INTERCULTURAL COMMUNICATIVE COMPETENCE AMONG MANDARIN AS A FOREIGN LANGUAGE LEARNERS IN A MALAYSIAN POLYTECHNIC

*Chan Suet Fong
Dorothy DeWitt
Chin Hai Leng

Fakulti Pendidikan
Universiti Malaya, Malaysia
*chansfmail@gmail.com

Abstrak: Globalisasi telah membawa kepada satu keperluan yang mendesak terhadap pembangunan kemahiran komunikasi antara budaya (ICC) yang berjaya dalam kalangan pelajar bahasa asing. Walau bagaimanapun, kebanyakan kursus Bahasa Mandarin sebagai Bahasa Asing yang ditawarkan di institusi pengajian tinggi (IPT) di Malaysia tidak memberi penekanan terhadap ICC disebabkan oleh pengabaian elemen budaya dan antara budaya dalam silibus, hasil pembelajaran, kandungan buku teks, reka bentuk instruksi dan penilaian. Tambahan pula, ICC antara pelajar Bahasa Mandarin sebagai Bahasa Asing di IPT di Malaysia jarang dikaji. Kajian ini bertujuan untuk mengenal pasti tahap ICC dalam kalangan pelajar Mandarin sebagai Bahasa Asing (MFL). Instrumen Students' Intercultural Communicative Competence Self-Assessment (SISA) digunakan untuk menilai tahap ICC pelajar. Data yang dikumpul dianalisa menggunakan perisian SPSS. Secara keseluruhan, skor min dalam SISA menunjukkan tahap ICC yang rendah dalam aspek pengetahuan (M = 2.49) dan kemahiran (M = 2.54), tahap sederhana untuk kesedaran (M = 3.15), serta tahap tinggi bagi aspek sikap (M = 3.69) dalam kalangan pelajar. Oleh itu terdapat keperluan untuk meningkatkan aspek pengetahuan dan kemahiran antara budaya dalam kalangan pelajar MFL supaya dapat mencapai ICC yang lebih menyeluruh ke arah komunikasi yang berkesan antara budaya. Ini menunjukkan keperluan pembangunan satu modul MFL yang berintegrasikan budaya untuk pelajar-pelajar.

Kata kunci: *Bahasa Mandarin sebagai Bahasa Asing, kemahiran komunikasi antarabudaya (ICC), Model ICC Byram, penilaian ICC*

BACKGROUND

Globalization and the increase of transnational collaboration and competition which were culturally and linguistically distinctive has urged the need for intercultural communicative competence (ICC) in foreign language studies. Hence, the goal of foreign language education today focuses on cultural and intercultural understanding, in addition to linguistic knowledge and skills. This is illustrated in the National Standard for Foreign Languages Learning in the 21st Century from the American Council on the Teaching of Foreign Language (ACTFL) (2017), The Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFRL) (Council of Europe, 2001) as well as the International Curriculum for Chinese Language Education (ICCLE) (The Office of Chinese Language Council International, 2010) of China. These documents clearly state the requirement for the learners to acquire the cultural practices and perspectives, the sensitive intercultural aspects of both target culture and students' own culture for foreign language learning, through the skills of making connection, comparison, participation and to cultivate cultural awareness to develop ICC for learners to communicate effectively and appropriately across language and cultures.

In Malaysia, there was a rapid expansion in the learning of MFL courses in higher education institutions (HEIs) (Fan, 2011; Hoe, 2014; Yap, 2011). The enrolment for MFL has been increasing in recent years (Hoe, 2014). MFL was offered in public and private universities, polytechnics and colleges mainly as an elective course, and some offered as minor program (Hoe, 2014; Yap, 2011). Generally, there were three levels of MFL courses offered in local public HEIs, i.e., 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 was designed independently by each university (Teh, 2015). The syllabus and course content mostly emphasized on linguistic knowledge such as pronunciation, grammar; and four language skills, i.e. listening, speaking, reading and writing to cater to the learners' needs in daily communication (Fan, 2011; Hoe et al., 2016; Tan, 2007; Yap, 2011). Most of the public HEIs used locally-compiled and published textbooks (63.2%) with the remaining sourced from China (36.8%)

[33]

(Fan, 2014; Hoe, 2014). Generally, the content of the textbooks was presented in the form of situational dialogues with short and simple sentences emphasizing communicative function and language practicality for learners' needs with tables of new words for each lesson provided (Fan, 2014; Yap and Wu, 2010).

PROBLEM STATEMENT

Cultural aspects need to be explicitly addressed in foreign language curriculum as one's linguistic competence alone does not ensure the intercultural competency (Byram, 1997; Deardorff, 2006, 2009; Jin, 2013; Kramsch, 1993; Robison, 1978; Stern, 1983). Foreign language educators need to establish cultural goals and learning outcomes to prepare foreign language learners for ICC (Byram, 1997; Hall, 2002) as the acquisition of ICC was not an innate ability. Textbooks and instructional materials could facilitate the cultural and intercultural input as these may influence students' ICC (Wu, 2010). However, there were insufficient instructional materials for ICC available. Fan's (2014) study reported that the culturally-contexted vocabulary from a sets of MFL textbooks in one public HEI were very limited and the teaching of the cultural knowledge has not given attention in the instruction due to the limitation of two to six instructional hours a week allocated for the MFL courses. According to Chan, DeWitt and Chin (2018) study which investigated the cultural and intercultural elements in elementary-level MFL textbooks from seven public HEIs in Malaysia indicated that there was insufficient cultural and intercultural elements in the sampled textbooks in terms of Big C culture, Little c Culture (Kramsch, 2013; Lussier, 2011; Tomalin & Stempleski, 1993), communicative-culture (Chen, 1992) and intercultural (Byram, 1997). The deficient cultural elements had caused a lack of target cultural knowledge among the learners who made assumptions and stereotypes from their own culture or pre-existing cultural knowledge (Kramsch, 1993, Liddicoat, 2001). This in turn affected communication and caused misunderstanding and conflicts. As a result, learners may reveal a poor level of ICC.

Malaysian polytechnics are public HEIs specialised in technical and vocational education and training institutions (TVET) under the governance of Department of Polytechnic Education, Ministry of Higher Education which aimed at catering to the demand for more semi-professionals and professionals of the country in engineering, commerce and hospitality at degree and diploma levels. MFL was offered for the students of diploma programs in polytechnics as elective course and as a compulsory common course for degree programs. The syllabus for elementary MFL of polytechnic in Malaysia (Department of Polytechnic Education, 2014) showed that the primary goal of the course emphasized the language skills and students are expected to acquire the basic communicative skills in Mandarin at the end of the course. The cultural aspect was mentioned in the synopsis of the syllabus which outlined *"The course attempts to provide a basic insight into the Chinese culture".* However, the cultural content was not indicated nor described explicitly in syllabus content and learning outcomes (Department of Polytechnic Education, Syllabus of DUF1022 Mandarin 1, 2014). Suggested framework recommended for the cultural aspects for each topic in the syllabus was not found. Pedagogical guidelines for the teaching of culture were excluded. Besides, assessment specification on cultural aspects was not specified in the syllabus. In terms of textbook content, language and linguistics skills were emphasized but was lacking in cultural-related content. The *Course Outline* lacked appropriate references on Chinese culture for self-learning. Based on the quality documents provided by the course panel of committee, the assessments carried out in polytechnic were solely focused on the four linguistic skills for evaluating students' learning outcomes, and the cultural aspect was excluded. Thus, this indicate that that the criterion to "*provide a basic insight into the Chinese culture"* as stated in the syllabus was not fulfilled. Hence, it is important to identify the extent of ICC among MFL learners. The findings of the study would be useful to determine whether a culturally integrated MFL module needed to be developed for polytechnics in Malaysia.

LITERATURE REVIEW

Intercultural Communicative Competence (ICC). ICC was emerged resulting from the limitation of linguistic competence (Chomsky, 1965) which focused on the language oral skills were unable to address the learners' needs in social interactions (Lussier, 2011; Reyes Salinas, 2009), and communicative competence (Bachman, 1990; Canale & Swain, 1980; Hymes, 1971; Van Ek, 1986) which was critiqued as too superficial, restrictive and lacked openness to other speakers from different cultures, and not suitable for the multilanguage and multicultural societies (Lussier, 2011, Byram, 1997). Hence, the intercultural communicative approach was started gaining attention as it aimed at helping foreign language learners to develop ICC (Byram, 1997; Fantini, 2006; Kramsch, 1993) and to overcome the cultural differences that may cause communication problems such as misinterpretation and conflicts in intercultural exchange (Byram, 1997; Deardorff, 2006; Lesencius, Draghici, & Nagy, 2011; Lussier, 2011).

Byram (1997) states that individuals with ICC function as mediators who are able to interact with people from different cultures in a foreign language and are able to negotiate a mode of communication which is satisfactory to both

[34]

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 ICC as the "behaviour that is appropriate and effective in a given context" which was similar to Fantini's (2000) notion of ICC. 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, and the most accepted definition of ICC supported by the scholars was the ability to communicate effectively and appropriately in intercultural situation based on one's intercultural knowledge, skills, attitudes and awareness. In sum, 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.

Byram's Model of Intercultural Communicative Competence (1997). 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, consisted of specific ICC components, displayed different types of skills required to function in different cultural settings, and the processes involved in developing ICC (Sinicrope, Norris, & Watanabe, 2007).

Byram's Model of ICC was adopted in the present study to serve as the theoretical base for the construction of the instrument of Students' Intercultural Communicative Competence Self-Assessment (SISA). Byram's Model was a influential and widely acknowledged model of ICC in teaching foreign language in Europe and it served as the basis for foreign language education and impacted on the development of The Common European Framework of Reference for Languages (CEFRL) (Council of Europe, 2001; Karabinar, 2012) which considers ICC as one of the important competences to be developed by all the foreign language learners. The model was more adequate and comprehensive for the pedagogical purposes in developing ICC among foreign language learners (Deardorff, 2006).

In Byram's model, the intercultural competence refers to five values *(the savoirs)* namely knowledge, attitudes, skills of interpreting and relating, skill of discovery and interaction, and critical cultural awareness which 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 (Byram, 1997). The intercultural "knowledge" enables learners to explore and gain knowledge on the cultural products and practices such as the customs, social class, beliefs and taboos. 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 between one's own and the target community (Byram, 1997; Lussier et al., 2007). The "skills" refer to the ability to use a variety of language strategies to adjust to different contexts and communicate with people from other cultures (Lussier et al., 2007). This involved the skills of interpreting and relating which involved the ability of identifying ethnocentric perspectives and misunderstanding in intercultural interaction to reduce or avoid conflicts. The skills of discovery and interaction concerning 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" is the ability to see other cultures and one's own from different perspectives with curiosity, openness and readiness (Byram, 1997; Deardorff, 2006). 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) stressed that language teaching with an intercultural dimension could help learners to acquire the linguistic competence as well as develops learners' ICC to become an 'intercultural speakers' or 'mediators' who are "able to engage with complexity and multiple identities and avoid the stereotyping which accompanies perceiving someone through a single identity" (p. 5).

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

Byram et al. (2002) suggested a portfolio approach which was possible for assessing foreign learners of ICC. The portfolio introduces the notion of self-assessment which was considered significant in recording what has been experienced and learnt, to help learners to become more conscious of their process of learning and the abilities acquired.

The format of self-assessment includes "A Record of My Intercultural Experiences" and "A Self-Assessment of My Intercultural Experience". Byram's assessment approach of ICC was supported by Fantini (2006) and Lussier et al. (2007). Scholars revealed assessing ICC should be ongoing and in formative form; approaches to ICC assessment should consider direct and indirect indicators, in quantitative and qualitative methods (Fantini, 2006; Lussier, 2007).

Literature shows that there were some studies from overseas involved the assessment of ICC among foreign language learners which using quantitative method. 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 H. L, (2007). Wang (2011) conducted a cultural teaching experiment 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 Z. Y., Wang (2005). Interview was conducted with participants after the culture teaching experiment to acquire participants' opinions on task-based language teaching. Findings of the study revealed that it is feasible to implement cultural and intercultural teaching based on task-based language teaching as learners' intercultural knowledge and attitudes had been improved.

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. The instrument reliability was acceptable as the alpha coefficient was .665, and the construct validity of the scale was reasonable as KMO test coefficient was .619, $p > 0.5$, and Bartlett test chi-square statistic significant probability was 0.000, $p < 0.05$. Findings of the study revealed that ICC has a significant correlation with age, nationality and the duration of learning Mandarin as a Foreign Language, but the sex and duration of staying in China had less impact on students' ICC.

Wang (2016) investigated ICC of 205 English-major students from Yangzhou University through the ICC 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 questionnaire consisted of eight dimensions, namely linguistic competence, social-linguistic competence, discourse competence, strategic competence, knowledge, attitudes, awareness and skills. Data were analyzed through SPSS by descriptive statistics, One-Way Anova and Pearson's correlation coefficient. Findings of the study revealed that students' overall ICC level was undesirable, with an average mean score of 3.17. The linguistic competence ranks first of the eight subcategories of ICC (Mean 3.28) indicating students' linguistic competence was better developed compared to other categories. 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 English grade level.

The studies of ICC assessment from overseas were substantial in recent years, however, empirical studies on assessing ICC among MFL learners in local MFL studies in Malaysia HEIs were seem absence and undiscovered. Hence, it is necessary to investigate ICC among local MFL learners to fill the research gap of the field.

METHODOLOGY

As the background information for the readers, the present study was the report of MFL learners' ICC in the stage of pre-course derived from the on-going study which employing design and development research cum quasi-experimental research involved the intervention or implementation of the prototype culturally integrated Mandarin (CIMFL) module for polytechnics.

Research objective. The present research was aimed at assessing ICC among elementary MFL learners' in a polytechnic in order to identify learners' ICC level at the beginning of the MFL course as well as the implementation of the prototype CIMFL module.

Research design. The present study employed a quantitative approach to assess learners' ICC level through the Students' Intercultural Communicative Competence Self-Assessment (SISA). SISA was developed based on the theory of Byram's Model of ICC (1997). The SPSS 20.0 software was employed for data analysis and the findings would be used to determine the level of ICC among learners.

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 was selected. For this purpose, a polytechnic which offered MFL course to participants taking TVET programs is considered.

A premier polytechnic 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 form 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 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 is appropriate and fit for the study. The class was assigned by the Head of Department of the polytechnic. The participants were identified with pseudonyms to ensure privacy and confidentiality. All participants were Malays students who have no Mandarin background, but have some social contact with the Chinese community in the country through national language, Malay, or English for daily interaction.

Instrument. *Student's Intercultural Communicative Competence Self-Assessment (SISA).* SISA was employed to determine students' ICC at the beginning of the MFL course. The instrument was designed based on Byram's (1997) theoretical framework on Teaching and Assessing Intercultural Communicative Competence (Byram, 1997, pp. 57-64) which consisted of four constructs in terms of knowledge, attitudes, skills, and critical cultural awareness (see Table 4).

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.

There were total of 22 items constructed to assess students' ICC in terms of knowledge (items K1 to K22) which refers to the knowledge on the cultural products and practices such as the customs, social class, beliefs and taboos (Byram, 1997). Total of 17 items were constructed to assess students' ICC in terms of skills. The skills of interpreting and relating (S23-S33) involved the ability to identify ethnocentric perspectives and misunderstanding in intercultural interaction, and to reduce or avoid conflicts. The skills of discovery and interaction (S34 to S39) 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). Eight items (A40 to A47) were constructed to assess students' ICC in terms of attitudes. 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). The study constructed 4 items (D48 to D51) to assess students' intercultural awareness, in which 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. The validity of SISA was achieved through face validity and content validity before proceeding to the pilot study. 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). Based on the criterion, face validity for SISA was assessed by two experienced academicians from the field of statistics from local public universities. The experts were identified some technical deficient areas in terms of question phrasing, clarity of meaning for some items, absence of scale for some of the items, lengthiness questions, questionnaire sequence and errors in numbering. The instrument was corrected and improved based on experts' comments.

The content validity for the instrument of SISA was assessed by two experienced academicians in the area of Chinese cultural studies from local universities. The experts checked 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). The experts commented that ambiguous words were found from some items in SISA. Besides, there were several double barrelled questions (Babbie, 2001; Neuman, 1997) found from the instrument of SISA and the items need to break into two separate items. Correction was done based on expert's comments. There were changes of total items for each constructs in SISA after the quantitative measure of validity. After panel reviewed, there were total of 51 items in the final draft of SISA.

Construct validity was not assessed for SISA as encountered the difficulty to conduct factor analysis for SISA due to insufficient number of sample, as minimum number of samples adequate for factor analysis is above 150 (Pallant, 2009).

[37]

Sample size in present study were only 31 due to the nature of experimental research method employed. Hence, factor analysis was not applicable in the present study.

After experts' validation, the language of SISA in English was translated into Malay language due to the participants' varied English proficiency to ensure the validity of the data. The translation was verified by a qualified translator. Three students were chosen to answer the SISA to ensure the items were clear and easily understood. Overall, students have no problem in using the instrument. The instrument was administered in the pilot study.

Pilot Study. The pilot study was conducted for SISA to investigate students' comprehension of the items and the problems in responding to the instrument before the actual study. The pilot study was conducted with 31 students which was an intact group from an elementary MFL class from one selected polytechnic in Malaysia. The respondents shared a homogenous feature in terms of race, age, Mandarin language level and educational background with the respondents in actual study. Briefing was given to the students on the use of Likert scale, and explanation of some items in Malay language (national language). All respondents returned the answered SISA at the end of the pilot study.

Data Collection and Analysis. The SISA was administered in present study. Total of 31 respondents were selected from an elementary MFL class in a polytechnic. Approval of data collection in the research site was given by the Department of Polytechnic Education, and the Director of the research site. The data of SISA collected were analyzed with SPSS software in descriptive statistics. Interpretation scale for the mean score in SISA was based on the recommendation scales from the Education Planning and Research Division (EPRD) (Bahagian Perancangan dan Penyelidikan Dasar Pendidikan, 2006) which were also adopted in Affzalina and Nor Aishah's (2017) study. The scale was divided into five categories range from very low to very high as shown in Table 1.

Table 1
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

Reliability. The Cronbach's alpha was used to examine the reliability of all constructs of the instrument. Cronbach's alpha value of around 0.7 or greater is generally considered desirable (Nunnally and Bernstein, 1994; Taber, 2016). In order to show a more detail 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 & Cozens (2004) were presented in Table 2, which reflected somewhat homogeneity among three scholars.

Table 2
Cronbach's Alpha Cut-Off Points for Reliability

Indicator	Cohen, Manion and Morrison (2007)	Hinton et al. (2004)	Cooper and 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			$\alpha < .5$

For instrument of SISA, the Cronbach's alpha value in the pilot study for the scale of knowledge, skills and attitudes (Table 3) was higher than .8 which demonstrated a high and good internal consistency of the scales. The Cronbach's alpha value for the construct of awareness (α = .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 in Table 2. The slightly low alpha was affected by the instrument length and dimensionality of the scales (Taber, 2016; Tavakol & Dennick, 2011). 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 instrument SISA was employed in the present study.

[38]

Table 3
Reliability Statistic for SISA

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

FINDINGS

Survey of participants' background. Participants' demographic information was obtained from the instrument of SISA. The distribution of the respondents' profile was 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.

Findings of Students' Intercultural Communicative Competence Self-Assessment (SISA). The SISA was administered for 31 students in one selected elementary MFL class to examine students' ICC level. Interpretation scale for the mean score was also based on the scale in Table 4.

Intercultural Knowledge. Twenty-two items were constructed to assess students' intercultural knowledge which relevance to the cultural content in elementary MFL. Table 4 shows the statistics result for each item of students' ICC in terms of intercultural "knowledge". 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, which covered the Chinese zodiac, date of Chinese traditional festivals, days and months of Chinese lunar calendar, Chinese kinship titles, surnames, greetings, and taboos in daily routine. However, students' understanding of Chinese culture in terms of festivals celebration were average ($M = 3.29$) as shown in Item A1. On the other hand, students presented low competency in intercultural when came across the cause of misunderstanding which raised between target culture and students' own culture ($M = 2.52$, $SD = .769$) as reflected from the scores in item A3. However, findings showed that students' knowledge on 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 "knowledge" were revealed low ($M = 2.49$, $SD = .806$). This also shown that students were only achieved a low level of ICC in terms of intercultural knowledge.

Table 4
Students' Mean Scores for Intercultural Knowledge

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

Intercultural Skills. Table 5 reveals the result of statistics for each item on students' ICC in terms of "skills".

Table 5
Students' Mean Scores for Intercultural Skills

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

[40]

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).	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

The result of the study indicated that students' ICC in terms of "skills of discovery and interaction" (Byram, 1997) were low (M = 2.66) as reflected in the average mean score of the total 11 items from B23 to B33, in terms of identifying the similarities in verbal and non-verbal interactions between Chinese cultures and their own culture (B26) (M = 2.06, SD = .727), using appropriate verbal and non-verbal interaction in specific situations in Chinese culture and students own culture (B28) (M = 2.10, SD = .870), identifying 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, 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). Thus, the average mean score of overall items for intercultural "skills" was low (M = 2.54, SD = .805). This also shows that students only achieved a low level of ICC in terms of intercultural skills.

Intercultural Attitudes. Data in Table 6 provides the statistics results for each item of students' ICC in terms of intercultural "attitudes".

Table 6
Students' Mean Scores for Intercultural Attitudes

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 peoples' perspectives and interpretation of phenomena in Chinese culture.	3.61	.715
C42	I am interested in discovering other peoples' 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 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 etiquettes in gift giving, respond to compliments and offers, etc.).	3.45	.888
	Average Mean & *SD*	3.69	0.817

It is somewhat surprising that the findings from Table 6 show that the average mean score of overall items on students' intercultural "attitudes" was approaching high level ($M = 3.69$) as presented from the items C40 to C47. The study indicated that the 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 peoples' 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 ($M = 3.45$, $SD = .888$).

Intercultural Awareness. The results for each item on students' ICC in terms of intercultural "awareness" was shown in Table 7.

Table 7
Students' Mean Scores for Intercultural Awareness

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).	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 & SD	3.15	0.727

Findings from the data revealed that the average mean score of overall items for students' ICC in terms of intercultural "awareness" was at the average level ($M = 3.15$) as presented from the items D48 to D51. The analysis of data showed 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 ($M = 2.81$, $SD = .703$), as well as understanding of the conflicts that arise between Chinese culture and their own culture ($M = 2.74$, $SD = .773$). The study indicated that students displayed an average level of intercultural awareness.

Students' Overall ICC. Table 8 shows the summary of overall mean scores in SISA. Students displayed a low-level of ICC both in "knowledge" ($M = 2.49$) and "skills" ($M = 2.54$), included skills of discovery and interaction as well as skills of interpreting and relating. On the other hand, students demonstrated and average-level in "awareness" ($M = 3.15$), and a high-level of ICC in terms of intercultural "attitudes" ($M = 3.69$).

Table 8
Students' Mean Scores in SISA

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

DISCUSSION

The results from the SISA indicated that students displayed a low-level of ICC in terms of intercultural knowledge (M = 2.49). Students were lack of knowledge of cultural practices, the socio-cultural diversity, the processes and relation of society and individual interaction between target culture and own culture (Byram, 1997; Lussier et al., 2007). The possible result was due to less cultural exchange with the Chinese community in the country, as the findings from the average mean score of 14 items indicated students' low level (M = 1.76) in Chinese cultural knowledge. Attention should be taken to improve intercultural knowledge among the students through the intercultural language learning in MFL.

The overall results from the SISA also displayed a low-level of intercultural skills among the students (M = 2.54), which included a low-level in skills of discovery and interaction (M = 2.66) and skills of interpreting and relating (M = 2.31). The result from the SISA revealed that students were lack of ability to use a variety of language strategies to adjust to different contexts and communicate in intercultural exchange (Lussier et al., 2007), which included the skills of discovery and interaction, i.e. the ability to identify the significance, connotations, similarities and differences in verbal and non-verbal interactions between the target culture and own culture; as well as the skills of interpreting and relating, i.e. which refer to the ability of identifying ethnocentric perspectives and misunderstanding in intercultural interaction to avoid conflicts (Byram, 1997; Deardorff, 2006). Besides, findings from the SISA indicated that students displayed an average-level of ICC in terms of "awareness" (M = 3.15). The result showed that there was a need for the students to acquire a higher level of critical cultural awareness in order to evaluate other cultures and own culture with a degree of acceptance, rational perspective and position (Byram, 1997) especially in the multicultural country.

However, surprisingly that students demonstrated a relatively high level of intercultural attitudes (M = 3.69) as showed from the findings of SISA. The study reveals that students demonstrated kind of ability to see other cultures and one's own culture from different perspectives with curiosity, openness and readiness (Byram, 1997; Deardorff, 2006). 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).

Findings from the overall result of SISA indicated that students' ICC need to be further enhanced to achieve full scale of ICC which covered knowledge, skills, attitudes and awareness for successful and effective intercultural communication.

IMPLICATION AND CONCLUSION

Results from the present study indicated that there was a need and necessity to improve and enhance MFL learners' level of ICC in terms of intercultural knowledge, skills, attitudes and awareness. ICC is essential for successful intercultural communication at all levels of global intercultural exchange. The study provided empirical evidence to the relevance of the Byram's Model of ICC (1997) in assessing ICC among MFL learners from a Malaysian polytechnic. The SISA employed for assessing ICC which designed based on the Byram's Model of ICC (1997) were reliable and valid in assessing ICC among MFL learners specifically in intercultural knowledge, skills, attitudes and critical cultural awareness. 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 due to the nature of quasi-experimental research method employed in the present on-going study. The study suggested that the ICC assessment to cover the formative and multimethod assessments which required to support for a comprehensive ICC (Deardorff, 2006; Fantini, 2006). The finding of the study provided insight for the development of the culturally integrated MFL module as well as intercultural instructional strategies which need to emphases the knowledge of cultural practices, the socio-cultural diversity, the ability to use a variety of language skills and strategies to communicate in intercultural exchange, the attitudes to see other cultures and own culture from different perspectives with curiosity, openness and readiness, as well as evaluate other cultures and own culture with a degree of acceptance, rational perspective and position (Byram, 1997; Lussier et al., 2007) to helped the students' to equip with ICC for the needs in intercultural communication.

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), 86-99.

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

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. (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 *[Assessment and analysis of intercultural communicative competence among international students in China –Based on samples of international students in Nanjing.]* (Unpublished Master Thesis). Nanjing Normal University, China. Retrieved from: http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1016304181.nh&DbName=CMFD2017&DbCode=CMFD

Bachman, L. F. (1990). *Fundamental considerations in language testing.* Oxford, UK: Oxford University Press.

Byram, M. (1997). *Teaching and assessing intercultural competence.* Clevedon, UK: Multilingual Matters.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers.* Strasbourg, Europe: Language Policy Division, Directorate of School, Out-of-School and Higher Education, Council of Europe. Retrieved from http://www.coe.int/t/dg4/linguistic/Source/ Guide_ dimintercult_EN.pdf

Canale, M. & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics, 1,* 1-47.

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 Onlian Journal of Educational Sciences (MOJES), 6*(1), 66-90. Retrieved from: http://mojes.um.edu.my/index.php/MOJES/article/view/12512

Chen, G. L. (1992). 语言教学中的文化导入. [The intercultural integration in language teaching]. *Language Teaching and Linguistic Studies, 3*

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

Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education* (6th Ed.). New York, NY: Routledge.

Cooper, D. R., & Schindler, P. S. (2003). *Business research methods* (8th Ed.). New York, NY: McGraw-Hill.

Council of Europe. (2001). *Common European framework of reference for languages: Learning, teaching, assessment.* Cambridge, UK: Press Syndicate of the University of Cambridge.

Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th Ed.). Boston, MA: Pearson.

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). *The SAGE handbook of intercultural competence.* Thousand Oaks, CA: SAGE.

Ministry of Higher Education Malaysia. (2014). *Syllabus: Mandarin 1,* Report No. DUF1022. Malaysia: Department of Polytechnic Education.

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* (Published Doctoral Dissertation). Retrieved from ProQuest Dissertation & Theses database. (UMI No. 3354432)

Fan, P. S. (2011). 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. [*The dissemination and development of Chinese Language in Malaysia: A study on current status of Chinese Language classes in public universities.] Journal of Chinese Language Studies, 7,* 242 –248.

Fan, P. S. (2014). 马来西亚国立大学华语课本中华文化因素研究初探. [A preliminary research of cultural elements in Mandarin textbooks among Malaysia public universities]. Paper presented at the *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.

Fantini, A. E. (2000). A central concern: Developing intercultural competence. Paper presented in the *SIT Occasional Papers Series, Addressing Intercultural Education, Training and Service* (pp. 25-42). Vermont, USA: School for International Training. Retrieved from http://www.sit.edu/SITOccasionalPapers/sitops01.pdf

Fantini, A. E., & Tirmizi, A. (2006). Exploring and assessing intercultural competence. *World Learning Publication, 1,* 1-74. Retrieved from: http://digitalcollections.sit.edu/cgi/viewcontent. cgi?article= 1001&context=worldlearning_publications

Hall, J. K. (2002). *Teaching and researching language and culture*. London: Pearson.

Hinton, P. R., Brownlow, C., McMurry, I., & Cozens, B. (2004). *SPSS explained.* London: Routledge.

Hoe, F. T. (2014). 马来西亚国立大学华语课程教材的研. [*A Study of Malaysian National Universities Mandarin Course Teaching Materials*]. *Oversea Chinese Education*, *1,* 101-107. Retrieved from http://oversea.cnki.net/kcms/detail/detail.aspx?filename=HWHW201401011&dbcode=CJFD&dbname=CJFD2014

Hoe, F. T. (2016). *马来西亚国立大学华语课程中的文化教学. [The teaching of culture in Mandarin courses in Malaysia Public Universities].* Paper presented at International Conference on Teaching Mandarin as A Second Language in Malaysia 2016, Kongzi Institute, University of Malaya.

Hu, P. (2011). 中外跨文化能力和跨文化交际能力 (2001-2010). [*A study of the research from home and abroad on "Intercultural Competence" and "Intercultural Communicative Competence*"] (2001-2010*) (Unpublished Master Thesis). Huazhong University of Science and Technology, Wuhan. Retrieved from http://cdmd.cnki.com.cn/Article/CDMD-10487-1012016075.htm

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.

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 4* (pp. 15-29). London: Sinolingua London Ltd.

Julit, D. (2013). *A mixed-method study on English majors' intercultural communicative competence*. (Unpublished Doctoral Dissertation). University of Pecs, Hungary. Retrieved from: http://pea.lib.pte.hu/bitstream/handle/pea/242/dombi-judit-phd-2013.pdf?sequence=1&isAllowed=y

Karabinar, S. (2012). The attitudes of EFL teachers towards teaching culture and their classroom practices. *Journal of Educational and Social Research, 2*(2), 113–126. Retrieved from: http://www.mcser.org/images/stories/JESRJOURNAL/Jesr_May_2012/selma_karabinar.pdf

Kramsch, C. (1993). *Context and culture in language teaching.* Oxford: Oxford 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

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

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

Liu, B. Q. (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

Long, S. (2012). *An empirical study of the senior high school students' intercultural communicative competence*. (Unpublished Master Dissertation). Nanjing Normal University, China. Retrieved from http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName= 1013106386.nh&DbName=CMFD2013 & DbCode =CMFD

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., Retamar, R. G., & Wiesinger, S. (2007). Guidelines for the assessment of intercultural communicative competence. In I. Lazar, M. Huber-Kriegler, D. Lussier, D., G. S Matei, & C. Peck. *Developing and accessing 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

Neuman, W. L. (1997). *Social research methods: Qualitative and quantitative approaches* (3rd Ed.). Boston: Allyn & Bacon.

Nunnally, J. C., & Bernstein, I. H. (1994). *Psychometric theory* (3rd Ed.). New York, NY: McGraw-Hill.

Oluwatayo, J. A. (2012) Validity and reliability issues in educational research. *Journal of Educational and Social Research, 2*(2), 391-400.

Pallant, J. (2011). *SPSS Survival Manual*. Australia: Allen & Unwin.

Reyes S., & J. A. (2009). Is intercultural communicative competence a remake of communicative competence? Paper presented at the *Conference Proceeding of the Towards Greater Professionalization in Language Teaching.* Retrieved from: https://issuu.com/anupi.conference.proceedings/docs/anupi _2009

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

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.

Stern, H. H. (1983). *Fundamental concepts of language teaching*. Oxford, England: Oxford University Press.

Taber, K. S. (2016). The use of Cronbach's Alpha when Developing and Reporting Research Instruments in Science Education. *Research in Science Education,* 1–24. doi: 10.1007/s11165-016-9602-2

Tan, L. N. (2007). 马来西亚对外汉语教材的走向. [*Trend of chinese language materials in Malaysia*]. *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

Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. *International Journal of Medical Education, 2,* 53–55. http://doi.org/10.5116/ijme.4dfb.8dfd

Teh, H. K. (2015). *Kesejajaran kurikulum bahasa mandarin dan pelaksanaannya di institusi pengajian tinggi.* (Unpublished Doctoral Dissertation). University of Malaya, Kuala Lumpur, Malaysia.

The Office of Chinese Language Council International. (2010). 国际汉语教学通用课程大纲. [*International Curriculum for Chinese Language Education]* (5th Ed.). Beijing, China: Foreign Language Teaching and Research Press.

Tomalin, M., & Stempleski, S. (1993). *Cultural awareness.* Oxford: Oxford University Press.

Valette, R. M. (1997). *Modern language testing*. New York, NY: Harcourt Brace Jovanovich.

Van Ek, J. A. (1986). *Objectives for foreign Language learning. Volume 1: Scope.* Strasbourg, France: Council of Europe.

Wang, F. F. (2016). *A development survey study of English majors' intercultural communicative competence.* (Unpublished Master Dissertation). Yangzhou University, China. Retrieved from: http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1016290208.nh&DbName=CMFD2017&DbCode=CMFD

Wang, W. T. (2011). *Cultivation of intercultural communicative competence under the Model of Affection, Cognition and Behavior.* (Unpublished Master Dissertation). Yangzhou University, China. Retrieved from http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1011081409.nh&DbName=CMFD2011&DbCode=CMFD

Wang, Z. Y. (2005). 以跨文化交往为目的的外语教学 *[Foreign language teaching for the purpose of intercultural communication].* China: Beijing Language and Culture University Press.

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. 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.

Wu, J. J. (2016). 跨文化交际能力的培养对对外汉语教学的影响. [*Effect of the cultivation of intercultural communicative competence on TCFL*]. (Unpublished Master Dissertation). Tianjian Normal University, China. Retrieved from: http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1016108159.nh&DbName=CMFD2016&DbCode=CMFD

Yang, Y. (2009). 跨文化交际能力的界定与评价. [*The defining and assessment of intercultural communicative competence*]. (Unpublished 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. (2011). 马来西亚高校汉语作为二语教学发展研究. [*A study on the development of teaching Chinese As Second Language in Malaysian universities*]. (Unpublished Doctoral Dissertation). Minzu University of China, Beijing.

Yap, T. T., & Wu Y. H. (2010). 马来西亚的华语作为第二语言教学教材探析. [*A review of TCFL teaching materials in Malaysia*]. *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)], 8*(4), 63-67.

Zhang, F. (2015). *An investigation of non-English major undergraduates' intercultural communicative competence*. (Unpublished Master Dissertation). Northeast Normal University, China. Retrieved from: http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=1015415433.nh&DbName=CMFD2015&DbCode=CMFD

Zhang, H. L. (2007). 跨文化外语教学. *[Intercultural foreign language teaching].* Shanghai: Shanghai Foreign Language Education Press. [上海外语教育出版社].

Zhou, J. (2008). *A research on ESL teacher's intercultural communicative competence.* (Unpublished Master Disserrtation). Yanshan University, China. Retrieved from: http://oversea.cnki.net/kcms/detail/detail.aspx?recid=&FileName=2010018495.nh&DbName=CMFD2010&DbCode=CMFD