intercultural knowledge (Byram, 1998).

During the task, group 1 indicated the similarities between Chinese culture and Malay culture in terms of decline of compliments, offers, and gift giving during visiting which shows politeness and modesty. Students also pointed out that the ways of leave taking were also similar in both cultures where the host sent off the guest to the doorstep and said welcome for next visit in the near future. In these aspects, students said that they could easily initiate interaction with the Chinese as there were similarities in their own culture. Thus, students demonstrated skills of interpreting and relating (Byram, 1998) as they were able to interpret cultural elements from the target culture and relate and compare them to their own culture.

(c) *Demonstrated high level of intercultural attitudes.* Group 1 told that they experienced the serving of Chinese tea by the host during the visit, and it was the first time they tasted the Chinese tea. Students mentioned that it was different from Malay culture as Malays serve *sirap*, a kind of sweet drink for the guest. Students had shown

high intercultural attitudes as they enjoy observing and participating in intercultural situations (Lussier et al., 2007).

Students of Group 2 mentioned that they respected every culture and were willing to study the customs, taboos and beliefs of other cultures in order to avoid misunderstanding, as consequence from the task. Group 3 members stated that they accommodate themselves in Chinese culture and learned more about the culture. Students had demonstrated high competence in intercultural attitudes as they showed interest in discovering the interpretation of phenomena and practices of other cultures (Byram, 1998), and displayed willingness to seek opportunity to engage with otherness in the equal relationship (Byram, 1998). Students from Group 2 added that they will help other people if they were in critical situations by employing the intercultural knowledge and skills learned. The students demonstrated high intercultural skills as they were willing to mediate between the different cultures to solve conflicts and differences (Byram, 1998).

Kami sangat menghormati setiap budaya... mengkaji setiap adat, pantang dalam setiap budaya supaya tidak berlaku masalah... kami juga boleh membantu sekiranya dalam keadaan yang mendesak sekalipun (G2).

Ya, kami akan menyesuaikan diri dengan membiasakan diri dengan budaya cina, belajar mengenai budaya Cina (G3).

(We respect all cultures ... to know the customs, taboos of each culture to avoid problems between cultures, we may also assist in solving problems to respond to the urgency. Yes, we will adapt ourselves and accommodate to Chinese culture, study about the culture.)

Group 1 mentioned that they maintained good relationship with others and did not offend any party during the task. They believed that the coexistence of different cultural practices and customs was because of the cultural understanding, and without conflicts of religion. Students had displayed high level of intercultural attitudes especially the behavior of openness toward other cultures, accepting and being sympathetic to other cultures (Lussier et al., 2007).

Kami menjaga hubungan antara satu sama lain agar tidak menyinggung mana-mana pihak (G1).

Kebanyakan amalan, adat ataupun budaya kedua-dua belah dapat berjalan dengan seiring ia bermaksud kedua-dua bangsa dan budaya dapat menghormati, memahami dan pelajari adat, budaya dan amalan kerana ia masih tidak bercanggah dengan agama masing-masing (G1).

(We care about the relation of each other and not to offend to any party. Most of the practices and customs for two cultures are concomitant, and therefore the practices of cultures are not conflicting.)

At the end of the task, Group 2 pointed out that the task stimulated their consciousness of their own culture. Students said that they started to review and reflect of their own culture. They admitted that they were unsure about their own culture in some aspects, such as the months in their traditional calendar. Students mentioned that they will search for more information about the history and customs of the cultures in order to improve cultural knowledge. As Group 2 reported:

Saya terfikir tentang budaya sendiri, ada banyak yang saya tak tahu tentang budaya sendiri, misalnya berlaku keliru tentang bulan-bulan tertentu. Dengan cikgu Mandarin mencerita tentang budaya mereka kami terpenggil untuk melihat atau mengkaji serba sedikit tentang budaya kami. Kami akan lebih mengkaji sejarah dan adat budaya untuk lebih lebih mengenali budaya. (G2).

(I am thinking of my own culture, there are many aspects in my own culture that I still didn't know. When the teacher tells about the Chinese culture, I was called to reflect on our own culture. We will further study our own culture and history in order to know more about it.)

These findings revealed that students were proactive and showed interest in discovering the practices and phenomena in their own culture, which demonstrated a significant intercultural attitude (Byram, 1998).

(d) Demonstrated high level of intercultural awareness. Students also showed great intercultural awareness during the task. Group 2 mentioned that everyone should possess sensitivity toward other cultures in order to achieve social and national harmony. Students were of the opinion that misunderstanding may happen due to the different dialects spoken background in both Malay language and Chinese language

speakers, which brought confusion in terms of language pronunciation and meaning. Hence, Group 2 told that they will make clear about the confusion by asking other people to avoid misunderstanding. The findings reveal that students possessed intercultural awareness as they were able to identify and interpret explicit and implicit values of other cultures (Byram, 1998).

Semua orang perlu ada sifat sensitivity terhadap setiap kaum untuk mencapai keharmonian negara, masyarakat dan kehiranan. (G2)

Salah faham, pada kami ini mungkin disebabkan loghat yang berlainan dalam budaya yang berbeza. Bangsa Cina bukan cuma ada bahasa Mandarin sahaja tapi ada bahasa Hakka, Kantonis, Hainan dan lain-lain. Untuk Melayu ada bahasa mengikut negeri masing-masing...yang ada kala tak sama dengan bahasa Malaysia yang baku. Mungkin ini berlaku sedikit masalah. Apabila tak faham kena tanya untuk mengelakkan salah faham. (G2).

(Everyone should have sensitivity toward other races in order to cultivate the harmony of society and nation. Misunderstanding may happen due to the distinguish of meaning in different dialects/language and cultures.)

Summary. IDR, CD, CQ, and ICCT had fulfilled the formative assessment on students' ICC. Table 6.13 displayed students' competence in terms of intercultural knowledge, skills, attitudes and awareness in three ICC formative assessments, i.e. IDR, CD, and CQ. In present study, students' ICC knowledge were assessed through IDR and CQ, skills assessed through IDR and CD, attitudes assessed through IDR and CD, and awareness assessed through IDR and CD.

Table 6.13

Percentage of students in intercultural knowledge, skills, attitudes and awareness performance as in ICC formative assessments

ICC	Knowledge			Skills			Attitudes			Awareness		
	IDR	CD	CQ	IDR	CD	CQ	IDR	CD	CQ	IDR	CD	CQ
High	80.6%	-	93.5%	-	100%	-	67.7%	90.3%	-	38.7%	100%	-
Medium	19.4%	-	6.5%	96.8%	-	-	32.3%	9.7%	-	61.3%	-	-
Low	-	-	-	3.2%	-	-	-	-	-	-	-	-

Students had demonstrated significant ICC in terms of intercultural knowledge, skills, attitudes and awareness according to Lussier's Rubrics of Assessing Intercultural Communicative Competence (Lussier et al., 2007) as shown in Table 6.13. Majority of the students achieved high ICC in terms of knowledge and attitudes in Intercultural IDR, CD and CQ. In terms of "knowledge", there were 80.6% of the students achieved high level of ICC in IDR, and 93.5% of the students in CQ. In terms of "skills", 100% of students achieved high level of ICC in CD. In respect of "attitudes", 67.7% of students achieved high level of ICC in IDR and 90.3% in CD. In terms of "awareness", 100% of students achieved high ICC in CD. However, most of the students displayed medium level in terms of "skills" (96.8% of students) and "awareness" (61.3% of students) in IDR.

Students' scores for ICCT in formative assessment were not indicated in Table 6.13 as not all students of the class participated in the task. However, analysis from the ICCT showed that all three participated groups of students demonstrated a high level of ICC in terms of knowledge, skills, attitudes and awareness based on Lussier's Rubrics of Assessing ICC (Lussier et al., 2007).

Students' ICC Self-Assessment (SISA)

At the end of the course, after the implementation of the developed culture integrated module, as well as the intercultural-oriented instructional strategies and formative assessments have been carried out, the instrument SISA (Post-Course) was administered to the same group of students ($N = 31$) as in the pre course from the selected Mandarin language class to examine the ICC level at the end of the course.

Normality Test (Pre-Course). In present study, in order to check the normality of the data, the Kolmogorov-Smirnov (K-S) test and Shapiro-Wilk (S-W) tests were employed. The Q-Q plot (quantile-quantile plot) was used for assessing normality visually to supplement the K-S and S-W test.

The SPSS output of the K-S test ($p = .2$) and S-W ($p = .13$) for Knowledge (pre-course) as shown in Table 6.14 indicated p value was greater than .05, the data were normally distributed.

In terms of skills, the SPSS output of both K-S test ($p = .19$) and S-W ($p = .24$) (pre-course) as shown in Table 6.15 also indicated p value was greater than 0.05, the data was normally distributed.

The SPSS output of the K-S test ($p = .05$) for variable “Attitudes” (pre-course) as shown in Table 6.16 indicated p value was greater than 0.05, the data has normal distribution.

However, for the item of “Awareness”, the SPSS output of the K-S test ($p = .01$) as shown in Table 6.17 indicated p value was less than .05, the data was not normally distributed.

Table 6.14
Test of normality for “knowledge” (pre-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Knowledge (Pre)	.119	31	.200*	.947	31	.129

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

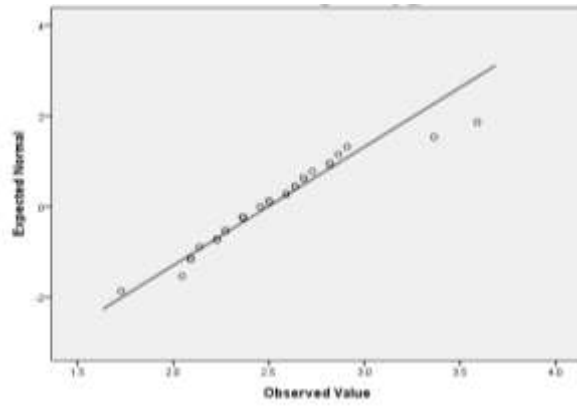


Figure 6.1. Q-Q plot of “knowledge” (pre-coure)

Table 6.15

Test of normality for “skills” (pre-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Skills (Pre)	.131	31	.188	.957	31	.240

a. Lilliefors Significance Correction

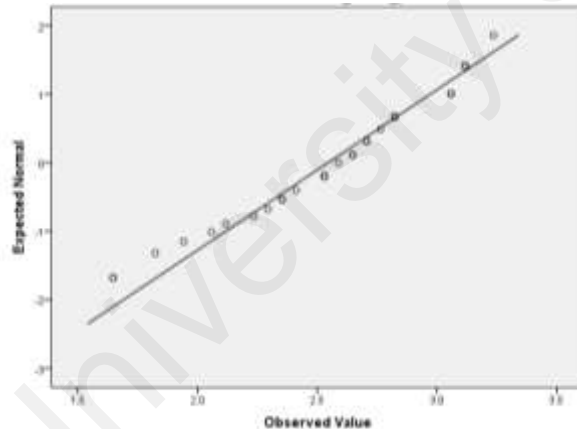


Figure 6.2. Q-Q plot of “skills” (pre-course)

Table 6.16

Test of normality for “attitudes” (pre-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Attitudes (Pre)	.159	31	.045	.924	31	.029

a. Lilliefors Significance Correction

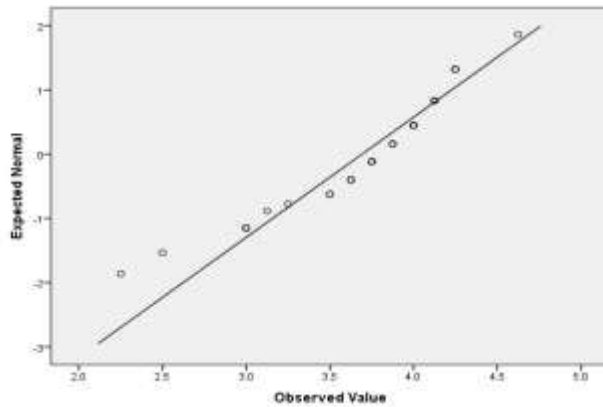


Figure 6.3. Q-Q plot of “attitudes” (pre-course)

Table 6.17

Test of normality for “awareness” (pre-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Awareness (Pre)	.191	31	.005	.934	31	.057

a. Lilliefors Significance Correction

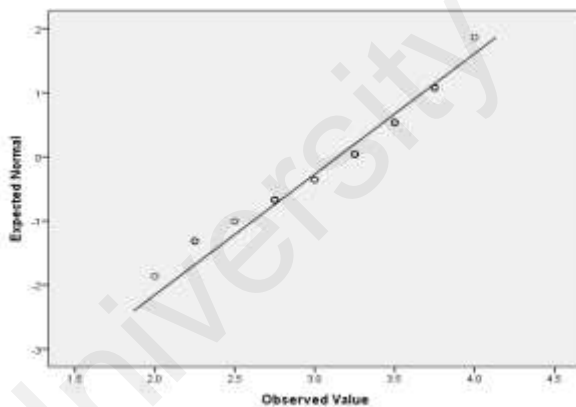


Figure 6.4. Q-Q plot of “awareness” (pre-course)

Table 6.18

Statistic summary for studnets’ ICC (pre-course)

	Knowledge	Attitudes	Skills	Awareness
N	31	31	31	31
Mean	2.50	3.69	2.54	3.15
Std. Deviation	.383	.535	.427	.531
Minimum	2	2	2	2
Maximum	4	5	3	4

Table 6.18 shows the statistical summary for the four components of the ICC at the beginning of the course by the students. Mean scores for “Knowledge” ($M = 2.5$, $SD = .383$) and “Skills” ($M = 2.54$, $SD = .427$) were average. Mean scores for “Attitudes” ($M = 3.69$, $SD = .535$) and “Awareness” ($M = 3.15$, $SD = .531$) were slightly above average. The result indicated that the overall level of ICC among the students was average at the beginning of the course.

In order to see the improvement in intercultural communication competence among the students at the end of the course, a set of developed CIMFL module was implemented in a Mandarin class throughout the course. Intercultural-oriented instructional strategies and formative assessments in assessing students’ ICC were carried out.

Normality Test (Post-Course). The Kolmogorov-Smirnov (K-S) test and Shapiro-Wilk (S-W) test were employed for assessing normality of the data distribution. The Q-Q plot (quantile-quantile plot) was employed for assessing normality graphically in order to supplement the K-S and S-W test. For “Knowledge”, SPSS output of the K-S test ($p = .2$) and S-W ($p = .048$) as shown in Table 6.19, and p value was greater than 0.05 in K-S test, but p value was less than 0.05 in S-W test. Q-Q Plot for “Knowledge” (Figure 6.5) indicated that majority of the data approach the line. The data shown normal distribution.

The SPSS output of both K-S test ($p = .2$) and S-W ($p = .15$) for variable “Skills” as shown in Table 6.20 indicated that p value was greater than 0.05. Q-Q Plot for variable “Skills” (Figure 6.6) indicated that majority of the data adhere along the line. Thus, the data was normally distributed.

For variable “Attitudes”, SPSS output of the K-S test ($p = .2$) as shown in Table 6.21 indicated p value was greater than 0.05, and S-W ($p = .02$) indicated p value was less than 0.05. Q-Q Plot for variable “Attitudes” (Figure 6.7) indicated that the data were not normally distributed.

For variable “Awareness” as shown in Table 6.22, the SPSS output of both K-S and S-W test ($p = .0$) indicated that p value was less than 0.05 which had shown a non-normal distribution. The result of normality was not much improved after the data had been transformed. Due to the limitation of small samples size ($N = 31$) of the study, therefore the result was not significant.

Table 6.19

Test of normality for “knowledge” (post-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Knowledge (Post)	.115	31	.200*	.932	31	.048

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

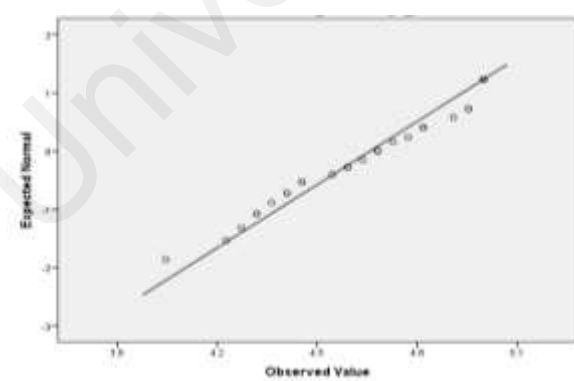


Figure 6.5. Q-Q plot of variable “knowledge” (post-course)

Table 6.20

Test of normality for “skills” (post-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Skills (Post)	.119	31	.200*	.949	31	.148

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

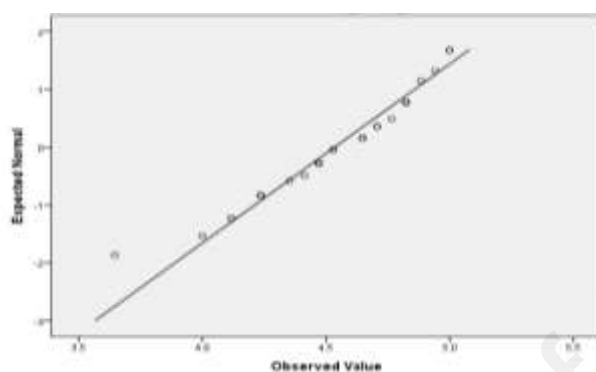


Figure 6.6. Q-Q plot of “skills” (post-course).

Table 6.21

Test of normality for “attitudes” (post-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Attitudes (Post)	.123	31	.200*	.918	31	.021

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

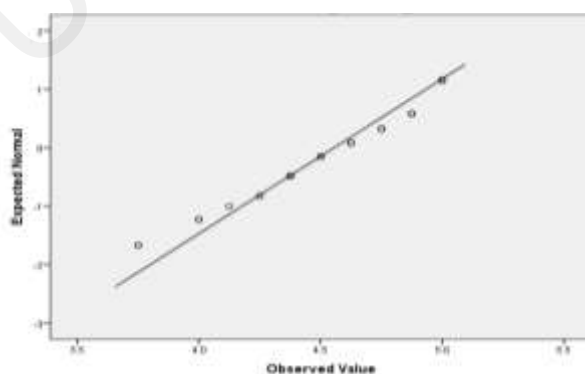


Figure 6.7. Q-Q plot of “attitudes” (post-course)

Table 6.22

Test of normality for “awareness” (post-course)

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Awareness (Post)	.279	31	.000	.799	31	.000

a. Lilliefors Significance Correction

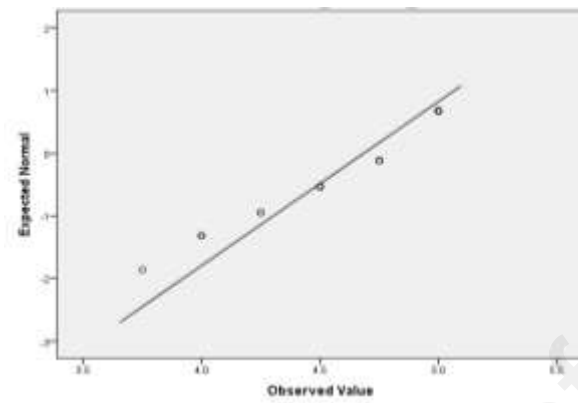


Figure 6.8. Q-Q plot of “awareness” (post-course)

Findings of Students’ ICC Self-Assessment (SISA) (Post-Course). The SISA (Post-Course) was administered for 31 students in the selected elementary-level MFL class to examine students’ ICC level at the beginning of the course. Interpretation scale for the mean score in this assessment was also based on the recommendation from EPRD as shown in Table 4.3.

Analysis for students’ post-course ICC in knowledge. Table 6.23 shows the statistics result for each item of students’ ICC in terms of intercultural “knowledge” at post-course.

The findings indicated that average mean score for all items of ICC in “knowledge” was very high ($M = 4.66$, $SD = 0.48$) compared to pre-course ICC in

terms of knowledge which was low ($M = 2.49$, $SD = 0.81$). The study revealed that students' ICC in knowledge was much more improved after the CIMFL module implementation.

The results of the study also indicated that students' knowledge in Chinese culture revealed very high ($M = 4.62$, $SD = 0.48$) which had improved compared to pre-course SISA which was low ($M = 1.87$, $SD = 0.76$), as reflected in the average mean score of the total 14 items of A4, A5, A6, A7, A8, A9, A10, A12, A14, A15, A17, A19, A21 and A22.

Students also demonstrated very high ICC in distinguishing the target culture and their own culture ($M = 4.48$, $SD = 0.57$) as reflected from the scores of A3 compared to pre-course ($M = 2.52$, $SD = 0.77$).

Students' ICC knowledge of their own culture was slightly improved and achieved very high ($M = 4.76$, $SD = 0.44$) as shown in the average mean scores from the 6 items of A2, A11, A13, A16, A18, A20.

Table 6.23

Students' mean scores for intercultural knowledge (post-course)

Items	Description	Mean	SD
A1	I know the culture of the Chinese festivals celebration, such as Chinese New Year and Moon Cake Festival.	4.74	.445
A2	I know the culture of the festivals celebration in my own culture.	4.84	.374
A3	I know the cause of misunderstanding that may arise between the Chinese culture and my own culture (such as different interpretation on non-verbal gestures, different ways of greetings, different interpretation of numbers connotations, etc.)	4.48	.570
A4	I know the 12-animal signs in Chinese zodiac.	4.77	.425
A5	I know how to ask and respond to the Chinese zodiac of the new year according to Chinese calendar.	4.55	.506
A6	I know the date of Chinese traditional festivals according to Chinese lunar calendar (such as Chinese New Year, Moon Cake Festival, etc.)	4.61	.495
A7	I know the days and months of the Chinese lunar calendar.	4.52	.508
A8	I know the varieties in kinship titles used between the local Chinese and the people of China.	4.55	.506
A9	I know the varieties of greetings expressions used between the local Chinese and China.	4.55	.506
A10	I know the form of appellations used in greetings in Chinese culture.	4.74	.445
A11	I know the form of appellations used in greetings in my own culture.	4.81	.402
A12	I know the significance of traditional Chinese calendar in Chinese everyday life.	4.65	.551
A13	I know the significance of the traditional calendar in my own culture.	4.74	.445
A14	I know the significance of celebrating birthdays for the elders in the Chinese family.	4.74	.445
A15	I know the cultural meanings of the Chinese surnames.	4.39	.558
A16	I know the form and meaning of my own name.	4.71	.461
A17	I know the family kinship titles (paternal & maternal relations) in Chinese culture.	4.55	.506
A18	I know the family kinship titles (paternal & maternal relations) in my own culture.	4.71	.461
A19	I know that Chinese speak different dialects in their society.	4.65	.486
A20	I know that the Chinese believe in different religions.	4.74	.514
A21	I know the formal and informal expressions used when interact with Chinese (e.g. in greetings, making first acquaintance, etc.).	4.84	.374
A22	I know the taboos in daily routine of Chinese culture (such as the application of numbers, the types of gift given, etc.)	4.65	.551
Average Mean & SD		4.66	.478

Analysis for students' post-course ICC in skills. Table 6.24 presents the result of statistics for each item on students' ICC in terms of intercultural "skills" at the stage of post-course. The findings indicated that the average mean score of overall items for students' ICC in terms of intercultural "skills" was also very high ($M = 4.54$, $SD = 0.55$) and students' ICC in terms of skills at the post-course was much improved compared to the mean score at pre-course ($M = 2.54$, $SD = 0.81$) as in SISA pre-course.

In terms of "skills of discovery and interaction" (Byram, 1997) students displayed very high level ($M = 4.55$, $SD = 0.57$) of ICC as reflected in the average mean score of the total 11 items from B23 to B33, which was better than the pre-course mean scores ($M = 2.66$, $SD = 0.81$) for the same items. Students showed high ability especially in contrasting the practices in Chinese culture and their own culture (such as visiting etiquette, greetings, etc.) (B25) ($M = 4.71$, $SD = .46$), eliciting the information about Chinese culture by asking other people (such as kinship titles, connotation of numbers, zodiac, etc.). (B23) ($M = 4.65$, $SD = .55$), eliciting different interpretations on Chinese cultural practices in daily life (such as gift giving etiquette, responses to compliments, etc.) (B24) ($M = 4.65$, $SD = .49$), identifying the differences in verbal and non-verbal interactions between Chinese cultures and student's own culture (B27) ($M = 4.58$, $SD = .56$).

Students' skills of interpreting and relating (Byram, 1997) were also improved ($M = 4.52$, $SD = 0.52$) compared to the low ($M = 2.31$, $SD = 0.48$) average mean score of the same items (B34 to B39) as reflected in pre-course SISA. Students' competency was demonstrated by the ability to use their knowledge of Chinese culture and own culture to explain the causes of misunderstanding in the interaction (B37) ($M = 4.68$, $SD = .54$), and identify the causes of misunderstanding during the interactions which

are due to unconscious responses and wrong judgements (such as non-verbal behaviors) (B36) ($M = 4.58$, $SD = .50$).

Table 6.24

Students' mean scores for intercultural skills (post-course)

Items	Description	Mean	SD
B23	I can elicit the information about Chinese culture by asking other people (such as kinship titles, connotation of numbers, zodiac, etc.).	4.65	.551
B24	I can elicit different interpretations on Chinese cultural practices in daily life (such as gift giving etiquettes, responses to compliments, etc.)	4.65	.486
B25	I am able to contrast the practices in Chinese culture and my own culture (such as visiting etiquette, greetings, etc.).	4.71	.461
B26	I can identify the similarities in verbal and non-verbal interactions between Chinese cultures and my own culture.	4.55	.624
B27	I can identify the differences in verbal and non-verbal interactions between Chinese cultures and my own culture.	4.58	.564
B28	I can use appropriate verbal and non-verbal interaction during a conversation in specific situations in Chinese culture and my own culture (e.g., in formal greetings).	4.55	.624
B29	I can employ appropriate strategies to interact with the Chinese by considering the cultural similarities and differences of my own culture (e.g., names, appellations, visiting etiquette, responses to compliments and offers).	4.55	.568
B30	I use various sources such as reference books, newspapers, Internet or refer to experts to understand the Chinese cultures and society.	4.48	.570
B31	I use various sources such as reference books, newspapers, Internet or refer to experts to understand my own culture and society.	4.48	.570
B32	I can identify the misunderstandings that happen in the interaction between Chinese and people from my own culture.	4.42	.620
B33	I can suggest a solution to solve the misunderstanding between Chinese and the people from my own culture (in terms of etiquette of gift giving, informal greetings, etc.).	4.39	.615
B34	I can identify the phenomena of cultural stereotypes toward Chinese culture from documented sources or cultural events.	4.26	.514
B35	I can identify the causes of misunderstanding during the interactions which are due to the similar concept but with different meanings between cultures (e.g., in terms of kinship titles, appellations in greetings, numbers, etc.).	4.55	.506
B36	I can identify the causes of misunderstanding during the interactions which are due to unconscious responses and wrong judgements (such as non-verbal behaviors).	4.58	.502

B37	I can use my knowledge of Chinese culture and my own culture to explain the causes of misunderstanding in the interaction.	4.68	.541
B38	I can help to overcome the conflicting perspective/misunderstanding towards the Chinese culture by other people.	4.55	.506
B39	I can help to find some shared understanding between the Chinese culture and my own culture when conflicts happen.	4.48	.570
Average Mean & <i>SD</i>		4.54	.552

Analysis for students' post-course ICC in attitudes. Data in Table 6.25 shows the results for each item of students' ICC in terms of "attitudes" at post-course. Findings from the data show that the average mean score of overall items for students' "attitudes" revealed very high ($M = 4.56$, $SD = .57$) which was higher than the average mean score at pre-course ($M = 3.69$, $SD = .82$) as presented from the items C40 to C47. Students' ICC in terms of attitudes were further enhanced after the module implementation at the end of the course. The study indicated that students demonstrated the attitudes of curiosity and openness in terms of discovering other people's perspectives and interpretation of phenomena in Chinese culture (C41) ($M = 4.61$, $SD = .49$), experiencing different kinds of interactions in Chinese culture (such as making first acquaintance, visiting Chinese homes, participating festive celebrations, etc.) (C44) ($M = 4.61$, $SD = .56$) as well as engage in the interaction with Chinese with appropriate behaviours (such as proper verbal and non-verbal behaviors in greetings, visiting etiquette, etc.) (C46) ($M = 4.61$, $SD = .56$).

Table 6.25

Students' mean scores for intercultural attitudes (post-course)

Items	Description	Mean	SD
C40	I seek opportunities to engage with the Chinese in the daily interactions (such as making formal and informal greetings, making introductions in formal and informal situation, etc.).	4.55	.624
C41	I am interested in discovering other peoples' perspectives and interpretation of phenomena in Chinese culture.	4.61	.495
C42	I am interested in discovering other peoples' perspectives and interpretation of phenomena in my own culture.	4.52	.570
C43	I am willing to ask other people's perspective about the values of some Chinese cultural practices (such as the use of traditional calendar in daily lives, the festive celebrations, etc.).	4.42	.672
C44	I am interested in experiencing different kinds of interactions in Chinese culture (such as making first acquaintance, visiting Chinese homes, participating festive celebrations, etc.)	4.61	.558
C45	I am ready to cope with the differences that arise when interacting with Chinese people.	4.55	.568
C46	I am ready to engage in the interaction with Chinese with appropriate behaviours (such as proper verbal and non-verbal behaviors in greetings, visiting etiquette, etc.)	4.61	.558
C47	I am ready to engage in the interaction with Chinese by taking consideration of their expectations on my behaviour (such as etiquettes in gift giving, respond to compliments and offers, etc.).	4.58	.502
Average Mean & SD		4.55	.568

Analysis for students' post-course ICC in awareness. Data in Table 6.26 shows the results for each item of students' ICC in terms of "awareness" at post-course. The findings from the data revealed that the average mean score of overall items for awareness was also at the very high level ($M = 4.68$, $SD = .50$) as presented from the items D48 to D51 at the end of the course. Students' ICC were improved compared to the average mean score of "skills" at pre-course SISA which only displayed average level ($M = 3.15$, $SD = 0.76$). Students competence in intercultural awareness were shown in term of reaching an understanding of the conflicts that arise between Chinese culture and my own culture (D51) ($M = 4.71$,

$SD = .46$), identifying the values in own culture from the cultural practices/activities (D49) ($M = 4.74$, $SD = .51$), identifying the values in Chinese culture from the cultural practices/activities (such as filial piety, respect for the elders, politeness, modesty, etc.) (D48) ($M = 4.68$, $SD = .54$), and aware of the potential conflicts that may arise between Chinese culture and my own culture (e.g. the ways of informal greetings, the visiting etiquette, time perspectives on punctuality, etc.) (D50) ($M = 4.61$, $SD = .49$).

Table 6.26

Students' mean scores for intercultural awareness (post-course)

Items	Description	Mean	SD
D48	I can identify the values in Chinese culture from the cultural practices/activities (such as filial piety, respect for the elders, politeness, modesty, etc.).	4.68	.541
D49	I can identify the values in my own culture from the cultural practices/activities.	4.74	.514
D50	I am aware of the potential conflicts that may arise between Chinese culture and my own culture (e.g. the ways of informal greetings, the visiting etiquette, time perspectives on punctuality, etc.).	4.61	.495
D51	I am able to reach an understanding of the conflicts that arise between Chinese culture and my own culture.	4.71	.461
Average Mean & SD		4.68	.502

Table 6.27 shows the statistical summary for the four constructs of the ICC at the end of the course. Mean scores for all ICC components of “Knowledge” ($M = 4.66$, $SD = .276$), “Skills” ($M = 4.54$, $SD = .323$), “Attitudes” ($M = 4.56$, $SD = .378$) and “Awareness” ($M = 4.69$, $SD = .382$) were very high. This indicated that the overall level of ICC among the students has improved considerably compare to the pre-course ICC scores.

Table 6.27

Statistics summary for post-course ICC

N = 31	Knowledge	Skills	Attitudes	Awareness
Mean	4.66	4.54	4.56	4.69
Std. Deviation	.276	.323	.378	.382
Minimum	4	4	4	4
Maximum	5	5	5	5

Wilcoxon Signed Rank Test. Wilcoxon signed rank test is a non-parametric test in comparing scores in ranks of two different times (Time 1 and Time 2) for the same group of subjects; and two sets of scores are significantly different if the Sig. value is equal to or less than .05 (Pallant, 2009). In present study, a Wilcoxon matched pairs signed rank test was conducted to determine whether there was a difference in the scores for the items of four variables in pre-and post-course survey of students' ICC level through students' pre-and post ICC self-assessment. The null and alternative hypotheses were:

H₀: There is no significant difference between pre and post-course ICC scores

H₁: There is significant difference between pre and post-course ICC scores

A Wilcoxon Signed-Ranks Test (Table 6.28) was run for SISA because the data were skewed for one of the variables. The Wilcoxon Signed-Ranks Test indicted that there is a significant difference in scores for the items between pre and post-course. For knowledge and skills $Z = 496, p < .000$, attitudes $Z = 462, p < .000$, and awareness $Z = 495, p < .000$, the null hypothesis was rejected. The Wilcoxon Signed-Ranks test indicated that the scores for post-course "knowledge" (mean rank = 16.00) was higher than the pre-course "knowledge" (mean rank = 0.0), $Z = -4.86, p = 0.000$; scores for post-course "skills" (mean rank = 16.00) was higher than the pre-course "skills" (mean rank = 0.0), $Z = -4.86, p = 0.000$; scores for post-course "attitudes"

(mean rank = 15.93) was higher than the pre-course “attitudes” (mean rank = 3.0), $Z = -4.73$, $p = 0.000$; and scores for post-course “awareness” (mean rank = 16.50) was higher than the pre-course “knowledge” (mean rank = 1.0), $Z = -4.85$, $p = 0.000$. The output indicated that the post-course scores were statistically higher than pre-course scores in terms of knowledge, skills, attitudes and awareness.

Table 6.28

Wilcoxon Signed Rank Test

		Rank		
		N	Mean Rank	Sum of Ranks
Knowledge_post - knowledge_pre	Negative Ranks	0 ^a	.00	.00
	Positive Ranks	31 ^b	16.00	496.00
	Ties	0 ^c		
	Total	31		
Skills_post – Skills_pre	Negative Ranks	0 ^d	.00	.00
	Positive Ranks	31 ^e	16.00	496.00
	Ties	0 ^f		
	Total	31		
Attitudes_post - Attitudes_pre	Negative Ranks	1 ^g	3.00	3.00
	Positive Ranks	29 ^h	15.93	462.00
	Ties	1 ⁱ		
	Total	31		
Awareness_post - Awareness_pre	Negative Ranks	1 ^j	1.00	1.00
	Positive Ranks	30 ^k	16.50	495.00
	Ties	0 ^l		
	Total	31		

a. Knowledge_post < knowledge_pre

b. Knowledge_post > knowledge_pre

c. Knowledge_post = knowledge_pre

d. Skills_post < Skills_pre

e. Skills_post > Skills_pre

f. Skills_post = Skills_pre

g. Attitudes_post < attitudes_pre

h. Attitudes_post > attitudes_pre

i. Attitudes_post = attitudes_pre

j. Awareness_post < awareness_pre

k. Awareness_post > awareness_pre

l. Awareness_post = awareness_pre

Test Statistics ^a				
	Knowledge_post - knowledge_pre	Skills_post - Skills_pre	Attitudes_post - Attitudes_pre	Awareness_post - Awareness_pre
Z	-4.862 ^b	-4.861 ^b	-4.731 ^b	-4.851 ^b
Asymp. Sig. (2-tailed)	.000	.000	.000	.000
Exact Sig. (2-tailed)	.000	.000	.000	.000
Exact Sig. (1-tailed)	.000	.000	.000	.000
Point Probability	.000	.000	.000	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Table 6.29 to Table 6.32 presented the comparison of mean and *SD* of the items between pre and post-course in terms of “knowledge”, “skills”, “attitudes” and “awareness”. Results of the analysis indicated a significant difference in majority of the items between pre and post course.

For “Knowledge” (Table 6.29), there were significant differences for 19 items, i.e. item 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 17, 19, 20, 21, and 22 where the result shown that z values range from -2.18 to -4.963, $p < .01$. Therefore, null hypothesis was rejected. However, there were three items shown insignificant differences (item 11, item 16 and item 18), where $p > .01$ and z values range from -0.5 to -1.7. Null hypothesis was accepted. The situation occurred due to the construct of the items concerning the students’ own culture. Student’ knowledge on their own culture for the pre and post the course was just slightly increased but not significant as indicated in mean. Item 11, pre $M = 4.55$, post $M = 4.81$. Item 16, pre $M = 4.48$, post $M = 4.71$. Item 18, pre $M = 4.61$, post $M = 4.71$. The construct of the three items were:

Item 11: I know the form of appellations used in greetings in my own culture.

Item 16: I know the form and meaning of my own name.

Item18: I know the family kinship titles (paternal & maternal) in my own culture.

Table 6.29

Comparison between pre and post items of “knowledge”

Item	Pre		Post		<i>z</i>	<i>p</i> value
	Mean	SD	Mean	SD		
1	3.29	1.101	4.74	.445	-4.375	0.000
2	4.52	.677	4.84	.374	-2.183	0.029
3	2.52	.769	4.48	.570	-4.690	0.000
4	1.94	.964	4.77	.425	-4.907	0.000
5	1.35	.709	4.55	.506	-4.940	0.000
6	1.71	.824	4.61	.495	-4.913	0.000
7	1.39	.615	4.52	.508	-4.930	0.000
8	1.42	.620	4.55	.506	-4.963	0.000
9	1.55	.768	4.55	.506	-4.850	0.000
10	1.77	.956	4.74	.445	-4.918	0.000
11	4.55	.850	4.81	.402	-1.705	0.088
12	1.61	.667	4.65	.551	-4.930	0.000
13	4.23	.805	4.74	.445	-2.696	0.007
14	1.26	.514	4.74	.445	-4.998	0.000
15	1.42	.620	4.39	.558	-4.920	0.000
16	4.48	.811	4.71	.461	-1.292	0.197
17	1.48	.626	4.55	.506	-4.938	0.000
18	4.61	.715	4.71	.461	-0.504	0.614
19	2.90	1.513	4.65	.486	-4.112	0.000
20	3.55	1.234	4.74	.514	-4.046	0.000
21	1.55	.675	4.84	.374	-4.955	0.000
22	1.81	.703	4.65	.551	-4.920	0.000

For “Skills” (Table 6.30), there were significant differences for majority 16 items between pre and post course (Item 23, 24, 25, 26, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39). The result of these items had shown that *z* values range from -4.32 to -4.95, $p < .01$. Therefore, null hypothesis was rejected. There were only one items (item 31) which shown an insignificant difference, where $z = -1.539$, $p > .01$. However, the mean for pre and post course was increased to some extent but not significant (pre $M = 4.16$, post $M = 4.48$). The construct of item 31 was “I use various sources such as reference books, newspapers, Internet or refer to experts to understand my own culture and society” which was also related to the students’ own culture.

Table 6.30

Comparison between pre and post items of “skills”

Item	Pre		Post		<i>z</i>	p value
	Mean	SD	Mean	SD		
23	3.55	.768	4.65	.551	-4.320	0.000
24	2.58	.886	4.65	.486	-4.841	0.000
25	2.55	.768	4.71	.461	-4.799	0.000
26	2.06	.727	4.55	.624	-4.922	0.000
27	2.13	.670	4.58	.564	-4.879	0.000
28	2.10	.870	4.55	.624	-4.833	0.000
29	2.45	.850	4.55	.568	-4.953	0.000
30	2.84	1.003	4.48	.570	-4.697	0.000
31	4.16	.934	4.48	.570	-1.539	0.124
32	2.55	.768	4.42	.620	-4.811	0.000
33	2.39	.715	4.39	.615	-4.881	0.000
34	2.45	.995	4.26	.514	-4.767	0.000
35	2.29	.739	4.55	.506	-4.918	0.000
36	2.65	.877	4.58	.502	-4.771	0.000
37	2.39	.715	4.68	.541	-4.926	0.000
38	1.87	.718	4.55	.506	-4.940	0.000
39	2.26	.682	4.48	.570	-4.938	0.000

For “Attitudes” (Table 6.31), there were significant differences for 7 items between pre and post-course (item 40, 41, 43, 44, 45, 46, 47). The result shows that *z* values range from -3.57 to -4.39, $p < .01$. The null hypothesis was rejected. There was only one item (item 42) shown insignificant differences, where $z = -1.188$, $p > .01$. However, the mean for pre and post-course was increased to some extent but not significant (pre $M = 4.32$, post $M = 4.52$). The construct for item 42 was “I am interested in discovering other people’s perspectives and interpretation of phenomena in my own culture” which involved students’ own culture.

Table 6.31

Comparison between pre and post items of “attitudes”

Item	Pre		Post		<i>z</i>	<i>p</i> value
	Mean	SD	Mean	SD		
40	3.52	.724	4.55	.624	-4.107	0.000
41	3.61	.715	4.61	.495	-4.142	0.000
42	4.32	.748	4.52	.570	-1.188	0.235
43	3.48	.926	4.42	.672	-3.896	0.000
44	3.68	.791	4.61	.558	-4.221	0.000
45	3.77	.845	4.55	.568	-3.572	0.000
46	3.71	.902	4.61	.558	-3.767	0.000
47	3.45	.888	4.58	.502	-4.386	0.000

The result indicated that there were significant differences for majority 3 items for the variable of “Awareness” (Table 6.32). Item 48, $z = -4.776$, $p = 0.00$; item 50, $z = -4.774$, $p = 0.00$; item 51, $z = -4.769$, $p = 0.00$. Therefore, null hypothesis was rejected. There were only one items (item 49) shown insignificant differences, where $z = -2.524$, $p > .01$. However, the mean in pre and post course was slightly increased but not significant (pre $M = 4.19$, post $M = 4.74$). The construct of item 49 was “I can identify the values in my own culture from the cultural practices/activities” was related to students’ own culture, therefore students’ feedback were quite encourage both in pre score and post score and the different between pre and post score did not have much different or insignificant. For the construct of item 49, Byram (1997) and Byram et al. (2002) theory specified the intercultural ‘awareness’ refers to the ability to identify, evaluate, interpret values and practices with explicit perspective in one’s own and other cultures.

Table 6.32

Comparison between Pre and Post Items of “Awareness”

Item	Pre		Post		<i>z</i>	<i>p</i> value
	Mean	SD	Mean	SD		
48	2.81	.703	4.68	.541	-4.776	0.000
49	4.19	.654	4.74	.514	-2.524	0.012
50	2.84	.779	4.61	.495	-4.774	0.000
51	2.74	.773	4.71	.461	-4.769	0.000

In summary, the items scores in pre and post course survey reveals the students’ ICC in terms of knowledge, skills, attitudes and awareness have increased significantly at the end of the course.

Conclusion

The Wilcoxon test had clearly compared students’ intercultural knowledge, skills, attitudes, and awareness before and after implementation of the developed module. Results of the Wilcoxon matched pairs signed rank test analysis indicated a significant difference in majority of the items between pre-course and post-course. The study revealed that students who participated in the study had statistically significantly higher ICC level at the post-course compared to the pre-course. The result of the study indicated that the implementation of the developed module and the intercultural-oriented instructional employed in the selected Mandarin class had improved students’ ICC level at the end of the course. Students’ ICC Formative Assessments also further indicated majority of the students had demonstrated medium to high levels of ICC in terms of intercultural knowledge, skills, attitudes and awareness according to Lussier’s Rubrics of Assessing Intercultural Communicative Competence (Lussier et al., 2007) at the end of the module’ implementation. This was also approved and verified the usability of the developed cultural and intercultural integrated module for the course of MFL in developing students’ ICC.

Chapter 7 Discussion and Conclusion

Introduction

This chapter aims to review and conclude the entire research of the study. First, the summary of the study is presented, which covered research objectives, research design, participants, instruments, data collection and analysis. Next, findings from three phases of the present study are discussed in detail in line with the research questions, which involved the needs analysis, design and development of module, as well as implementation and evaluation of module. The implications of the study towards the theories and instructional practice, suggestions for further research and conclusion are presented in the last section of this chapter.

Summary of the Study

The present study was aimed at promoting and enhancing students' ICC through the development of the module of Culturally Integrated Mandarin as a Foreign Language (CIMFL). Design and Development Research (DDR) approach were employed for the study which covered three phases of study, i.e. analysis (Phase 1), design and development (Phase 2), and implementation and evaluation (Phase 3).

The objectives in Phase 1 were to identify the needs of the study. The cultural and intercultural elements from the current instructional textbooks from the local public HEIs were investigated and students' ICC level at the beginning of the course was identified. Phase 2 aimed at designing and developing the module of CIMFL for the course of elementary-level MFL in tertiary level. Phase 3 was targeted for module implementation and evaluation. Teacher and students' feedback on the usability of the module, and students' ICC level were investigated.

Qualitative and quantitative data collection methods were employed for the study. In Phase 1, data were collected through content analysis to identify if there were sufficient, relevant and significant cultural and intercultural elements presented in the content of the seven current textbooks selected from local public HEIs. Data were also collected from a class of 31 students through the SISA (Pre-Course) which was designed based on Byram's theory of ICC (Byram, 1997) to identify students' ICC level. In Phase 2, seven experts from the field of MFL and education studies were interviewed to obtain the data for the design and development of the CIMFL module. Data were also collected from four experts for module validation and refinement. Data for Phase 3 were collected by various instruments. Class observation was carried out to identify the effectiveness of the developed module in promoting ICC. Formative assessment was employed to assess students' ICC in-depth. Data were also collected from teacher's interview and students' feedback survey to evaluate the module effectiveness and usability. Lastly, in order to identify students' ICC after the CIMFL module implementation, data were collected through SISA (Post-course).

For data analysis in Phase 1, seven samples of elementary-level MFL textbooks from seven HEIs in Malaysia were selected for content analysis. The data were analyzed statistically according to the coding scheme, i.e. the cultural and intercultural elements found in the samples. Based on the review of literature, cultural elements for the MFL course consisted of Knowledge-Culture (Zhang, 1984, 1990) and Communicative-Culture (Chen, 1992; Zhang, 1984, 1990). Knowledge-Culture (Zhang, 1984, 1990) was identical to Little c Culture and Big C Culture (Kramsch, 2013; Lussier, 2011; Tomalin & Templeski, 1991), Micro-Culture (Risager, 1991). The analysis of the sample textbooks indicated that the elements of Communicative-Cultural were most frequently introduced in the sampled textbooks while the Big C

culture (Macro-Culture) was introduced least among the samples. The category of Little c Culture or Micro-Culture, and intercultural elements was fairly represented in the sample textbooks.

Data were collected in Phase 1 to obtain information of the students involved in the study through SPLMC at the beginning of the course. The highest mean score for students' purposes in learning Mandarin was to know an additional language other than the first and second language, followed by self-conscious in learning additional languages, for the intention of future jobs, self-betterment, business opportunity, social interaction, culture understanding, and the recognition of the importance of Mandarin in the future. Besides, student's perception on cultural and intercultural learning were positive as the average mean score of all the items were very high ($M = 4.28$). Students strongly perceived that cultural and intercultural learning could improve the relationship among people from different ethnics, and also agreed that learning MFL without cultural knowledge would affect communication with the Chinese. The majority of the respondents were interested in learning Chinese culture through MFL, as well as discovering the differences and similarities between cultures.

The data of (SISA) (Pre-Course) collected in Phase 1 indicated that students only displayed a medium-level of ICC in intercultural "knowledge" and "skills", and a relatively high level of ICC in terms of intercultural "attitudes" and "awareness". The findings of needs analysis in Phase 1 contributed to the design and development of the CIMFL module in Phase 2.

In Phase 2, the theory of Byram's Learning Objectives to Develop Intercultural Communicative Competence (1997) as reviewed earlier was integrated with Bloom's taxonomy (Bloom, 1956; Lorin Anderson et al., 2001) and used as guideline to design the module learning outcomes. Merrill's First Principles of Instruction (Merrill, 2002)

was employed for the module instructional design. Additional significant data for the design and development of the module in terms of learning outcomes, cultural and intercultural elements, and instructional strategies were collected from a team of 7 experts in the field of MFL and education through face-to-face interview.

In terms of students' learning outcomes, the issues raised by the experts included relevance to standard required and appropriateness of mapping the SLO and ICC outcomes. In terms of cultural and intercultural elements (content) of the module, the experts touched upon the issues of levels of language formality (formal and informal expressions), non-verbal interactions in greetings between cultures, distinction of address form in Chinese and Malay culture, identical informal greetings in Chinese and Malay culture, cultural connotation in greetings and names, distinction of kinship titles between cultures standard and local use of kinship titles, evolution of family structures, distinction in making introduction between cultures, use of local and standard Mandarin in age inquiries, cultural connotation of numbers, Chinese zodiac and culture, dates of Chinese traditional festivals, favorable dates for important occasions, cultural information, and vocabulary. In terms of instructional strategy, the strategies suggested by the experts included cultural comparison via group discussion, role-play or performed culture approach, e-learning method, game method/total physical response method, audio-visual method, task-based approach, and self-reflections. The experts also commented on the module design approach, text resources and presentation of pictures. These issues were considered and resolved in the development phase (Phase 2).

At the end of the development phase, four experts were interviewed to evaluate and validate the developed module. The data covered final construction of student

learning outcomes, the cultural and intercultural elements, and the instructional strategies designed for the module. The module was refined based on the findings.

In Phase 3, the module was implemented in an elementary MFL class of 31 students for 12 hours of instruction. Findings from classroom observation showed that the module was effective for developing students' ICC, and students' responses towards intercultural language learning were very encouraging.

Formative assessment was carried out in Phase 3 to assess students' ICC Based on Lussier's Rubrics of Assessing Intercultural Communicative Competence (Lussier et al., 2007), findings from data indicated that the majority of the students achieved high level of ICC in terms of knowledge and attitudes in intercultural discussion and reflections, cultural discovery, and cultural quizzes; medium level of intercultural competency in terms of skills and awareness for Intercultural Discussion and Reflection; and achieved high level of ICC in all four competences (knowledge, skills, attitudes and awareness) in the Intercultural Communicative Task.

At the end of Phase 3, data were collected through the teacher interview and students' feedback survey to evaluate the module effectiveness and usability in promoting students' ICC. Findings from the teacher's interview and students' survey feedback showed that the strength of the module in terms of content included appropriate language and cultural content for beginners, adequate Chinese cultural elements for cultural competence, adequate and applicable intercultural elements for intercultural competence which had enhanced students' ICC. The module content was also useful and practical for daily communication and interaction, in which non-verbal communication was emphasized, coping with real-world social situations and relationship was encouraged, and contributing to promotion of national unity and integration. The user feedback on layout and presentation of the module suggested it

was also user-friendly. In terms of instructional strategies, the multimedia presentation and interactive activities enhanced students' language skills. The varieties and effective intercultural activities and tasks designed stimulated students' ICC.

However, in terms of the gaps for the developed module, students requested for additional cultural and intercultural knowledge such as Chinese taboos, festivals customs, cultural differences between different Chinese dialect groups, and the history of ancient China. Students also wanted more information on cultural differences between Chinese and other cultures, especially relating to the conflicts and contradiction between Chinese religions with other religions. Students wished for further intercultural knowledge and understanding on multicultural Malaysia. They also expected more details on interpretation of Chinese cultural knowledge from the module besides the acquisition of language and linguistic knowledge, preferably through active learning.

Data from SISA (Post-Course) shows that students achieved statistically significantly higher ICC level at the post-course compared to the pre-course, as shown from results of the Wilcoxon Signed-Ranks Test. The results proved that the module implementation using intercultural-oriented instructional strategies for the MFL class had improved students' ICC level at the end of the course.

Discussion of Findings in Phase 1: Needs Analysis

Discussion and recommendation for content analysis. The discussion of findings on content analysis is presented in this section. The discussion was in line with the first Research Question (RQ1) of the present study, "How are cultural and intercultural elements reflected in the current MFL textbooks/modules from the local public higher education institutions?"

The in-depth content analysis in present study had identified the cultural and intercultural elements from seven samples of elementary MFL textbooks in local HEIs. The findings from content analysis provided evidence that the majority of the sample MFL textbooks or modules from local HEIs did not provide sufficient authentic target cultural and intercultural knowledge to the students. The findings were consistent with the Fan (2014) and Hoe (2016) studies which reported that types of cultural elements provided in most of the sample textbooks were limited, implicitly presented and showed unbalanced distribution. The present study shows that most of the sample textbooks touch upon Communicative-Culture but inconspicuous, Little c culture was less represented and Big C culture was greatly absent in most of the sample textbooks. Insufficient intercultural elements were found in most of the sample textbooks; a considerably low percentage was seen in most of the sampled textbooks and intercultural elements were just merely reflected in some vocabularies related to other cultures, but without pedagogical suggestions and emphases made to utilize those vocabularies in intercultural teaching. Intercultural activities for exploring the target culture and the learners' cultures were also not provided in the sample textbooks. The findings of the present study indicated that the sample textbooks were mainly regarded as ordinary language learning materials which solely emphasized language and linguistics skills such as reading, speaking and listening. These findings were congruent with those in Fan (2014), Tan (2007) and Yap (2011).

The plausible explanation for insufficient cultural elements in the textbooks was attributed to the course feature of the elementary MFL that mostly emphasized communicative skills pertaining to communicative-Mandarin, as well as the constraint of MFL instructional hours in public HEIs (Fan, 2014) which did not allow for the teaching of cultures. The insufficient cultural contents may have caused the superficial

perceptions toward the target culture among the language beginners. This may affect the communication between the learners and the speakers of the target language.

The findings of the content analysis in the present study compensated for the research gaps in Hoe's (2016) study which was not comprehensive in terms of cultural and intercultural content in the survey of 20 local MFL textbooks. The results of content analysis in the present study clearly indicated the cultural and intercultural elements found in MFL textbooks used by seven local public HEIs, and resolved the lack of detailed data on cultural content in MFL textbooks and the specific textbooks selected from each HEI in Hoe's (2016) study. The directed content analysis conducted in the present study has also filled up the research gap and compensated for Tan's (2007) studies on the analysis of MFL textbooks and modules utilized in nine Malaysian public HEIs which lack rigorous analysis in terms of survey of the textbook content.

The teaching materials or textbooks may have considerable influence over what and how teachers taught (Cunningsworth, 1995). Hence, textbooks should serve as prominent and effective reference sources of knowledge, as well as study source for students (Cunningsworth, 1995). Textbooks are also important in instruction which would influence the teacher's pedagogy. One of the principles in textbook development stressed by Tomlinson (2011) was providing opportunities for the learners through designed output activities to produce language, to develop ability to communicate appropriately and effectively, and to achieve the intended learning outcomes. Therefore, to achieve successful communication, the study suggests that the contents of the textbooks and module for the MFL in local public HEIs should cover sufficient and appropriate cultural and intercultural elements. ICC could not be acquired naturally by the learners; it must be designed and presented through various

programs, courses, curricular and co-curricular efforts (Deardorff, 2006) and needs to be explicitly addressed in the FL curriculum (Byram, 1997; Deardorff, 2006, 2009; Jin, 2013; Kramsch, 1993; Robinson, 1978; Stern, 1983).

However, the cultural elements found in the sample textbooks were presented implicitly through the texts and without further description. This may affect students' understanding or attention to the cultural points, and lead to an oversimplification of language and unrealistic views of real-life situations due to the lack of information given in the textbook (Tok, 2010). The present study suggests that the cultural elements embedded in the language should be clearly pointed out by the teacher and provided with further explanation. Cultural information with essential descriptions and information should be provided in the textbooks to aid both the learners and teachers, especially to prevent learners from making assumptions and stereotypes from their own culture or pre-existing cultural knowledge (Kramsch, 1993, Liddicoat, 2001).

The present study did not fully agree with Fan's (2014) statement which stressed that cultural elements should not be presented through the texts or dialogues. Fan (2014) argued that this has caused difficulty in introducing the more complex cultural knowledge and affected learners' development of ICC, as the language beginners have very limited language skills at the elementary-level. Fan's (2014) standpoint was only appropriate for the introduction of Big C Culture and Little c Culture which refers to Knowledge-Culture, the more complex culture, and more appropriate to be introduced by adopting students' first language or national language. However, the Communicative-Culture was embedded in the language structure, meaning and pragmatics (Chen, 1990, 1992); hence it could not be separated from language learning, and needs to be pointed out and provided further explanation in the textbook, as the cultural elements will influence the accuracy of the message exchange

and cause misunderstanding during intercultural communication due to the speakers' different cultural background (Chen, 1990, 1992; Zhang, 1990).

Hence, the study recommended that the Communicative-Culture could be introduced in line with the learning of texts and dialogues. The cultural elements can be emphasized during the learning of grammar, vocabulary and semantics, as the Communicative-Culture was reflected in language structure, meaning and pragmatics (Chen, 1990, 1992).

The relevant elements for the category of Little c Culture (Micro-Level Culture) which was identical to Knowledge-Culture should include content such as verbal and non-verbal behaviors in greetings, etiquette in visiting, behavior in gift giving and receiving, table manners, traditional costume, Chinese cuisines, belief in numbers, values of filial piety, politeness, honesty, modesty, tolerance, and so forth (Lin, 1997; Lu, 1990; Tomalin & Stempleski, 1993). The topics on "greetings" and "making introductions" should include the appropriate language used according to formal and informal situations as suggested by Ding (2010) and Zheng (2010) as well as the experts of the study, and the non-verbal behavior should be given emphasis (Bi, 1999; Byram, 1997; Chen, 2011; Lu, 1992; Sun, 2010). For the topics related to "numbers", the connotation of numbers, especially the auspicious and taboo numbers in Chinese culture should be introduced (Ding, 2010). For topics related to dining, the cultural elements on Chinese table manners and types of Chinese cuisine are adequate to present as content for elementary MFL textbooks. The content concerning shopping may touch upon the Chinese cultural products and artifacts such as Chinese costume, lanterns, Chinese knots, chess, as additional information to expose the "Little c culture" to the learners.

Findings from the content analysis revealed that the sample MFL textbooks did not emphasize the elements of Big C culture (or Macro-Culture). The present study recommended to provide elements of Big C culture through additional information presented in students' first language, or English (Liu, 1994, in Li, 2006; Zhang, 1990) in the textbooks to help students recognize and understand the target culture, such as brief introduction to China's history, heritage of civilization and thought, arts such as calligraphy and painting, music, opera, dance, and architecture (Kramsch, 2013; Lussier, 2011; Tomalin & Stempleski, 1991). In fact, the Big C Culture and Little c Culture were part of the components under the domain of "knowledge" competence (Lussier et al., 2011) which also contribute to the development of ICC.

In terms of intercultural elements, the current study recommended that the MFL textbooks design and provide various types of intercultural activities such as role-play, intercultural communicative task, cultural discovery and reflection and cultural comparison (Byram, 1997; Lussier, 2011). It is important to guide the students in comparing the differences or similarities between Chinese culture and student's own culture in terms of formal greetings, the non-verbal behaviors in greetings, appellations in greetings, address forms, kinship titles, Chinese name and student's own name, gift giving etiquette, dining and visiting etiquette, and so forth. These activities are important as they will enable students to develop ICC and achieve competency for successful communication in MFL in real-life situations.

Overall, the findings of the present study in content analysis had supported and given additional evidence to findings by Fan (2011), Hoe (2016) and Yap (2011) which concluded that cultural elements from local MFL textbooks in local public HEIs were insufficient. The findings of the content analysis also contributed to the development

of local elementary MFL textbooks from the cultural and intercultural dimension to equip the tertiary students with effective ICC.

Discussion on Students' ICC Self-Assessment (SISA) (pre-course). Finding from the SISA (Pre-Course) at the beginning of the course indicated that students who participated in the present study displayed medium-level of ICC in intercultural “knowledge” and “skills”, for skills of discovery and interaction as well as skills of interpreting and relating. It is somewhat surprising that students demonstrated a relatively high level of ICC in terms of “attitudes” and “awareness”. The possible explanation for these results may due to students' inherent attitudes of tolerance which had always been in practice in this multiracial and multicultural country. The competence of intercultural attitudes is most important as it served as the basis of the person in interacting with people of another culture (Byram et al., 2002).

However, findings from SISA reveal that there was still a need to improve and enhance students' ICC to achieve full-scale of ICC. Hence, the shortcomings of the existing MFL textbooks needs to be resolved. The design and development of MFL textbooks should emphasize cultural and intercultural aspects for developing students' ICC, as textbooks served to expose learners to the target language in authentic use and to achieve communicative purposes (Tomlinson, 2011).

Discussion of Findings on Phase 2: Design and Development

The design and development of the CIMFL module in the present study involved the resolution of students' learning outcomes (SLO), module's contents (cultural and intercultural elements), and instructional strategies employed for the module.

Discussion on design and development of students' learning outcomes

(SLO). In this section, the SLO for the module development highlighted by the experts during the interview were discussed. The discussion of findings on SLO for the module was in line with the RQ3 (i) “What are the appropriate students' learning outcomes (SLO) applicable for the CIMFL module in terms of cultural and intercultural aspects according to the experts?”

Based on the findings from Phase 2, the requirement for SLO for the design of the module suggested by the panel of experts included conciseness, relevant to the standard required, specific, explicit, measurable, concisely presented, and appropriateness in mapping of SLOs and ICC outcomes. The SLOs should developed in line with the criteria of the behavioral learning objective which should specify three important elements: the observable action, the expected conditions, and the criteria of the performance (Wiles & Bondi, 1998).

The result of the present study showed that the construction of SLO for the module which mapped with the three learning domains of Bloom's Taxonomy (Bloom, 1956) and Byram's (1997) Learning Objectives to Develop ICC that involved four main elements of ICC: knowledge, skills (skills of interpreting and relating, skills of discovery and interaction), attitudes, and cultural awareness were practicable and feasible, as proven by the high achievement of students' ICC after the module implementation.

The findings of the present study also indicated that the SLOs could assist the teachers in determining the instructional methods, strategies, activities and assessments based on the desired learning outcomes. The coverage of multiple domains of learning in the teaching allowed a comprehensive and meaningful learning

for the students in the development of intercultural knowledge, skills, attitudes and awareness.

Hence, the findings of the present study which outlined and emphasized cultural and intercultural aspects had provided insight and useful guidelines for the development of Mandarin SLOs in local public HEIs in promoting students' ICC. The development of SLOs in the present study provided a clearer direction to resolve the problem of ambiguous learning outcomes from the local MFL textbooks in public HEIs as reported by Yap (2011).

Discussion on design and development of cultural and intercultural elements. In this section, the cultural and intercultural elements brought up by the experts during the interview were discussed. The discussion of the findings was in line with the RQ3 (ii) "What are the appropriate cultural and intercultural elements applicable for the content of the CIMFL module according to the experts?"

The development of the CIMFL module in the present study was aimed at developing students' ICC in which both linguistics competence and communicative competence were emphasized (Byram, 1997). In terms of ICC, learners were expected to acquire intercultural knowledge, skills, attitudes and critical cultural awareness (Byram, 1997). Hence, in order to achieve the objective of the CIMFL module, the module content covered the element of Little c Culture and Big C Culture (Kramsch, 2013; Lussier, 2011; Tomalin & Stempleski, 1993), Communicative-Culture (Chen, 1990, 1992; Zhang, 1984, 1990), and Intercultural (Byram, 1997; Paige et al., 2003). The development of the CIMFL module in the present study also conformed to the Principles of Cultural Integration (文化导入说), i.e. principle of periodical stages (阶

段性), appropriateness (适度性), normativeness (规范性) and scientific (科学性) as proposed by Zhao (1989, 1992, in Li, 2012).

The findings of the present study indicated the importance of language formality level aspect in content selection. The decision was made according to the findings from the experts' interview, in which the arrangement of the content should emphasize the "formal" and "informal" aspects of the language, such as "formal greetings" and "informal greetings", "making first acquaintance in formal situations" and "making first acquaintance in informal situations". The study indicated that if there were no differentiation in terms of formality, students may not be able to distinguish between the formal and informal expressions and this may cause confusion in applying the level of appropriateness and the politeness of the expressions. These findings also proved the lack of such distinction as found from the sample textbooks in content analysis of the present study. Results from the content analysis revealed that the majority of the sampled textbooks only covered the formal greetings and ignored the informal greetings, and focused the content on making acquaintance in informal situations rather than the formal situations. The findings on language formality as cultural elements in MFL textbooks and module in the present study were consistent with the finding from Ding (2010) and Zheng (2010) that emphasized the necessity of context and level of formality in speech, especially in greetings, appellations used in addressing people, age enquiry, entertaining guests, and so forth.

The findings of the data suggest that the MFL module contents should emphasize the non-verbal behaviors or gestures adopted by the Chinese and Malays during greetings, the awareness of such practices in today's social interactions, as well as the differences between Chinese culture, Malay culture and western culture in order to avoid misinterpretation and misunderstanding during the intercultural

communication process. The emphasized non-verbal behaviors or gestures for the content in MFL textbooks and module were also consistent with the study conducted by Bi (1998), Byram (1997), Chen (2011), Sun (2010), as well as Tomalin and Stempleski (1993).

The current study found that attention should be given to the aspect of cultural connotation in terms of module content, such as the cultural connotation in informal greetings for the expression of “*Chī le ma? 吃了嗎?*” the connotation of surnames and given names in Chinese and Malay culture, the connotation of Chinese zodiac, numbers, and the selection of auspicious days in Chinese culture. The result of the study suggests that the MFL module should emphasize the cultural connotation present in some expressions in order to develop better cultural understanding and awareness. The findings on cultural connotation of the present findings was also in line with the study of Ding (2010), Lin (2000), Lu (2004), Qian (1997) and Zheng, Fang, and Zhang (2010) which stressed the importance of cultural connotation in MFL textbook development.

One of the issues emerging from the findings relate specifically to the usage of local and standard language in MFL textbooks, for example the use of kinship titles between “*pópo 婆婆*” and “*nǎinai 奶奶*”; the expressions for age inquiries “*Nǐ jǐ suì 你几岁?*”, “*Nǐ duō dà 你多大?*”, and “*Nǐ duō dà niánjì 你多大年纪?*”; as well as the use of measure word “*gè 个*” and “*kǒu 口*”. The present study suggests that it is necessary to connect the language learning with the authentic language usage in everyday life, and it is also essential for students to learn the standard language and acquire higher language competency to communicate with the other Mandarin users at global level. The MFL textbook development should give attention to both standard and localized aspects in terms of content. The findings of the study supported the study

of Lu (2009) and Tan (2007) that localizing teaching materials was the important task in the latest trend of promoting international Mandarin studies, which actually emphasized both the local and global topics. The findings were also in agreement with Tan's (2007) finding that the textbooks may have lost the practical roles for language learning as well as the function of transmitting information if they merely emphasized particular attention to the standardization of language. Hence, developing cultural and intercultural elements for the MFL module should emphasize standard Mandarin and support the local Mandarin for domestic needs.

The experts had drawn attention to the similarity and distinction between the target culture (Chinese culture) and students' own culture (Malay culture) for the module development. The findings of the present study indicated that the areas of distinction were greater than the similarity between two cultures; this involved the non-verbal interaction, address form, kinship titles, ways of informal greetings and making introductions. Hence, the cultural differences need to be highlighted and emphasized in the module and the instructional strategy applied, besides promoting cultural awareness, needs to prevent misunderstanding and conflicts which could happen during the intercultural communication. The aspect of cultural differences and comparison in intercultural teaching was in line with the study of Byram (1997), Chen (1992), Fang (2013), Kramsch (1993), Lussier (2011), Liddicoat and Scarino (2009), Risager (1998), and Tang (2013).

The findings of the current study also suggest that the cultural information provided in the MFL module should be brief and informative, and avoid redundant information which may lead to the loss of interest among students. The total vocabulary mastery should conform to the total credit hours of the course and the requirement of the elementary-level MFL course, as stressed by the panel of experts

in the present study. The current study provide useful direction and parameters for developing cultural and intercultural elements in MFL textbooks to promote and develop effective ICC of the students.

Discussion on design and development of instructional strategies. Findings for the input of instructional strategies in Phase 2 for the module were contributed for the solution of RQ3 (iii) “What are the appropriate instructional strategies employed for the CIMFL module according to the experts?”

Textbooks are an important source of input and opportunity for learners to communicate in target language (Hutchinson & Torres, 1994; Tok, 2010) and therefore they should provide the necessary input into classroom lessons through varieties of activities (Hutchinson & Torres, 1994; Tok, 2010) as resource in presenting the content of the textbook and as a source for learners in language practice and classroom activities (Cunningsworth, 1995). Hence, Merrill’s First Principles of Instruction (2002) were employed for the CIMFL module instructional development in the present study which consisted of five fundamental principles integrated through four phases of instruction, i.e. the process of activation of students’ prior knowledge or experiences, demonstration of new knowledge and skills, learners’ application of knowledge and skills, and learners’ integration of knowledge and skills into real-world activities to promote learning (activation, demonstration, application and integration). (Merrill, 2002).

Various instructional strategies were employed in the four phases of instruction during the implementation of CIMFL module. Findings form the present study revealed that, overall, the more effective instructional strategies for the implementation of CIMFL module included cultural comparison, performed culture approach, self-reflection (Byram et al., 2002); task-based approach (Ellis, 2003; Prabhu, 1987; Willis,

1996), culture cluster (Chastain, 1988; Henrichsen 1998; Meade & Morain, 1973; Stern, 1992; Seelye 1993), and self-awareness technique (Chastain 1988) as adopted during the module implementation in the present study. Strategies employed seem to enhance students' ICC as reflected from their good performance in ICC formative assessment such as intercultural discussion and reflections, cultural discovery, and cultural quizzes. Individual instructional strategies could not be evaluated as it was not within the scope of the study.

The instructional strategies employed were in line with the principle of "Structure-Function-Culture" emphasized by The Hanyu (Mandarin) Standard and Grading Criterion and Grading Syllabus (汉语水平等级标准和等级大纲) (Li, 2012), as well as the cultural instructional methods proposed by Chen (1992) which included the principle of Direct Interpretation Method (直接阐释法), Inter-Blend Method (相互交融法), Real Practical Method (实际实践法) and Contrastive Method (异同比较法) (Chen, 1992) for integration of culture in teaching MFL.

The "structure", "function" and "culture" (Li, 2012) were interrelated. The principle of "structure" involved the teaching of grammar and linguistics skills of the language. In the present study, the "structure" of language was emphasized through the various instructional activities as employed in the second stage of "demonstration" (Merrill, 2002) in the instruction of present study, such as demonstration of linguistic skills, *Pinyin* pronunciation of new words, vocabulary and phrases, explanation of sentence structures and grammar, audio recording of dialogues on expressions and responses to enhance listening skills, text reading for comprehension skills, and role-play in pairs to enhance communicative skills. The study suggested that the effective and relevant strategies for teaching language "structure" included audio-visual and

multimedia presentation, role-play, flipped learning, games/total physical response method, and e-learning as employed in the present study.

The principle of “function” of the language was enforced through the accomplishment of the communicative task in the context, and the principle of “culture” refers to the cultural elements or cultural knowledge embedded in the language and it involved the cultures in language structure, meaning and pragmatics (Chen, 1990, 1992). The principle of language “function” and “culture” were emphasized in the third and fourth stage of instruction involving “application” and “integration” (Merrill, 2002), as in the application and integration of language and cultural skills.

The Real Practical Method (实际实践法) was employed in the present study for the teaching of language “function” which was an outdoor learning method and involved cultural interaction in real-world situations. Students are required to apply and integrate the language skills and cultural knowledge with the native speakers, to practice and enhance the language skills learnt from the classroom through actual social communication and interaction (Fang, 2013; Zhou, 2013). Hence, in the present study, the integration of “function” was carried out by employing task-based approach (Ellis, 2003; Prabhu, 1987; Willis, 1996) by conducting the “intercultural communicative tasks”, which was an effective instructional strategy.

The Inter-Blended Method (相互交融法) instructional method which involved the instruction on language and linguistic skills, as well as cultural knowledge (Jiang, 2011) was adopted for the present study, to enable students to acquire the language skills and the cultural knowledge to facilitate communication in intercultural settings. In the present study, the integration of “culture” was realized by employing the Inter-Blended Method through some effective strategies such as culture assimilator

(Henrichsen, 1998; Seelye, 1993; Stern, 1992; Tomalin & Stempleski, 1993), cultural problem-solving (Stern, 1992), culture capsule (Chastain, 1988; Seelye, 1993), slice-of-Life technique (Chastain, 1988; Stern, 1992).

The Direct Interpretation Method (直接阐释法) was adopted in the present study to provide the description, explanation, and annotation of the cultural content, disclosure of the cultural meaning and connotation, as well as the allusions of the culture (Jiang, 2011) to help the students clearly understand the cultural content. The Contrastive Method (异同比较法) was employed for the instruction in the present study, which involved the cultural comparison of the target culture and students' native culture to understand the differences of cultural restriction on different languages. Students were able to identify the similarities of the two cultures to enhance the positive-transfer of the languages, and discover the differences of the two cultures to avoid negative-transfer of the languages (Jiang, 2011).

The instructional methods and strategies used in the present study had served to develop students' successful ICC, to avoid stereotypes, misunderstanding and negative assumption which may occur during interaction with the native speakers or other speakers from different cultural background.

Discussion of experts' evaluation of the module. The module developed was evaluated and validated by four experts at the end of Phase 2. Findings from interviews with the experts for evaluation revealed that the construction of SLO for the module had fulfilled the criteria of specific, measurable, achievable, relevant, time bound and reflected students' performance at the end of the lessons. The experts validated the SLO conformed to Byram's theory of ICC (1997) and were in line with the four dimensions of ICC, namely intercultural knowledge, skills, attitudes, and awareness.

The SLO tallied with Bloom's Taxonomy of learning objectives which covered the domains of cognitive, affective and psychomotor (Bloom, 1956). The module fulfilled the requirements of the intercultural approach and linguistic approach, covered adequate and sufficient cultural and intercultural elements, and also portrayed varieties and effective strategies for the intercultural instruction.

In terms of module design, the module layout was concisely presented, texts and dialogues were appropriate, both Chinese characters and phonetic of *Hanyu Pinyin* or Romanized Chinese were provided for the texts, new words and cultural notes were presented in user-friendly features, demonstrated attractive and relevant graphics and pictures, as well as appropriate and applicable cultural and intercultural activities.

In terms of module strengths, feedback received showed that the CIMFL module was well organized, emphasized cultural and intercultural elements, offered sufficient, detailed and relevant cultural and intercultural elements, specific and achievable SLO, and variety of intercultural strategies. However, instructional time allocated for the module were somewhat insufficient given the compactness of the module content.

The findings of the present study indicated that the developed CIMFL module was feasible and assessable for the implementation of module in Phase 3 of the study. The findings also show that the final CIMFL module was practical and beneficial to the MFL learners for the local public HEIs in Malaysia.

Discussion of Findings in Phase 3: Evaluation

The discussion of findings on the strengths and gaps of the module was in line with the RQ4 “What are the strengths and weaknesses of the developed CIMFL module?” Findings from teacher’s interview and students’ feedback survey after the module implementation contributed to the answers of RQ4.

Strengths of the module. In terms of module content, nine strengths emerged from the teacher and students’ feedback; the module provided 1. Appropriate language and cultural content for the beginners, 2. Adequate Chinese cultural elements for cultural competence, 3. Appropriate and applicable intercultural elements for intercultural competence, 4. Students’ ICC promoted and enhanced, 5. Useful and practical for daily communication and interaction, 6. Non-verbal communication emphasized, 7. Situated in authentic social setting and presented social relationship, 8. Promotion of national unity and integration 9. User-friendliness.

In terms of module instructional strategy, findings from the study reveal that the multimedia presentation and interactive activities enhanced students’ language skills, and the varieties and effective intercultural activities and tasks further enhanced students’ ICC. These activities included intercultural discussion and reflection, cultural discovery, cultural quizzes, and intercultural communicative task.

The findings indicate that the CIMFL module contents were applicable to the course of MFL as they had proved the development of students’ ICC, and linguistic competence. The findings also confirmed that the inclusion of cultural and intercultural elements in the teaching of MFL was feasible, practicable and necessary.

Gaps of the module. Some gaps of the module emerged from the students' and teacher's feedback. In terms of cultural content, some students wanted more information about cultural differences between Chinese culture and other cultures, and the contradiction between Chinese religions and other religions. In terms of module intercultural aspects, students suggested to provide more intercultural knowledge. Some students wished to know more about the language varieties of different dialect groups of Chinese in the country. Some were interested to know more about other cultures not merely Malaysian cultures such as Indian, Iban, Dayak, Malay, and other indigenous cultures, but also Asian cultures such as Korean and Japanese culture, and western culture. The possible reasons for this were because of the existing social and cultural exchanges among the undergraduate students in local HEIs who were of different races and indigenous groups in Malaysia, as well as the youths' interest in Korean, Japanese, Hong Kong (Cantonese-dominant) and Western culture due to the popularity of their entertainment industry.

However, the findings showed that the abovementioned students' needs and expectation toward the cultural and intercultural knowledge were far beyond the content that could be provided in the MFL module. The overwhelming request of the students would never be covered in the elementary-level MFL; but it may be considered for inclusion in intermediate or advanced level of MFL. Nevertheless, the findings proved that students had self-initiative and strong desire to know more about the target culture, as well as intercultural knowledge, and demonstrated high ICC in terms of attitudes which contributes to the intercultural communication.

Findings revealed that the CIMFL module also needed to be improved in providing the language and linguistics skills in terms of pronunciation of *Hanyu Pinyin*, meaning of vocabulary and comprehension, providing more detailed

interpretation of cultural knowledge, conducting additional active learning and outdoor explorations activities, and intercultural tasks. The gaps of the module had provided important information for its further improvement, as well as references for future development of the MFL module in the field.

Discussion on students' ICC formative assessment. The discussion of findings for students' ICC formative assessment was in line with RQ5 "What is the students' ICC level after the implementation of the developed CIMFL module?"

In the present study, students' ICC was fully assessed through formative assessments. The overall result from the students' ICC formative assessment provides evidence that students demonstrated significant ICC in terms of intercultural knowledge, skills, attitudes and awareness according to Lussier's Rubrics of Assessing ICC (Lussier et al., 2007).

The majority of the students achieved high ICC in intercultural discussion and reflections, cultural discovery, and cultural quizzes in terms of knowledge and attitudes; and demonstrated medium level in terms of skills and awareness in Intercultural Discussion and Reflection. Students participated in Intercultural Communicative Task demonstrated a high level of ICC in terms of knowledge, skills, attitudes and awareness based on Lussier's Rubrics of Assessing ICC (Lussier et al., 2007).

Findings of students' ICC formative assessment had proven the validity of the instruments in assessing students ICC. Hence, the design of the four ICC formative assessments could be employed for the MFL classes to promote and develop students' ICC. The findings of the study also further support the principle for assessment in ICC

which should be done by continuous and formative method (Byram, 1997; Deardorff, 2006; Lussier et al., 2007).

The present study had further contributed to the comprehensive ICC formative assessment tool for the MFL learners in polytechnics, as well as other local HEIs. Course assessments carried out in some local HEIs imposed a range of 5% to 15% of the total marks to assess students' cultural knowledge through test and co-curricular activities (Hoe, 2016), but without designing any ICC assessment tools in assessing students ICC. The present study had fill the research gaps of the field.

Discussion on students' ICC (post-course). The discussion of findings for students' post ICC was in line with RQ5 "What is the students' ICC level after implementation of the developed CIMFL module?" The findings from SISA (Post-course) reveal that students' ICC had increased significantly at the end of the course in terms of knowledge, skills, attitudes and awareness.

Findings revealed a significant difference in the scores for intercultural "Knowledge", "Skills", "Attitudes" and "Awareness" before and after the module implementation. Results from Wilcoxon matched pairs signed rank test analysis had also indicated a significant difference in scores between the pre-course and post course survey. Hence, the study had confirmed that the participants revealed statistically significant higher ICC level at the end of the course, or after the module implementation. This study also indicated that the developed and tested CIMFL module and the intercultural-oriented instructional strategies employed in the selected MFL class of the present study were effective in enhancing students' ICC level. The usability and practicability of the developed CIMFL module for the MFL course in developing students' ICC in terms of intercultural knowledge, skill, attitudes and awareness were verified.

The present study employed the instrument of SISA developed based on Byram's objectives of ICC (Byram, 1997). The present study was consistent with the study done by previous researchers in the field of MFL such as Wang (2011), Bai (2016) and Wang (2016) studies, in which the instrument employed for assessing ICC was designed based on the theory of ICC and the instrument reliability were statistically proven; whereby Bai (2016) utilized a self-developed ICC Test for international students; Wang (2016) developed the Intercultural Communicative Competence Self-Report Scale (ICCSRS) questionnaire for English-major students; Wang (2011) adopted the instrument of "Culture Test Model" from Valette (1997) and "Social-cultural Test" proposed by Wang (2005) for non-English major college students to assess students' ICC through task-based language teaching strategies.

Hence, the present study contributed to the ICC assessment field, specifically for the study of ICC among MFL learners which had not been given much attention in the field of MFL, as majority of the foreign researches from the field of FL focused on the study with non-English native students from the English classes (Hu, 2011), while the studies on ICC assessment in the local Malaysian context seemed to be absent. In Malaysia, there were only two studies concerning the teaching of culture in MFL courses in local public HEIs, conducted by Hoe (2016) and Fan (2014). These two studies were not aimed at assessing students' ICC and there were no ICC assessment tools designed to develop and enhance students' ICC. In Hoe's (2016) study, a survey was conducted to investigate the implementation of cultural teaching in MFL among 20 local public HEIs, and Fan (2014) conducted a study on culturally contexted vocabulary in MFL textbooks from a local public HEI.

Further, studies on local Mandarin textbooks only involved Mandarin as a first language in primary or secondary school (Chen, 2012; Fang & Li, 2012; Huang, 2012;

Shi, 1993; Song, 2006; Ye, 2011) and Mandarin as a second language (MSL) in national primary schools (Chen, 2011; Ye, 2012; Zheng, 2008) which has given attention to the language and linguistics competency but did not emphasize the integration of cultural aspects in textbooks for ICC.

Fulfilment of the Criterion of CIMFL Module

The development of the CIMFL module in the present study has fulfilled the criteria of cultural integrated MFL module. The development of appropriate students' learning outcomes and cultural and intercultural elements for the CIMFL module was rigorously based on Byram's Model of Intercultural Communicative Competence (1997). The instructional strategies for the module were carefully selected for the design of learning environments for developing students' ICC (Byram, 1997), based on Merrill's First Principles of Instruction (2002).

The development of CIMFL module was also aligned with the principle of "Structure-Function-Culture" (Li, 2012) for developing cultural knowledge on language and linguistics used in daily interaction as required in Byram's model of ICC (1997). Integration of cultural elements in the CIMFL modules was in accordance to the Principles of Cultural Integration (文化导入说) (Zhao, 1989, 1992, in Li, 2012) in terms of stage (阶段性), appropriateness (适度性), normativeness (规范性) and scientific (科学性).

For instruction of the CIMFL module, the principle of Direct Interpretation Method (直接阐释法), Inter-Blend Method (相互交融法), Real Practical Method (实际实践法) and Contrastive Method (异同比较法) (Chen, 1992) was applied for intercultural language teaching in MFL through Merrill's First Principle of Instruction.

The design of cultural elements in the CIMFL module was presented from easier to the deeper knowledge of culture. The cultural content delivered was appropriate to the course as the communicative-culture was emphasized in this elementary-level module. The cultural content had also reflected the normativeness of the target culture and in compliance with the scientific principle which met the requirement of systematic, accuracy and pertinency of the cultural content.

In addition, the module strength as shown by the findings of the present study were appropriate language and cultural content for the beginners, appropriate and applicable cultural and intercultural elements for ICC, the module was useful and practical for intercultural communication and interaction, non-verbal communication was highlighted, authentic and real-world social setting were emphasized, students' ICC was enhanced after module implementation in the MFL class.

Implication and Contribution of the Research

Contribution to theory. The present study has made significant contribution to the model of design and development of a culturally integrated MFL module. The module development was based on the Design and Developmental Research (DDR) process. Byram's theory of ICC (1997), and Merrill's First Principles of Instruction (2002) had proven the scientific and empirical basis of the research. The framework as shown in Figure 7.1 described the outline of the module's developmental process which was merged with the DDR model.

Figure 7.2 displayed the development model of CIMFL Module. The needs analysis in Phase 1 was congruent with the stage of "Analysis" in the DDR process. The needs of the current module and the needs of learners were identified. Phase 2 was coherent to the stage of Design" and "Development" in the DDR process, which involved the design and the development of the module based on Byram's Model of

ICC (1997). Students' learning outcomes, cultural and intercultural elements and instructional strategies were determined prior to the development of module. Phase 3 was conformed to the stage of "Implementation" and "Evaluation" as in DDR developmental process. The stage of "Implementation" was also referred to Merrill's First Principles of Instruction (2002) for module instructional. The significant results from the evaluation of module and assessment of students' ICC was further ensured the usability of the module.

The present study had proven that the design and developmental process was appropriate for developing the MFL module. Byram's Model of ICC (1997) was adequate to employ for the development of students' learning outcomes as well as cultural and intercultural elements in developing students' ICC. The integration of ICC with Merrill's Principles had also contributed to the theory. Merrill's principles (2002) were effective to be employed for developing instruction for the module as it was feasible and easily applicable for integrating the ICC with its problem-centered instructional design principles. Hence, the CIMFL module could be utilized in the elementary MFL classes in Polytechnics to promote students' ICC among the novice language beginners.

As a result of the study, the developed instruments of SISA and ICC formative assessment were valid in assessing students' ICC in MFL courses. However, the instrument of SISA in present study was only administered to a small group of participants; thus, further studies are needed to determine if it can be used as an instrument for a larger sample as factor analysis was not applicable in the present study due to the nature of quasi-experimental research method employed, in which approximately 15 participants for each group in an experimental research is sufficient for statistical procedures Creswell (2012) .

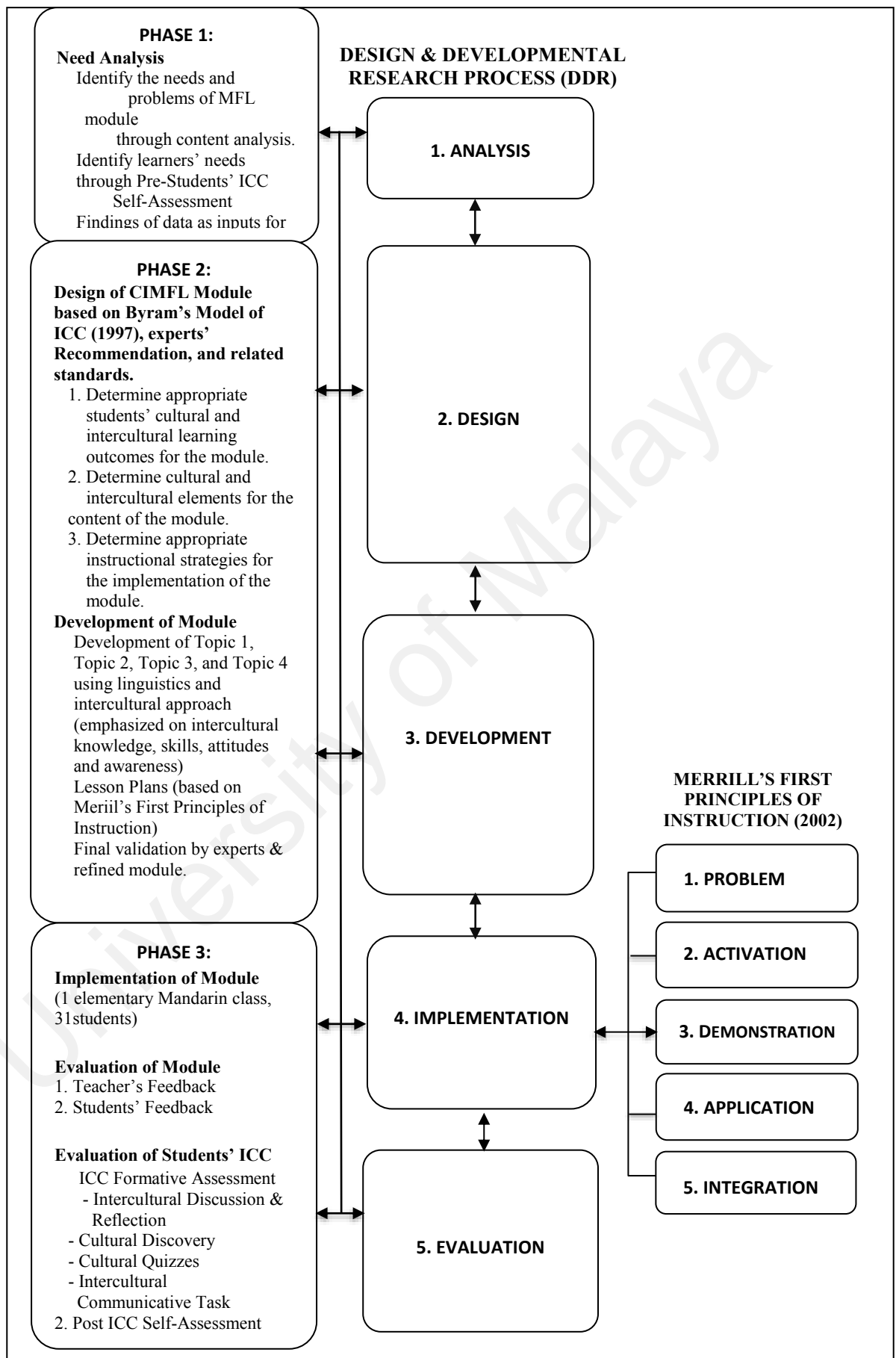


Figure 7.1. Development of Culturally Integrated Mandarin as a Foreign Language Module based on DDR Model, Byram's Model of ICC (1997) and Merrill's First Principles of Instruction (2002)

Contribution to practice. Due to the lack of cultural aspects in most of the MFL modules in local HEIs (Fan, 2011; Hoe, 2016; Yap, 2011), the model of the module's development (see Figure 7.2) could apply to the design and development of cultural and intercultural-oriented MFL textbooks for MFL courses in other polytechnics, as well as practical reference for others local HEIs.

The module also provides useful and fundamental direction for other FLs in developing students' ICC. The study may assist the curriculum planners for MFL in the Division of Curriculum Development (Bahagian Pembangunan Kurikulum) of Polytechnic Education Department (Jabatan Pendidikan Politeknik), Ministry of Higher Education in improving the current MFL syllabus by emphasized the aspect of intercultural communication, as well as for future curriculum development. The study also supports the instructional designers in developing Mandarin instructional from cultural and intercultural perspective in order to promote learners' ICC.

In terms of instructional practice, the lesson plans in the module provide useful guidelines and reference for the MFL teachers and lecturers in local HEIs in the teaching of intercultural communication in Mandarin classes. Lastly, the prototype CIMFL module of the present study was beneficial the learners and the users of the module to achieve successful intercultural communication competence especially for future workplace and social interactions.

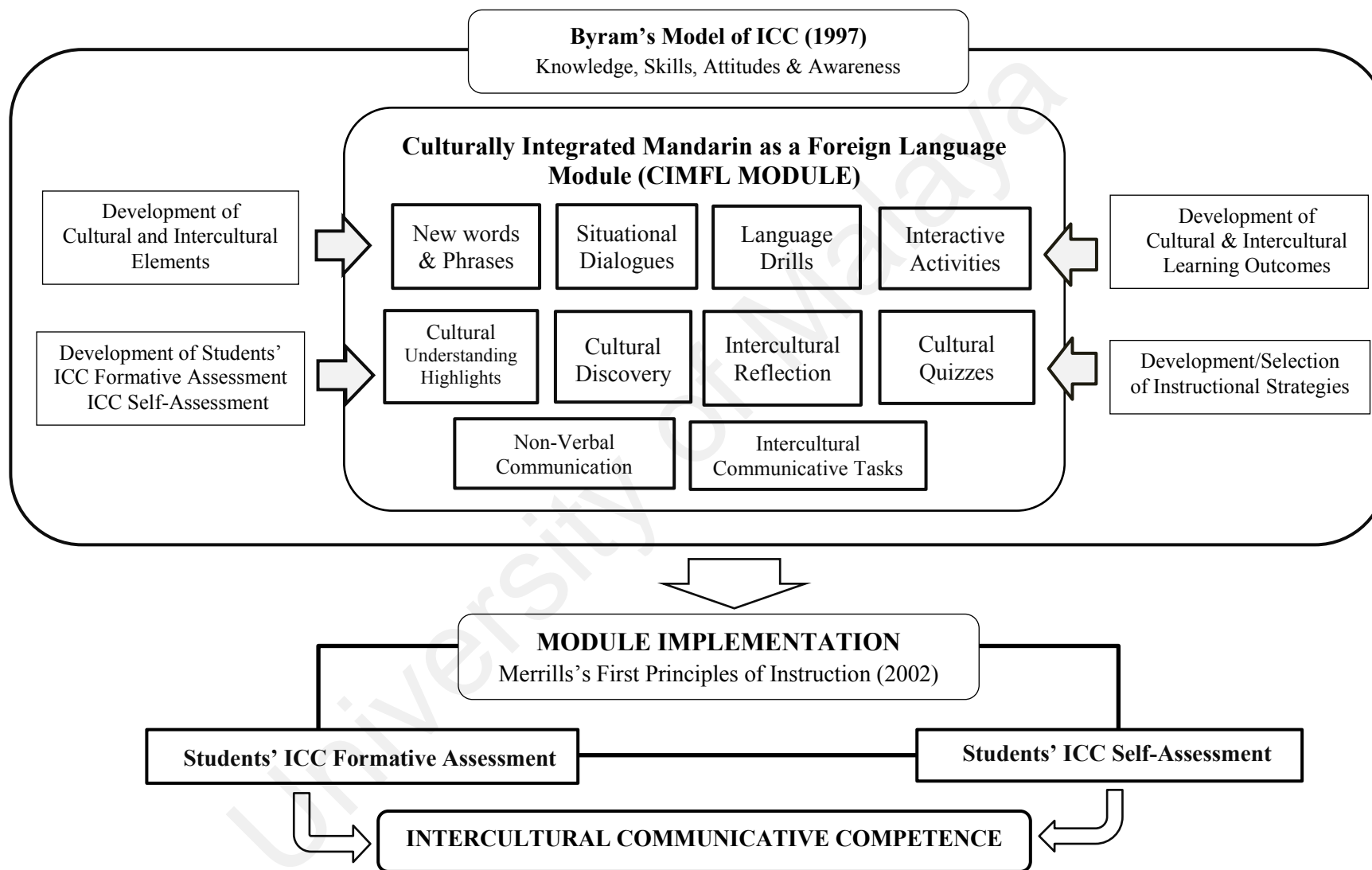


Figure 7.2. The development model of CIMFL Module

Limitations of the Study

The present study had some limitations due to several constraints. The research was conducted in one selected institution; thus, the findings may not have reflected all the local HEIs and may not be generalized to other similar contexts due to the threat of external validity as discussed in chapter 3.

There was limitation on participants of the study. The 31 participants were from one class of elementary-level MFL which was an intact group assigned by the department of the institute and it was not randomly selected. This was due to the convenience of the department so as not to disturb or reshuffle the students of the existing class. The department also discouraged the involvement of too many classes in the study as this may affect the current teaching and learning process. These limitations may affect the ability of the researcher to make accurate inferences from the sample to the population. However, the participants met the minimum criteria of the population (i.e., the elementary-level of MFL learners from HEIs).

Another limitation is that the participants were ethnically homogeneous in which only the Malay students were involved in the study, as the request of the researcher for different races of participants was not fulfilled by the department. This condition may influence the findings of the study. The study is also limited by the background of the participants such as their previous experiences in contact with the target culture and people, attitudes toward the target culture and other cultures such as stereotypes and prejudices, as well as the interest in target language and culture.

The opinions from the experts involved in the design and development stage as well as the teacher who participated in the module implementation and evaluation stage may be affected by their professional background, experiences and personal perspectives.

Further Research

In terms of implementation, the researcher suggest that future research involve the participants of multiracial and multicultural background in the module implementation in order to investigate their ICC toward the target culture in pre-course and post-course.

The module may also be implemented in more MFL classes at the same period in order to compare the feedback from different classes of students on the module usability besides identifying and comparing the ICC levels of different classes of students in pre-course and post-course. The module implementation can be extended to a longer period if the module covered more cultural and intercultural topics.

The study can also be conducted in different HEIs as a comparative study, including both public and private higher educational institutions from different regions of Malaysia.

In terms of content, the development of CIMFL module in the present study only covered four topics in elementary MFL, namely greetings, making introductions, numbers, days and dates; thus, future research can include more topics for the elementary module, as well as for different levels of MFL module, such as intermediate and higher level of MFL in tertiary education. Future research may also adopt the model of module development of the present study to design and develop different types and purposes of MFL module, such as Mandarin for business, Mandarin for travel, and Mandarin for technical purposes.

In terms of research design, future research may employ experimental research involving a control group and the experimental group in order to provide more empirical evidence of students' ICC in pre-test and post-test.

Further, researchers are encouraged to explore the development of ICC among MFL teachers or other FLs teachers, to see how teachers being culturally competent can help in developing students' ICC in the FL classroom in the Malaysian context.

Conclusion

The present study aimed at designing and developing a set of CIMFL module for the course of elementary-level MFL in tertiary level in order to promote and enhance students' ICC. The effectiveness of the developed module in facilitating students' development of ICC was examined at the end of the course.

The results of the study have proven that the students had acquired medium to high ICC in terms of intercultural attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness after the module implementation. Hence, students' achievement of ICC demonstrated the effectiveness of the CIMFL module of the present study.

Feedback from the experts, teacher and students confirmed that the module had provided appropriate language and cultural content for the beginners. There were adequate Chinese cultural and intercultural elements in the module, non-verbal communication was emphasized, and students' ICC promoted and enhanced. The module had also been proven useful and practical for daily communication and interaction; it enabled coping with real-world social situations and relationships, besides being effective for promoting national unity and integration. In terms of instructional strategies, the varieties and effective intercultural activities and tasks further enhanced students' ICC.

Thus, this study has provided empirical evidence for the relevance of Byram's theory of ICC in the development of CIMFL module. The present study has also

confirmed the relevance of using Merrill's Principles for implementing the module to promote and enhance learners' ICC.

The present research has implication for development of local MFL textbooks and modules. The model of the module development had contributed to the design and development of cultural and intercultural-oriented textbooks or modules for the MFL courses in local HEIs, as well as for other FLs in developing students' ICC. The module was beneficial to the curriculum planners of MFL in the Malaysia Ministry of Higher Education, instructional designers, the MFL teachers, the learners and other module users.

The present study was also conducted by given primary attention on ethical consideration on research subjects and research process. Permission entering the research site was obtained, informed consent which outlined the participants' rights, roles, and procedures of data collection were provided, explained and emphasized to all the participants. The principle of benefit maximization and the principle of equal respect were fully ensured and place at the forefront of the research. Besides, the professional background of the experts who contributed their expertise for the study was revealed ethically before participation in the research. The written informed consent was obtained from the experts, and the aspects of research purpose, procedures, benefit, privacy, confidentiality, and rights were highlighted in the informed consent.

The internal validity for quantitative data in the present study was attained by controlling the threats in terms of maturation, instrumentation, and experimental mortality. Internal validity for qualitative data was also achieved through audit or inspection by panel of experts or co-researchers. Methodological triangulation was

employed to triangulate different qualitative data sources including different types and methods of sources.

Hence, the developed CIMFL module for ICC in the present study was demonstrated as valid and reliable. Integrating intercultural elements in the instruction of elementary-level MFL through development of the CIMFL module was feasible, practicable and necessary, as intercultural communicative competence (ICC) is essential for successful intercultural communication at all levels of global intercultural exchange.

Reference

- Affzalina, H., & Nor Aishah, B. (2017). Comparison the level of entrepreneurial attitudes, thinking and behaviour with business planning stage among bachelor degree in science. *Journal of Global Business and Social Entrepreneurship (GBSE)*, 1(1)(2017), 86-99.
- Afifa Hanim Mohamad. (2012). Usability comparison of Malaysia Premier Polytechnics' websites. (Unpublished master's thesis). Universiti Utara Malaysia.
- Ahmad Sopandi Haji Hasan, (2003). Nilai-nilai perwatakan Melayu dalam imej warna: Satu penelitian etnografi seni. In *Seminar Za'ba Mengenai Alam Melayu (Nilai-nilai Peradaban Melayu)*, 12-14 Ogos 2003. Retrieved from <http://pustaka2.upsi.edu.my/eprints/356/>
- Akbulut, Y. (2011). Implications of two well-known models for instructional designers in distance education: Dick-Carey versus Morrison-Ross-Kemp. *Turkish Online Journal of Distance Education-TOJDE*, April(5), 1302–6488. Retrieved from <https://www.researchgate.net/publication/26457909>
- Almerico, G. M., & Baker, R. K. (2004). Bloom's Taxonomy illustrative verbs: Developing a comprehensive list for educator use. *Florida Association of Teacher Educators Journal* 1(4), 1-10.
- American Council on the Teaching of Foreign Languages. (2017). NCSSFL-ACTFL Global can-do statement: Performance indicators for language learners. Retrieved from https://www.actfl.org/sites/default/files/CanDos/Intercultural%20Can-Do_Statements.pdf
- Andrews, D. H., & Goodson, L. A. (1995). A comparative analysis of models of instructional design. In G. J. Anglin (Ed.), *Instructional technology: Past, present and future* (2nd ed.) (pp. 161-164). Englewood, CO: Libraries Unlimited.
- Anderson, L. W. (Ed.), Krathwohl, D. R. (Ed.), Airasian, P. W., Cruikshank, K. A., Mayer, R. E., Pintrich, P. R., Raths, J., & Wittrock, M. C. (2001). A taxonomy for learning, teaching, and assessing: A revision of Bloom's Taxonomy of Educational Objectives. New York: Longman.
- Arasaratnam, L. A., & Doerfel, M. L. (2005). Intercultural communication competence: Identifying key components from multicultural perspectives. *International Journal of Intercultural Relations*, 29, 137-163.
- Archibald, T. N. (2010). *The effect of the integration of social annotation technology, First Principles of Instruction, and team-based learning on students' reading comprehension, critical thinking, and meta-cognitive skills*. (Doctoral dissertation). The Florida State University. Retrieved from <https://www.learntechlib.org/p/124161/>.

- Arksey, H., & Knight, P. (1999). *Interviewing for social scientists: An introductory resource with examples*. London: Sage
- Azwani Masuwai, Nor'ain Mohd Tajudin, and Noor Shah Saad, (2016) Evaluating the face and content validity of a teaching and learning guiding principles instrument (TLGPI): A perspective study of Malaysian teacher educators. *Malaysian Journal of Society and Space*, 12 (3). 11-21.
Retrieved from <http://www.ukm.my/geografia/v2/index.php?cont=a&item=2&thn=2016&vol=12&issue=3&ver=loc>
- Babbie, E. R. (2001). *The practice of social research (9th ed.)*. Belmont, CA: Wadsworth.
- Bahagian Perancangan dan Penyelidikan Dasar Pendidikan. (2006). *Laporan kajian penilaian graduan NPQH*. Putrajaya: Kementerian Pelajaran Malaysia.
- Bai, X. F. [白雪峰]. (2016). *在华留学生跨文化交际能力测试与分析—以南京地区部分高校留学生为样本*. (Master's thesis). Nanjing Normal University.
Retrieved from [http://oversea.cnki.net/kcms/detail/detail.aspx? r ecid=&FileName=1016304181.nh&DbName=CMFD2017&DbCode=CMFD](http://oversea.cnki.net/kcms/detail/detail.aspx?r ecid=&FileName=1016304181.nh&DbName=CMFD2017&DbCode=CMFD)
- Baturay, H. H. (2008). Characteristics of basic instructional design models. *Ekev Academic Review*, 12(34), 471-482.
- Bi, J. W. [毕继万]. (1998). 跨文化交际研究与第二语言教学. *Language Teaching and Linguistic Studies [语言教学与研究]*, 1998(1).
- Baker, T. L. (1994). *Doing social research* (2nd ed.). New York, NY: McGraw-Hill.
- Bachman, L. F. (1990). *Fundamental considerations in language testing*. Oxford, UK: Oxford University Press.
- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In M. R. Paige (Ed.), *Education for the intercultural experience* (pp. 21–71). Yarmouth: Intercultural Press
- Bennett, J. M. (2008). On becoming a global soul. In V. Savicki (Ed.), *Developing intercultural competence and transformation: Theory, research and application in international education* (pp. 13–31). Sterling: Stylus.
- Bhawuk, D. P. S., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations*, 16, 413-436.
- Bloom, B. S. (1956). *Taxonomy of education objectives, Handbook I: The cognitive domain*. New York, NY: David McKay.
- Bloom, B. S. (1994). Reflections on the development and use of the Taxonomy. In L. Anderson & L. Sosniak (Eds.), *Bloom's Taxonomy: A forty-year retrospective* (pp. 1-8). Chicago, IL: The National Society for the Study of Education.

- Bloom, B. S, Englehart, M. D., Furst, E. J., Hill, W. H., & Krathwohl, D. R. (1956). *Taxonomy of educational objectives, handbook 1: The cognitive domain*. New York: David McKay
- Bloom, B. S., Krathwohl, D. R. & Masia, B. B. (1964). *Taxonomy of Educational Objectives. The classification of educational goals. Handbook 2: Affective Domain*. Boston, MA: David McKay.
- Bolarinwa, O. A. (2015). Principles and method of validity and reliability testing of questionnaires used in social and health science researches. *Niger Postgrad Med J, 2015(Serial online)22*, 195-201. Retrieved from <http://www/npmj.org/text/asp?2015/22/4/195/173959>
- Brislin, R. W. (1995). The cultural-general assimilator. In S. M. Fowler (Ed.), *Intercultural sourcebook: Cross-cultural training methods 1* (pp. 169-177). Yarmouth, ME: Intercultural Press.
- Brooks, N. (1968). Teaching culture in the foreign language classroom. *Foreign Language Annals, 1*, 204-217.
- Byram, M. (1989). *Cultural studies in foreign language education*. Clevedon, UK: Multilinguals Matters.
- Brown, H. D. (1980). *Principles of language learning and teaching*. Englewood Cliffs, NJ: Prentice-Hall.
- Brown, H. D. (2000). *Principles of language learning and teaching* (4th ed.). White Plains, NY: Addison Wesley Longman.
- Byram, M. (1997). *Teaching and assessing intercultural competence*. Clevedon, UK: Multilingual Matters.
- Byram, M. (2006). Language teaching for intercultural citizenship: The European situation. Presented at the NZALT Conference, University of Auckland.
- Byram, M. (2009). Intercultural competence in foreign language: The intercultural speaker and the pedagogy of foreign language education. In D. K. Deardorff (Ed.), *The Sage handbook of intercultural competence* (pp. 321-332). Thousand Oaks, Calif.: Sage Publications.
<http://dx.doi.org/10.4135/9781452218397>
- Byram, M., Morgan, Carol, & Colleagues. (1994). *Teaching and learning language and culture*. Clevedon, UK: Multilingual Matters.
- Byram, M., & Fleming, M. (Eds.). (1998). *Language learning in intercultural perspective: Approaches through drama and ethnography* (pp. 1-9). Cambridge, UK: Cambridge University Press.

- Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Language Policy Division, Directorate of School, Out-of-School and Higher Education, Council of Europe, Strasbourg. Retrieved from http://www.coe.int/t/dg4/linguistic/Source/Guide_dimintercult_EN.pdf
- Campbell, D. T., & Stanley, J.C. (1963). *Experimental and quasi-experimental designs for research*. Chicago, IL: Rand McNally.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1, 1-47.
- Cavanagh, S. (1997). Content analysis: Concepts, methods and applications. *Nurse Researcher*, 4, 5-13.
- Chastain, K. (1988). *Developing second language skills: Theory and practice*. Orlando, FL: Harcourt Brace Jovanovich.
- Chen, G. L. [陈光磊]. (1992). 语言教学中的文化导入. *Language Teaching and Linguistic Studies [语言教学与研究]*, 3.
- Chen, G. M., & Starosta, W. J. (2000). The development and validation of the intercultural sensitivity scale. Paper presented at *The Annual Meeting of the National Communication Association*, Seattle, WA.
- Chen, S. S. [陈水胜] (2009). 关于华文教育中非华裔学生现象的思考. *Oversea Chinese Education [海外华文教育]*, 2(51), 57-59. Retrieved from <http://www.cqvip.com/read/read.aspx?id=30854955#>
- Chen, X. L. [陈晓蕾]. (2015). 海外华文教材研究状况评述. *Oversea Chinese Education [海外华文教育]*, 2015(2), 246-254. Retrieved from [http://oec.xmu.edu.cn/\(S\(4hueedye35bvn45hddiq0ri\)\)/file/oce/2015/20152/20150207.pdf](http://oec.xmu.edu.cn/(S(4hueedye35bvn45hddiq0ri))/file/oce/2015/20152/20150207.pdf)
- Chen, Y. X. [陈银心]. (2012). 马来西亚国民中学初中华文教材中的价值观研究. (Doctoral Thesis). Central China Normal University. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1012349738.nh&DbName=CDFD2012&DbCode=CDFD>
- Chen, Y. R. [陈映戎] (2011). 对外汉语文化教学: 策略与研究. *Heilongjiang Researches on Higher Education [黑龙江高教研究]*, 2011(10). Retrieved from <https://wenku.baidu.com/view/1e16f98b172ded630a1cb637.html>
- China Education and Research Network. (2017). Brief introductory to overseas Chinese teaching [国外汉语教学情况简介]. Retrieved from http://www.edu.cn/bei_jing_471/20060323/t20060323_132763.shtml

- Chomsky, N. (1965). *Aspects of the theory of syntax*. Cambridge, MA: The MIT Press. Retrieved from <https://faculty.georgetown.edu/irvinem/theory/Chomsky-Aspects-excerpt.pdf>
- CIDOS (Curriculum Information Document Online System). Curriculum Development and Evaluation Division, Department of Polytechnic Education, MOHE. Available from <http://portal.cidos.edu.my/>
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education* (6th Ed.). New York, NY: Routledge.
- Collins, B., & Margaryan, A. (2005). Design criteria for work-based learning: Merrill's First Principles of Instruction expanded. *British Journal of Educational Technology*, 36(5), 725-738.
- Cook, T. D., & Campbell, D. T. (1979). *Quasi-experimentation: Design and analysis issues for field settings*. Boston, MA: Houghton Mifflin.
- Cooper, D. R., & Schindler, P. S. (2003). *Business research methods* (8th ed.). New York, NY: McGraw-Hill.
- Council of Europe. (2001). The Common European Framework of Reference for Languages: Learning, teaching, assessment. *Council of Europe*, 1–273. doi: 10.1017/S0267190514000221
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.) Boston, MA: Pearson.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage.
- Crozet, C., & Liddicoat, A. J. (1999). The challenge of intercultural language teaching: Engaging with culture in the classroom. J. Lo Bianco, A. J. Liddicoat & C. Crozet (Eds), *Striving for the third place: Intercultural competence through language education* (pp. 113-126). Canberra: Language Australia.
- Cunningsworth, A. (1995). *Choosing your coursebook*. Oxford, UK: Heinemann.
- Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241-266.
- Dawson, W. R. (1998). *Extensions to Bloom's taxonomy of educational objectives*. Sydney. Australia: Putney Publishing
- Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266.

- Deardorff, D. K. (Ed.) (2009). Implementing intercultural competence assessment. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence*. (pp. 477-491). Thousand Oaks, CA: SAGE.
- Deng, X. [邓夏]. (2012). *Study on problems and countermeasures of culture teaching in TCFL [对外汉语文化教学存在的问题及对策研究]*. (Master's thesis). Chongqing University, China. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10611-1013008026.htm>
- Department of Polytechnic Education, Ministry of Higher Education Malaysia. (2015). *Informasi, October 2015 Edition*. Kuala Lumpur.
- Department of Polytechnic Education, Ministry of Higher Education Malaysia. (2014). *Syllabus: Mandarin 1, DUF1022*.
- DeWitt, D. (2010). *Development of a collaborative mLearning module on nutrition for Form 2 students*. (Unpublished doctoral thesis). University of Malaya, Kuala Lumpur.
- DeWitt, D., Norlidah Alias, Chin, H. L., & Zahra Naimie. (2013). Content analysis. In D. DeWitt (Eds.), *Design and development research* (pp. 38-47). Kuala Lumpur: Pearson.
- DeWitt, D., Norlidah Alias, Saedah Siraj. (2015). *Transforming Learning: Collaborative mLearning for a problem-centered approach*. Kuala Lumpur: University of Malaya Press.
- Department of Statistics Malaysia. (2017). *Siaran Akhbar Anggaran Penduduk Semasa Malaysia, 2016-2017*, Jabatan Perangkaan Malaysia. Retrieved from <https://www.dosm.gov.my/v1/index.php?r=column/pdfPrev&id=VUdaQ2tV VjcwTEFUVWp5aTVQbjV1UT09>
- De Vaus, D. A. (1993). *Surveys in social research* (3rd ed.). London, UK: UCL Press.
- Dick, W. (1996). The Dick and Carey model: Will it survive the decade? *Educational Technology Research and Development*, 44(3), 55-63.
- Dick, W., Carey, L., & Carey, J. O. (2005). *The systematic design of instruction*. Boston, MA: Pearson.
- Ding, S. L. (2016). The role of parents in heritage language maintenance in Malaysia. *Malaysian Journal of Chinese Studies*, 5(1), 15-27.
- Ding, Y. S. [丁永寿]. (2010). *The complete guide to teaching Chinese as a second Language [对外汉语教学参考]*. Beijing Language and Culture University Press [北京语言大学出版社].
- Driscoll, M. P., & Burner, K. J. (2005). The cognitive revolution and instructional design. In J. M. Royer (Ed.), *The cognitive revolution in educational psychology* (pp. 199-229). Greenwich, CT: Information Age.

- Du, W. H. (2008). *Integrating culture learning into foreign language curricula: An examination of the ethnographic interview approach in a Chinese as a foreign language classroom* (Doctoral dissertation). University of Wisconsin-Milwaukee. Retrieved from ProQuest Dissertation & Theses database. (UMI No. 3354432)
- Duan, Z. Y. [段舟杨] (2011). A study on the introduction of cultural factors into the initial stage of Chinese as a Second Language between Mainland China and Taiwan. [两岸初级阶段汉语教学中文化因素导入之比较研究]. (Unpublished master's thesis). Jinan University, China.
- Ellis, R., (2003). *Task-based language learning and teaching*. Oxford: Oxford University Press.
- Elo, S., Kääriäinen, M., Kanste, O., Pölkki, T., Utriainen, K., & Kyngäs, Helvi. (2014). Qualitative content analysis: A focus on trustworthiness. *SAGE Open*, January-March, 1-10. doi: 10.1177/2158244014522633
- Fan, P. S. [潘碧丝]. (2011). The dissemination and development of Chinese Language in Malaysia: A study on current status of Chinese Language classes in public universities [马来西亚华语的传播与发展: 对外汉语(华语班)在国立大学现状调查报告]. *Journal of Chinese Language Studies*, 7, 242 – 248.
- Fan, P. S. [潘碧丝]. (2014). 马来西亚国立大学华语课本中华文化因素研究初探. *Proceeding of the 第十六届韩中教育文化论坛 [The sixteenth Korea-China Education and Culture Forum]*. (pp. 77-84).
- Fang, H. [方航] (2013). *Strategies and techniques in culture teaching of teaching Chinese as a second language [对外汉语文化教学策略与技巧]*. (Master's dissertation). Sichuan Normal University, China. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10636-1014114642.htm>
- Fang, N., & Li, S. A. [房宁 & 李思媛]. (2012). 马来西亚国民中学华文教材编排研究——以初中华文教材为例. *Journal of Yunnan Normal University (Teaching and research on teaching Chinese as foreign language)* [云南师范大学学报], 2012(05). Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=YNJX201205016&DbName=CJFD2012&DbCode=CJFD>
- Fantini, A. E. (2000). A central concern: Developing intercultural competence. In *SIT occasional papers series, addressing intercultural education, training and service* (pp. 25-42). School for International Training. Vermont, USA. Retrieved from <http://www.sit.edu/SITOccasionalPapers/sitops01.pdf>
- Fantini, A. E., & Tirmizi A. (2006). Exploring and assessing intercultural competence. *SIT Graduate Institute/SIT Study Abroad, Digital Collections @ SIT*. World Learning Publication. Retrieved from http://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=1001&context=worldlearning_publications

- Feng, J. Y. [冯建邺]. (2016). 发展本土对外汉语教材特色——以玛拉工艺大学和吉隆坡大学的教材为例. In S. H. Wang (Ed.), *Theory and practice of Chinese Language teaching in Malaysia* [马来西亚话语文教学的理论与实践], (pp. 217-222). New Era University College, Kajang.
- Fiedler, F. E., Mitchell, T., & Triandis, H. C. (1971). The culture assimilator: An approach to cross-cultural training. *Journal of Applied Psychology*, 55, 95-102.
- Francom, G. M. (2011). *Promoting learner self-direction with task-centered learning activities in a general education biology course*. (Doctoral dissertation). University of Georgia, Athens, Georgia. Retrieved from https://www.researchgate.net/profile/Greg_Francom/publication/264530898_PROMOTING_LEARNER_SELF-DIRECTION_WITH_TASK-ENTERED_LEARNING_ACTIVITIES_IN_A_GENERAL_EDUCATION_BIOLOGY_COURSE/links/53e26d440cf2b9d0d82ff2e3/PROMOTING-LEARNER-SELF-DIRECTION-WITH-TASK-CENTERED-LEARNING-ACTIVITIES-IN-A-GENERAL-EDUCATION-BIOLOGY-COURSE.pdf
- Fu, Q. [傅琪]. (2012). *The levels of intercultural communicative competence training reflected in Chinese language-and-culture textbooks for non-Chinese speakers*. [跨文化交际能力培养的层次性在对外汉语文化教学中的体现]. (Unpublished master's thesis). Peking University, China.
- Gass, S. M., & Selinker, L. (2008). *Second Language Acquisition: An introductory course*. (3rd ed.). New York, NY: Routledge.
- Gardner, J. L. (2011). *Testing the efficacy of Merrill's First Principles of Instruction in improving student performance in introductory biology courses*. (Doctoral dissertation). Retrieved from <http://digitalcommons.usu.edu/etd/885%5CnThis>
- Gay, L. R., Mills, G. E., & Airasian, P. (2006). *Educational research: Competencies for analysis and applications* (8th ed.). Upper Saddle River, NJ: Pearson.
- Goodenough, W. H. (1981). *Culture, language, and society*. London: Cummings.
- Gordon, J., & Zemke, R. (2000). The attack on ISD. *Training*, 37(4), 42-45.
- Gustafson, K. L., & Branch, R. M. (2002). Survey of instructional development models. (4th ed.). *TechTrends*. doi: 10.1007/BF02763388
Retrieved from <http://files.eric.ed.gov/fulltext/ED477517.pdf>
- Gustafson, K. L., & Tillman, M. H. (1991). Introduction. In L. J. Briggs, K. L. Gustafson & M. H. Tillman (Eds.), *Instructional design: Principles and applications* (pp. 3-8). Englewood Cliffs, NJ: Educational Technology Publications.
- Graves, K. (2000). *Designing language courses: A guide for teachers*. Boston, MA: Heinle & Heinle.

- Gudykunst, W. B. (2005). An anxiety/uncertainty management (AUM) Theory of effective communication. In W. B. Gudykunst, *Theorizing about intercultural communication* (pp. 281-322). Thousand Oaks, CA: Sage.
- Hall, J. K. (2002). *Teaching and researching language and culture*. London: Pearson.
- Hammer, M. R. (1999). Cross-cultural training: The research connection. In S. M. Fowler (Ed.), *Intercultural sourcebook: Cross-cultural training methods*, 2 (pp. 1-18). Yarmouth, ME: Intercultural Press.
- Hammer, M. R., & Bennett, M. J. (1998). *The intercultural development inventory (IDI) manual*. Portland, OR: The Intercultural Communication Institute.
- Hasan, M., Naomee, I., & Bilkis, R. (2013). Reflection of Bloom's revised taxonomy in the social science questions of Secondary School Certificate Examination. *The International Journal of Social Sciences*, 14(1), 47-56. Retrieved from <http://www.tijoss.com/TIJOSS 14th Volume/5mahbub.pdf>
- Hebert, C. R. (2017). *Instructional design models and criticisms*. Sam Houston State University. Retrieved from https://www.researchgate.net/publication/317098772_Instructional_Design_Models_and_Criticisms
- Henrichsen, L. E. (1998). *Understanding culture and helping students understand culture*. Linguistics Online. Retrieved from <http://linguistics.byu.edu/classes/ling577lh/culture.html>
- Hertzog, Melody A. (2008). Considerations in determining sample size for pilot studies. *Research in Nursing & Health* 31(2), 180-191.
- Hinton, P. R., Brownlow, C., McMurry, I., & Cozens, B. (2004). *SPSS explained*. London: Routledge.
- Hoe, F. T. [何富腾]. (2014). A study of Malaysian national universities Mandarin course teaching materials [马来西亚国立大学华语课程教材的研究]. *Oversea Chinese Education*, 2014(01). Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?filename=HWHW201401011&dbcode=CJFD&dbname=CJFD2014>
- Hoe, F. T. [何富腾]. (2016). The teaching of culture in Mandarin courses in Malaysia public universities [马来西亚国立大学华语课程中的文化教学]. Paper presented at *International Conference on Teaching Mandarin as A Second Language in Malaysia 2016*, Kongzi Institute, UM.
- Hoff, H. E. (2014). A critical discussion of Byram's model of intercultural communicative competence in the light of bildung theories. *Intercultural Education*, 25(6), 508-517. <https://doi.org/10.1080/14675986.2014.992112>
- Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277-1286.

- Hu, P. [胡鹏]. (2011). *A study of the research from home and abroad on "intercultural competence" and "intercultural communicative competence" (2001-2010) [中外跨文化能力和跨文化交际能力 (2001-2010)]*. (Master's thesis). Huazhong University of Science and Technology, Wuhan. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10487-1012016075.htm>
- Huang, Q. T. (2012). [黄千恬]. 马来西亚华文独立中学《初中华文》教材分析及评价. (Master's thesis). Tianjin University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1013006160.nh&DbName=CMFD2013&DbCode=CMFD>
- Huang, S. T. [黄诗婷]. (2012). 马来西亚汉语教材研究—以华文小学课本《华文》为例. (Master's thesis). Fudan University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1013101108.nh&DbName=CMFD2013&DbCode=CMFD>
- Hulbert, L. (2004). Experimental research designs. In *Doing Social Psychology Research* (pp. 10–53). doi: 10.1002/9780470776278.ch2
- Hutchinson, T., & Torres, E. (1994). The textbook as agent of change. *ELT Journal*, 48(4), 315–328. doi:10.1093/elt/48.4.315
- Hymes, D. (1971). Competence and performance in linguistic theory. In R. Huxley & E. Ingram (Eds.), *Language acquisition: Models and methods* (pp. 3-28). London: Academic Press.
- Hymes, D. H. (1972). On Communicative Competence. In J.B. Pride and J. Holmes (Eds.), *Sociolinguistics. Selected Readings* (pp. 269-293). Harmondsworth: Penguin.
- Jacobson, W., Sleicher, D., & Burke, M. (1999). Portfolio assessment of intercultural competence. *International Journal of Intercultural Relations*, 23(2), 467-492.
- Jalilehvand, M. (2016). Study the impact of Merrill's First Principles of Instruction on students' creativity. *Mediterranean Journal of Social Sciences*, 7(2), 313–317. <https://doi.org/10.5901/mjss.2016.v7n2p313>
- Jiang, L. P [姜丽萍]. (2011). 汉语作为第二语言课堂教学. Beijing: Peking University Press [北京大学出版社].
- Jin, L. [金兰]. (1999). 针对性教材初探. *语言文字运用*, 1999(4).
- Jia, L. L. [贾莲莲]. (2013). *Study on the comparison of Chinese culture textbooks. [对外汉语文化教材比较研究]*. (Unpublished master's thesis, Shandong Normal University, China).
- Jin, T. (2013). Intercultural competence in the learning of Chinese as a Foreign Language in the UK: An exploratory study. In M. Xing & M. Li (Eds.), *Developing pedagogies for teaching Chinese as a foreign language in higher education (Applied Chinese Language Studies IV)* (pp. 15-29). London, U.K.: Sinolingua London Ltd.

- Julit, D. (2013). *A mixed-method study on English majors' intercultural communicative competence*. (Doctoral dissertation). University of Pecs. Retrieved from <http://pea.lib.pte.hu/bitstream/handle/pea/242/dombi-judit-phd-2013.pdf?sequence=1&isAllowed=y>
- Karabinar, S., & Guler, C. Y. (2012). The attitudes of EFL teachers towards teaching culture and their classroom practices. *Journal of Educational and Social Research*, 2(2), 113-136. Retrieved from <http://www.mcser.org/index.php/jesr-vol-2-no-2-may-2012/392-the-attitudes-of-efl-teachers-towards-teaching-culture-and-their-classroom-practices>
- Keller, J. K. (2010). *Motivational design for learning and performance: The ARCS model approach*. New York, NY: Springer.
- Kelley, C., & Meyers, J. (1999). The cross-cultural adaptability inventory. In S. M. Fowler & M. G. Mumford (Eds.), *Intercultural sourcebook: Cross-cultural training methods*, (pp 53-70). Yarmouth, ME: Intercultural Press.
- Khalil, M. K., & Elkhider, I. A. (2016). Applying learning theories and instructional design models for effective instruction. *Advances in Physiology Education*, 40(2), 147–156. doi: 10.1152/advan.00138.2015
- Kim, C., Mendenhall, A., & Johnson, T. E. (2010). A design framework for an online English writing course. In J. M. Spector, D. Ifenthaler, & Kinshuk (Eds.), *Learning and Instruction in the Digital Age*, (pp. 345-360). New York, NY: Springer Science + Business Media.
- Kim, Y. K. (1993). Cross-cultural adaptation: An integrative theory. In R. L. Wiseman, & J. Koester (Eds.), *Intercultural communication theory* (pp. 170-193). Newbury Park, CA: Sage.
- Knutson, E. (2006). Cross-cultural awareness for second/foreign language learners. *The Canadian Modern Language Review*, 62(4), 591–610. Retrieved from <https://doi.org/10.1353/cml.2006.0037>
- Koester, J., & Olebe, M. (1988). The behavioral assessment scale for intercultural communication effectiveness. *International Journal of Intercultural Relations*, 12, 233-246.
- Kramsch, C. (1991). Culture in language learning: A view from the U.S. In K. de Bot, R. B. Ginsberg, & C. Kramsch, (Eds.), *Foreign language research in cross-cultural perspectives* (pp.217-240). Philadelphia, PA: John Benjamins.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.
- Kramsch, C. (1999). Thirdness: The intercultural stance. In T. Vestergaard (Ed.), *Language, culture and identity* (pp. 53-89). Aalborg, Denmark: Aalborg University Press.

- Kramsch, C. (2013). Culture in foreign language teaching. *Iranian Journal of Language Teaching Research*, 1(1), 57–78.
Retrieved from www.urmia.ac.ir/ijltr
- Krippendorff, K. (2013). *Content analysis: An introduction to its methodology*. Thousand Oaks, CA: Sage.
- Lange, D. L., & Paige, M. (2003). Introduction. In D. L. Lange & R. M. Paige (Eds.), *Culture as the core: Perspectives on culture in second language learning* (pp. ix-xvii). Greenwich, CT: Information Age Publishing.
- Larsen-Freeman, D. (1986). *Techniques and principles in language teaching*. New York, NY: Oxford University Press.
- Lesencius, A., Draghici, C. & Nagy, D. (2011). Models of forming / developing the intercultural communication competence. Models relevant to the Romanian Military Higher Education. *Intercultural Communication*, 43–51.
Retrieved from http://www.aos.sk/casopisy/science/dokumenty/archiv/2011_1/cl7.pdf
- Lessard-Clouston, M. (1997). Towards an understanding of culture in L2/FL Education. *The Internet TESL Journal*, 25, 131–150. Retrieved from https://www.researchgate.net/publication/269997471_Towards_an_Understanding_of_Culture_in_L2FL_Education
- Levine, D. R., & Adelman, M. B. (1982). *Beyond language: Intercultural communication for English as a Second Language*. Englewood Cliffs, NJ: Prentice Hall.
- Li, X. Q. [李晓琪] (Eds.). (2012). *对外汉语文化教学研究*. Beijing: The Commercial Press.
- Li, Q. [李泉] (Ed.). (2006). *对外汉语教材研究*. Beijing: The Commercial Press.
- Li, Q. [李泉] (2006). Zongshu [综述]. In Li, Quan (Ed.) [李泉]. *对外汉语课程、大纲与教学模式研究* (pp. 1-16). Beijing: The Commercial Press
- Liddicoat, A. J. (2001). Static and dynamic view of culture and intercultural language acquisition. *New Zealand Language Teacher*, 27, 47-58.
Retrieved from <https://cdn.auckland.ac.nz/assets/education/about/centres/lipis/docs/readings/liddicoat.pdf>
- Liddicoat, A. J. (2005). Culture for language learning in Australian language-in-education policy. *Australian Review of Applied Linguistics*, 28(2), 28-43.
- Liddicoat, A. J., & Scarino A. (2013). *Intercultural language teaching and learning*. Oxford, UK: Wiley-Blackwell.
- Liddicoat, A. J., Scarino, A., Papademetre, L., & Kohler, M. (2003), *Report on intercultural language learning*. Canberra: Commonwealth Department of Education, Science and Training. Retrieved from <http://www1.curriculum.edu.au/nalsas/pdf/intercultural.pdf>

- Lin, B. Q. [林宝卿]. (2003). *汉语与中国文化*. Beijing: Science Press.
- Lincoln, Y.S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Lin, G. L. [林国立]. (1997). 建构对外汉语教学的文化因素体系——研制文化大纲之我见. In Li, Quan [李泉] (Ed.), *对外汉语课程、大纲与教学模式研究*, (pp. 215-227). Beijing: The Commercial Press [北京商务印书馆].
- Liu, B. Q. [刘宝权]. (2004). *Interfaces between intercultural communicative competence and language testing*. (Doctoral dissertation). Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=2005012472.nh&DbName=CDFD2005&DbCode=CDFD>
- Liu, X. [刘珣]. (2002). *汉语作为第二语言教学简论*. Beijing Language and Culture University Press.
- Liu, X. L. [刘茵兰]. (2016). *A Preliminary study on cross cultural teaching design in the oversea Mandarin classroom: A case study of Honduras. [海外华语文化教学设计初探: 以洪都拉斯为例]*. (Unpublished master's thesis). University of Taipei, Taiwan.
- Liu, Y. [刘圆]. (2011). *A Analysis on conversation structure theory and discourse analysis in the "dialogue" of teaching Chinese as a foreign language culture textbook*. [对外汉语文化教材“对话”的会话结构及华语分析]. (Unpublished master's thesis). Central China Normal University, China
- Lo, C. K., & Hew, K. F. (2017). Using “First Principles of Instruction” to design mathematics flipped classroom for underperforming students. *International Journal of Learning and Teaching*, 3(2), 82–89. Retrieved from <https://doi.org/10.18178/ijlt.3.2.82-89>
- Long, S. [龙珊]. (2012). *An empirical study of the senior high school students' intercultural communicative competence*. (Master's thesis). Nanjing Normal University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1013106386.nh&DbName=CMFD2013&DbCode=CMFD>
- Lu, B. S. [吕必松]. (1990). 关于教学内容与教学方法问题的思考. *Language Teaching and Linguistic Studies [语言教学与研究]*, 1990(2).
- Lu, B. S. [吕必松]. (1992). *华语教学讲习*. Beijing Language and Culture University Press.
- Lu, W. [卢伟]. (2009). 关于对外汉语教材研发几个问题的思考. *Overseas Chinese Education [海外华文教育]*, 2009(2), 1-6. Retrieved from [http://oec.xmu.edu.cn/\(2vsf3qqtibvut5fnirgt1h55\)/file/oec/2009/20092.pdf](http://oec.xmu.edu.cn/(2vsf3qqtibvut5fnirgt1h55)/file/oec/2009/20092.pdf)
- Lu, W. Y. [卢微一]. (2004). 论对外汉语教学中的文化阐释. In Li, X. Q. [李晓琪] (Ed.), *对外汉语文化教学研究* (pp. 324-334). Beijing: The Commercial Press [商务印书馆].

- Lussier, D. (2011). Language, thought and culture: Links to intercultural communicative competence. *Canadian and International Education / Education Canadienneet International*, 40(2), 34-60. Retrieved from <http://ir.lib.uwo.ca/cie-eci/vol40/iss2/4>
- Lussier, D., Kostova, S. C., Golubina, K., Ivanus, D., Skopinskaja, L., et al. (2007). Guidelines for the assessment of intercultural communicative competence. In I. Lazar, M. Huber-Kriegler, D. Lussier, D., G. S Matei, & C. Peck (Eds.), *Developing and assessing intercultural communicative competence: A guide for language teachers and teacher educators* (pp. 23-39). Retrieved from http://archive.ecml.at/mtp2/publications/B1_ICCinTE_E_internet.pdf
- Mason, J. (2002). *Qualitative researching* (2nd ed.). Thousand Oaks, CA: Sage.
- Marzano, R. J. (2000). *Designing a new taxonomy of educational objectives*. Thousand Oaks, CA: Corwin Press.
- Matsuo, C. (2012). A critique of Michael Byram's intercultural communicative competence model from the perspective of model type and conceptualization of culture. *Fukuoka University Review of Literature & Humanities*, 44(2), 347-380. Retrieved from <http://ci.nii.ac.jp/>
- Mayring, P. (2000). Qualitative content analysis. *Forum: Qualitative Social Research*, 1(2). Retrieved from <http://utsc.utoronto.ca/~kmacd/IDSC10/Readings/text%20analysis/CA.pdf>
- McGrath, I. (2002). *Materials evaluation and design for language teaching*. Edinburgh: Edinburgh University Press.
- Meade, B., & Morain, G. (1973). The culture cluster. *Foreign Language Annals* 6(3), 331-338.
- Mendenhall, A. M. (2012). Examining the use of first principles of instruction by instructional designers in a short-term, high volume, rapid production of online K-12 teacher professional development modules. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, 74(6-A(E)). Retrieved from http://gateway.proquest.com/openurl?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:dissertation&res_dat=xri:pqm&rft_dat=xri:pqdiss:3551163%5Chttp://ovidsp.ovid.com/ovidweb.cgi?T=JS&PAGE=reference&D=psyc10&NEWS=N&AN=2013-99230-022
- Mendenhall, A., Buhanan, C., Suhaka, M., Mills, G., Gibson, G., & Merrill, M. D. (2006). A task-centered approach to entrepreneurship. *Techtrends: Linking Research & Practice To Improve Learning*, 50(4), 84-89. doi:10.1007/s11528-006-0084-3
- Meng, Z. M. [孟子敏]. (1992). 交际文化与对外汉语教学. *语言教学与研究*. 1, 95-110.
- Merriam, S. B. (2001). *Qualitative research and case study applications in education*. San Francisco, CA: Jossey-Bass.

- Merrill, M. D. (1983). Component display theory. In C. M. Reigeluth (Ed.), *Instructional-design theories and models: An overview of their current status* (pp. 279-333). Hillsdale, NJ: Erlbaum.
- Merrill, M. D. (2002). First Principles of Instruction. *Educational Technology Research and Development*, 50(3), 43–59. doi:10.1007/BF02505024
- Merrill, M. D. (2009). First Principles of Instruction. In C. M. Reigeluth & A. Carr (Eds.), *Instructional Design Theories and Models: Building a Common Knowledge Base, (III)*. (pp. 41-56). New York, NY: Routledge. Retrieved from <http://mdavidmerrill.com/Papers/FirstPrinciplesReigeluthCarr.pdf>
- Ministry of Education Malaysia. (2014). *Review of the National Higher Education Strategic Plan: Higher education leads Malaysia's future*. Kuala Lumpur.
- Ministry of Higher Education Malaysia. (2007). *Pelan strategik pengajian tinggi negara: Peletakan asas melangkaui 2020 (National Higher Educational Strategic Plan: Laying the foundation beyond 2020)*. Kuala Lumpur.
- Morrison, G. R., Ross, S. M., & Kemp, J. E. (2005). *Designing effective instruction* (4th ed). New York, NY: John Wiley & Sons Inc.
- Naumann, J. D., & Jenkins, A. M. (1982). Prototyping: The new paradigm for systems development. *Management Information Systems Quarterly*, Sept, 29-44
- Neuman, W. L. (1997). *Social research methods: Qualitative and quantitative approaches* (3rd ed.). Boston: Allyn & Bacon.
- Newton, J., Yates, E., Shearn, S., & Nowitzki, W. (2010). *Intercultural communicative language teaching: Implications for effective teaching and learning. A literature review and an evidence-based framework for effective teaching*. Report to the Ministry of Education. School of Linguistics and Applied Language Studies and the Jessie Hetherington Centre for Educational Research, Victoria University of Wellington. Retrieved from <https://doi.org/10.13140/RG.2.1.3118.1526>
- Nitko, A. J., & Brookhart, S. M. (2001). *Educational assessment of students* (6th ed.). Boston, MA: Pearson Education Inc.
- Norsyahidah Mat Arif. (2012). Pelaksanaan transformasi Politeknik Premier di Malaysia. (Master's thesis). Universiti Tun Hussein Onn Malaysia, Johor. Retrieved from http://eprints.uthm.edu.my/4240/4/NORSYAHIDAH_BINTI_MAT_ARIF.pdf
- Nostrand, H. L. (1966). Describing and teaching the sociocultural context of a foreign language and literature. In V. Albert (Ed.), *Trends in language teaching* (pp. 1-25). New York, NY: McGraw-Hill.

- Nunnally, J. C., & Bernstein, I. H. (1994). *Psychometric theory* (3rd ed.). New York, NY: McGraw-Hill.
- Obizoba, C. (2015). Instructional design models: Framework for innovative teaching and learning methodologies. *International Journal of Higher Education Management*, 2(1), 40–51. Retrieved from www.ijhem.abrmr.com
- Olson, C. L., & Kroeger, K. R. (2001). Global competency and intercultural sensitivity. *Journal of Studies in International Education*, 5(2), 116-137.
- Oluwatayo, J. A. (2012) Validity and reliability issues in educational research. *Journal of Educational and Social Research* 2(2), 391-400.
- Onwuegbuzie, A. J. (2000). *Expanding the framework of internal and external validity in quantitative research*. Paper presented at the annual meeting of the Association for the Advancement of Educational Research (AAER), Ponte Vedra, Florida, November, 21, 2000. Retrieved from <https://files.eric.ed.gov/fulltext/ED448205.pdf>
- Paige, R. M., Jacobs-Cassuto, M., Yershova, Y. A., & DeJaeghere, J. (2003). Assessing intercultural sensitivity: An empirical analysis of the Hammer and Bennett Intercultural Development Inventory. *International Journal of Intercultural Relations*, 27(4), 467-486. doi:10.1016/S0147-1767(03)00034-8
- Paige, R. M., Jorstad, H., Siaya, L., Klein, F., & Colby, J. (2003). Culture learning in language education: A review of the literature. *Culture as the Core: Perspectives on Culture in Second Language Learning* (pp. 173–236). Retrieved from <http://carla.umn.edu/culture/resources/litreview.pdf>
- Pallant, Julie. (2009). *SPSS survival manual*. Australia: Allen & Unwin.
- Pendleton, D. M., Sakalik, M. L., Moore, M. L., & Tomporowski, P. D. (2016). Mental engagement during cognitive and psychomotor tasks: Effects of task type, processing demands, and practice. *International Journal of Psychophysiology*, 109, 124-131. Retrieved from <https://doi.org/10.1016/j.ijpsycho.2016.08.012>
- Polit, D. F., Beck, C. T., & Hungler, B. P. (2001). *Essentials of nursing research: Methods, appraisal, and utilization* (5th ed.). Philadelphia, PA: Lippincott Williams & Wilkins.
- Polit, D. F., & Beck, C. T. (2004). *Nursing research: Appraising evidence for nursing practice* (7th Edition). Philadelphia: Wolters Klower/Lippincott Williams & Wilkins.
- Punchihetti, S. (2013). First, second and foreign language learning: How distinctive are they from one another? In *Proceedings of The European Conference on Language Learning 2013*. Retrieved from https://www.academia.edu/6893678/First_second_and_foreign_language_learning_how_distinctive_are_they_from_one_another?auto=download

- Porto, M., Houghton, S. A., & Byram, M. (2017). In The Author(s). Intercultural citizenship in the (foreign) language classroom. *Language Teaching Research*. (pp. 1-15). UK: Sage online. <https://doi.org/10.1177/1362168817718580>
- Prabhu, N. S. (1987). *Second language pedagogy*. Oxford: Oxford University Press.
- Qian, G. L. [钱冠连] (1997). *Pragmatics in Chinese culture: Speechology in humanistic networks*. 汉语文化语用学: 人文网络言语学. Beijing: Tsinghua University Press.
- Rauchfuss, G. H. (2010). How principled are designers? A study of instructional designers use of first principles. (Doctoral dissertation). Capella University. Retrieved from <http://search.proquest.com/docview/741708813?accountid=4840>
- Reiser, R. A., Reiser, R. A., & Dempsey, J. V. (2011). *Trends and issues in instructional design and technology*. Boston, MA: Pearson.
- Reyes Salinas, J. A. (2009). Is intercultural communicative competence a remake of communicative competence? *Conference Proceeding of the Towards Greater Professionalization in Language Teaching*, 7, pp. 56-66. Retrieved from https://issuu.com/anupi.conference.proceedings/docs/anupi_2009
- Richey, R. C., & Klein, J. D. (2005). Developmental research methods: Creating knowledge from instructional design and development practice. *Journal of Computing in Higher Education*, 16(2), 23–38. doi: 10.1007/BF02961473
- Richey, R. C., & Klein, J. D. (2007). *Design and development research: Methods, strategies and issues*. Mahwah, NJ: Erlbaum.
- Richey, R. C., Klein, J. D., & Nelson, W. A. (2004). Developmental research: studies of instructional design and development. In D. H. Jonassen (Ed.), *Handbook of research on educational communications and technology* (2nd ed.) (pp. 1099-1130). Mahwah, NJ: Erlbaum.
- Risager, K. (1991). Cultural references in European textbooks: An evaluation of recent tendencies. In D. Buttjes & M. Byram (Eds.), *Mediating languages and cultures: Towards an intercultural theory of foreign language education* (pp. 181-92). Clevedon, UK: Multilingual Matters.
- Rivers, W. M. (1968). *Teaching foreign-language skills*. Chicago, IL: University of Chicago Press.
- Rivers, W. M. (1981). *Teaching foreign-language skills* (2nd ed.). Chicago, IL: University of Chicago Press.
- Robinson, G. (1978). The magic-carpet-to-another-culture syndrome: An international perspective. *Foreign Language Annals*, 11, 136-146.

- Rosenberg-Kima, R. (2012). *Effects of task-centered vs. topic-centered instructional strategy approaches on problem solving – Learning to program in flash*. (Doctoral dissertation). Florida State University, Tallahassee. Retrieved from <https://fsu.digital.flvc.org/islandora/object/fsu:183092/datastream/PDF/view>
- Ruben, B. D. (1976). Assessing communication competency for intercultural adaptation. *Group and Organization Studies*, 1, 334-354.
- Ruben, B. D., & Kealey, D. (1979). Behavioral assessment of communication competency and the prediction of cross-cultural adaptation. *International Journal of Intercultural Relations*, 3, 15-48.
- Saedah Siraj, Norlidah Alias, Dorothy DeWitt, & Zaharah Hussin. (2013). *Emergent trends in educational research*. Kuala Lumpur: Pearson.
- See, S. Y., & Ching T. H. (2013). Mandarin as the chosen foreign language course among learners of foreign languages: A case study. *International Refereed Research Journal*, 3(1), 80–88. Retrieved from http://www.researchersworld.com/vol4/issue3/vol4_issue3_2/Paper_08.pdf
- Seels, B. B. & Richey, R. C. (1994). *Instructional technology: The definition and domains of the field*. Washington DC: Association for Educational Communications and Technology.
- Seelye, H. N. (1993). *Teaching culture: Strategies for intercultural communication*. Lincolnwood: National Textbook Company.
- Sercu, L. (1998). In-service teacher training and the acquisition of intercultural competence. In M. Byram & M. Flemming (Eds.), *Language learning in intercultural perspective. Approaches through drama and ethnography* (pp. 255-289). Cambridge, UK: Cambridge University Press.
- Sercu, L. (2002). Autonomous learning and the acquisition of intercultural communicative competence: Some implications for course development. *Language, Culture and Curriculum*, 15(1). Retrieved from https://www.researchgate.net/publication/233462548_Autonomous_Learning_and_the_Acquisition_of_Intercultural_Communicative_Competence_Some_Implications_for_Course_Development
- Sercu, L. (2004) Assessing intercultural competence: a framework for systematic test development in foreign language education and beyond. *Intercultural Education*, 15(1), 73-88.
- Sercu, L. (2006). The foreign language and intercultural competence teacher: the acquisition of a new professional identity. *Intercultural Education*, 17(1), 55–72. <https://doi.org/10.1080/14675980500502321>
- Shadish, W., Cook, T., Campbell, D. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. NY: Houghton and Mifflin.

- Shao, M. M. [邵明明]. (2017). 近二十年对外汉语教材研究综述. *International Chinese Language Education* [国际汉语教育], 2017(1), 101-107.
Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=GZZY201701017&DbName=CJFD2017&DbCode=CJFD>
- Shen, X. L. [沈锡伦]. (2004). *The Chinese traditional culture and language* [中国传统文化和语言]. Shanghai, China: Shanghai Educational Publishing House.
- Shi, J. Z. [石景章]. (1993). 马来西亚华文小学《华语》教材简介. *Hunan Education Review* [湖南教育], 1993(01). Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=HNJY199301013&DbName=cjfd1993&DbCode=CJFD>
- Shi, W. [石魏]. (2009). *A study on cultural teaching in the teaching of Chinese language to non-native speakers* [对外汉语中的文化教学研究]. (Unpublished master's thesis). Shenyang Normal University, China.
- Simon, M. K. & Goes, J. (2011). *Dissertation and scholarly research: Recipes for success*. Seattle, WA: Dissertation Success, LLC.
- Simons, G. F. & Fennig, (Eds.). (2017). *Ethnologue: Languages of the world* (20th ed.). Dallas, TX: SIL International.
Retrieved from <http://www.ethnologue.com>.
- Simpson, E. J. (1972). *The classification of educational objectives: Psychomotor domain*. Urbana University of Illinois Press.
- Sinicrope, C., Norris, J., & Watanabe, Y. (2007). Understanding and assessing intercultural competence: A summary of theory, research, and practice (Technical report for the foreign language program evaluation project). *Second Language Studies*, 26(1), 1–58. doi: 10.1111/j.1944-9720.2007.tb02851.x
- Slack, M. K., & Draugalis, J. R. (2001). Establishing the internal and external validity of experimental studies. *American Journal of Health - System Pharmacy*, 58(15), 2173–2181. doi: 1079-2082/01/1102-2173\$06.00
- Smith, P. L., & Ragan, T. J. (2005). *Instructional design* (3rd ed.). New York, NY: Wiley.
- Snelbecker, G. E. (1987). Contrasting and complementary approaches to instructional design. In C. M. Reigeluth (Ed.), *Instructional theories in action: Lessons illustrating selected theories and models* (pp. 321-337). Hillsdale, NJ: Erlbaum.
- Song, J. J. [宋婧婧]. (2006). 马来西亚独中教材《华文》: 文化传承性与工具性的统一. *Oversea Chinese Education* [海外华文教育], 2006(01). Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=HWHW200601010&DbName=CJFD2006&DbCode=CJFD>
- Spitzberg, B. H. (2000). A model of intercultural communication competence. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (pp. 375-387). Belmont, CA: Wadsworth,

- Sprizberg, B. H. & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The Sage handbook of intercultural competence*. (pp. 2-52). Thousand Oaks, CA: Sage.
- Stanny, C. (2016). Reevaluating Bloom's Taxonomy: What measurable verbs can and cannot say about student learning. *Education Sciences*, 6(4), 37. <https://doi.org/10.3390/educsci6040037>
- Stern, H. H. (1983). *Fundamental concepts of language teaching*. Oxford, England: Oxford University Press.
- Stern, H. H. (1992). *Issues and options in language teaching*. Oxford, UK: Oxford University Press.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.
- Sun, H. [孙欢]. (2010). *On cultivating intercultural non-verbal communicative competence in TCSL [论对外汉语教学中跨文化非语言交际能力的培养]*. (Master's thesis). Jiangxi Normal University, China. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10414-1011031007.htm>
- Sun, X. (2011). Analysis on the function of cultural connotation in vocabulary teaching and learning of English majors. *Theory and Practice in Language Studies*, 1(9), 1207–1212. doi: 10.4304/tpls.1.9.1207-1212
- Taber, K. S. (2016). The use of Cronbach's Alpha when developing and reporting research instruments in science education. *Research in Science Education*, 2017, 1–24. doi: 10.1007/s11165-016-9602-2 <https://link.springer.com/article/10.1007%2Fs11165-016-9602-2>
- Tan, L. N. (2007). Trend of Chinese Language materials in Malaysia [马来西亚对外汉语教材的走向]. *Proceedings of the 2007 International conference for overseas Chinese language Textbook, Australian National University, Canberra*. Retrieved from https://www.researchgate.net/publication/315382429_Trend_of_Chinese_Language_Materials_in_Malaysia
- Tang, Q. L. [唐沁菱] (2013). *Problems in teaching materials of teaching Chinese as a Foreign Language (TCFL) and revision advice based on "Introduction to Chinese Culture" and "Chinese Culture"*. [对外汉语文化教材中的问题及其编修建议—以《中国概况教程》和《中国文化》(上外版和北语版)为例]. (Master's thesis). Chongqing University, China. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10611-1013043241.htm>
- Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's Alpha. *International Journal of Medical Education*, 2, 53–55. doi: 10.5116/ijme.4dfb.8dfd

- Teh, H. K. (2015). *Kesejajaran kurikulum bahasa Mandarin dan pelaksanaannya di institusi pengajian tinggi*. (Unpublished doctoral thesis), University of Malaya, Kuala Lumpur.
- The Office of Chinese Language Council International [国家汉语国际推广领导小组办公室]. (2010). *International curriculum for Chinese Language Education* (5th Ed.) [国际汉语教学通用课程大纲]. Beijing, China: Foreign Language Teaching and Research Press.
- Thivviyah Sanmugam, S., & Shamsudin, S. (2015). Polytechnic english language lecturers research competencies and interests. *Social Sciences (Pakistan)*, 10(3), 353–361. <https://doi.org/10.3923/sscience.2015.353.361>
- Ting, P. I. [陈佩英]. (2011). *马来西亚一年级国小华文课本的分析*. (Master's thesis). Minzu University of China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1011166152.nh&DbName=CMFD2011&DbCode=CMFD>
- Ting-Toomey, S. (1993). Communicative resourcefulness: An identity negotiation perspective. In R. L. Wiseman & J. Koester (Eds.), *Intercultural communication theory* (pp. 72-111). Newbury Park, CA: Sage.
- Tok, H. (2010). TEFL textbook evaluation: From teachers' perspectives. *Educational Research and Review*, 5(9), 508–517. Retrieved from <http://www.academicjournals.org/ERR2>
- Tomalin, M., & Stempleski, S. (1993). *Cultural awareness*. Oxford: Oxford University Press.
- Tomlinson, B. (2011). Introduction: Principles and procedures of materials development. In B. Tomlinson (Ed.), *Materials development in language teaching* (pp. 1–10). Cambridge University Press. Retrieved from http://assets.cambridge.org/9780521762854/excerpt/9780521762854_excerpt.pdf
- Tracey, M. W. (2009). Design and development research: A model validation case. *Educational Technology Research and Development*, 57(4), 553–571. doi: 10.1007/s11423-007-9075-0
- Valette, R. M. (1997). *Modern language testing*. New York, NY: Harcourt Brace Jovanovich.
- Vanclay, F., Baines, J. T., & Taylor, C. N. (2013). Principles for ethical research involving humans: Ethical professional practice in impact assessment Part I. *Impact Assessment and Project Appraisal*. Taylor & Francis. doi: 10.1080/14615517.2013.850307
- Van Ek, J. A. (1986). *Objectives for foreign Language learning. Volume 1: Scope*. Strasbourg, France: Council of Europe.

- Wagner, M., & Byram, M. (2017). Intercultural citizenship. In Y. Y. Kim, Kelly L. McKay-Semmler (Eds). *The international encyclopaedia of intercultural communication*. (pp. 1-6). Wiley. doi: 10.1002/9781118783665.ieicc0043
- Wang, F. F. [王菲菲]. (2016). *A development survey study of English majors' intercultural communicative competence*. (Master's thesis). Yangzhou University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=1016290208.nh&DbName=CMFD2017&DbCode=CMFD>
- Wang, N. [王娜]. (2005). *An empirical research on teachers' perception of ICC in FLT*. (Master's thesis). Guangxi University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=2005089097.nh&DbName=CMFD2005&DbCode=CMFD>
- Wang, R. X. [王睿欣]. (2016). 马来西亚汉语作为第二语言教学还是作为外语教学问题之探索. In Wang, S. H. (Eds.) *Theory and Practice of Chinese Language Teaching in Malaysia [马来西亚话语文教学的理论与实践]*, (pp. 229-236). New Era University College, Kajang.
- Wang, S. [王舒]. (2014). *The research of cultural materials for teaching Chinese as a foreign language: By using common knowledge about Chinese culture's as an example [对外汉语文化教材研究—以“中国文化常识”为例]*. (Master's thesis). Sichuan Normal University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=1014333510.nh&DbName=CMFD2015&DbCode=CMFD>
- Wang, W. T. [王文婷]. (2011). *Cultivation of intercultural communicative competence under the Model of Affection, Cognition and Behavior*. (Master's thesis). Taiyuan University of Technology, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=1011081409.nh&DbName=CMFD2011&DbCode=CMFD>
- Wang, Y. [王玥]. (2012). *The study of basic colour in Teaching Chinese as a Foreign Language [对外汉语教学中基本颜色词研究]*. (Master's thesis). Heilongjiang University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=1013236970.nh&DbName=CMFD2014&DbCode=CMFD>
- Wang, Y. X [王昱翔] (2012). *Communicative culture in intermediate middle leaving materials: A Study of the “Practical-Visual Chinese” and the “Far East Everyday Chinese” [中级华语教材中的交际文化内容分析研究—以“新版实用视听华语”和“远东生活华语”为例]*. (Master's thesis). National Taichung University of Education. Taiwan.
- Wang, Z. K. [王振昆]. (1997). 汉语表述与跨文化交际. *Proceedings of The Fifth International Chinese Language Teaching Conference [第五届国际汉语教学讨论会论文选]*, 353-357. Retrieved from http://www.shihan.org.cn/seminar_theses/100413

- Wang, Z. Y. (2005). *以跨文化交往为目的的外语教学*. Beijing Language and Culture University Press.
- Weber, R. P. (1990). Content analysis. In *Basic content analysis* (2nd ed.) (pp. 117-124). Thousand Oaks, CA: Sage. Retrieved from http://wrt303sp08.files.wordpress.com/2008/01/weber_content-analysis.pdf
- Wiles, J., & Bondi, J. (1998). *Curriculum development: A guide to practice* (5th ed.). Upper Saddle River, NJ: Merrill Prentice Hall.
- Willis, J. (1996). *A framework for task-based learning*. London: Longman.
- Wolfson, N. (1989). *Perspectives: Sociolinguistics and TESOL*. New York, NY: Newbury House.
- Wu, J. (2010). A content analysis of the cultural content in the EFL textbooks. *Canadian Social Science*, 6(5), 137-144. Retrieved from <http://www.cscanada.net/index.php/css/article/viewFile/1109/1128>
- Wu, J. J. [武娇娇]. (2016). *Effect of the cultivation of intercultural communicative competence on TCFL [跨文化交际能力的培养对对外汉语教学的影响]*. (Master's thesis). Tianjian Normal University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1016108159.nh&DbName=CMFD2016&DbCode=CMFD>
- Wu, J. F. (2014). On the principles and contents of culture teaching in college English. *Asian Journal of Humanities and Social Science (AJHS)*, 2(2), 142-152.
- Wynd, C. A., Schaefer, M. A. (2002) The osteoporosis risk assessment tool: Establishing content validity through a panel of experts. *Applied Nursing Research* 15(3), 184-188.
- Xia, T. [夏甜]. (2013). *The introduction of cultural knowledge in the primary stage of global promotion of Chinese language [汉语国际推广初级阶段的文化导入研究]*. (Master's thesis). Huazhong University of Science and Technology, Wuhan, China. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10487-1014027786.htm>
- Yang, Y. [杨洋]. (2009). The defining and assessment of intercultural communicative competence [跨文化交际能力的界定与评价]. (Doctoral dissertation). Beijing Language and Culture University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=2010045990.nh&DbName=CDFD2011&DbCode=CDFD>
- Yap, T. T. [叶婷婷]. (2011). *A study on the development of teaching Chinese As Second Language in Malaysian universities. [马来西亚高校汉语作为二语教学发展研究]*. (Unpublished doctoral thesis, Minzu University of China, Beijing).

- Yap, T. T., & Wu Y. H. [叶婷婷 & 吴应辉]. (2010). A review of TCFL teaching materials in Malaysia [马来西亚的华语作为第二语言教学教材探析]. *Journal of Yunnan Normal University (Teaching and Research on Chinese as a Foreign Language)* [云南师范大学学报(对外汉语教学与研究版)], 2010(4), 63-67. Retrieved from <http://eng.oversea.cnki.net/Kcms/detail/detail.aspx?filename=YNJX201004013&dbcode=CJFD&dbname=CJFD2010>
- Ye, J. J. [叶俊杰]. (2011). 马来西亚华文课程大纲与华文教材的编写. *Chinese Language Globalization Studies* [汉语国际传播研究], 2011(2). Retrieved from <http://www.cnki.com.cn/Article/CJFDTOTAL-HYCB201101023.htm>
- Ye, X. P. [叶晓萍]. (2012). 对马来西亚国民小学教材《国小华语》的调查与思. (Master's thesis). Minzu University of China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1012417354.nh&DbName=CMFD2012&DbCode=CMFD>
- Yelon, S. L. (1991). Writing and using instructional objectives. In L. J. Briggs, K. L. Gustafson & M. H. Tillman. M. H. (Eds.), *Instructional design: Principles and applications* (2nd ed.). Englewood Cliffs, NJ: Educational Technology Publications.
- Zhang, C. [张聪]. (2009). *On gender differences in English-Chinese cross-cultural communication*. (Master's thesis). Changchun University of Science and Technology. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=2009198491.nh&DbName=CMFD2010&DbCode=CMFD>
- Zhang, F. [张帆]. (2015). *An investigation of non-English major undergraduates' intercultural communicative competence*. (Master's thesis). Northeast Normal University. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?Recid=&FileName=1015415433.nh&DbName=CMFD2015&DbCode=CMFD>
- Zhang, H. L. [张红玲]. (2007). *跨文化外语教学 (Intercultural foreign language teaching)*. Shanghai: Shanghai Foreign Language Education Press.
- Zhang, L. [张丽]. (2011). *A study on improving students' intercultural communicative competence in high school English reading class*. (Master's thesis). Capital Normal University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1011086105.nh&DbName=CMFD2011&DbCode=CMFD>
- Zhang, S., & Yi, Y. (2012). The condition of Mandarin Language learning in Indonesia [当前印尼华文教学与教材实用情况考察]. *Jurnal Lingua Cultura*, 6(1), 95-107.
- Zhang, Y. [张英]. (2004). A study on culture textbooks in teaching Chinese as a foreign language [对外汉语文化教材研究—兼论对外汉语文化教学等级大纲建设]. (Master's thesis). Peking University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=HYXX200401010&DbName=CJFD2004&DbCode=CJFD>

- Zhang, Y. & Wildemuth, B. M. (2009). Qualitative analysis of content. In B. Wildemuth (Ed.), *Applications of social research methods to questions in information and library science* (pp.308-319). Westport, CT: Libraries Unlimited. Retrieved from https://www.ischool.utexas.edu/~yanz/Content_analysis.pdf
- Zhang, Z. Y. [张占一]. (1984). 谈汉语个别教学及其教材. *Language Teaching and Linguistic Studies*, [语言教学与研究], (3), 57-67. Retrieved from [http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFQ&dbname=CJFD7984&filename=YYJX198403008&uid=WEEvREcwSIJHSldTTEYzU3EyVWlBcDhqMmZXdkTWUm1hU1U2SmEyL0h2OD0=\\$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTQ2MTMzcVRyV00xRnJDVVJMMmVaZWRvRmlEaFZMM0JQRFRCHJLeEZ0WE1ySTIGYklSOGVYMUx1eFITN0RoMVQ=](http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFQ&dbname=CJFD7984&filename=YYJX198403008&uid=WEEvREcwSIJHSldTTEYzU3EyVWlBcDhqMmZXdkTWUm1hU1U2SmEyL0h2OD0=$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTQ2MTMzcVRyV00xRnJDVVJMMmVaZWRvRmlEaFZMM0JQRFRCHJLeEZ0WE1ySTIGYklSOGVYMUx1eFITN0RoMVQ=)
- Zhang, Z. Y. [张占一]. (1990). 试议交际文化和知识文化. *Language Teaching and Linguistic Studies*, 1990(3) [语言教学与研究], 15-32. Retrieved from [http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFQ&dbname=CJFD9093&filename=YYJX199003002&uid=WEEvREcwSIJHSldTTEYzU3EyVWlBcDhqMmZXdkTWUm1hU1U2SmEyL0h2OD0=\\$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTM1MDJUQmRyS3hGOUhNckk5RlpvUjhlWDFMdXhZUzdEaDFUM3FUcldNMUZyQ1VSTDJlWmVkb0ZpRG5XN3pOUEQ=](http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFQ&dbname=CJFD9093&filename=YYJX199003002&uid=WEEvREcwSIJHSldTTEYzU3EyVWlBcDhqMmZXdkTWUm1hU1U2SmEyL0h2OD0=$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTM1MDJUQmRyS3hGOUhNckk5RlpvUjhlWDFMdXhZUzdEaDFUM3FUcldNMUZyQ1VSTDJlWmVkb0ZpRG5XN3pOUEQ=)
- Zhang, Z. Y. [张占一]. (1992). 交际文化琐谈. *Language Teaching and Linguistic Studies*, (4) [语言教学与研究], 96-114. Retrieved from [http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFQ&dbname=CJFD9093&filename=YYJX199204007&uid=WEEvREcwSIJHSldTTEYzU3EyVWlBcDhqMmZXdkTWUm1hU1U2SmEyL0h2OD0=\\$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTMwOTZZNFh4ZVgxTHV4WVM3RGgxVDNxVHJXTTFGckNVUkwyZVpIZG9GaURuVjc3TFBEVEJkck4RjQlQTXE0OUY=](http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFQ&dbname=CJFD9093&filename=YYJX199204007&uid=WEEvREcwSIJHSldTTEYzU3EyVWlBcDhqMmZXdkTWUm1hU1U2SmEyL0h2OD0=$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTMwOTZZNFh4ZVgxTHV4WVM3RGgxVDNxVHJXTTFGckNVUkwyZVpIZG9GaURuVjc3TFBEVEJkck4RjQlQTXE0OUY=)
- Zhao, H., & Huang, J. (2010). China's policy of Chinese as a foreign language and the use of overseas Confucius Institutes. *Educational Research for Policy and Practice*, 9(2), 127-142. doi:10.1007/s10671-009-9078-1
- Zhao, M. L. [赵美兰]. (2016). *Intercultural sensitivity and intercultural communicative competence: A study of English majors at two normal universities*. (Master's thesis). Yulin Normal University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1017021025.nh&DbName=CMFD2017&DbCode=CMFD>

- Zhao, X. Z. [赵贤州]. (1988). 建国以来对外汉语教材研究报告. *Proceeding of 第二届国际汉语教学讨论会 (The Second International Chinese Language Teaching Conference)*, 590-603. Retrieved from [http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=IPFD&dbname=IPFD9914&filename=SJHY198708001094&uid=WEEvREcwSIJHSLdTTTEYzU3EyVWlBcDhqMmZXdkUWU1hU1U2SmEyL0h2OD0=\\$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTE4NTJwNDlGWmVzR0NCTktlaGRobmo5OFRuanFxeGRFZU1PVUtyaWZadUZ1RkNqalU3N0pKVm9UTmlmRGQ3S3hGdGJN](http://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=IPFD&dbname=IPFD9914&filename=SJHY198708001094&uid=WEEvREcwSIJHSLdTTTEYzU3EyVWlBcDhqMmZXdkUWU1hU1U2SmEyL0h2OD0=$9A4hF_YAuvQ5obgVAqNKPCYcEjKensW4ggI8Fm4gTkoUKaID8j8gFw!!&v=MTE4NTJwNDlGWmVzR0NCTktlaGRobmo5OFRuanFxeGRFZU1PVUtyaWZadUZ1RkNqalU3N0pKVm9UTmlmRGQ3S3hGdGJN)
- Zhao, X. Z. [赵贤州]. (1989). 文化差异与文化导入论略. *Language Teaching and Linguistic Studies [语言教学与研究]*, 1989(01), 76-83. Retrieved from <http://www.cnki.net/KCMS/detail/detail.aspx?filename=YYJX198901005&dbname=cjfdtotal&dbcode=CJFD&v=MjgxNDVYs3hGdGpNcm85RllZUjZlZzgvemhZVTd6c09UM2lRclJjekZyQ1VSTDJmWStWdkZ5L2hVYjNPUERUQmQ=>
- Zhao, Z. [赵争]. (2014). *Overview of culture in teaching CFL in last three decades in China [近三十年来我国对外汉语文化教学研究综述]*. (Master's thesis). Shaanxi Normal University, China. Retrieved from <http://cdmd.cnki.com.cn/Article/CDMD-10718-1014399906.htm>
- Zheng, J. P. [郑家平]. (2010). Culture factors in teaching primary integrated Chinese Language. In Cui, X. L. [崔希亮] (Ed.), *对外汉语综合课课堂教学研究* (pp. 256-264). Beijing: Beijing Language and Culture University Press.
- Zheng, T. T. [郑通涛], Fang, H. H. [方环海], & Zhang, H. [张涵] (2010). 国别化: 对外汉语教材编写的趋势. *Overseas Chinese Education [海外华文教育]*, 2010(1), 1- 18. Retrieved from [http://oec.xmu.edu.cn/\(2vsf3qqtibvut5fnirgt1h55\)/file/oec/2010/20101/2010101.pdf](http://oec.xmu.edu.cn/(2vsf3qqtibvut5fnirgt1h55)/file/oec/2010/20101/2010101.pdf)
- Zheng, W. L. [郑文龙]. (2008). *马来西亚国民小学华语课程及教材的沿革研究*. (Master's thesis). Jinan University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=2009011556.nh&DbName=CMFD2009&DbCode=CMFD>
- Zhou, C. [周超]. (2013). *Research on Chinese culture teaching and relevant strategies based on "Chinese Course" [以《汉语教程》为例谈对外汉语文化教学及其策略]*. (Unpublished master's thesis). University of Science & Technology Wuhan, China.
- Zhou, J. [周建]. (2004). 论汉语教学中的文化教学及教师的双文化意识. *Language and Translation [语言与翻译]*, 2004(1).
- Zhou, J. [周婕]. (2008). *A research on ESL teacher's intercultural communicative competence*. (Master's thesis). Yanshan University, China. Retrieved from <http://oversea.cnki.net/kcms/detail/detail.aspx?recid=> &

List of Publications and Papers Presented

Paper published during candidature

- Chan, S. F., DeWitt, D., Chin, H. L. (2018). The analysis of cultural and intercultural elements in Mandarin as a Foreign Language textbooks from selected Malaysian higher education institutes. *Malaysian Online Journal of Educational Sciences (MOJES)*, 6(1), 66-90. Available from <http://mojes.um.edu.my/index.php/MOJES/article/view/12512>
- Chan, S. F., DeWitt, D., Chin, H. L. (2018). Intercultural communicative competence among Mandarin as a Foreign Language learners in a Malaysian Polytechnic. *The Asia Pacific Journal of Curriculum & Teaching (JuKu)*. 6(3). Available from <http://juku.um.edu.my/index.php/JUKU/issue/archive>

Papers Presented during candidature

- Chan, S. F., DeWitt, D., Chin, H. L. (2017), *Instruction for intercultural communication in elementary Mandarin as a Foreign Language at tertiary level*. Paper presented at the 2nd International Conference on Theory and Practice of Chinese Language Teaching 2017, 14-15 October, Kuala Lumpur, Malaysia.
- Chan, S. F., DeWitt, D., Chin, H. L. (2016, May 31). *Cultural and intercultural content in Mandarin as a Foreign Language textbooks: A directed content analysis*. Paper presented at Persidangan Kebangsaan Kurikulum Masa Depan