

**Willingness to communicate in English among Malaysian
undergraduates on campus: An identity-based motivation perspective**

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Abstract

This thesis presents a mixed-methods study on Malaysian undergraduate students' willingness to communicate (WTC) in English on campus. WTC is now a significant issue in second language acquisition (SLA) field as creating willing second language (L2) communicators is regarded as a necessary component of successful L2 instruction. Thus, much research has been conducted to investigate WTC, especially in non-Western contexts, where the heuristic L2 WTC model (MacIntyre, Dörnyei, Clément, & Noels, 1998) has been complemented by various models that incorporate explicit cultural perspectives, such as the models by Wen and Clément (2003) and Peng (2014). However, these models are drawn based on the monolithic idea of east versus west, instead of a pluralistic view, and, as such, might not have explanatory power in an Eastern multi-cultural society such as Malaysia.

The present study acknowledges this gap in research on L2 WTC in plural societies and seeks to address three key issues associated with L2 WTC in Malaysia. First, there is a need to develop and validate an instrument to examine L2 WTC in a plural society context because L2 WTC is contextually related. Second, it is essential to develop a statistical model of L2 WTC in a plural society to explore the interrelationship between psychological and socio-cultural factors that are likely to influence it. Third, it is crucial to understand learners' perspectives at the individual level through adopting a sociological approach. This study addresses the above issues by developing and validating a plural society willingness to communicate (PSWTC) questionnaire; examining the interrelationship between WTC, psychological, and socio-cultural variables using structural equation modelling on data collected via a large-scale survey; and complementing and expanding the results through semi-structured interviews analysed using thematic analysis.

There are two main findings of the study which provide grounds for the proposition of an identity-based motivation model of L2 WTC in a plural society. First, learners' L2 WTC preferences are strongly mediated by the campus context. Evidence shows that learners' L2 WTC on campus fluctuates according to interlocutors' proficiency levels and ethnicities. Second, learners' investment in communicating in English on campus is highly influenced by their self-determination level.

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Author's declaration

I declare that this thesis is a presentation of original work and I am the sole author. This work has not previously been presented for an award at this, or any other, University. All sources are acknowledged as References.

CHAPTER 1:INTRODUCTION

Overview

The present mixed-methods thesis documents Malaysian undergraduate students' willingness to communicate (WTC) in English (L2), the challenges they encounter in communicating in this language both inside and outside the language classrooms (on campus), and the types of investment made in ensuring they communicate in English on campus. Since this study is the first L2 WTC study to be conducted in this setting, its findings may provide valuable contributions to WTC knowledge, and bring about positive social change.

This introductory chapter establishes the background of the empirical research, states the aim and research questions, sets out the significance of the study, and outlines the organisation of the thesis.

Background to the Study

The impetus for the research reported in this thesis is the researcher's own classroom experience as an English language teacher in Kelantan, Malaysia. Despite being considered one of the most conservative states, its uniqueness as the cradle of Malay culture and heritage makes Kelantan a fascinating research setting, especially with regard to language studies. The main language in Kelantan is the local Kelantan dialect (KD henceforth), which belongs to the Malay ethnic group. KD is also widely spoken by other ethnicities including Chinese, Indians, and Siamese. In other words, KD is the lingua franca of the people in Kelantan.

The influence of KD is an interesting phenomenon. My students, upon knowing that I am a native, will normally ask me to use KD during English lessons. To avoid this situation from occurring, I have to conceal my identity and pretend to be *oghe luar* (a Kelantanese term to refer to those from outside Kelantan). The pretence leads to a better outcome where the Kelantanese Malay students no longer expect me to use KD with them but

instead prefer our communication to be in the standard national language, which is the Malay language (BM henceforth).

As an English teacher, this phenomenon of using KD or BM in an English lesson is both frustrating and puzzling. It is very puzzling that for Malaysian learners just having the ability to speak English is not enough to ensure every opportunity to do so will be taken. Furthermore, it is not as simple as to say that if a person feels motivated toward speaking a second language, they will. It appears that other factors can supersede both the motivation and the ability, and leave the learner unwilling to communicate, at least under certain circumstances.

It is frustrating to witness that despite 11 years spent learning English at school, Malaysian learners' willingness to communicate in English is far from satisfactory. Perhaps, learners' unwillingness stem from their poor proficiency level (Thang, Ting, & Jaafar, 2011). In the foreword from The National Graduate Employability Blueprint 2012-2017 (Ministry of Higher Education Malaysia, 2012), the former Minister of Education, Dato' Seri Mohamed Khaled Nordin stated that prospective employers complained that at least 50% of graduates have an unsatisfactory grasp of English communication skills. This statement is a cause for concern for language educators in Malaysia, as the situation is perplexing.

Some motivated undergraduates who do well in written examinations simply refuse to participate in communication activities. Meanwhile, those students who are not as proficient are very enthusiastic about improving and showcasing their verbal ability. What factors could be involved to hinder or encourage Malaysian tertiary students in participating in communication activities? How do the cultural and individual condition of these students vary to the extent that they seem so different from each other, despite exposure to the same English language curriculum during their school years? Taking a close look at how English is perceived among Malaysian learners may shed some light on this issue.

There is a persistent need to clarify that although English has been accorded the status of a second official language in Malaysia (Omar, 1985a), it is only second to BM in importance, and is not a second language to the definition in applied linguistics. The English language may not necessarily be the second language of Malaysian students. It can be the first, second, foreign or even an 'alien' (Wahi, O'Neill, & Chapman, 2011)

language depending on among other things, such as the locality in which they live. For learners in urban areas, the term English as a second language (ESL) might be applicable to most, as they come from an environment where they are in frequent contact with English, and many come from affluent homes where English is used, leading to their high proficiency levels (Gobel, Thang, Sidhu, Oon, & Chan, 2013) .

On the contrary, for most students in rural areas, the first language at home is not the official Malay (BM), Chinese (Mandarin), or Tamil languages, but their respective mother tongue (i.e., Hokkien for Chinese and Telugu for Indians). The students in the countryside have minimal exposure to English outside school or university boundaries. Because there is no community of practice to provide authentic opportunities to use the language and enable the students to improve their competence, they use English only in their English classes. Ler (2012) maintains that students from remote and rural areas in Malaysia might not attach any importance to learning English, and thus lack the motivation to learn this difficult foreign language. Wahi (2015) found that participants in her study regarded learning English as learning a foreign language (EFL), and had limited need for the language in their daily lives. The above supports Behroozizad, Nambiar, and Amir's, (2014) observation that when learning English in a foreign language environment, it is usually learnt formally in the classroom, where the target language plays no major role in the community, and learners do not have any immediate purpose to use English for communicative functions. Wahi's (2011; 2015) findings suggest that, in reality, English is not a second language as proclaimed in the country's policy; rather, it is indeed a foreign language for some groups of students. The above discussion of urban and rural Malaysian learners shows how they differ regarding their exposure, motivation, and proficiency, due to their locality, suggesting the influence of context on their L2 WTC.

To date, however, there is scant research on L2 WTC that looks at participants in the settings of a multiracial, multicultural, multi-religion and multi-lingual society, particularly a mega-diverse country like Malaysia (Adnan, 2005). Hence, there is an urgent need for research on L2 WTC in multiple communities (Rajadurai, 2010a) so an explanatory model of L2 WTC in this context can be developed. This model will shed light on the interrelationship between psychological and socio-cultural factors in shaping one's L2 WTC.

Recent discussions of factors affecting learners' L2 WTC have previously been discussed in two contexts, multicultural Western and monocultural non-Western societies. Some argue that in multicultural Western contexts, learners' identity issues were among the most important factors that determine WTC (Clément, Baker, & MacIntyre, 2003; Croucher, 2013; Wood, 2016). Others argue that learners in monocultural non-Western contexts are affected by their eastern learning culture, which is of receptive nature (learners assume passive roles in classrooms) (Yashima, Ikeda, & Nakahira, 2016; Yin, 2015; Yu, 2016). Neither of these arguments, however, considers L2 learners in a non-Western multicultural country. Since Malaysia is such a country (i.e. from now on termed as a 'plural society'), available findings from research conducted in both above-mentioned contexts might not be applicable to L2 learners in that setting. Unfortunately, to date there is scant research on WTC in Malaysia, indicating a lack of knowledge relating to what factors foster or inhibit L2 WTC among Malaysians. This knowledge is crucial to L2 practitioners because only by knowing the reasons that promote or prevent WTC among learners, can ways to encourage their L2 WTC be devised; otherwise all efforts would fail to achieve the desired result, leading to a failed L2 programme (MacIntyre, Dörnyei, & Clément, 1998). This thesis aims to fill this vacuum of knowledge by suggesting a new conceptual framework of an "L2 WTC model in a plural society". Drawing from the existing findings from both multicultural and eastern culture contexts, the theoretical framework of the present research will look at the interrelationship between three SLA perspectives: identity, motivation, and WTC.

The following summary of previous research on WTC illustrates what areas have been covered and indirectly suggests the gap in L2 WTC scholarship situated in a plural society. Previous research on WTC has focused on whether WTC is state-like or trait-like (Kim, 2004), the factors that lead to students' WTC in the classroom context (Denies, Yashima, & Janssen, 2015; Peng & Woodrow, 2010) and students' WTC in out-of-classroom contexts (Denies et al., 2015). The contexts of these studies are either students in local universities (Alrabai, 2014; Pattapong, 2010) or abroad (Amuzie & Winke, 2009; Kang, 2014). Both students' and teachers' perspectives (Khodarahmi & Nia, 2014) on WTC among students have been studied extensively. Participants in these studies are either Anglophone (Léger & Storch, 2009) or students of monocultural and monolingual societies (Alrabai, 2014; Bamfield, 2014; Cetinkaya, 2005; Kim, 2004; Munezane, 2015; Pattapong, 2010; Peng, 2013; Watanabe, 2011; Yim, 2014; Zarrinabadi & Haidary,

2014). The above studies on WTC have treated research participants as subjects sharing similar cultural and linguistic backgrounds, whereas L2 learners in a plural society such as Malaysia differ greatly from one ethnicity to another.

Ali, Nodoushan, and Laborda (2014) argue that, as bilinguals, learners of different ethnicities are always subjected to identity dilemma when using different languages. This view is supported by Noels, Yashima, and Zhang (2011) who write that little explicit attention has been paid to how language and identity are conceptualized in relation to each other, and of the extent to which language use can be said to constitute an important part of identity. Drawing upon the above arguments related to the significant effect of identity on language choice in communication among bilinguals, this study attempts to obtain data that will address the influence of identity issues on WTC in English among Malaysian undergraduates in a plural society context.

For a better understanding of the present study, a brief description of Malaysia as a plural society (further details are provided in the following Chapter Two) and the justification for focusing on WTC on campus will be presented.

1.1.1. Malaysia, a Plural Society

Unlike Western countries that have had to develop new policies to deal with the influx of immigrants from Asia in the post-war periods, Malaysia (which was known as Malaya or *Tanah Melayu*) was already a country with diverse ethnicities when it gained its independence in 1957. Large-scale immigration from China and India had ceased by the 1930s, and Malaya had inherited processes of managing an ethnically heterogeneous population from the ways of the colonial state. Today, the challenge of “the multicultural question” (Hall, 2000, p. 4) for Malaysia is posed not by newly arrived immigrants with sustained contacts with their homeland or by their immediate descendants for whom these contacts may be more symbolic than real, but by long-established minority ethnic communities who confess deep roots in their land of birth, asserting this as the country of their national and cultural identification (Gabriel, 2014).

The above features make Malaysia fit the definition of a plural society, outlined by Furnivall as “a medley of people who do mix but do not combine. Each group holds its religion, its culture and language, its ideas and ways” (Lee, 2009, p. 34). Hence, the

present study conceptualises a plural society such as Malaysia as “a melting pot”: a post-colonial society situated at the end of a continuum of multi-religious, multicultural, and multilingual societies. The following terms have been used to describe Malaysia; CALD, or culturally and linguistically diverse (Wahi, 2015); High-context, a hierarchical and traditional society in which the concepts of shame and honour are much more critical than in low-context societies (Salleh, 2005); Collectivist, with a focus on communal, societal, or national interests in various types of political, economic and educational systems; and Face-culture, where an individual’s worth is significantly defined by what others think of him or her (Kim, Cohen, & Au, 2010).

Malaysia makes an interesting research context for at least two reasons. First, it offers some distinctive characteristics when compared with the existing WTC research settings. Most research in Asia that take a cultural perspective on WTC were conducted from a monocultural and monolingual lens. Examples include studies conducted in China (Peng, 2012; Yu, 2011), Japan (Nishida, 2013; Yashima, 2002), Turkey (Öz, Demirezen, & Pourfeiz, 2015), Iran (Fallah, 2014; Faridizad & Simin, 2016; Ghonsooly, Khajavy, & Asadpour, 2012), Korea (Joe, Hiver, & Al-Hoorie, 2017) and Thailand (Pattapong, 2010). A study situated in this plural society context can contribute something unique for several reasons. First, it offers a solution to the pressing need for an instrument that suits the plural society context, which is of a different nature than the existing research contexts. Second, a conceptual model of L2 WTC in this contextually diverse culture might offer some help for English language educators in such countries on how to encourage WTC among their students. To date, despite the acknowledged importance of WTC, it is a neglected area in Malaysian ESL/EFL contexts; in fact, only a single study dealing with L2 WTC in this context was found. In this single attempt, Yousef, Jamil, and Razak (2013) measured the effect of language learning communication strategies on WTC among English major undergraduates. Findings from the present research conducted in Malaysia will also be able to enrich the WTC literature as it is culturally different from the US and European countries, which constitute the context of the bulk of research on WTC, and reflect an area of east Asia as a high-context culture displaying collectivism, yet different from other Asian countries as it is situated at the very end of the continuum of culturally and linguistically diverse cultures (CALD).

There is a need to address Malaysia’s human capital deficit issue as it has been striving to become a fully developed country by the year 2020, since the early 1990’s. This

objective, introduced by then Prime Minister Dr Mahathir Mohammad, emphasised internalisation and technological advancement, which require English fluency. However, it has been reported that most Malaysian undergraduates are unemployed due to having poor English communication skills (Ismail, 2011; Yamat, Fisher, & Rich, 2014). Therefore, abundant studies have been conducted to find ways to improve learners' English communication skills before they graduate. Nonetheless, unemployment among graduates remains an issue, where 65,500 graduates are still unemployed (Department of Statistics Malaysia, 2010). The present study, therefore, instead of looking at ways to overcome the issue of poor English communication skills among Malaysian undergraduates, seeks to address the English fluency issue by examining its root through examining learners' L2 WTC. Findings from analysis of learners' L2 WTC levels and the factors influencing the level should lead to lessons for Malaysia and other countries seeking to improve their undergraduates' English fluency and eventually upgrade their human capital.

1.1.2. L2 WTC on Campus

This study sets out to document Malaysian undergraduate students' societal WTC, specifically their WTC (or lack of) in English on campus, both inside and outside language classrooms. The decision to focus on societal WTC instead of classroom WTC is made based on the arguments made by Peng (2014) and Denies et al. (2015) on the effect of WTC research in informing L2 learning and teaching. While L2 WTC conceptually links to other factors, such as social situations, there is dearth of research focusing upon how a society might influence learners' WTC (Denies et al., 2015) because "the majority of the research conducted within the SLA domain [was conducted] with an explicit focus on enlightening L2 teaching and learning" (Peng, 2014, p. 11). Contrary to the justification for conducting studies focusing on WTC in language classrooms, Denies et al. (2015) argue that studies focusing on WTC outside language classrooms can also enlighten L2 teaching and learning. Based on their study focusing on classroom versus societal WTC in French among over 1000 grade 12 Dutch-speaking students in Flanders, Denies et al. (2015) conclude that one of the advantages of focusing on societal WTC is that such study enables researchers to incorporate societal WTC in an L2 WTC model. The inclusion of real-life WTC in the authors' proposed model confirms that a crucial

role for language instructors is to emphasize to their learners that real life communication is an excellent way to improve their L2.

Problem Statement

The purpose of this mixed-method study is to examine English WTC in and outside language classroom among second-year undergraduates of Universiti Malaysia Kelantan (UMK) in 2016. Malaysian undergraduates, who speak different mother tongues and come from different socio-economic backgrounds have different level of exposure to English language. As a result of these differences, some of the undergraduates might not have the willingness to communicate in English on campus, especially outside the classroom. Undergraduate students' unwillingness to communicate in the L2 outside classroom is a problem because this unwillingness may spill over into classrooms where English communication is demanded. Therefore, there are several rationales for focusing on students' unwillingness to communicate in English on campus. First, it is important to determine the extent to which the students are willing to communicate in English because students' unwillingness to communicate in the target language when they are in the classroom indicate the failure of the L2 programme (MacIntyre et.al., 1988). Second, students' unwillingness to communicate in English might lead to the students not obtaining the required minimum result (Band 3) for their Malaysian University English Test (MUET), which is a condition to be met before graduation (“Kelonggaran pelaksanaan syarat”, 2014).

the primary goal of this study is to develop a theoretical model of L2 WTC on campus in a plural society (and its constituent factors) and test its fitness through a validated questionnaire, triangulated with interview findings. The characterisation of L2 WTC within the framework of the present thesis has led to a focus on three main issues. First, the need to develop and validate an instrument to examine L2 WTC in a plural society, as WTC is contextually related. Second, it is essential to develop a statistical model of L2 WTC in a plural society to explore the interrelationship between psychological and socio-cultural factors. Third, it is also important to understand learners' perspectives at an individual level through adopting a sociological approach.

With regard to the first issue, despite the large number of scales designed to measure WTC, no single instrument was found to attempt to measure WTC in a plural society context among non-English major undergraduates. This scale is important because it can help in gauging the real L2 WTC situation in a plural society. With regard to the second issue, it has been reported that WTC is influenced by the interrelationship between psychological and socio-cultural factors (Zakaria & Hassan, 2015). However, the number of factors is almost limitless. Thus, which elements of these overarching fields play a crucial part in influencing L2 WTC in a plural society needs to be examined so the necessary action can be taken. With regard to the third issue, research on L2 WTC should take into consideration sociocultural factors such as learners' investment at an individual level. Lieblich, Tuval-Mashiach, and Zilber (1998) argue that one of the best ways of learning about individuals' inner worlds is through "verbal accounts and stories presented by the various narrators about their lives and their experienced reality" (p. 7). Thus, the present study listens to the voice of the participants through face-to-face interviews, listening to their stories.

Aim and Research Questions

This exploratory study aims to investigate Malaysian undergraduate students' willingness to communicate in English (L2 WTC) on campus. MacIntyre, Dörnyei, Clément, and Noels (1998) described L2 WTC as "a readiness to enter into discourse at a particular time with a specific person or persons, using an L2" (p. 547). This investigation is conducted by examining the challenges that the undergraduate students face on campus when they use English, and their investment (amounts of efforts and determination a learner is willing to devote to an activity despite the challenges encountered in doing so).

To this end, then, this study seeks to address the following questions:

RQ1: How willing are Malaysian undergraduates to communicate in English on campus?

RQ2: What challenges do Malaysian undergraduates face in communicating in English on campus?

RQ3: How invested are Malaysian undergraduates in communicating in English?

Significance of the Study

As mentioned earlier, among the many published studies of WTC, there is scant research on L2 WTC that looks at learners in the non-Western plural society. The current study, therefore, can be considered as a pioneer study investigating WTC among non-English major Malaysian undergraduates. The significance can be summarised in the following points.

In relation to advancing knowledge, researchers and educators may refer to this thesis for a holistic theoretical perspective on L2 WTC in a plural society, where three related and connected perspectives in SLA have been synthesised. Based on this synthesised theoretical perspective, a new conceptual model to interpret the relationship between factors that contribute to learners' L2 WTC will be introduced. The present study will also demonstrate the usefulness of mixed methods for investigating L2 WTC in a plural society context. The statistical analyses enhance the psychometric properties of the instrumentation used in the survey and the reliability of the results. A reliable and valid measure of the newly developed questionnaire can set WTC investigators free of outsourcing the measurement of L2 WTC in a plural society context to the generic questionnaire, or of using self-made questionnaires, the validity and reliability of which have not been well established. To English language educators, the newly developed questionnaire would be highly useful in helping compile inventories of learners' WTC, especially about those with low WTC; being aware of the factors that inhibit their WTC might enable the instructors to help learners address the issues.

In relation to improving practice, this study may encourage English language educators to re-evaluate the way they treat the use of other languages in their language lessons. This re-evaluation is necessary because, as will be seen, the findings of the present research suggest there is a significant relationship between lecturers' language use in the classroom and learners' L2 WTC.

In relation to positive social change, this study may be significant at three levels. First, at the individual level, the study may influence learners to have a different perspective towards the factors that influence their WTC in English on campus. Second, at the organisational level, the study may influence positive social change for improving

practice across the university. Third, at the societal level, the new knowledge might aid in creating quality human capital, fluent in and willing to use English.

Overview of the Constituent Chapters

This section will provide an overview of the chapters in this thesis, following **Chapter 1**, which has provided an introduction to the study with relevant background information.

Chapter 2: Context of the Study, discusses in detail the context in which the research is situated. The chapter is presented by providing an overview of Malaysia as a non-Western plural society, focusing on the different ethnicities and the issue of language and identity, and also includes a dedicated section to provide background information on the research site.

Chapter 3: Literature Review, discusses relevant theoretical perspectives underpinning this research. This review mainly covers four broad areas: identity in SLA, motivation in SLA, WTC in SLA, and a synthesised theoretical framework for the study.

Chapter 4: Methodology, outlines the research objectives and research questions, defines the concept of mixed-methods, explains why this approach was chosen, describes the overall characteristics of the design, and concludes with the implementation of both the quantitative and qualitative phases of the study.

Chapter 5: Quantitative Pilot Study, presents the preliminary stage of the quantitative phase. The chapter illustrates the preparation, administration, and validation of a newly developed instrument to investigate WTC in a plural society.

Chapter 6: Results and Findings. The presentation of the data will be presented as follows: (1) Research Question 1 reports the quantitative results of the descriptive statistics of the participants' WTC in English, followed by qualitative findings of their WTC. (2) Research Question 2 focuses on the challenges faced by the participants in communicating in English. This section first reports on the structural equation modelling (SEM) analysis focusing on validating the factor structure and testing the interrelationships between the six variables identified in the exploratory factor analysis (EFA). Next, it presents the thematic analysis of both the variables identified in the EFA and the emerging variables. The data for the SEM analysis were drawn from the validated

questionnaire, while the data for the thematic analysis were drawn from the semi-structured interview. (3) Research Question 3 presents the participants' investment or effort put toward conversing in English, despite the obstacles they encountered.

Chapter 7: Discussion, presents interpretation and meta-inference of the blended findings obtained from the survey and semi-structured interview narratives.

Chapter 8: Conclusion, presents the overall findings of this research and its major contributions. This chapter ends by discussing implications for educational practice and future research.

Chapter Summary

This chapter has outlined the rationale for studying willingness to communicate in English (L2 WTC) among Malaysian undergraduate students. The chapter begins by providing background on current WTC issues among undergraduates and the detrimental effect of not being able to converse in English. There are three reasons for conducting a study that considers WTC among undergraduates in a plural society setting; the dearth of information on WTC in a non-Western multicultural society, the urgent need to develop and validate a WTC research instrument tailored for this context, and providing an in-depth understanding of the challenges Malaysian undergraduates face, the different strategies they employ to cope with the obstacles and the effect these efforts have on their WTC. This chapter ends with an outline of the other seven chapters.

CHAPTER 2: CONTEXT OF THE STUDY

Overview

Aligning itself with the research aim, which is to document Malaysian undergraduate students' willingness to communicate in English, this chapter will provide a comprehensive overview of two key elements relevant to understanding how the research is positioned. This chapter will provide background information on Malaysia as a plural society, focusing on the relationship between language and ethnicity, as well as background information on the research site. This chapter will also illustrate how decisions about language choice are prominent issues in Malaysia and may affect students' attitudes towards languages, which in turn influences their motivation and preferences towards learning and communicating in a particular language.

Malaysia: General Information

Malaysia has a total land area of 329,847 sq km and is divided into West Malaysia (Peninsular) and East Malaysia (part of the island of Borneo). Peninsular Malaysia shares its border with Thailand in the north, and Singapore to the south (see Figure 1). Malaysia consists of thirteen states, and each state further divides into several administrative districts. Like other Asian countries, culturally, Malaysia is a collective society that displays the features of a high-context culture.

Historically, Malaysia was known as Malaya. The British came to Malaya in the eighteenth century. After the Second World War, residents began efforts to gain independence from the British, which materialised on August 31, 1957. While the Malays are the indigenous group, the Chinese and Indians were initially migrants to Malaya, coming in large numbers during the mid-nineteenth and early twentieth centuries. One of the reasons for the influx of these migrants was the economic opportunities created by the British in Malaya. These migrants later formed their communities, which created a plural society in Malaya. At the time of independence in 1957, the ethnic makeup was 49.8%

Malays, 37.2% Chinese, 11.3% Indians and Pakistanis, and 1.8% other ethnic groups (Olmedo, Smith, & Noor, 2015).

Distinct ethnic identification was used during British colonial rule to serve the colonial masters' specific economic and political aims (Korff, 2001; Petru, 2018). The three main ethnic groups, Malays, Chinese, and Indians were separated geographically and rarely crossed paths (Govindasamy, 2010; Petru, 2018). Therefore, ethnic group solidarity became stronger during the period of colonisation. As the process of decolonisation advanced and Malaya was given the mandate for self-governance, this diverse society was suddenly thrown into processing concepts such as integration, assimilation, and amalgamation to the extreme of creating 'Bangsa Malaysia' (the Malaysian nationhood)(Ridge, 2004). The construction of 'Bangsa Malaysia' is perceived as a nation-building strategy to balance the demands for indigenous and Malay rights with those of other ethnicities (Gabriel, 2014). Thus, this collision of contrastive ideologies has continued to pose a profound dilemma for governments over the years as ethnic-based identity is still strongly held by Malaysians (Evers, 2014; Hashim & Mahpuz, 2011; Pillai, 2015).

Linguistically, the Malay language, or *Bahasa Malaysia* (referred to as BM henceforth), is the national and first official language of the country, while English is the second official language. Nonetheless, the use of ethnic languages and dialects in public places is not prohibited, as visible across the country. Besides the use of ethnic languages and English, code-mixing and code-switching between all these languages is a common phenomenon, reflecting bilingualism among the people (Hadei, Kumar, & Jie, 2016; Kuang & David, 2015). It is important to note here that although most Malaysians are bilingual, different mother tongue (home language) normally equates with an ethnicity. For instance, Mandarin equates Chinese and Tamil equates Indian. However, there is an exception to this condition, particularly in urban settings, where English is the home language (L1) to some families.

Regarding educational policy, in 'National' schools BM is the medium of elementary education while Tamil and Mandarin may be taught if 15 students petition for it (Schiffman, 2002). Otherwise, Tamil and Mandarin-medium 'National Type' schools may exist, and they receive varying degrees of government support while Chinese schools tend to reject total subvention to maintain more control. At the secondary level, Malay

medium is the only publicly supported schooling available. Therefore, Chinese and Indian parents who prefer their children to be educated in their mother tongues opted to send their children to privately endorsed Chinese and Tamil medium schools (Ho, Chew, & Thock, 2017; López., 2014; Puteh, 2010). Meanwhile, at the secondary level, Tamil and Mandarin may be taught as a subject if 15 students request it. While BM is the medium of instruction at the school level, it is different at the tertiary education level. All public institutions of higher education, except for MARA University of Technology (UiTM) and International Islamic University Malaysia (IIUM), use BM as the medium of instruction, while most private higher education institutions use the English language.

Economically, Malaysia is the third richest state in Southeast Asia, after Brunei and Singapore (Hassan & Sakar, 2013). This country has also become one of the fastest growing economies in the region until the catastrophic financial crisis of 1997-1998, which prompted The Malaysian government to decide that Malaysia could no longer rely on cheap and unskilled labour from foreign countries (Hassan & Sakar, 2013). Instead, it was decided that it is vital for Malaysia to attract foreign investors through efforts such as investing in infrastructure and human capital (Cheong, Hill, Fernandez-Chung, & Leong, 2015; Hanapi & Nordin, 2014). In accommodating the needs of foreign investors, it is imperative that Malaysia provides the workforce with sufficient language skills (especially English as an international language), as well as management and technical capabilities. However, despite 11 years spent learning English at school, many Malaysian learners appear to have negative attitude towards communicating in English (Rajadurai, 2010a; Wahi, 2015). This negative attitude and poor grasp of English communication skills were considered as among the cause of unemployment among Malaysian graduates (Ismail, 2011; Ministry of Higher Education Malaysia, 2012; Omar, 2016; Yusof, Syazana, Jaafar, & Talib, 2014). The perplexing situation of meeting stakeholders' expectation to produce graduates with good English language proficiency, therefore, is a cause for concern among English language educators in Malaysia.

Major Ethnicities in Malaysia

As mentioned, Malaysia consists of three main ethnic groups: Malays, Chinese and Indians. There are also other ethnic minority groups included in the Malay population, such as the indigenous Orang Asli (the aborigines who are also categorised as the

Bumiputeras and will be discussed in more detail in section 2.3.1 below) in Peninsular Malaysia and the indigenous multi-ethnic Bumiputeras of Sabah and Sarawak in East Malaysia.

In 2016, the proportion of Malaysians was as follows, from largest to smallest, Malays (and other Bumiputeras) (68.6%), Chinese (23.4%), Indians (7.0%) and Others (1.0%). Amongst Malaysian citizens, the Malays make up the largest ethnic group in West Malaysia (63.1%). In East Malaysia, the Iban (30.3%) and the Kadazan-Dusun (24.5%) groups are the majority. As the Malays make up the majority of the whole Malaysian population, Islam is also the most widely professed religion in Malaysia. As a multi-ethnic nation, the other main religions embraced in Malaysia are Buddhism (19.8%), Christianity (9.2%) and Hinduism (6.3%) (Department of Statistics, Malaysia, 2017). Overall, these diverse ethnicities lead to at least 140 spoken languages in Malaysia (Omar, 1982).

2.1.1. Malay

Article 160 of the Federal Constitution of the Federation of Malaysia (Government of Malaysia, 2009) defines ‘Malay’ as a person who professes the religion of Islam, habitually speaks the Malay language, conforms to Malay custom, was born in the Federation or in Singapore before Merdeka Day [31st August 1957] or born of at least one parents born in the Federation or in Singapore, or is on that day domiciled in the Federation or in Singapore; or is the issue of such a person.

Living in contemporary Malaysia, the Malays are also considered part of the largest and only ethnopolitical group, the Bumiputera. This term is a combination of two Malay words, originally from Sanskrit, *Bumi* meaning ‘earth’ or ‘soil’ and *putera* meaning ‘prince’ or ‘son’. Malays are accordingly sons (and daughters) of the earth and Malaysian soil. Being Malay, for obvious reasons, comes naturally for the Malay as their birthright. Being Malay and Bumiputera, they are afforded many opportunities in the country (Adnan, 2013; Olmedo et al., 2015; Pillai, 2015).

Two main entities used to define a Malay are their *adat* (custom) and *jiwa* (soul). Adnan (2013) describes at length how both *adat* and *jiwa* are interrelated with language use in the Malay society. According to the author, language use for a Malay person is an act that

involves adat and jiwa simultaneously. The Malay adat decrees that not only must a Malay person refrain from boasting, being impolite, and directly criticising others, that person must also ensure that he or she knows how best to convey a message in the way a Malay person should, that is, with respect, especially in communicating with older people and those with higher status. If the above adat is followed, the jiwa is enriched as one manages to treat others in an honourable, principled manner (Adnan, 2013; Ramli, 2013).

2.1.2. Chinese

The Chinese in Malaysia includes the mainstream Chinese and the Peranakan Chinese. Peranakan is a term in the Malay language derived from the root word ‘anak’, meaning child. Hence, Peranakan can be defined as an ethnic group who are of mixed ethnicity or race, due to intermarriage between members of the non-indigenous minority group and indigenous majority groups (Pue & Shamsul, 2011). Both groups have a distinct identity. While the mainstream Chinese displays the traditional Chinese identity, the Peranakan Chinese identity is a combination of their original identity and an adopted identity (Tan, Ngah, & Darit, 2018). This combined identity or acculturation is where the Peranakan Chinese display a much closer resemblance to Malay culture in their daily lives. Although it is believed that the term Peranakan Chinese evokes only images of a unique cultural and artistic culinary heritage, where “it is undergoing reacculturation into mainstream Chinese society” (Ngu, 2001, p.32), many research findings, particularly those concerning Peranakan Chinese in Kelantan show that their unique identity remains intact (see for example Pue & Shamsul, 2011 and Tan et al., 2018).

2.1.3. Indians

There are two main groups of Indians in Malaysia: Indian-Hindu and Indian-Muslim. While the Indian-Hindu arrived from India to work in Malaya rural plantations during the British colonial period, the Indian-Muslim arrived long before the British (Pillai, 2015). While sharing the same L1 with the Indian-Hindu, which is Tamil, most of the Indian-Muslims typically use the Malay language (Chuah, Shukri, & Yeoh, 2011; Schiffman, 2002). One of the main reasons for this preference might be because they would like to be considered Malay, enjoying the privileges afforded to the Malays (as stipulated in Article 160 of the Federal Constitution of the Federation of Malaysia). Chuah et al. (2011)

argue that there are two groups of Indian-Muslims in Malaysia. The first group is those who are resistant to ethnic identity change (remain Indians) while the other is in favour of ethnic change (to become Malays or Bumiputras). The latter group of Indian-Muslims can be identified based on their Malay names with attachments such as Merican or Begum, which would not be used by Malays.

Language Use in Malaysia

One of the most widely used terminologies to describe language use in Malaysia is 'language mosaic' (Baskaran, 1994). In this mosaic, BM plays the most important role as the language that binds the plural society of Malaysia. After the race riots of May 13, 1969, (involving mainly the Malays and the Chinese) which concerned economic disparity due to language use, BM was affirmed by the government as the official national language (Adnan, 2013). Since then, BM has become one of the means that has helped Malaysian citizens to unite to achieve economic growth and social progress (Harper, 1999). BM was then considered the soul of the Malaysian people '*bahasa jiwa bangsa*' (López, 2014) because it was historically chosen by all Malaysians as the language to unify the nations (Gill, 2005; Granhemat, Abdullah, Chan, & Tan, 2015). In other words, BM is a tool for national identity.

Another important language in this mosaic is English, which is perceived as the unofficial second language. English has been widely used by most Malaysian for economic purpose since before independence, and this continues until today (Granhemat et al., 2015). Hence, although BM is the official national language, English continues to be viewed as a necessity, especially among those living in urban settings. The conflict between the stakeholders, specifically those who prefer a widespread use of English and the Malay nationalists who are adamant about protecting the dignity of BM, has led to an unsatisfactory English ecosystem in some Malaysian public universities.

Apart from English, another language gaining popularity among Malaysians, due to its association with economic necessity, is Mandarin. Currently, there is a trend among parents to send their children to Chinese language medium schools for this reason (Tan, 2015). At the university level, Mandarin is considered as one of the most popular choices (Nikitina & Furuoka, 2013) for third language study among undergraduates. Meanwhile,

the remaining ethnic languages continue to be widely spoken in domestic domains (Wahi, 2015).

Despite each language carrying its role, this phenomenon is causing tensions between policymakers and stakeholders (David & Govindasamy, 2007). The policymakers from the Malay majority group want to continue to uphold the special position of BM. On the other hand, some direct stakeholders (e.g., urban parents, business people, and academics) believe that the extreme focus on BM is not reflecting the language needs of young Malaysians, especially those who are preparing to join the labour markets after their university years (Kirkpatrick, 2010).

The following subsections focus on the five most-widely used languages in Malaysia.

2.1.4. Malay Language (BM)

BM plays a vital role in Malaysia as the language of solidarity and national identity. Besides defining who a Malay is, BM also outlines the definition of who is a Malaysian across different ethnic and religious backgrounds. The position of BM is protected in Article 152 of the Federal Constitution (Government of Malaysia, 2009, p. 122):

The national language shall be BM and shall be in such script as Parliament may by law provide:

Provided that –

a) no person shall be prohibited or prevented from using (otherwise than for official purposes), or from teaching or learning, any other language; and

b) nothing in this Clause shall prejudice the right of the Federal Government or of any State Government to preserve and sustain the use and study of the language of any other community in the Federation.

Provisions under Article 152 cannot be amended unless called for by the Council of Malay Rulers (Majlis Raja-Raja Melayu) under Article 159 (5). Therefore, under Article 10 (4), the position of BM can never be questioned. In other words, BM can be considered

‘sacred’ in the Malaysian context (Omar, 1979). The Constitution, nonetheless, recognises that the position of BM as the national language should not deprive the rights of Malaysians of other ethnicities. Hence, under Article 152 clause (1) (a) and (b), the teaching and learning of other languages is allowed, as long as they are not applied for official purposes. Despite these legal provisions, the decision to make BM the national language was perceived by different ethnicities as a move by the Bumiputera Malays to exert supremacy over other ethnic groups (see, for example, Lee, 2010; Postill, 2006).

Because of the abovementioned perception, the roles of BM are continually challenged in many domains. For instance, within the Malaysian education system, the roles of BM are challenged by English and other ethnic languages such as Mandarin (Looi, 2017; Puteh, 2010). In private institutions it is acknowledged that education providers are free to choose their mediums of instruction. These institutions can either follow the practice of National Schools where BM is used, National Type schools where Mandarin and Tamil are used, or apply for exclusion and choose English as the sole medium of instruction. Unsurprisingly, BM is now taught just as an additional subject because it is not compulsory for these institutions to use BM.

In the next sections, the focus will be on three languages: English, Mandarin (Chinese) and Tamil (Indian).

2.1.5. English

According to Adnan (2013), there are two factors that make English a necessary linguistic investment. First, it is perceived as the language that belongs to all Malaysians. Second, it plays the role as one of the most important languages in education and the economy. Nonetheless, due to the British , Malaysians, particularly the Malays, may always view English as part of the colonial legacy.

English remains a necessity in Malaysia; not only because it is a recognised international language for commerce, but also because there is lack of learning materials published in BM. Hence, one’s knowledge and proficiency in English has always been regarded as an asset. Unfortunately, to some Malaysians, particularly Bumiputera Malays on the peninsula and those of Sabah and Sarawak, English is still a foreign rather than a second language (Adnan, 2005; Ler, 2012) Consequently, English proficiency among these

groups continues to be a critical factor for employment in the Malaysian labour market, both in the public and private sectors. A case in point is Cheong, Hill, Fernandez-Chung & Leong's (2015) study on unemployment factors among Malaysian graduates, where they conclude “unless appropriate remedial actions are taken with respect to strengthening English proficiency, graduates, especially of local public universities, will continue to lag behind those from other types of universities with respect to their attractiveness to employers” (p. 13). This expectation on the increases in English proficiency is expected as Malaysia is trying to make its economy more diversified (Kirkpatrick, 2011).

Because English language proficiency has now become crucially important in higher learning institutions, the Ministry of Higher Education has made it a compulsory requirement for admission to local universities. Students must obtain a minimum of Band 1 in the Malaysian University English Test (MUET) to be enrolled in any public university (Wahi, 2015; Yamat, Umar, & Mahmood, 2014). The MUET test is designed to assess the English language proficiency of prospective university students in four skills: listening, speaking, reading, and writing. It is used to determine whether the students have adequate levels of English language competence to follow undergraduate courses in their chosen disciplines. A similar test is also used by some local universities as an exit test, to provide an indication of whether students have improved their language proficiency after completing the language courses provided by these universities (Ngah, Raha, Radzuan, Jumani, & Azlinda, 2011; Wahi, 2015).

Despite acknowledging the importance of English, one of the challenges to institutionalising the broader use of English is the fight from academics, politicians, and the public. Malays want to maintain the superior position of BM, while Chinese and Indians strive to maintain their mother tongues (Mohandhas & Rajaratnam, 2015). These nationalists have succeeded to overturn a decision by the government to teach Science and Mathematics in English (Wong, Lee, Lee, & Yaacob, 2012; Yang & Ishak, 2012). On the other hand, stakeholders across all ethnicities believe that solely focusing on BM or ethnic languages does not reflect the linguistic needs of young Malaysians.

2.1.5.1. English Ecosystem in Malaysian Universities

English ecosystem refers to the relationship between every individual on campus that is responsible for making sure learners are connected to L2 learning, both inside and outside language classrooms. Lai (2013) defines an English ecosystem as “all interrelated levels of contexts [that] are fundamental to the nature of connecting students to L2 learning” (p. 75). A satisfactory English ecosystem is crucial to ensure learners have a good command of English, as it is currently the leading language of academic publications, communication, and technologies (Wahi, 2015), as well as in securing employment after graduation (Cheong et al., 2015; Spawa & Hassan, 2013). Now, numerous attempts to develop and increase mastery of the English language among undergraduates have been made across all universities to fill the needs of the national and international workforce. However, out of 20 public institutions of higher education in Malaysia, only MARA University of Technology (UiTM) and International Islamic University Malaysia (IIUM), use English as the medium of instruction. The use of BM in 18 public universities reflects the role of BM as the sole medium of instruction and English is only a means of acquiring knowledge, which often occurs in the language classrooms (Wahi, 2015).

Apart from adhering to the government’s policy, the scenario where English learning and communication is limited to language classrooms is a result of the learners’ individual differences. Some Malaysian undergraduates find it hard to be active learners and users of English due to their different backgrounds; some come from rural states where English was treated as a foreign language, while others come from urban states where English was regarded as either second or first language. To mediate this difference in exposure and ability, lecturers and learners often resort to using a common language where everyone is comfortable, the national language (BM).

Another reason for the widespread use of BM or the mother tongue (i.e., family heritage language) on campus is the location of the university itself. Some universities are in conservative states where the use of the local language is prioritised as a manifestation of the state identity (i.e. Kelantan and Terengganu). Therefore, the use of English in these settings is less prevalent than in those in big cities (i.e. Kuala Lumpur and Penang).

2.1.6. Mandarin

As the formal language for the second most abundant and most economically vibrant ethnic group in Malaysia, Mandarin is a valuable investment for both Chinese and non-Chinese students. Hence, it is not surprising there is increasing acceptance of Mandarin as an additional language at various education levels for non-Chinese learners. Findings of a study by Ting (2013) suggest that Chinese youth choose to attend Chinese National Type schools because they intend to preserve their Chinese cultural identity and perceive literacy in Mandarin as promising social mobility. Similar findings have been found by Ho, Chew, and Thock (2017), and Tan (2015). In their study concerning language issues and the relation to ethnic identity in Malaysian Chinese secondary school students Ho et al. (2017) found there is a significant relationship between Chinese students' preference for Mandarin and their ethnic identity. Tan (2015) found that the most influential factor contributing to Malay students' enrolment in Chinese primary schools in Kelantan was parents' perception that literacy in Mandarin promises a better future for their children.

At the tertiary level, researchers are observing (Adnan, 2013) the same upward trend in the learning of Mandarin, possibly due to the economic dominance of the Malaysian Chinese (Ho et al., 2017). For that reason, Mandarin is a valuable investment, particularly for undergraduates who wish to join Chinese business organisations after graduation (Ting, 2013). To date, the Malay extremists have not conveyed displeasure towards Malays enrolling in Mandarin schools or courses. Perhaps, the reason for this acceptance is they realise that to survive in this plural society, everyone, especially the Malays, do need to master this language for economic purposes.

2.1.7. Tamil

Tamil, the ethnic language of Indians in Malaysia, is seen as an educational language, as there are almost 500 Tamil Vernacular schools in the country. This perception is mainly because Indians are seen to shift to other prime languages in the country, specifically English and BM. Therefore, unlike Mandarin, the Tamil language in Malaysia suffers the opposite fate. Schiffman (2002) argues that Indians view the Tamil language as associated with being poor. Based on the findings of his study, Schiffman (2002) found that Indians who manage to move up the socio-economic ladder do so through attendance at National Schools, where they leave the Tamil language behind. Therefore, it is believed that there

are two language strategies employed by the Indian community in Malaysia. One continues to prefer Tamil schooling; the other avoids Tamil schooling and is economically motivated to prefer BM and English, while Tamil may remain as a home language. Schiffman (2002) concludes that the Tamil language, which has survived in Malaysia into the twenty-first century, may only continue to do so in rural areas or as the language of a marginalised urban underclass with no economic value in Malaysia.

The above connotation of Tamil as a language for the poor has been supported by the findings of many studies conducted on language choice among Indians. David & Naji (2000) found that women in the Malaysian Tamil community shift from Tamil to other languages, specifically stand-alone English, a mixed code of Tamil and English, or a mix of Tamil, English and BM. One possible reason for the change was the prestige, status, and power attached to English and BM. Likewise, Leo & Abdullah (2013) revealed that the main language choice and use for all Christian Indian youths in their study was English. Meanwhile, as mentioned earlier, most Indian-Muslim participants used BM, so they could be categorised as Malay bumiputeras.

2.1.8. **Manglish**

Manglish, also known as *Bahasa Rojak*, a ‘salad language’ (Albury, 2017), refers to language-mixing (i.e. code-switching or code-mixing) between English and other Malaysian languages in a sentence (Albury, 2017; Kirkpatrick, 2002). For instance, “Machaa, let’s go yam cha and eat roti canai at mamak. I’m starving” is a mixture of English, Tamil, Mandarin and BM (‘Machaa’ means brother in Tamil, ‘yam cha’ means drink tea in Mandarin, and ‘roti canai’ is a Malay word for flatbread). The Manglish phenomenon is a product of language contact between the diverse ethnic groups in Malaysia (Halim, Nadri, & Mahmood, 2015; Albury, 2017; Don, 2003; Kirkpatrick, 2014; Kuang & David, 2015; Lee, Lee, Wong, & Ya’acob, 2010; Thirusanku & Yunus, 2013). Language mixing, done by individual speakers, reveals the various roles and functions of code-switching and code-mixing.

Manglish plays several roles in Malaysia; two of the main ones are as an identity marker and as an accommodating device (Hadei et al., 2016; Kirkpatrick, 2011; Wong et al., 2012). Manglish functions as an identity marker when a speaker is expressing unity with a particular group. By using Manglish, a person from a particular ethnicity is indirectly

announcing that he is a Malaysian. Hadei et al. (2016) conducted a survey where data were collected via transcribing short video clips in Malay-English conversations. The researchers analysed the data to find the social factors and social dimensions of code-switching parts within the sketch of Malik's framework. Their findings revealed being an identity marker as the primary motivation for Malaysians to code-switch between languages. In a qualitative interview study ($n=5$) examining the occurrence of Malay cultural values in intercultural communication in one public university in Malaysia, Awang et al. (2012) found that Malay values, such as accommodating, are not exclusively displayed by the Malay but also shared by other ethnic groups. For instance, the authors found that the participants mix English and other languages to accommodate interlocutors with lower (English) proficiency levels and with interlocutors of different ethnicities.

Language use and ethnicity have been two interrelated elements in Malaysia since its inception in 1957, and this will be the focus of the following section.

Language and Ethnic Conflict in Malaysian History

During the pre-world war period two types of English medium schools were established: missionary schools and government schools. Success in these schools would enable one to secure a job in the government (Ya'acob et al., 2011); which was often preferred to manual labour. The first missionary schools were called 'free' schools, as they were open to all races. However, since these schools were located in the major urban areas, where mainly the Chinese resided, and therefore it was mostly they who went to these schools. The Malays who went to these schools mainly came from the affluent families from urban areas. The missionaries were not allowed by the colonial government to open their schools in the more rural areas of Peninsular Malaysia as these areas were dominated by the Muslim Malays.

During the post-world war period, some Malay nationalists began to voice their discontent with the standard of education among the Malays. The British responded by setting up the Barnes Committee (1951) to look into the problem. This committee did not only look at the problem raised by the nationalists, but also took into consideration the fact that Malaysia was a plural society. Thus, among the suggestions made was the formation of a national education system that was bilingual using English and Malay. As

a plural nation on the brink of achieving its independence, building unity among the races was crucial. One of the main ways of achieving this was through the use of a common language that would help create a common culture and new national identity. Hence, BM was gradually and progressively made the medium of instruction (Omar, 1979, 1985b; Puteh, 2010).

Meanwhile, following large-scale immigration to Malaya, the Chinese showed an ardent “desire to maintain their language and culture through a self-financed system of Chinese education” (Sua & See, 2014, p.53). However, during the period of decolonisation in the early 1950s, while the British were attempting to establish a unitary system of primary education to replace the separated vernacular primary school system (which comprised the Malay primary school, the Chinese primary school, and the Tamil primary school) the Chinese educationists demanded recognition of Chinese as an official language in order to legitimise the position of Chinese education in the national education system (Tan & Teoh, 2015). This demand was made because the Federation of Malaya Agreement signed in 1948 had acknowledged only Malay and English as the two official languages of Malaya (Sua & See, 2014).

The signing of the Federation of Malaya Agreement involved mainly the Malays, who were fighting against the Malayan Union proposal inaugurated by the British (Petru, 2018; Sua & See, 2014). The proposal aimed to establish a single politically united system in Malaya through a centrally controlled state headed by a British Governor. The agreement meant that Malaya would be turned into a British colony instead of a British protectorate. In response to the Malay protest, the British aborted the proposal and replaced it with the Federation of Malaya Agreement in 1948, which restored the status of the Malay rulers and the privileges of the Malays (Ibrahim, 2007). In other words, during this period of establishing Malaysia as a free country, it was the Malays who asserted the most effort against the British. Meanwhile, to other ethnicities, including the Chinese, the fight for an ethnic language was not seen as their prime concern (Sua & See, 2014). Hence, when the Chinese educationalists demanded Mandarin be one of the official languages in Malaysia, the Malay nationalists were very upset (Yang & Ishak, 2012). The official language issue intensified, which ended with a bloody riot on May 13th, 1969 between the Malays and the Chinese. This riot provided the catalyst for reform in Malaysia: BM remains the official national language, English is formally given the status of the second language in Malaysia, and other languages are reserved for unofficial

use (Ali, Hamid, & Moni, 2011; Azmi, 2012; Mohandhas & Rajaratnam, 2015; Omar, 1985b; Ya'acob et al., 2011).

Due to its sensitive nature, language policy in Malaysia is a topic that cannot be openly discussed without fear of being charged under the Sedition Act of 1948 (Schiffman, 2002). It is one of those taboo issues (such as the place of Islam, the special status of Malays) that is not supposed to be discussed in Malaysia, for fear of disturbing certain ethnic feelings. It can be described, but it cannot be criticised, so criticism of it will only be made outside of the country.

To overcome this tension between language and ethnic conflict, the ruling government of Malaysia embarked on several campaigns, such as introducing the 1Malaysia concept in 2009. To strengthen national unity between the different ethnicities (with different religious backgrounds), the 1Malaysia campaign “rests on three key principles, namely acceptance of others, be it from the same ethnic group or otherwise, as loyal friends; the national spirit of love for the country and social justice on the welfare of the diverse ethnic groups” (Hashim & Mahpuz, 2011, p. 120).

Malaysian's Language Choice and Ethnic Identity

The above sections have introduced Malaysia and the tangled relationship between its main ethnicities and the languages. The most obvious issue is the struggle of each ethnicity to maintain their ethnic identity while, at the same time, advancing individual life using the English language. Decisions about language choice are prominent issues in Malaysia and may affect students' attitudes towards languages, which in turn influence their motivation and preferences towards learning and communicating in a particular language (Kang, 2005; Kärchner-Ober, 2012). In a study conducted by Kärchner-Ober (2012) investigating Malaysian multilingual undergraduates' practical use of three languages with respect to reading, speaking, and writing in BM, English, and German, it was found that ethnic loyalty and linguistic ideology of the value of a language may shape the respondents' motivation to learn a language and their opinions about language learning.

Historically, the Malays place a high value on the ability to be multilingual. In the present plural society situation, however, being a Bumiputera Malay might mean avoiding certain

languages, particularly English with its colonial baggage. Perhaps this is the social reality that led Rajadurai (2010a, 2010b), and Adnan (2013) to connect Malay identity to their fear of losing Bumiputera rights. Meanwhile, the multi-lingual Chinese, although acknowledging the importance of English and the need to use BM to show national spirit, seem to be more inclined towards using Mandarin because it is their mother tongue, and, especially, because of its increased economic value (López, 2014; Siah, Ong, Tan, Sim, & Thoo, 2018). Between the three ethnicities, Indians appear to be the ethnic group who are most inclined towards using the English language (at the expense of the Tamil language), particularly because of the social mobility the language promises (Pillai, 2015; Schiffman, 2002).

Looking at the nature and structure of communal politics of Malaysia, identification with ethnicity – being a Malay, Chinese or Indian, – often supersede other attachments, such as identification with Malaysia, or the nation-state. When given a choice between the national and the parochial community, people of different origins easily permit ethnicity to command allegiance (Ying, Heng, & Abdullah, 2015). However, this is not the case in Kelantan. In fact, research has shown that the Kelantanese, regardless of their ethnicity, prioritise their Kelantan identity before their ethnic identity (Pawanteh & Kuake, 2016a; Sathian & Ngeow, 2014; Tan, Ngah, & Darit, 2018). It is this unique feature that makes Kelantan an exciting research site for this study of WTC in a plural society. It is to Kelantan that the focus now turns.



Figure 1 Map of Malaysia, the state of Kelantan and the study settings

Kelantan: General Information

The State of Kelantan is situated on the East Coast of Peninsular Malaysia, neighbouring Thailand in the North and the States of Perak, Terengganu and Pahang in the West and South. Kelantan makes an exciting research site for many reasons. It is a state with an affinity towards agriculture with vast paddy fields, beaches and fishing villages. The Kelantanese culture is somewhat different from Malay culture in the rest of peninsula, possibly due to its largely rural lifestyle. The differences are visible in their cuisine, arts, and language. The unique feature of this state is that all Kelantanese, regardless of their ethnicities (Chinese, Indian, Siamese, Malay), communicate with each other in the local Malay language, which is unintelligible even for some speakers of the standard Malay language. Kelantan is home to a Malay Muslim majority (95%) and a diverse group of other ethnic groups such as Chinese (3.4%), Thais, Orang Asli and Indians, albeit in small numbers. These ethnic communities have long co-existed with minimal interference from

the ruling Malay elite of Kelantan, lending an image of a state with a strong sense of cordiality among diverse ethnic groups (Sathian & Ngeow, 2014).

This state is also nicknamed the “Balcony of Mecca” as it is considered to be the most conservative amongst all states in Malaysia due to its Islamic conducts and having reputable traditional Islamic learning centres (Raybeck & Munck, 2010). Despite being a conservative Islamic state, “acts of religious intolerance are unimaginable in Kelantan” (Johnson, 2012, p. 112) as it has given the non-Muslim community the freedom to decide on matters related to religion, language, education, and culture. This freedom is proven by the presence of many Siamese, Chinese, and Hindu temples and shrines in the state; including the existence of the statue of sleeping Buddha, the largest in Southeast Asia, only 12 kilometres from the state capital. Although it is widely acknowledged that all Kelantanese (despite their ethnicities) communicate using the local Malay dialects, maintaining other mother tongues or L1s is not prohibited. Not only there are many Indian, Siamese and Chinese students attending national schools (Malay medium), many Malay parents also send their children to Chinese/Mandarin vernacular schools (Tan, 2015).

The Kelantan Dialect

The Kelantan dialect (henceforth KD) is the everyday spoken language of the Kelantanese community in all speech situations, private and informal. It is the heritage language of the Malay Kelantanese. However, in Kelantan itself, KD is even used as the medium of communication in public and formal settings, such as in schools and universities. Nowadays, the use of KD, which used to be limited to oral communication, has extended to the written forms. In fact, it was found that KD is even used in cyber communication (Bakar, Morsili, & Isa, 2017).

The firm attachment of the Kelantanese to their dialect is reflected in the phrase that they use to refer to the act of speaking the standard BM (i.e., *kecek luwa*, which means ‘speaking an outside language’). KD thus serves as one of the most powerful markers of local identity (Don, 2003; Pawanteh & Kuake, 2016). The fact that the Kelantanese refer to the non-Kelantanese as *oghei luwa* (‘outside people’) and to the Kelantanese as *oghei kito* (‘our people’) clearly shows how strongly they feel about their regional identity and

their dialect that symbolises that identity. Kelantan residents identify themselves as Kelantanese first, then only ethnically Malay, Chinese, or Indian. Ultimately, KD binds them. Even *oghei luwa* who work or live in the state of Kelantan for a brief time but can converse in KD would be considered as the inner circle. The Chinese in Kelantan even converse in KD among themselves, unlike Chinese in other parts of Malaysia who refuse to do so simply because they regard BM as the language of the Malays and by speaking BM among themselves, they are worried that they will be tagged as Malays (Tan et al., 2018).

Although the Chinese in Kelantan seem to have undergone an assimilation process, acculturation seems to be a better terminology to describe the scenario, since it is their culture that has changed, not their ethnicity (Tan et al., 2018), even though most Chinese in Kelantan are often addressed by their Malay names (i.e.; *Cino Hase*, a KD version for ‘Chinese Hassan’). In short, the Kelantanese regard their dialect as a symbol of regional identity, a socio-cultural symbol of their state and a common means of communication (lingua franca) among the Kelantanese (Don, 2003; Pawanteh & Kuake, 2016; Sathian & Ngeow, 2014).

This fierce loyalty towards KD by the Kelantanese has resulted in many studies concerning the influence of KD on Kelantanese learners and those studying in Kelantan (Bakar et al., 2017; Don, 2003). Based on their review on studies focusing on communication in written form in cyberspace, Bakar et al., (2017) found that people in Kelantan widely use KD to communicate in social media. According to Pawanteh & Kuake (2016), exposure to the Kelantanese people (especially by living in their society) may exert a strong influence toward adoption of Kelantanese ways by the outsiders. Hence, it would not be too far-fetched to say that learners from other states who are studying in Kelantan might adopt this culture of protecting one’s heritage language. However, to date, there is no data on this phenomenon. As such, since this study is conducted in one of the universities in this state (Kelantan), the data might yield some insights into this issue.

Chapter Summary

This chapter has discussed the context of the study in terms of providing an overview of Malaysia as a plural society, the relationship between language and ethnicity, as well as highlighting important key elements of the research site. It is hoped that a better understanding of the research context has been achieved with the information provided. The next chapter is set out to position the research in a more global research community by providing an in-depth discussion of the existing literature.

CHAPTER 3: LITERATURE REVIEW

Overview

The previous chapter has illustrated how ethnic identity motivates language choice among Malaysians in this plural society setting. It has also introduced and justified the selection of the research site, a university located in one of the most conservative states in Malaysia. This chapter, therefore, argues that WTC (the term WTC in this chapter refers to L2 WTC, unless otherwise stated) among learners in a plural society context is interrelated with their identity and motivation. Structurally, this chapter is divided into three main sections. The first section reviews the concept of WTC, identity, and motivation in SLA. Next is the relationship between these three concepts. Finally, this chapter proposes an identity-based motivation perspective on WTC in a plural society setting, before concluding with a chapter summary.

WTC in SLA

To achieve this study's aim (to document Malaysian undergraduate students' societal WTC, specifically their willingness (or lack of) to communicate in English on campus, both inside and outside language classrooms), the following sub-sections will provide an overview of what is already known from previous research and give an account of how, and in what contexts, this issue has been investigated by SLA researchers. We start with the the importance of communication for language development, the historical origins of the concept of WTC with the aim to demonstrate its theoretical evolution from being conceived of as an individual trait, to its current understanding as a more situated individual characteristic. Particular attention is given to the role of contexts in WTC research, the variables which have been found to predict WTC and to discussing one of the most referred WTC theories, MacIntyre et.al.'s (1998) 'pyramid model' of L2 WTC.

3.1.1. The Importance of Communication on Language Development in SLA

The importance of communication for language development remains understudied in the SLA literature (Kuhl, 2007; Verga & Kotz, 2013). However, research concerning language development among infants have shown that communication or social interaction is a crucial element in one's language development. Although the way adult learns a second language is different from infants, research has shown that there are links between the two. For instance, in a review on the relevance of social interaction in second language learning and development, Verga and Kotz (2013) summarised several evidences that support the view that communication can facilitate adult second language development process. First, the easiest way to assign the correct meaning to an unknown word is by associative learning, where once it is heard in an utterance, the meaning can be inferred form the context (Adelman et. al, as cited in Verga and Kotz (2013). Second, like in infant learning, communication helps adults understand the cues and referential information expressed by the interlocutors (Kuhl, 2007; Verga & Kotz, 2013). The literature has presented the positive role of communication in a language development, therefore, more research should be conducted to see how willingness to communicate (WTC) affect learners' L2 WTC.

3.1.2. The Concept of WTC

The concept of WTC was originally developed to describe individual differences in first language (L1) communication by McCroskey and Associates (McCroskey & Baer, 1985) based on Burgoon's (1976) work on an unwillingness to communicate. Burgoon (1976) described the construct "unwillingness to communicate" as an inclination to chronically avoid oral communication based on the following factors: introversion, lack of communication competence, alienation, anomie, self-esteem, and communication apprehension. McCroskey and Baer (1985) offer a slightly more positive definition of WTC: the probability that an individual will choose to initiate and maintain communication given the opportunity to do so (McCroskey & Richmond, 1991). Anxiety and motivation, the learner's perception of their communicative competence, and apprehension toward communicating are some of the factors associated with L1 WTC (McCroskey & Baer, 1985; McCroskey & Richmond, 1990). Although it is acknowledged that L1 WTC is also related to situational variables, initially this construct

was considered a trait-level variable, representing a stable tendency to approach or avoid communication across situations (McCroskey & Richmond, 1991). Acknowledging that there might be some variables other than language apprehension and communicative competence that would explain WTC in an L2, this construct was later applied to L2 contexts to explore the factors contributing to L2 learners' readiness to initiate and engage in communication (MacIntyre & Charos, 1996; MacIntyre et al., 1998).

3.1.3. L2 WTC

MacIntyre, Dörnyei, Clément, and Noels (1998) pointed out that “it is highly unlikely that WTC in the second language is a simple manifestation of WTC in the L1” (p. 546). Therefore, unlike the trait-level description of L1 WTC, WTC in a second language (L2 WTC) was described as “a readiness to enter into discourse at a particular time with a specific person or persons, using an L2” (p. 547). Kang (2005) proposes that L2 WTC is “an individual’s volitional inclination towards actively engaging in the act of communication in a particular situation, which can vary according to interlocutor(s), topic, and conversational context, among other potential situational variables” (p. 291). The differences between L1 and L2 WTC may be due to the more sophisticated way these variables interact compared with those that influence L1 WTC.

Beyond issues of core competencies, second language is also concerned with other factors including cultural, political, social, identity, motivational, pedagogical, and more (MacIntyre, 2011). Previous studies have found the following factors, directly and indirectly, predict one’s WTC: personality (MacIntyre & Charos, 1996) age and gender (Donovan & MacIntyre, 2004; MacIntyre, Baker, Clément, & Donovan, 2013), motivation and attitudes (MacIntyre, Baker, Clément, & Conrod, 2001) self-confidence (Baker & MacIntyre, 2000; Covin, Donovan, & MacIntyre, 2003; MacIntyre, 1994), international posture (Yashima, 2002; Yashima, Zenuk-Nishide, & Shimizu, 2004) and cultural orientation (Cao & Philp, 2006; Edwards, 2006; Pattapong, 2010). These past studies certainly highlight the considerable number of studies have been conducted on WTC. However, most of them were conducted in the contexts that bear little resemblance to a plural society context like Malaysia. Therefore, research on WTC in a plural society should focus on the issues that are related to its uniqueness: the blending of various ethnicities with different cultures and customs; because identity and motivation will be important in whatever contexts for WTC.

Despite being in its infancy, WTC research has developed significantly. Studies, which originally viewed WTC as trait-like, have expanded to conclude that it is also a situational construct. Regarding the methodology, research started with a quantitative approach, then followed by qualitative approaches, is now moving into the current trend of mixed methods. In their review of the rise, development, and future directions of WTC, Zarrinabadi and Tanbakooei (2016) determined that,

while the quantitative and qualitative approaches seem to be useful for researching L2 WTC from trait and dynamic situational views, respectively, the mixed method approach seems to integrate the strength of both quantitative and qualitative approaches and produces generalizable results that reveal about the situational influences as well. (p. 40)

3.1.3.1. The Role of Context in WTC Research

Context is inseparable from an individual's life experience. It is not an external, independent variable affecting the self, but exists in every interaction, where interlocutors constitute context and are constituted by context (Mercer, 2015; Noels, Yashima, & Zhang, 2011). Socio-cultural contexts were defined by Yang & Kuo-shu, (1981) as:

submission to social expectations, and worry about external opinions in an attempt to achieve one or more of the purposes of reward attainment, harmony maintenance, impression management, face protection, social acceptance, and avoidance of punishment, embarrassment, conflict, rejection, ridicule and retaliation in a social situation. (p. 159)

The effect of these contexts on L2 learners in plural society (see section 1.2.1. for the present study's conceptualisation of plural society) countries like those in Asia can be more complicated than the effect on their counterparts in other settings. Due to the number of distinct socio-lingual communities, this complexity is reflected in their complex language education policies (Kirkpatrick, 2012). In Malaysia, the primary motivation for language education policies has been ethnicities and race (Kirkpatrick, 2012). As elaborated upon in Chapter Two, policies must ensure that implementation of English in

the curriculum will not negatively affect the mother tongues of the different ethnicities residing in the country, Malaysia in this study. This implementation is due to worries that the increased presence of English will threaten both the local languages and cultures. Giving preference to English before BM is difficult for the Malay community to accept, as it struggles to reaffirm its identity after years of colonisation and the influx of non-Malays into the national territory. Meanwhile, the Chinese and Indian communities continue to strive for the preservation of their unique identities (López, 2014). Contrasting these pressures to maintain ethnocultural and linguistic identity, a realisation and awareness towards the importance of being good communicators in English in order to secure a good job (Cheong et al., 2015) forces L2 learners to prioritize between the two identities: the social self or the individual self.

The context of a plural society makes competing demands on identity, with unpredictable outcomes in a range of situations, including language classrooms. The above discussion of complexity reflects the context as an identity battlefield (Norton, 2015), where the interaction of humans with each other and the environment leads to unpredictable outcomes which Dynamic Complexity Systems Theory (CDST) can shed light on, particularly regarding communication in L2 classrooms (Hardman, 2010). One of the main perspectives in CDST is the ecological perspective where it acknowledges the situated nature of learning and cognitive development embedded in individuals' interactions with contexts (Peng, 2014). Mercer (2013) argues that the components interacting and interconnecting within the learning setting aptly reflects the complexity highlighted in the CDST. Taking her argument, this thesis conceptualises the university as a complex system, a setting for the interaction between two main groups of learners: (1) those who share similar L1s, culture, customs, and religions and (2) those who are of different L1s, culture, customs, and religions.

3.1.3.2. WTC in Western Context

WTC research in Western contexts, conducted within plural societies, has focused on the effect of multiculturalism and identity on WTC. Researchers argue that L2 learners' WTC is influenced by their cultural backgrounds, by how they perceive themselves in comparison to the native speakers' performances, and by their own volition (Clément, Baker, & MacIntyre, 2003; Croucher, 2013; Wood, 2016).

A study by Clément, Baker, and MacIntyre (2003) focused on integrating two important models relating to WTC: the L2 WTC heuristic model (MacIntyre et al., 1998) and the social context model (Clément, 1980). This model combination was made due to acknowledging the importance of the elements in the social context model (i.e., contact, L2 confidence, and identity) and WTC on L2 communication. Participants were 130 Anglophone (majority) and 248 Francophone (minority) students at a bilingual Canadian university. The path analysis result supports the researchers' hypothesis that context, social, and individual factors are important determinants of L2 use. The authors concluded that identity plays a significant role in WTC and L2 communication in a multicultural society.

Similarly, based on a study that explored the extent to which cultural variables, specifically religious identity and individualism/collectivism, related to communicative traits in France, Croucher (2013) concluded that cultural background relates to personality traits, affecting WTC. Communication apprehension (CA), self-perceived communication competence (SPCC), and WTC were examined among 599 self-identified Catholics and Muslims. Correlation analysis revealed that communication apprehension is negatively correlated with both self-perceived communication competence and WTC, whereas self-perceived communication competence and WTC are positively correlated. Regression analyses revealed that Muslims have higher levels of communication apprehension and Catholics have higher levels of self-perceived communication competence. Additionally, higher levels of collectivism are related to higher levels of communication apprehension and to lower levels of self-perceived communication competence and WTC, while higher levels of individualism are related to lower levels of communication apprehension.

The above studies resonate with another study conducted to look at fluency and WTC. Wood's (2016) exploratory case study presents an examination of WTC and fluency in four Japanese learners of English L2, in communication with a non-Japanese interlocutor in Canada. Data was collected in three stages. The learners produced WTC profiles for their speech samples by creating bitmaps during the stimulated recall and also provided retrospective self-analysis of WTC in the stimulated recall. The fluency profiles and WTC profiles were matched and analysed to explore the interrelationship between fluency and WTC. Validity of the study was achieved by matching the participants' stimulated recall WTC self-assessments to the transcripts of the retells, with pause and speed profiles

included. The results illuminate the relationship between fluency and WTC, particularly the fluidity and possible directionality of the relationship, where it showed that fluency breakdowns lead to lowered WTC. This situation happened because when the native L2 speaker was quiet the Japanese learners took it as an indication that they failed to convey their messages. The researcher concluded that WTC is influenced by how L2 learners view native speaker's perceptions of their performance as an L2 speaker.

Overall, these studies indicate the critical role that identity plays in WTC in a multicultural/plural society setting. However, these results were based on Western settings, and it is unclear if the same applies to plural society settings in non-Western contexts, as the bulk of WTC studies in non-Western contexts have been conducted in homogenous grouping settings. For instance, studies by Peng (2014), Pattapong (2010), and Nasiri, Suzani, Babamoradi, & Mohammadi (2016) focus on monolithic ideas of east versus west, instead of a pluralistic view.

3.1.3.3. WTC in a Non-Western Context

WTC research in non-Western contexts has shown how cultures, (especially Asian cultures) have attributed to low WTC among L2 learners. For instance, Peng's (2012) multiple case mixed method study into the WTC of L2 learners in China reported that the low WTC of students in the class was rooted in their other-directed self. Students avoided L2 communication if it led to a potential threat of negative evaluation by their classmates or teacher. Additionally, Liu (2006) conducted a mixed-method study among 547 undergraduate learners in L2 classrooms in China. The study was divided into two phases including surveys and a case study. Results of the case study showed that learners' anxiety in oral English lessons was strongly predicted by L2 proficiency and the cultural orientation of respect for the elderly and those of superior status.

Pattapong's (2010) study investigated the reasons why Thai students do not want to use English to communicate in their EFL classes. The theoretical framework for her study was based on research by MacIntyre et al. (1998) and Wen and Clement (2003). The participants in the study were 29 undergraduate students, enrolled in five first-level English speaking classes at two universities in Bangkok, Thailand. These students were selected from 84 students who completed a WTC questionnaire. The perceptions of both student and teacher participants were investigated through multiple methods, specifically

interview, stimulated recall, and classroom observation. Cultural orientation was found to be the basis of four identified variables underlying students' WTC. Variables in the cultural context category highlighted two key principles underlying the norms of social interactions in Thai culture: the desire to establish a network of relationships and the need to maintain the hierarchical system embedded in the society. These two principles highlight the role of significant others in an individual's decisions to interact or remain silent. In the social and individual context category, WTC was dependent on the role of significant others, as well as one's personal characteristics and learning experiences. Within the classroom context, students' WTC varied depending on the influence of peer interlocutors, and with whom the participants communicated. This interesting finding suggests that studies not controlling for this variable might miss out on this variation. Cultural orientation, emphasising the importance of significant others over students' WTC was found to be relevant in all four WTC contexts (cultural, social and individual, classroom, and social and psychological contexts).

Another study focusing on WTC and culture was conducted in Iran by Nasiri, Suzani, Babamoradi, and Mohammadi (2016). Their study examined the relationship between WTC and deculturation among 50 female upper-intermediate learners by distributing WTC related questionnaires. The results revealed there was a strong positive relationship between deculturation and WTC inside the class, and a negative relationship between deculturation and WTC outside the class, and a moderate positive relation between deculturation and orientation toward communication. The researchers conclude that high WTC learners are the ones who embrace the target L2 culture and forsake their home culture. The researchers acknowledged many limitations in this study and wished it to be treated as a first attempt to investigate the relationship between WTC and deculturation.

A slightly different study was conducted by Peng and Woodrow (2010) in China. The study involved a large-scale investigation of WTC in Chinese English-as-a-foreign-language (EFL) classrooms, relating the context to cultural issues only indirectly. Questionnaires consisting of a demographic section and six scales adapted from previous studies and translated into Chinese, measuring WTC in English, communication anxiety in English, perceived communication competence in English, motivation to learn English, learner beliefs, and classroom environment, were administered to participants in their regular class time. A hypothesised model integrating WTC in English, communication confidence, motivation, learner beliefs, and classroom environment was tested using

structural equation modelling. Validation of the measurements involved exploratory factor analyses on the dataset collected in a pilot study and confirmatory factor analyses in the main study. Their results showed that classroom environment predicts WTC, communication confidence, learner beliefs, and motivation. Motivation influences WTC indirectly through confidence. The findings also identified the direct effect of learner beliefs on motivation and confidence. Their model provided an adequate fit to the data, indicating the potential to draw on individual and contextual variables to account for classroom communication. This study's findings lend some support to scholars' view that WTC is subject to both individual and situational variables, therefore justifying the move of WTC research from treating WTC as a personality trait to treating it as a situational construct (Zarrinabadi & Tanbakooei, 2016).

Collectively, WTC research in both Western and non-Western contexts highlights the key role culture and identity play in determining learners' willingness to communicate. What is not yet clear is the impact of context, culture, and identity on Malaysian non-Western multicultural learners' WTC.

3.1.4. Variables Influencing WTC

The variables identified in the literature can be broadly divided into three categories: psychological, contextual, and linguistic factors. A brief overview of these variables is provided in the following sections.

3.1.4.1. Psychological Factors

Psychological factors influencing WTC identified in the literature are as follows: self-confidence, perceived communicative competence, anxiety, motivation, perceived opportunity, and personality (Baker & MacIntyre, 2000; Cetinkaya, 2005; Clement et al., 2003; Kim, 2004; MacIntyre & Charos, 1996; MacIntyre et al., 2001; Yashima, 2002; Yashima et al., 2004).

MacIntyre et al. (1998) argue that L2 communication confidence is the most important psychological factor that determines one's success in an L2. It is posited to consist of two components, namely communication apprehension (CA) and perceived communication competence (PCC). CA is a state of anxiety held by many individuals. It is defined as an

"individual level of fear or anxiety associated with either real or anticipated communication with another person or persons" (McCroskey, 1977, p. 78). PCC is defined as the self-perception of "adequate ability to pass along or give information; the ability to make known by talking or writing" (McCroskey & McCroskey, 1988, p. 109).

Another most significant variable influencing WTC is motivation (Cetinkaya, 2005; Kim, 2005; Lahuerta, 2014; MacIntyre et al., 1998; MacIntyre et al., 2003). Among the focus of these studies are the effect of integrative motivation (Hashimoto, 2002; Peng 2007), international posture (Yashima, 2002; Yashima et al., 2004), and intrinsic and extrinsic motivation (MacIntyre et al., 2011; Pattapong, 2010; Peng & Woodrow, 2010; Peng, 2014).

Perceived opportunity has emerged as one of the strongest predictors of WTC. Cao (2009) defines perceived opportunity as an act of seeking an opportunity for L2 communication, because whether the opportunity exists or not depends solely on the learners' perceptions. A study by Peng (2016) showed that a lack of opportunities inside and outside a classroom could seriously affect students' WTC.

3.1.4.2. Contextual Factors

Contextual factors influencing WTC include the following variables: interactional context, cultural orientations, interlocutor, topic and task type, (Cao, 2009; Kang, 2005; MacIntyre & Legatto, 2011; MacIntyre et al., 2011; Pattapong, 2010; Peng, 2014). Research has shown that interactional context plays a significant role in learners' WTC. For instance, since learners' cultural orientations in a collective society prioritise the hierarchical structure of society, they will consider the relationships of interlocutors before deciding whether to use the L2 or not. Besides, familiar topics and a manageable task type are among the influential contextual factors that may reduce or increase learners' WTC (Kang 2005; MacIntyre et al., 1998; MacIntyre et al., 2003; MacIntyre et al., 2011; Wen & Clement, 2003; Zarrinabadi, 2014).

3.1.4.3. Linguistics Factors

Among the linguistic factors identified by WTC researchers are L2 proficiency and reliance on the L1 (Cao, 2009; Peng, 2012). It was found that the higher the level of the

learners' L2 proficiency, the greater their willingness to communicate in the L2 (Liu & Jackson, 2008). However, the facilitative or debilitating role of reliance on L1 during L2 communication is inconclusive, especially in a multilingual setting. Researchers found that despite some findings that learners' extreme reliance on L1 has been shown to obstruct WTC and jeopardise L2 learning (i.e. Yamashita & Jiang, 2010), learners' use of L1 and codeswitching is entrenched in their sociolinguistic background and functions as a linguistic means, rather than an inhibition in L2 learning (Canagarajah, 2011; Pakzadian, 2012).

3.1.5. WTC Research Methods

In a review of WTC research, Zarrinabadi and Tanbakooei (2016) summarise the development of WTC research into three methodological phases: quantitative, qualitative, and mixed-methods. Currently, the mixed-methods approach dominates the field, with CDST as the most widely used perspective. Among the studies that applied CDST were works by MacIntyre and Legatto (2011) and Syed (2016). MacIntyre and Legatto (2011) applied an idiodynamic methodology for studying rapid changes in WTC among six female speakers. Based on the results, the authors concluded that there were consistency and variation in WTC among a homogeneous sample of speakers, vocabulary was a key process affecting WTC, and WTC is a dynamic system. Syed (2016) explored situational variables and their interaction determining the WTC of six postgraduate business students in a university classroom in Pakistan and found that participants' WTC emerged because of the complex, dynamic and non-linear interaction between contextual, psychological, linguistic, and physiological factors. These factors are discussed in the following sections on the L2 WTC heuristic model.

3.1.6. L2 WTC Heuristic Model

MacIntyre et al. (1998) developed a theoretical L2 WTC model based on the L1 WTC model of McCroskey and Baer (1985), where they defined L2 WTC as "a readiness to enter into discourse at a particular time with a specific person or persons using L2" (MacIntyre et al., 1998, p. 547). Their model proposes WTC to be an interaction between cognitive-affective variables and social factors in L2 and argues that learners will seize the opportunity to engage in L2 conversation if they are willing to communicate.

It is important to point out that despite being one of the most referenced WTC models, the pyramid model lacks clarity. As depicted in Figure 2, the model represents potential interrelations between an array of linguistic, communicative, and social psychological dimensions. It is arranged into six groups which are referred to as “layers”. These six layers are organised into two distinct categories. The first three layers (I, II & III) can be categorised as immediate situational influences on an individual’s WTC, while the other three layers (IV, V & VI) represent enduring factors of a person’s WTC. Each box signifies a potential influence on WTC. These layers (IV, V & VI) suggest separation between contextual and individual components by presenting the components side by side instead of on a continuum. The present study, therefore, strives to extend this model to enhance our understanding of the relationship between the variables influencing WTC. Figure 2 illustrates MacIntyre et al.’s (1988) model.

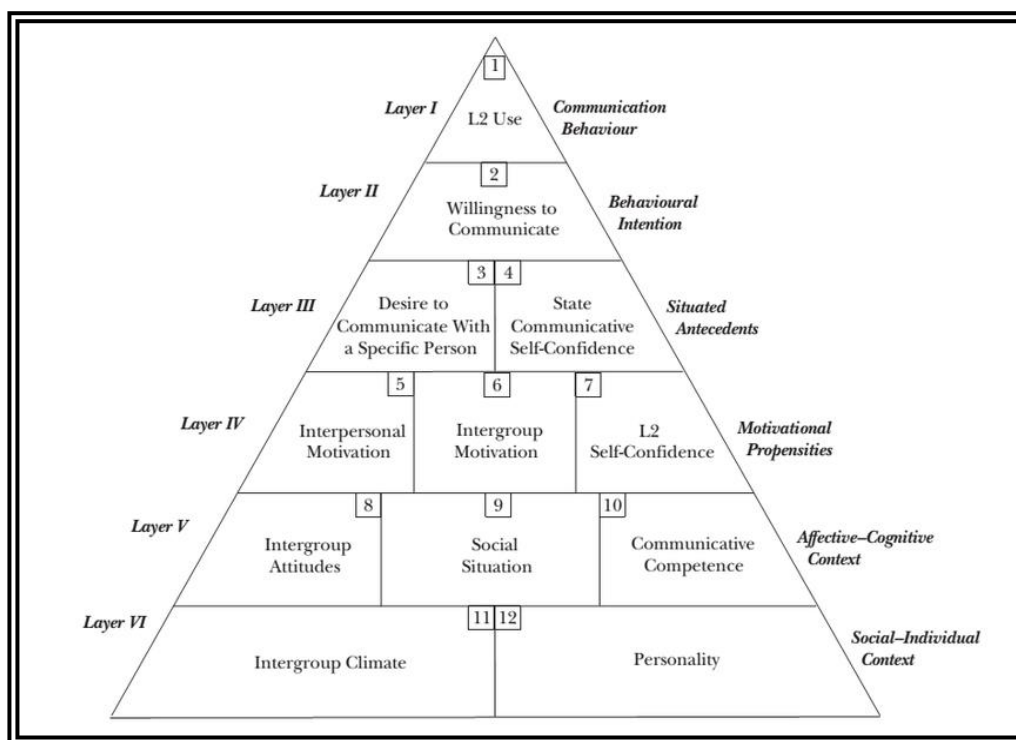


Figure 2 Heuristic model of variables influencing WTC (MacIntyre et.al., 1988)

Since this model was introduced in 1998, researchers on WTC have applied it in researching WTC in relation to L2 learners’ personalities (MacIntyre & Charos, 1996), motivation (Hashimoto, 2002; MacIntyre et al., 2001), self-confidence (Baker & MacIntyre, 2003; MacIntyre, 1994; MacIntyre et al., 2001), international posture

(Yashima, 2002; Yashima et al., 2004), and gender and age (MacIntyre et al., 2002; Weaver, 2004), to name a few.

Although the model was designed within the Canadian bilingual context as reference, the application of the model in previous WTC studies conducted in different countries supports the claim that it is a universal model to study WTC. However, noticeable attempts to extend the model to accommodate different contexts have been made by several researchers as there are features of the model that might not be appropriate for their circumstances (Elwood, 2011). For instance, Yashima (2002) extended the model to fit the Japanese context by introducing international posture as a new construct, while Wen and Clément (2003) argue for structural modification with regard to two variables in the original model, namely the desire to communicate (layer II) and WTC (layer III) in order to accommodate Confucianism, which underlays Chinese cultural values. In their model, Wen and Clément (2003) separated the desire to communicate from L2 WTC, situated on Layer III and Layer II, respectively in MacIntyre et al.'s (1988) model. According to the authors, since desire to communicate refers to “a deliberate choice or readiness” and WTC is conceptualised as “the readiness to act” (p. 25), there should be a distinction between these variables, especially among Chinese learners who are generally quiet. These extensions are particularly relevant, as language acquisition is bound to a social context (Clement, 1986).

Many of the variables proposed to underlie WTC are uniquely relevant to L2 communication contexts, of which Malaysia, as a plural society setting, is an interesting example. However, there is an issue worth considering before applying this model to the Malaysian context: its conceptualisation of intergroup variables. Among the ten antecedents of WTC, three are intergroup variables (intergroup motivation, attitudes, and climate). MacIntyre et al. (1998) conceptualise intergroup as concerning the existence of L1 and L2 groups in a community, where there is the possibility of assimilation towards English speaking communities. In most parts of Malaysia, especially rural areas, informal exposure (apart from through media) to English speaking communities is almost non-existent. Hence, intergroup variables in this model may not have similar explanatory powers in this non-Western plural society context. On the other hand, intergroup variables in the Malaysian context should address the existence of multiple ethnicities with different L1's, which is usually related to the identity issue.

Identity relates to WTC in many ways. Among others, identity shows the interplay between state-like and context-like aspects of WTC. Therefore, it is crucial to supplement MacIntyre et al.'s (1998) pyramid model with other frameworks that can give a better understanding of how identity might influence learners' WTC. The following section reviews identity in SLA research.

Identity in SLA

This section contains three arguments. First, WTC research should focus more on the learner identity issue because it can be considered one of the major factors that determines a learner's success in second language learning. Second, there is an urgent need for a study that looks at the relationship between ethnic identity and WTC, particularly in a plural society context. Third, studies on identity will benefit from the use of a mixed-methods approach, due to the difficulty of capturing all dimensions of identity in research.

3.1.7. Learner identity issue

Identity is a terminologically complex word. Researchers have been using various terms to refer to this concept including, to list a few, the self, social identity, second language identity, ethnic identity, cultural identity, and identification (Tong, 2011). Overall, it refers to a sense of who we are as individuals and how we relate to the world around us (Norton, 2000).

Studies on identity are gaining popularity among applied linguistics researchers as this is found to be one of the major factors that determines a learner's success in second language learning (Norton & Toohey, 2011). Norton and Toohey (2011) argue that L2 learners' perceptions of L2 learning and actions they take in improving themselves are very much influenced by how they view themselves as individuals in a particular society. This argument is supported by Ushioda (2011), who strongly argues that language is a medium of self-expression and a means of communicating, constructing, and negotiating who L2 learners are individually and how they relate to the world around them. Ushioda's (2011) statement echoes that of Wenger (2000):

identity is not an abstract idea or a label, such as a title, an ethnic category, or a personality trait. It is a lived experience of belonging

(or not belonging). A strong identity involves deep connections with others through shared histories and experiences, reciprocity, affection, and mutual commitments. (p. 239)

However, identity in SLA is not a unified experience of belonging, but an array of complex systems in diverse linguistic social practices with which one identifies. In this section, three key levels of this complex system central to this work are briefly addressed: individual (focusing on the difference between one's self and identity), relational (focusing on learner identity), and collective (focusing on ethnic identity). Vignoles, Schwartz, and Luyckx (2011) define these terms as follows: individual identity is "aspects of self-definition at the level of the individual person" (p. 3), relational identity refers to one's roles in relation to others, and collective identity refers to people's identification with the groups and social categories to which they belong. Within the SLA literature, self and identity are often used as interchangeable terms. However, this practice might be misleading and reductionist (Ali, Nodoushan, & Laborda, 2014; Pavlenko, 2006) because self is not equal to identity. Soenens and Vansteenkiste (2011) offer a very interesting perspective on the difference between these two terms. Extending the work of Deci and Ryan (2000), Soenens and Vansteenkiste (2011) provide Self Determination Theory's (SDT) perspective on self and identity. According to the authors, SDT views self as a lifelong developmental tendency towards growth rather than as an outcome of the development task of identity formation. This means self contains elements of fluidity and more flux than identity, which contains elements that are more stable including those that we cannot change (such as ethnicity and skin colour). They argue that from the SDT viewpoint, an individual's identity may or may not be consistent with the self as an organismic growth tendency. In other words, learners' identity and self are subject to potential change in the context they are in.

Current research on second language identity conceives learner identity as dynamic, contradictory, and constantly changing across time and place (Cummins, 2000; Pietro-Arranz, 2013). Bourdieu's concept of field provides an explanation of the dynamic relationship between a social space (i.e. an organisation) and the people in that space (Collyer, Willis, Dean, & Lewis, 2017), which involves normalisation of certain processes of practice and behaviour. Indeed, a recurring theme throughout much of the research is that of 'transition.' Many of the participants in research projects on second language identity are undergoing significant changes in their lives, such as moving from

one state to another. Such transitions can be productive for language learning, providing learners with enhanced skills at negotiating bilingual identities; other transitions can be more problematic, as learners struggle to accommodate changing expectations in different institutional contexts. In such changing sets of circumstances, identities that might be perceived as contradictory may, in fact, be constructed within contexts that are themselves sites of struggle (Cummins, 2000). In other words, language learning involves the construction of L2 learner identities where learners need to construct “not only a relation to specific activities but also a relation to social communities” (Lave & Wenger, 1991, p. 53). Lave and Wenger (1991) propose this situated learning as communities of practice (CoP). Wenger (1998) defines CoP as having mutual engagement, joint enterprise, and shared repertoire.

Closely related to language learner identity is Norton’s (2000) idea of ‘investment’. Norton (2000) proposed that instead of the discussion of motivation in the process of SLA, it is better to propose the concept of identity investment as a way to recognise the complex relationship between identity and language learning. It was formerly assumed that motivation was a driving force of language learners and those learners who failed to learn the target language were not sufficiently motivated. Norton (2000) states that these theories did not represent the identities and experiences of the language learners fairly. Therefore, the notion of motivation was replaced by the more fruitful concept of investment (further discussion on investment is provided in section 3.6.1.5)

Despite being considered an essential characteristic, currently, there is a shortage of empirical studies about bilingual learner identity in L1 settings, which causes concern about overgeneralization (Vasilopoulos, 2015). This sparse research demands further sociocultural-based research to be conducted as although the need for English is widespread, many L1 contexts still present various challenges regarding how English can be learned successfully (Griffiths et al., 2014). Among the challenges concerning learner identity are the vast number of factors that contribute to individual uniqueness, such as ethnicity and beliefs (Griffiths, 2008).

3.1.8. Ethnic Identity

Ethnic identity can be broadly defined as a subjective experience of being a part of an ethnic group (Ashmore, Deaux, & McLaughlin-Volpe, 2004), and in the case of SLA, the

ethnic groups in question are typically learners' own (ancestral) ethnic groups and one or more target language (L2) communities. The construct of ethnic identity embraces the feelings, experiences, and behaviours that, in their totality, amount to individuals' positioning concerning their membership in a single or multiple ethnic group. Three key elements of ethnic identity are "centrality of the group to one's self (perceived importance of the group membership), positive affect associated with the group (feelings of joy and pride of being a group member), and in-group ties (perceived strength of affiliation to one's group)" (Trofimovich & Turuševa, 2017, p. 235). Of particular interest to the present study is the question of how learners' sense of ethnic identity relates to their linguistic performance.

According to Lambert (1967) becoming bilingual or multilingual involves not only the learning of language as a linguistic system but also the interpretation of its cultural aspects, including personal and ethnic identity. Lambert described several patterns of how individuals' conceptions of ethnic identity might interact during language learning. One pattern illustrates subtractive bilingualism or assimilation, whereby individuals (usually members of a minority group) acquire the language of a majority group and often lose their language and culture. Another pattern reflects additive bilingualism or integration, with speakers embracing a new language and culture despite a strong sense of ethnic identity, thus adding a new language and culture without losing their own. Lambert's description of these patterns shares some resemblance to Berry's (2005) acculturation patterns: assimilation, separation, integration, and marginalisation. Berry (2005) described *assimilation* as the willingness to adapt to the host culture at the expense of losing one's cultural heritage and identity. *Separation* was defined as the preference for the retention of one's cultural heritage at the expense of adapting to the new culture. *Integration* was described as the willingness to learn some aspects of the host culture, as well as the willingness to retain some aspects of one's cultural heritage and identity. Finally, *marginalisation* was explained as meaning one's unwillingness to retain one's cultural heritage or identity, as well as the unwillingness to learn the new culture. Applying Lambert's and Berry's patterns, ethnic identity might influence L2 learning among Malaysian learners (see section 2.2 for more detail on the mapping between ethnicity and L1 among Malaysians) in the following ways: 1) learners may acquire the language of a majority group and lose their own language and culture; 2) learners may refrain from using an L2, especially if they experience threat to the survival of their ethnic

group, 3) learners' sense of ethnic belonging to a particular group might have little influence on their L2 use.

However, despite the rich body of literature documenting the relationship between ethnic identity and L2 learning, there is relatively little research documenting how speakers' identification with their ethnic group and with the target community (i.e. university) might relate to their willingness to learn, use or communicate in the L2 (Trofimovich & Turuševa, 2017).

3.1.9. Approaches to Studying Identity

Most researchers agree that there is difficulty in capturing all dimensions of identity in research as a result of identity being a complex, dynamic, and fluid feature (Leitch & Harrison, 2016). Many researchers have remained loyal supporters of solely qualitative approaches to identity research (Rezaei, 2012) because they believe that since “social identity is a dynamic phenomenon, it should be [studied] with a methodology that is dynamic both in philosophy and in practice” (Hansen & Liu, 1987, p. 573). However, as disciplines like sociology, psychology, and anthropology have translated complex constructs into quantifiable constructs and measures like language anxiety, language competence, and language motivation, identity, likewise, can be researched with a mixed-methods approach (Khatib & Rezaei, 2013). For instance, by adopting “both qualitative (e.g. interviewing) and quantitative (e.g. questionnaire) research tools” (Rezaei, 2012, p. 46). One of the main advantages of using a qualitative approach such as interview in studying identity is that the interviewing process builds rapport between the researcher and the participants, which eventually leads to deeper sources of data being obtained (Rezaei, 2016). However, since qualitative research uses limited participants, generalisability is hard to achieve. Hence, a mixed-method study is useful; the quantitative part, which uses a large number of participants, can lead to new models and theories being developed, while the qualitative part can shed an in-depth view on the issue at hand.

Motivation in SLA

The previous section illustrated the role of identity in SLA research and argues for a closer look at this variable in studying WTC. One way of examining the relationship between learners' identity and their WTC is by looking at this issue from the perspective of motivation. One definition of motivation is "the choice of a particular action, the persistence with it, and the effort expended on it" (Dörnyei, 2001, p. 8). It is worth mentioning that we are currently in the socio-dynamic period, where the focus is on motivation in relation to self and identity; a period which stems from critical voices questioning the notion of motivation without taking into consideration learners' self and context in a dynamic and holistic way (Dörnyei & Ushioda, 2011). Therefore, in this section we will review relevant parts of motivation theories that have potential explanatory value to show the interrelationship between learners' identity and their WTC.

3.1.10. Integrativeness

The origin of L2 motivation research is attributed to the work by Robert Gardner and Wallace Lambert. Gardner & Lambert (1972) introduced the dichotomy between integrative motivation and instrumental motivation, with an emphasis upon the former. Integrative motivation refers to L2 learners' desire to communicate and integrate with the members of the target language community. Instrumental motivation, on the other hand, has to do with more practical reasons for learning the language. For instance, people may choose to learn a specific language to get a good job or a better salary. The variable integrativeness reflects a genuine interest in learning the second language in order to come closer to the other language community. At one level, this implies an openness to, and respect for, other cultural groups and ways of life. In the extreme, this might involve complete identification with the community.

Gardner (2001) argued that since integrativeness involves emotional identification with another cultural group, it is characterized by an integrative orientation toward learning the second language, a positive attitude toward the target language community, and openness to other groups in general. Attitudes toward the learning situation include attitudes toward one's teacher, classmates, and the course materials. It involves attitudes toward any aspect of the situation in which language learning takes place (Gardner, 2001).

Dörnyei and Csizér (2002) contend that the term integrativeness might not do justice to the importance of the concept, since it is often the case in foreign language learning contexts that there is an absence of a salient L2 group in the learners' environment. Dörnyei (2009a) believed that "the label 'integrative' was rather limiting and, quite frankly, did not make too much sense in many language learning environments" (p. 10). Therefore, Denies, Yashima, and Janssen (2015) argue that in certain contexts, such as where English is learned as a foreign language, an alternative terminology for integrativeness is international posture which refers to learners' "attitudes toward the international community, interest in national vocation, and the tendency to approach and communicate with intercultural partners" (Yashima, 2012, p. 123). In their study investigating WTC and its determinants (perceived competence, listening proficiency, anxiety, motivation, integrativeness, and attitudes toward the learning situation) through structural equation modelling in a Western European context, Denies, Yashima, and Janssen (2015) found that in naturalistic settings (outside classrooms) the role of integrativeness decreased because the participants were anxious.

However, in non-Western plural society contexts where the learners need to approach and communicate with other L1 groups in a community, there is a gap in the knowledge concerning the role of integrativeness on L2 motivation. This knowledge is important because it might shed light on the relationship between learners' international posture and their motivation to learn the L2.

3.1.11. **Learner Self**

What is self and what relation does self have with L2 motivation? The researcher's answer to this question is informed by the two most referenced motivation theories, SDT (Ryan & Deci, 2000), and L2 Motivational Self System (L2MSS) (Dörnyei, 2009), which view that it is the attempt to decrease the gap between an actual self and any possible self that provides powerful motivation to the L2 learners (Sampson, 2012; Thorsen, Henry, & Cliffordson, 2017). Within SDT, "the self is defined as the core of the synthetic process within individuals" (Niemi, Ryan, & Deci, 2010, p. 185). In other words, the self includes actual (the current state) and possible self (a whole range of possible selves including those with extrinsic motivation). SDT is built on the assumption that people are actively involved in their development with evolved tendencies towards growth and mastery (Ryan & Deci, 2000b). The theory outlines three universal and basic needs:

autonomy, competence, and relatedness. The need for autonomy is understood as one's need for feeling that one is acting out of their choice and personal values, as opposed to feeling as though their behaviour is a result of force or pressure (Grolnick & Raftery-Helmer, 2013). The need for competence reflects our inherent desire to feel effective when interacting with our environment (Deci & Ryan, 2000). The need for relatedness is the need for deep and meaningful connections with close others, as well as a need for broader connections to society in general. This need is satisfied when one experiences social support and feels close to others (Deci & Ryan, 2008). SDT posits that all three needs are essential; when they are fulfilled via the social context, an individual is in the position to maintain optimal functioning and achieve positive personal growth. In L2MSS, self is constituted by ideal L2 Self (what a learner wants to become), ought-to L2 Self (attributes a learner thinks he should have in order to meet expectations and to avoid possible negative outcomes), and L2 learning experience (L2 learning environment).

Despite being the most recent motivation theory, the application of L2MSS in explaining learners' self-motivation is being critiqued by researchers for several reasons. First, due to the similarities of L2MSS and other existing motivation theories, such as SDT (McEown, Noels, & Chaffee, 2014). The Ideal L2 Self and the Ought-to Self of L2MSS, which was developed based on the psychological theory of Self Discrepancy Theory (Higgins, 1987), resembles SDT's intrinsically regulated motivation and extrinsically regulated motivation respectively (Dörnyei, 2009). Second, the issue of no operationalisation of the relationship between the actual self and future self in the L2MSS (Thorsen et al., 2017) which might lead to nonfit of data to the model. In her study to address the issue of nonfit of data to the L2MSS, and 'rebellious' (learners who consider their need for autonomy more important than their need for relatedness) learner profiles among Anglophone learners, Lanvers (2016b) proposed the new Self Discrepancy Model for Language Learners. According to Lanvers (2016b) this model that focuses on an extrinsic-intrinsic continuum of Other-to-Own determination has "helped to disambiguate the (in the L2MSS model) 'troubled' Ought dimension, offered a fit for different (positive and negative) Other influences, accounted for the rebellious learner, and incorporated non-language-specific motivations" (p. 90).

Apart from focusing on learners' self as an individual, it seems that the focal point of SDT, L2MSS, and Self Discrepancy Model for Language Learners is on learners' self-determination, to which we now turn.

3.1.12. **Self-determination**

One of the most increasingly influential paradigms (Lanvers, 2013) in understanding L2 motivation is Deci and Ryan's (2000) SDT. There are basically three categories of motivation in the self-determination continuum introduced by Deci and Ryan (1985); namely, amotivation, extrinsic motivation, and intrinsic motivation. Amotivation refers to the state of lacking the intention to act. When amotivated people either do not act at all or act without intent, they just go through the motions (Ryan & Deci, 2000). Various reasons may have led people to amotivation. For instance, people may be amotivated by not valuing an activity (Ryan, 1995), or because they feel that they are not competent to do the activity (Bandura, 1986). At the other end of the continuum is intrinsic motivation, which refers to motivation to engage in an activity of one's own choice because the activity itself is enjoyable and satisfying. In other words, when individuals engage in behaviours that are self-initiated by choice and largely sustained by inherent enjoyment in the activity, they are intrinsically motivated (Niemi et al., 2010). Intrinsic motivation derives from people's innate needs for competence and self-determination (Deci & Ryan, 1985).

Within the category of extrinsic motivation, four types of motivation are identified: external regulation, introjected regulation, identified regulation, and integrated regulation. The extrinsically motivated behaviours that are least autonomous are referred to as externally regulated. Such behaviours are performed to satisfy an external demand or reward contingency. Introjection involves taking in an external regulation but not fully accepting it as one's own. It is a relatively controlled form of regulation in which behaviours are performed to avoid guilt or anxiety or to attain ego enhancements such as pride. Identified regulation is a more autonomous and self-determined form of extrinsic motivation. It reflects a conscious valuing of a behavioural goal or regulation, and the action is accepted or owned as personally important. Integrated regulation is the most autonomous form of extrinsic motivation. It occurs when identified regulations are fully assimilated to the self, which means they have been evaluated and brought into congruence with the self's values and needs (Ryan & Deci, 2000).

SDT's focus on the importance of an individual's continual strive to actualise the fulfilment of the three basic needs (relatedness, competence and autonomy, see section 3.4.2 for detail) reflects the visions of self in the theory. Soenens and Vansteenkiste (2011) summarise SDT's visions of self as follows:

First, SDT assumes that human beings actively contribute to their own development and should not be considered passive recipients that are completely determined by external forces. Second, human beings have an innate tendency to grow and to move forward, thereby increasingly developing differentiated, organized, and integrated identity structures. Third, this growth does not take place in a social vacuum, but the growth-oriented organism develops in a continuous interaction with the social environment, which can either foster or undermine one's growth. (p. 5)

An initial step to extend SDT to the investigation of L2 learning motivation was that of Noels (2001). However, her study design, which fitted the Canadian context, would no longer work in today's ELF context due to the processes of globalisation in most developing countries (Lamb, 2012). The goals of Noels' (2001) first research project, which examined SDT in the L2 learning context, were two-fold. First, to develop a valid and reliable instrument to assess the different subtypes of intrinsic and extrinsic motivation for L2 learning. Second, to examine the relations between these motivational subtypes and the various orientations to language learning (travel, friendship, knowledge, and instrumental orientations) discussed by Clément and Kruidenier (1983). The results of the study indicated that learner motivation could be validly assessed using the intrinsic and extrinsic subtypes outlined by Deci and Ryan (1985). The findings of the study were consistent with earlier discussions of intrinsic motivation and extrinsic motivation in the related area of education. The results were also consistent with the predictions of SDT; namely, the more internalised the reason for L2 learning, the more comfortable and persevering learners claim to be.

Linking Motivation, Identity, and WTC

Most authors would agree that there have been many studies examining the relationship between WTC and culture of a society in both the WTC literature and identity literature. To some extent, the research questions pursued in both areas overlap. However, it appears that researchers on the two areas rarely cite each other's work, even though certain cultural features are examined in both areas. Recent evidence suggests that the overlapping identity issues that have been overlooked in WTC research are concerned with the influence of psychological and socio-cultural factors on L2 learners' readiness to communicate in English. For instance, a study by Zakaria and Hassan (2015) that aimed at exploring the factors that lead to communication apprehension among Diploma students in a university in Kelantan, Malaysia from psychological and socio-cultural perspectives. The study which involved 51 ESL students was conducted through a survey method using a questionnaire. The means and percentages of each item in the questionnaire were used to look at the factors which contribute to communicative anxiety among the learners. The study revealed that both psychological and socio-cultural factors do affect English learners' communication apprehension in Malaysia. Findings show that most of the respondents believed psychological factors do moderately affect their oral communication activities and socio-cultural aspects contribute moderate effect on their communication apprehension.

The last decade has seen a notable change in the focus of WTC research, where researchers are turning to the influence of identity and motivation on WTC (Nasiri et al., 2016). One common finding across several learning contexts is that identity, motivation, and WTC are interrelated. For instance, a study conducted in Korea by Joe, Hiver, and Al-Hoorie (2017) showed that self-determined motivation was predicted by the satisfaction of basic psychological needs (i.e., autonomy, competence, and relatedness), which are predicted by a positive social climate. Their findings support the notion that context is an empirically relevant frame of reference for the study of individual factors and highlight the impact a communication environment exerts on WTC. A similar positive association was reported by Eddy-U (2015) for learners in China, where it was found that self-confidence and L2 learning motivation significantly influenced task-situated WTC in addition to social factors and task-related factors.

Another similar study was conducted by Zarrinabadi and Haidary (2014). This study aims at investigating the relationship between WTC and identity styles of Iranian EFL learners ($n=186$). Correlation analysis indicated that WTC and self-perceived communication competence are positively correlated with informative and normative identity styles, while negatively correlated with diffuse-avoidance. Findings also indicated that communication apprehension is positively correlated with diffuse-avoidance and negatively correlated with informative and normative identity style.

Khajavy, Ghonsooly, Fatemi, and Choi (2016) surveyed 243 English-major university students in Iran and found that motivation indirectly affected WTC through communication confidence. Most importantly, Iranian learners' attitudes toward learning English play a very significant role in shaping their motivational preferences; in fact, it implies that those students who had positive attitudes toward learning English were more autonomously motivated to learn and communicate in this language.

An Identity-Based Motivation Perspective on L2 WTC

The effects of motivation and identity on WTC previously discussed justify the need for an identity-based motivation perspective (IBM) on WTC. The identity-based motivation perspective refers to the perspective which “builds on modern theories of social, situated and grounded cognition, which start with the premise that thinking is influenced by the context in which it occurs” (Oyserman, 2015, p. 2). Central to the identity-based motivation perspective paradigm is the assumption that identities matter because they provide a basis for meaning-making and action (Oyserman & Destin, 1998). The identity-based motivation perspective is compatible with CDST (Larsen-Freeman, 2012), L2MSS (Dörnyei, 2009), and Model of Investment (Darvin & Norton, 2015). These perspectives, albeit with their theoretical foci, acknowledge the interplay between identity and motivation in an individual's interaction with context.

According to Oyserman and Destin (2010), as a perspective that emphasises the motivational force of identities, the identity-based motivation perspective predicts, among other things, three identity-related conditions. First, an individual act to increase similarity to prominent social identities, particularly when membership might feel threatened. Second, identity-congruent acts (engaging in the acts that feel natural) are

dynamically constructed at the moment and can bring either positive or negative outcomes. Third, when an act feels identity-congruent, any hardship related to it is considered an important part of the process, not a barrier. Considering the identity-based motivation perspective, the university is not just a gathering place for learning but a social setting where the lecturers, staff, and learners interact as social members who form various identities which can either be congruent or incongruent to the learner's L2 self.

The identity-based motivation perspective informed the current research at two stages. First, it inspired the consideration of identity and motivation variables in the survey (the first research phase) and in the follow-up interviews. Second, Deci and Ryan's (2000) SDT was adopted as an overarching framework for interpreting the blended results obtained from the survey and the follow-up interview. SDT is chosen over L2MSS for this study because the former theory offers greater emphasis on fluid continua, with the greater centrality of self both as an individual and social being.

3.1.13. Identity and Motivation Variables

The previous sections have introduced extensive lists of variables influencing WTC, particularly those in the non-Western context. This section, therefore, will focus on variables likely to be influential for learning in a plural society, namely the identity and motivation variables.

3.1.13.1. Audience Sensitivity

Audience sensitivity (AS) is an ambiguous construct. The following studies illustrate how it can be confused with another construct (i.e. face) as the effect of the presence of audience on the speaker.

A pioneering study on audience sensitivity was conducted by MacIntyre and Thivierge (1995) entitled 'The Effects of Audience Pleasantness, Audience Familiarity, and Speaking Contexts on Public Speaking Anxiety and Willingness to Speak'. This study involved ninety-five students from second-year university psychology classes and a first-year communication class. The test which was conducted immediately following regular classes lasted approximately 20 minutes. The descriptions of six types of audiences were presented in the form of vignettes. Each vignette was presented in one of three speaking

contexts: academic, social, and professional. Rating of the anticipated public speaking anxiety and willingness to speak were made for each of the six potential audiences. A manipulation check also was included to test the difficulty of imagining each of the situations presented in the vignettes and the perceived pleasantness of the audience. Findings show that audience pleasantness exerted a stronger effect on the speaker than audience familiarity.

Kim, Cohen, and Au (2010) conducted three experiments to show the effect of the presence of audience on the speaker's perception of himself. Only the first test will be discussed here for its significance to the present thesis. This experiment was conducted by creating one private condition in which the participants privately and anonymously tried to answer the test and one public condition in which the participants publicly sought to respond to the questions in front of the questioner and two colleagues posing as co-participants. After completing the task, the participants were asked to self-rate their opinions about the test and their performance. Their findings illustrate the different effects of the presence of an audience on participants from face culture and participants from dignity culture. Kim, Cohen, and Au (2010) outline the characteristic of a face culture as featuring the following 3H elements: (1) hierarchy, which refers to the notion that society is hierarchical, and everyone can have some face as long as they are fulfilling others' expectations of their position, (2) harmony, where harmonious functioning requires common, sensible judgement about who belongs where in the society, and (3) humility, achieved when one's perception of themselves is lower than others' perceptions of them. The application of these 3H values in life does not end at the societal level but is also upheld in language classrooms. For instance, some learners are reluctant to initiate questions in the classroom in order to not challenge the teachers' authority (Liu & Littlewood, 1997), and others prefer to stay quiet instead of answering questions in English in order to not offend classmates, as speaking English is perceived as being snobbish (Esham & Abdul, 2014). As the "language classroom is an inherently face-threatening environment" (Dörnyei, 2007a, p. 723) where making mistakes can lead to ridicule by others, meaning some learners simply adopt silence as a face-saving strategy (Liu, 2001). Kim and Cohen (2010) summarise the definition of these two cultures as follows: Face culture is defined as a culture where "an individual's worth is in large part defined by what others think of him or her" (p. 35) and dignity culture is where "an individual's worth is intrinsic and is explicitly not supposed to be defined by others"

evaluation of him or her' (p. 36). Kim et al.'s (2010) findings show that face culture participants gave themselves much lower self (vs partner) ratings when they felt that they looked dumb in public but did not do so when their performance might have (but apparently did not) make them feel dumb in private. In contrast, dignity culture participants rated themselves lower than their partners in both the public and private conditions.

Seo, Kim, Tam, and Rozin (2016) investigated the effect of an audience on learners' performance in face and dignity culture. Seo et al. (2016) share the definition of these two cultures as presented in previous research: people from face culture base their self-judgments based on how they are collectively seen by others, while people from dignity culture "base their self-judgments on how they privately see themselves" (p. 1021). Data for this study was gathered through the distribution of questionnaires to 93 American college students. Participants were asked to imagine themselves performing poorly on a task either in front of 10 other people or one other person. Then, the participants made judgments about how poorly they thought they performed on the task and how poorly others would think they performed. Their findings reveal that audience size has different effects on individuals' actual self-judgments and perceived social reputation based on the cultures they come from. The self-judgments and perceived social reputation of the participants from the face culture was more negative when the audience was larger. On the other hand, the self-judgments and perceived social reputation of the participants from the dignity culture were not affected by information about the size of the audience.

Edward (2006) explored some underlying factors which influence Korean learners' willingness to communicate in English. His research, which consists of series of 90 to 120-minute interviews leading to an extensive quantitative study of 4500 participants, found that the quality and quantity of previous contact with the non-Korean world, along with the presence and relative status of other Koreans at the communication event, significantly influence language use. Findings on the influence of Korean peer presence on the level of willingness to speak in English showed that raising the status of the audience lowers the WTC. However, this sensitivity to the audience does not happen in the presence of strangers or people of different L1. Hence, he concludes that one of the factors that determine Korean learners' WTC is L1 audience sensitivity (L1AS).

Collectively, the above studies outline the effect of the presence of audience on learners' perceptions of themselves as speakers. To some extent, this seems as if there is no difference between the construct of face and audience sensitivity. Also, what is not yet clear is whether the effect is a result of speakers' perceptions of the consequences of the language they use on the audience. To address these two issues, the present thesis conceptualises audience sensitivity as the speakers' perceptions of the effect of the language they use on the audience.

Apart from the construct face, the way audience sensitivity is portrayed in previous studies might indicate that this construct is often confused with another under-researched potential contributor of WTC, othering. These constructs are related as L2 learners might be sensitive to the presence of audiences for fear of being othered. However, as audience sensitivity explains the perceived effect of the use of English on the audience (i.e. a fluent speaker perceived her use of English in the presence of a low proficiency audience might cause her listeners to feel inferior), othering refers to being rejected from joining a group due to the L2 use in communication (i.e. a Malay learner is rejected from her L1 groups due to her using English to communicate). The following section further discusses othering.

3.1.13.2. Othering

To date, no WTC research has looked at the effect of othering on learners' WTC. The closest studies to the effect of othering on WTC is the effect of alienation on WTC by MacIntyre (1994) and Burgoon (1976). However, alienation in those studies has been defined as the act of avoiding communication because one perceives communication experiences to be negative (Burgoon, 1976). This definition means it is the speaker who chooses to alienate himself from being involved in L2 communication. Learners' alienation is apparent in Peng (2012) and Zhong's (2013) studies, where their participants attributed their reluctance to use English to fear of being thought of as 'showing off'. What is not yet clear is where the fear stems from. Did their peers verbally or physically express their displeasure towards those who use the L2? Identity literature reveals that peers do express their displeasure towards those who use the L2, and this act is referred to as 'othering'. Hence, othering within the context of this thesis is derived from the identity literature where it refers to social stigmatisation that one faces when using a language in communicating with people of the same ethnic background. In other words,

othering is an act by the listener that alienates the speaker when they try to communicate in the L2.

While other identity variables in this study refer to the learners as the ‘agent’, othering refers to the action of other ‘agents’ (e.g. the actions of peers) towards the learners when they use English. In other words, othering contributes to the ways learners respond to the danger of being othered, such as by resisting, compromising, or avoiding being othered. This awareness towards social stigmatisation and the way learners respond to it has been termed in the L1 literature a form of anti-stance (Lanvers, 2016; Thompson, 2017). In her study focusing on ‘rebellious’ learner profiles among Anglophone students, Lanvers, (2016) found that these learners perceived there is a clash between the undesirable and unsupportive context and their highly self-determined self. Similar findings were obtained by Thompson (2017) in her study concerning anti-ought-to-self among two L1-English-speaking advanced language learners of Chinese and Arabic. Her main findings show that the anti-ought-to self, which is indicative of high-level performance in some learners, has a ‘dominant’ relationship with the context, in contrast to the ‘submissive’ relationship of the ought-to self.

To date, there is no study found that researches the effect of othering on non-English major L2 learners, even though this could certainly shed light on the multiple identities that learners have (Borrero, Yeh, Cruz, & Suda, 2012). According to Jensen (2011) awareness towards this othering issue is important because it can help learners decide whether to capitalise on being positioned as the other or to refuse to occupy the position of the other by disidentification and claims to normality. This view is supported by Leo and Abdullah (2013) who argue that since language choice can serve as a marker of ethnic/group identity, a strong group identity can influence language choice. Leo and Abdullah (2013) explain that by using a particular language, bonding and solidarity with others can be achieved. In contrast, the inability to use that language may result in exclusion from that community of speakers. Two studies conducted in Malaysia that show the effect of othering on undergraduates are discussed below.

Lee, Lee, Wong, and Ya’acob (2010) investigated the impact of English on the identities of young Malaysian undergraduates in selected private and public universities in Malaysia. Using a semi-structured interview method, this study involved 20 Malaysian undergraduates who were fluent and regular users of English. The findings revealed three

dominant themes: 1) multilingualism with English emerged as the dominant language, 2) English viewed as a pragmatic language and a language of empowerment, and 3) varying degrees of ‘othering’. A similar study by Rajadurai (2010) explored second language learning beyond the classroom as a process of identity negotiation, and a struggle for participation, acceptance, and legitimacy in multiple communities to which learners belong or aspire to belong. The participants were 12 Malaysian undergraduates majoring in English studies. This case study used journal entries and focus group discussions as the data sources. One of the themes that emerged was how ethnicity acts as the biggest obstacle to practising English in their communities. The similarity between Lee et al. (2010) and Rajadurai’s (2010) studies is that both found that othering among Malaysian learners exist in two ways: (1) those who speak English as a main language viewed others who are more proficient in the ethnic group’s language as closed and ethnocentric and (2) those who speak the mother tongue as a main language (and have low English proficiency levels) view those who prefer to use English language as pretending to be an Englishman and forgetting their real identity. Other than that, the studies found that learners were also othered when they were regarded as trying to show off and being snobbish.

In summary, othering can hinder L2 learners from communicating in English for fear of being rejected from a group they wish to join.

3.1.13.3. Face

This research conceptualises face as a construct which shows the effect of using English on a speaker (i.e. a low proficiency speaker is reluctant to communicate in English for fear of being laughed at). Focus on this construct is crucial as learners in the collectivist culture of Asia are highly influenced by the concept of face-saving, where an individual’s worth is in large part defined by what others think of him or her. Unlike learners in an individualist culture where their self-judgement is made from the first-person perspective, Asian learners judge themselves from third-person perspectives.

Although there are ample research findings that show this concept of face leads to learners avoiding L2 communication, there are contrary findings which show that face leads to learners’ preference to use L2 (and to some extent avoid their L1). In a study by Leo and Abdullah (2013) it was found that Indian (Tamil) learners prefer to use English with their family and friends of the same L1 for the prestige associated with the language.

Meanwhile a study by Hwang, Ang, and Francesco (2002) showed Chinese students' willingness to participate in class as a means to show their prowess (face-gain), linking it to the concept of Kiasu. Kiasu, originating in Singapore, "...reflected an obsessive concern with getting the most out of every transaction and a desire to get ahead of others. Kiasu means 'afraid to lose'..." (Hwang, Ang, & Francesco, 2002, p. 95).

3.1.13.4. Communication Apprehension

Communication apprehension is a state of anxiety held by many individuals. It is defined as an "individual level of fear or anxiety associated with either real or anticipated communication with another person or persons" (McCroskey, 1977, p. 78). High apprehensive language learners cannot organise their speech correctly and deliver confidently, which makes them reticent and shy. They think negatively about themselves and have low-perceived self-esteem about their performance in the target language (Coetzee, Schmulian, & Kotze, 2014). Hence, it is expected that a person with high communication apprehension will tend to avoid most communication acts. However, this is a misleading generalisation as McCroskey and Beatty (1986) found that there are learners with high communication apprehension who resort to over communication, for instance by joining a public speaking competition.

Past research on L2 learners' communicative behaviour has looked at communication apprehension from cultural perspectives. It has been argued that learners from high-context cultures are different from their counterparts from low-context cultures. High-context cultures are collectivist in nature, a trait shared by most Arab and East Asian countries. Low-context cultures are individualist in nature, and can be seen in countries like the US, Western Europe, and Australia (Brewer & Chen, 2007). Findings from previous research show that since people from collectivist cultures are more likely to be involved in group activities than those from individualist cultures who emphasise individual space, they are more likely to suffer from high communication apprehension (Coetzee et al., 2014; Kim & Markus, 1999).

For instance, Croucher (2013) conducted a quantitative study to explore the extent to which cultural variables, specifically religious identity and individualism/collectivism related to communicative traits in France (see section 3.1.2.2). Findings from Zakaria and Hassan's (2015) study lends some support to Croucher's (2013) findings. Zakaria and

Hassan's (2015) study aimed at exploring the factors that lead to communication apprehension among Diploma students in a university in Kelantan, Malaysia from psychological and socio-cultural perspectives. The study, which involved 51 ESL students, was conducted through a survey method using a set of questionnaires. The means and percentages of each item in the questionnaire were used to look at the factors which contribute to communicative anxiety among the learners. Findings show that most of the respondents believed psychological factors moderately affect their oral communication activities and socio-cultural aspects contribute a moderate effect on their communication apprehension.

The different findings revealed by the above studies might stem from the different characteristic of both collectivist and individualist societies. People of more collectivist cultures are more likely to perform their activities in groups; while individuals in individualist cultures emphasise the individual needs, space, and activities. Collectivists are more sensitive about others' evaluations, and this could result in higher communication apprehension (Coetzee et al., 2014; Kim & Markus, 1999). Taiwanese have been found to have higher communication apprehension than Americans because of their higher independent self-construal, higher fear of negative evaluation, higher modesty, and consequently lower self-perceived communication confidence (SPCC) in comparison to their American counterparts (Hsu, 2004). Despite the vast research and findings on the differences between people of these two context cultures, we should avoid making generalisations, as the research settings were treated as mono-communities. An in-depth look at countries with plural communities (like Malaysia) might shed different findings on communication apprehension in high-context cultures. As many factors might contribute to communication apprehension among learners, a close look at one of its contributing factors, such as cognitive complexity, might reveal some useful insights.

3.1.13.5. Investment

In response to her argument that second language acquisition (SLA) theorists struggle to conceptualise the connection between language learners and the social world due to a lack of a comprehensive theory that integrates the learners and the world around them, Norton introduced the construct of motivational investment (Norton, 1997, 2000). Drawing on her study of immigrant women in Canada, Norton created the construct of investment to complement the construct of motivation, which is widely associated with L2 learners'

readiness to speak English. In contrast to the construct of motivation, which normally views the learner as having a unitary and coherent identity with specific character traits, Norton's investment regards the learner as a social being with a complex identity that changes across time and space and is translated into social interaction (Darvin & Norton, 2015; Norton, 1995; Norton & Toohey, 2011). For example, an ESL student may be a highly motivated learner, but may not be invested in communication activities in the classroom if the practices are racist (Darvin & Norton, 2015). Norton further argues that while motivation remains a psychological construct with quantitative orientation, investment must be seen within a sociological, qualitative framework as this construct seeks to make a meaningful connection between a learner's desire and commitment to learning a language, and his complex and changing identity.

Based on the construct of investment, Norton (2000) defines (social) identity as "the relationship between the individual and larger social world as mediated through institutions such as families, schools, workplaces, social services and law courts" (p. 19). Norton's notion of investment views language learners as investors who make effort in their learning and expect outcomes from their investment. She argues that the learner's world is a site of struggle in which learners must negotiate opportunities to practice the target language (TL). Therefore, this construct emphasises that identity investment is a process of envisaging how successful one will be because of one's competence in the TL considering the effort one is about to invest:

if learners 'invest' in the target language, they do so with the understanding that they will acquire a wider range of symbolic resources (language, education, friendship) and material resources (capital goods, real estate, money) which will increase the value of their cultural capital and social power. (Norton, 2013, p. 6)

3.1.14. **Theoretical Framework for This Study**

The identity-based motivation paradigm reflected in Deci and Ryan's (2000) SDT is used in the present research as an overarching framework for interpreting the merged findings from the survey and the interview at the final stage. SDT was chosen because it is a motivation model that enables the incorporation of identity related variables (see section 3.4.2 for the dimensions of SDT: relatedness, competence and autonomy). As highlighted

in the previous chapter, identity can be considered one of the main factors that influence learners in a plural society like Malaysia. Hence, it is hoped that application of SDT in researching WTC in this context will enrich the existing WTC literature.

Being a theory of great heuristic power (Vallerand, Pelletier, & Koestner, 2008), it is no surprise that SDT frames studies across various life domains. This theory can be linked to the views that human behaviour and experience are connected regarding the dialectic between the person and the environment, where social context can either be nurturing or antagonistic (Deci & Flaste, 1996). SDT theory has been used to guide studies on a broad range of fields including education, with several studies using socio-cultural context as a basis. In such studies, incorporating cultural perspectives has provided new insights into the roles of L2 motivation and demonstrated the applicability of the SDT framework to investigations of learners' motivation.

Tanaka (2013) examined the relationships among motivation for learning kanji (i.e. Chinese characters utilised in the Japanese writing system), attitudinal dispositions toward Japan and Japanese, and kanji proficiency utilising SDT among L1 Chinese learners of Japanese ($n=112$). The results of the study demonstrated the applicability of the SDT framework to the investigation of kanji learning motivation. First, the results indicated that intrinsic motivation and introjected regulation were positive and negative predictors of kanji proficiency, respectively. Second, the results showed that kanji proficiency was not associated with either attitudes toward L2 speakers or vitality of the L2 community, but SDT kanji learning motivation factors were associated with both.

Drawing on Deci and Ryan's SDT, Chen and Jang (2010) conducted a study which proposed and tested a model for online learner motivation in two online certificate programs ($n=262$). An SDT-based model depicting interrelationships among contextual support, need satisfaction, motivation/self-determination, and learning outcomes was proposed and empirically tested. The results indicated that aimless support without addressing students' needs is likely to lead to have adverse consequences. This finding suggested that it is through the enhancement of students' perceptions of autonomy, relatedness, and competence that contextual support can be productive and meaningful for online students. As an additional finding, this study revealed that intrinsic motivation, external, introjected, and identified regulations, and amotivation were distinct constructs. Therefore, this study supported SDT's main theorising that human motivation is a

complicated, multidimensional inner process. The implication for online education is that educators should be aware not to just categorize students into ‘motivated’ and ‘unmotivated’ groups, because two students with seemingly the same motivation level may have entirely distinct reasons to participate in class. Although the present study is not related to online learning, this research is still relevant because it helps us understand the relationship between learners’ needs (as theorised in SDT) and their L2 motivation.

SDT has also been used in studies concerning identity. For instance, Vlachopoulos, Kaperoni, and Moustaka (2011) examined the patterns of association of SDT variables with exercise role identity and exercise beliefs as parts of exercise identity among men and women ($n=733$). SDT was chosen by the researchers because this theory holds that identities may be formed in reaction to either need affordance or need deprivation. Their findings revealed “meaningful associations between SDT variables and exercise identity supporting the relevance of SDT in better understanding the processes related to the adoption and maintenance of an exercise identity” (Vlachopoulos et al., 2001, p. 265).

The application of SDT in WTC research has been promising. Peng (2014) and Peng and Woodrow (2010) applied this theory as an informative framework concerning WTC among Chinese learners. Peng (2014) justified the adoption of SDT with the tenets of the theory that view the importance of the environment on influencing one’s basic human psychological needs, which may in turn, influence learners’ WTC. Joe, Hiver, and Al-Hoorie (2017) drew on this theory to interpret the findings of their research. The authors concluded that their findings suggest satisfaction of all three basic psychological needs (autonomy, competence, and relatedness) facilitates WTC.

As already noted, WTC is a dynamic construct (MacIntyre & Doucette, 2010; MacIntyre & Legatto, 2011; Pawlak & Mystkowska-Wiertelak, 2015; Peng, 2012; Syed & Kuzborska, 2018; Wood, 2016). Beyond issues of basic competencies, it also evokes cultural, political, social, identity, motivational, pedagogical, and other issues that learners must navigate on-the-fly (MacIntyre & Legatto, 2011). Therefore, the following three characteristics of SDT make this theory beneficial to WTC research. First, this theory has been described as a comprehensive theory of human motivation (Deci & Ryan, 2000). Second, it applies universally across cultures and domains (Milyavskaya & Koestner, 2011). Third, SDT converges with identity theorising, where both agree that

humans are proactive creatures who react to their inner self and outer environments (Luyckx, Vansteenkiste, Goossens, & Duriez, 2009).

In summary, this research draws on a hybrid theoretical framework integrating three SLA perspectives: WTC, identity, and motivation. Figure 3 shows that these perspectives are not mutually exclusive, but interlinked. In Figure 3, the one-way arrow points to the area of the intersection of the three perspectives that represents the theoretical underpinnings of this research.

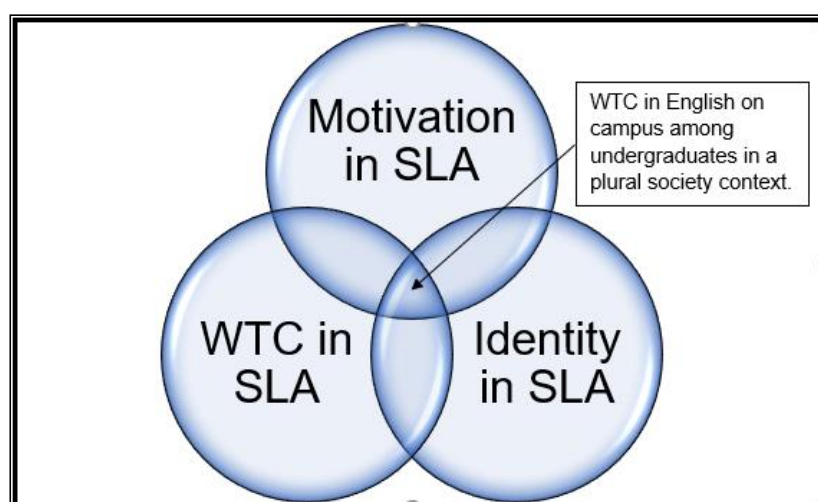


Figure 3 Schematic theoretical framework for the present research

Chapter Summary

In this chapter, motivation, identity, and willingness to communicate in English (L2 WTC) were introduced and the links between them in SLA were explored. Following this, an identity-based motivation (IBM) perspective was proposed as the informative framework, which gave rise to the consideration of identity and motivation variables, and Deci and Ryan's (2000) Self-Determination Theory in researching WTC in a plural society. The hybrid theoretical framework guiding the present research was finally summarised.

In the next chapter, the methodological decisions and the philosophical views underlying the needs of the research and the culture in the setting of the study will be presented.

CHAPTER 4: METHODOLOGY

Overview

This thesis documents Malaysian undergraduate students' willingness to communicate in English (L2 WTC) by employing a concurrent triangulated mixed methods design. It also focuses on WTC and its association with selected identity-related variables. The following sections outline the research aim and research questions, define the concept of mixed-methods, explain why this approach was chosen, describe the overall characteristics of the design, and conclude with detail of the implementation of both phases of the study.

Research Aim and Research Questions

As indicated in the previous chapters, this exploratory study aims to investigate Malaysian undergraduate students' willingness to communicate in English on campus. Chapter Two presented a justification for why it is pertinent to conduct exploratory research on L2 WTC in this context; because the existing L2 WTC research instruments and research findings might not have explanatory power in this setting due its unique non-Western culturally and linguistically diverse (CALD) characteristics. Based on the paradox identified concerning Malaysian undergraduates' identity, motivation, and L2 use, WTC research about L2 identity and L2 motivation were reviewed, and a study on L2 WTC which uses a motivation model that incorporates identity-related variables was proposed. In other words, this study intends to fill the vacuum of L2 WTC in a non-Western plural society by looking at the interrelationship between identity, motivation, and WTC. To pursue this aim, the following research questions were developed:

RQ1: How willing are Malaysian undergraduates to communicate in English on campus?

RQ2: What challenges do Malaysian undergraduates face in communicating in English on campus?

RQ3: How invested are Malaysian undergraduates in communicating in English?

Research Design

Taking a pragmatic position (see Section 4.1.1 for definition), this research was initiated by the problem identified: the lack of information about L2 WTC among Malaysian undergraduates with a focus on the dimension of motivation and identity in WTC (as discussed in Chapter Three). This study lies within the pragmatist paradigm because both quantitative and qualitative methods are used. The use of mixed-method approach can be justified for several reasons. One of the objectives of this study is to generalise the findings to the broader population, hence requiring the use of the quantitative approach. Another objective is to listen to the voice of the learners to get an in-depth account of their experience in communicating in English and to preserve the integrity of the data (Cohen, Manion, & Morrison, 2007), which demands the use of the qualitative approach. Apart from these justifications, the motivation for utilising a mixed-methods approach was the features of the mixed-methods itself. First, integrating quantitative and qualitative approaches can overcome the weaknesses and use the strengths of each approach. Second, combining quantitative and qualitative data can provide convincing evidence for conclusions. Third, triangulating the data from different methods increases the validity of the results and conclusions (Creswell, 2013; Teddlie & Tashakkori, 2009). Finally, the strengths of one method can be used to compensate for the deficits of another.

Using the terminology of Creswell (2003) the appropriate description of the overall design of this study is a mixed method concurrent triangulation strategy. This design means “quantitative and qualitative data are collected and analysed at the same time. Priority is usually equal and given to both forms of data. Data analysis is usually separate, and integration usually occurs at the data interpretation stage” (Hanson, Creswell, Plano Clark, Petska, & Creswell, 2005, p. 229). This strategy is the best known to researchers and can result in well-validated and substantiated findings (Creswell, 2003). Morse's (2003) notation system for mixed methods strategies would describe the design as a “QUAN + QUAL” strategy. The plus signifies that the two approaches are used concurrently, and the capitalisation means that the priority is equal between the two approaches.

This strategy was selected for several reasons. First, it allows the findings to be confirmed, cross-validated, and corroborated within a single study. Second, this strategy resulted in a shorter data collection time compared to other mixed methods strategies, such as the

sequential explanatory strategies (Creswell & Plano-Clark, 2007). Third, because the target population of this study lived in another country, Malaysia, it made sense to use this strategy to save travelling time and costs.

The concurrent triangulation strategy is explained visually in Figure 4, as recommended by Creswell and Plano-Clark (2007). In this study, quantitative data were collected from 1430 learners enrolled in English III from September to December 2016 using a questionnaire administered by lecturers teaching each class. At the same time, qualitative data were collected using face-to-face semi-structured interviews with 14 participants from the same pool of students involved in the quantitative phase at the Universiti Malaysia Kelantan (see Figure 5).

Accordingly, this investigation aims to offer a comprehensive and comparative depiction of the phenomenon under investigation at one point in time, in one research context (Creswell, 2013; Creswell, 2009; de Vaus, 2002). By mixing both data collection techniques, this study stood to gain the strengths and advantages of both approaches (Creswell, 2013; Teddlie & Tashakkori, 2009).

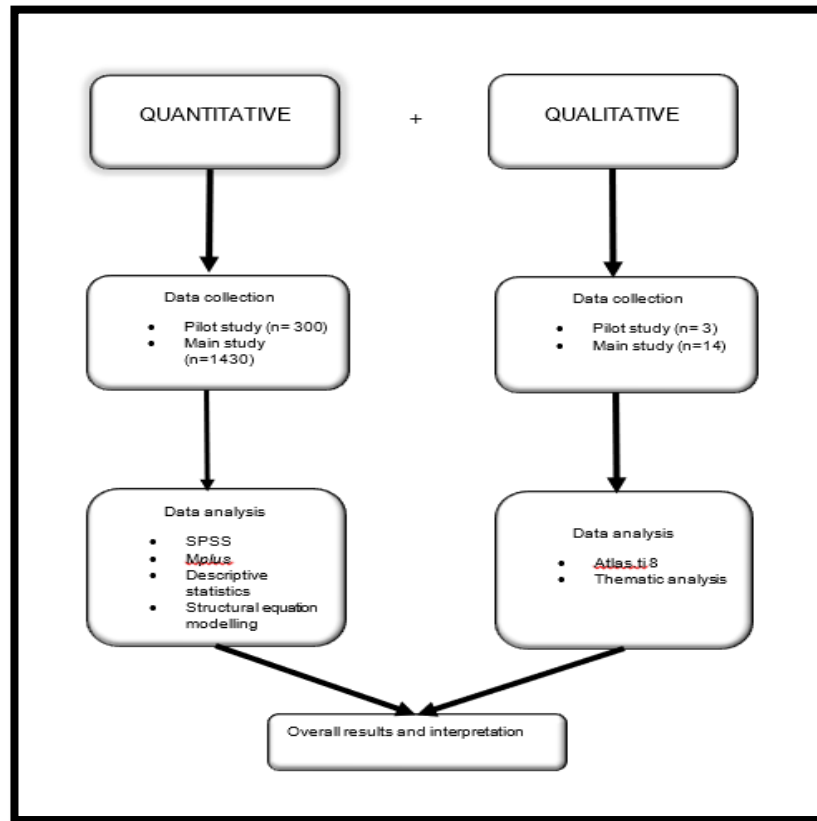


Figure 4 Visual diagram of the concurrent triangulation used in this study adapted from Creswell (2013).

Notes: 1. A “+” indicates a concurrent form of data collection 2. Both quantitative and qualitative are capitalised since they are given equal emphasis in this study.

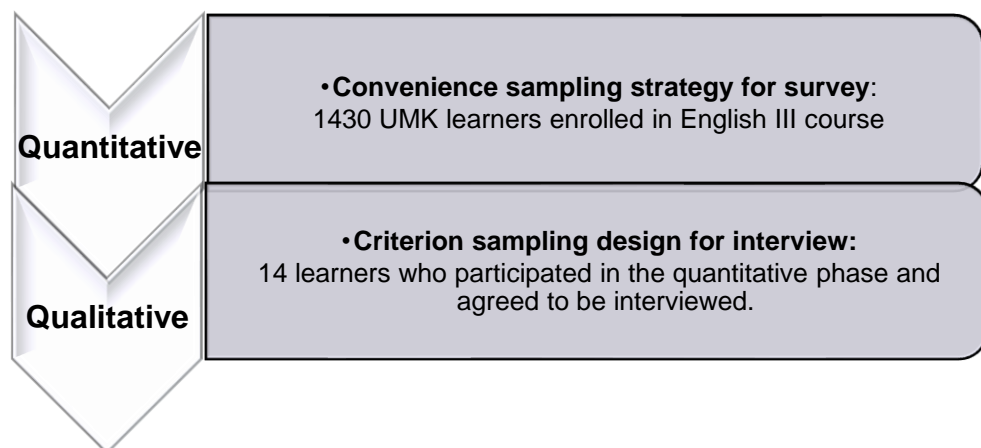


Figure 5 Participant profiles

The use of a mixed method approach in this study was a pragmatic decision informed by the unique features and theoretical bases of both quantitative and qualitative methods, which led to a logical realisation that the combined use of the methods would be more suitable for the purpose and research needs of this WTC study. Therefore, it seems necessary to explain the paradigmatic distinctiveness of quantitative and qualitative methods before highlighting the benefits of their combined use in this study.

Research Paradigm

Before selecting an appropriate methodology for research, a suitable paradigm needs to be chosen because the paradigm affects every stage of the study from deciding the research problems to the analysis and interpretation of the data (Deshpande, 1983; Easterby-Smith et al., 1991; Denzin & Lincoln, 2000; Mertens, 2005). The paradigm can be defined as a “basic set of beliefs or assumptions that guide” research (Creswell, 1998, p. 74). There are many different paradigms in the social sciences, and they differ regarding their underlying philosophical assumptions. Thus, to determine a suitable paradigm, it is necessary to understand the assumptions for each paradigm. The underlying philosophical assumptions are ontology, epistemology, and methodology (Denzin & Lincoln, 1998; Guba & Lincoln, 2000; Neuman, 2003; Creswell & Plano Clark, 2007). Ontology refers to the nature of reality and what can be known about it. Epistemology relates to the kind of relationship between the knower and what can be known. Methodology refers to the techniques or research methods that are used to obtain knowledge (Guba & Lincoln, 2000). Out of three significant paradigms available, (positivist, constructivist, and pragmatist) pragmatist paradigm was chosen for the following justification.

4.1.1. Pragmatist Paradigm

The pragmatist approach relies on the belief that no one approach is superior to another and that whichever approach can help to provide the answer is therefore correct. Hence, pragmatic research uses various approaches by borrowing features from both quantitative and qualitative approaches to obtain answers to research questions (Teddlie & Tashakkori, 2009). Since one of the objectives of this study is to generalise the findings on the factors that influence WTC among undergraduates in Malaysia to wider

populations of similar characteristics, many samples were required, hence, a quantitative survey was employed. In addition, this study deals with variables within the context of complex real-life social experiences. Therefore, it is vital to get the emic perspectives of the participants through qualitative data collection techniques, such as a semi-structured interview. In short, the pragmatic approach is the most suitable paradigm for this study because it “opens the door to multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis” (Creswell, 2013, p. 40).

Research Methodology

A research methodology is as a model entailing theoretical values and a structure that offers strategies about how research is carried out within a precise paradigm (Sarantakos, 2013). Three approaches inform the gathering of data in any study, namely the quantitative approach, the qualitative approach, and mixed methods approach (Creswell, 2013; Onwuegbuzie & Leech, 2006; Teddlie & Tashakkori, 2009). The following section outlines these three approaches.

4.1.2. Quantitative Approach

The quantitative approach tends to be associated with the positivist paradigm. This approach is defined as an approach for testing scientific theories by examining the relationship among variables, typically on instruments where numbered data can be analysed using statistical procedures (Creswell, 2013). The most common quantitative approach methods include experiments, quasi-experiments and surveys.

One of the strengths of a quantitative approach is that it allowed researchers to investigate a sizable sample; hence it can produce factual, reliable outcome data that is usually generalizable to a larger population (Denzin & Lincoln, 2000; Patton, 2002). Because quantitative data can be subjected to a wide range of statistical approaches (Babbie, 2013) the results produced are usually comprehensive, parsimonious and generalisable. As to their weaknesses, Frels & Onwuegbuzie (2013) argues that “although quantitative research is particularly useful for answering questions of how many, how much, and what

is the relationship between specific variables, it is not optimal for answering why and how questions” (p. 185).

4.1.3. Qualitative Approach

The qualitative approach tends to be associated with the constructivist paradigm. This approach can be defined as the process “in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world” (Merriam, 2009, p. 13). Researchers who use this approach naturally reject positivism and adopt a form of interpretive sociology (Parkinson & Drislane, 2011). Qualitative methods include individual interviews, documents, observation, and audiovisual materials (Creswell, 2013).

Qualitative research is useful in finding the answers to questions which begin with: Why? How? In what way? (Yin, 2003). Tracy (2013) summarises the following strengths of the qualitative approach. A qualitative approach is vibrant and holistic. It focuses on lived experience in its context. It can help explain, illuminate, or reinterpret quantitative data by interpreting participant viewpoints and stories. It preserves the chronological flow by documenting what events lead to what consequences, and explaining why this chronology may have occurred. It also celebrates how research representations constitute reality and affect the questions we can ask and what we can know by illustrating how a multitude of interpretations are possible. However, the qualitative approach also has disadvantages, such as data collection being time-consuming, data being difficult to analyse, and findings being difficult to generalise and replicate, in addition to being dependent on the personal explanations of researchers (de Vaus, 2014; Creswell, 2013).

To mitigate these limitations and those of the quantitative approach, while utilising the advantages of both, mixed methods were chosen. The next section discusses how quantitative and qualitative methods can be successfully combined to answer the research questions.

4.1.4. Mixed Methods Approach

A mixed methods approach is an inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may

include philosophical assumptions and theoretical frameworks (Creswell, 2013). The primary premise of this form of inquiry is that the combination of qualitative and quantitative approaches provides a comprehensive understanding of a research problem than either approach alone.

The most apparent benefits of mixed methods research based on the above definition are its potential to overcome at least some of the challenges associated with conventional research methods. These include quantitative methods dehumanising the participants, or qualitative findings that cannot be generalised to the broader population. Despite its advantages, this design is not unproblematic. Problems for mixed method scholars include a lack of agreement on accepted nomenclature and basic definitions; on-going debate about the utility of mixed methods and the paradigmatic foundations of the methodology; and unresolved design issues about how we should draw inferences (Teddlie & Tashakkori, 2003). These are perhaps not surprising given the general lack of agreement in the methods literature about the best way to 'do' social science. In defence of mixed methods as a distinctive approach to research, many of the criticisms seem related to the infancy of mixed methods as a methodological tradition, so as more mixed methods research is done and done well, this should in time be overcome.

Creswell (2014) describes six strategies for mixing qualitative and quantitative methods depending on the implementation sequence, priority, and the integration stage of quantitative and qualitative data collection and analysis. The strategies are sequential explanatory strategy, sequential exploratory strategy, sequential transformative strategy, concurrent nested strategy, concurrent transformative strategy, and concurrent triangulation strategy. The following section discusses the strategy employed in this study.

4.1.4.1. A Concurrent Triangulation Strategy

The concurrent mixed methods approach is probably the most familiar of the basic and advanced mixed methods strategies. In this approach, a researcher collects both quantitative and qualitative data, analyses them separately, and then compares the results to see if the findings confirm or disconfirm each other. Typically, mixed methods researchers would include the sample of qualitative participants in the more significant

quantitative sample, because ultimately researchers make a comparison between the two databases and the more they overlap, the better the comparison (Creswell, 2013).

Research Site: Universiti Malaysia Kelantan

The research site for this study, Universiti Malaysia Kelantan (UMK) was chosen mainly due to its unique characteristics. UMK is in Kelantan, one of the most conservative states in Malaysia, where the use of English is confined mainly to the language classrooms. In this state, there are only two public universities: Universiti Malaysia Kelantan (UMK) and MARA University of Technology (UiTM). Enrolment in UiTM is only for Malay (and Bumiputera) students. Meanwhile, UMK is open to all Malaysian ethnicities. The students come from all 14 states of Malaysia, with diversity in socio-economic background, as well as ethnicity and proficiency levels. In other words, UMK reflects the majority of public universities in Malaysia. Since the focus of this study is on WTC among Malaysian undergraduates, who consist mainly of Malay, Chinese, and Indian learners, UMK was considered the most suitable research site.

Inspired by the richness of Kelantan's heritage and the enterprising nature of its dwellers, UMK was established in 2007 "to capitalise on the forgotten past, blending the dynamics of entrepreneurship to producing a bloom of a unique and relevant offering to the nation" (Zakaria, 2010, p. 2). Concentrating on the concept, "Entrepreneurship is Our Thrust", UMK offers various programmes at the undergraduate level through five faculties and one centre, which are located in three different campuses: Faculty of Entrepreneurship and Business and Faculty of Veterinary Medicine (City campus), Faculty of Creative Technology and Heritage (Bachok campus), and the Faculty of Agro-Industry and Faculty Earth Science (Jeli campus). While the Centre for Language Studies and Generic Development is responsible for university and language courses across all the three campuses.

Since the aim of the establishment of the university was to promote the integration of the local art, heritage, culture, and business (Zakaria, 2010), it is no surprise that KD is widely spoken in the university grounds, other than in the formal setting of the classroom, where everyone is supposed to use the standard Malay language (BM, as noted in section 2.2). Like most other universities in Malaysia (except UiTM and IIUM), the medium of

instruction in the classes is either English or BM. It is up to the lecturer's discretion whether to deliver the lesson in English, BM, or both. Some lecturers make it compulsory for their students to use English in their classes, while others are more tolerant, where they allow the students to use BM. As for English lessons, although the teaching is in English, some lecturers do permit students to use BM to encourage participation. Realising the limited opportunity to use English, students on the Jeli campus initiated an English debate club, where the club members coach themselves. Aside from the weekly three-hour English lesson, the occasional English activities organised as part of the English lesson requirements, and the English debate club on the Jeli campus, the English ecosystem in UMK is minimal.

UMK, like all other universities in Malaysia, requires students to be proficient in English. Therefore, all students must take at least two semesters of English courses in their first and second year of study. One of the main aims of these courses is to enable students to communicate in English, hence, students are taught using Communicative Language Teaching (CLT) approach. Since UMK is located in one of the most remote parts of Malaysia (where the main language used for communication is the local Malay dialect), exposure to English speaking is limited to the language classrooms. To help create an English-speaking environment, UMK employs the communicative language teaching (CLT) approach in teaching the English III course.

The population focused upon in this study is all second-semester undergraduates studying at UMK. At the time of this research, these students were in their first semester, and there were roughly 2600 of them altogether. UMK was chosen as the research setting as it reflects the overall undergraduate enrolment in Malaysia. Students in the second semester are chosen specifically because they all enrol in the same English proficiency course; namely English II. Illustrated below are the English courses offered to UMK undergraduates:

Table 1 English courses offered to UMK undergraduates

Course	Target Student	Criteria	Note
English I	Year 1 First semester student	Score band 1 or 2 in Malaysian University English Test	General English course for students of Low proficiency level
English II	Year 1 Second semester student	All students	General English course for all students
English III	Year 2 Semester 1 students	All students	Specialised course based on a programme of study
English for Business	Faculty of Entrepreneurship and Business		
English for Sciences	Faculty of Veterinary Medicine Faculty of Earth Sciences Faculty of Agro-Based Industry		
English for Creative Writing in Arts and Heritage	Faculty of Creative Technology and Heritage		

As noted above, UMK students consist of excellent school graduates of different ethnicities from across Malaysia. The students reside in the campus accommodation rented from the villagers surrounding the campus area. This type of accommodation enables the students to mix with both their classmates and locals. In a way, UMK students are well exposed to the local people and their culture and customs.

Quantitative Phase

The quantitative phase of this study consists of two stages. The first stage was the pilot study. The quantitative pilot study aimed to design a new instrument meant for the setting of the present research because there is an inadequacy in existing WTC scales that match the context. The newly created scale assessing Malaysian undergraduate students' WTC was evaluated using factor analysis. de Vaus (2002) and Pallant (2005) recommend factor analysis for new scales when the analysis is intended to measure the structural reliability and validity of the scales and to summarise the data into their underlying components. Pallant (2005) differentiates between two types of factor analysis procedures as follows:

Exploratory factor analysis is often used in the early stage of research to gather information about the interrelationships among a set of variables. Confirmatory factor analysis is a more complex and sophisticated set of techniques used later in the research process to test specific hypotheses or theories concerning the structure underlying a set of variables. (p. 172)

In this study, exploratory factor analysis (EFA) was deemed the most appropriate approach to investigate the underlying components of the scale on the learners' WTC and the other associated variables. This choice was made because this is an exploratory phase to gather information about the set of variables identified through the literature review, and the scale had not been administered before. The main stage of the quantitative phase, therefore, applied confirmatory factor analysis (CFA) to test the hypothesised factor structure identified in the EFA. Next, the factors were subjected to a path analysis to see how they are related. The combination of CFA (measurement model) and path analysis (structural model) formed the components of the structural equation modelling (SEM) process. In short, the quantitative phase of this study consists of EFA and SEM analysis.

4.1.5. Participants

The criteria used to select the participants will be detailed in this section. First, participants were to be non-English majors. The rationale for focusing on non-English major undergraduates instead of English majors was that they form a more significant proportion of learners and most of them struggle more than English majors in using this

L2 (Ngo, 2015). Participants were also to be those studying in a university in Kelantan because they had minimal exposure and opportunity to use English when compared with undergraduates in other states. Therefore, it was assumed they might provide more insight into the challenges such students face in communicating on campus. Since language use and language learning occur together, the third condition for participant selection was that their language lessons must be taught using communicative language teaching (CLT) approach. The CLT approach plays a critical role in second language learning in that it reflects an emphasis on the use of language for meaningful communication in L2 acquisition (Rajabpour, Ghanizah, & Ghonsooly, 2015). The total number of undergraduates meeting these criteria was 1865 students, all enrolled in the English III course during the September 2016 semester. It is a common phenomenon in Malaysian universities that female learners outnumbered male learners, therefore, there was larger number of female participants than the male participants in the sample. After eliminating the learners who participated in the pilot study, the total number of learners meeting these criteria was 1580. Although some distributed questionnaires were not returned, there was a very high response rate of 91 percent. Therefore, the final number of participants for this study was 1430. However, only 1400 participants were included in the analysis, as all questionnaires that were incomplete or could be considered outliers were excluded (the exclusion criteria for defining an outlier is presented in section 5.4.1). The details of the sample, based on their background information that includes gender and ethnicity, are presented in the following Table 2.

Table 2 Distribution of participants

	Frequency	Percent %
Gender		
Male	331	23.1
Female	1097	76.7
Not specified	2	0.2
Ethnicity		
Malay	1129	79
Chinese	189	13.2
Indian	78	5.5
Others	30	2.1
Not specified	4	0.3

4.1.6. Instruments

The questionnaire items were written bilingually in both English and Malay to help participants give accurate responses. Reliability and validity of the quantitative instruments were established during the pilot study stage where the questionnaire was administered to 300 English II students at the same university. Reliability was assessed using Cronbach's alpha coefficient (α) to measure internal consistency. In general, a questionnaire with an α of 0.8 is considered reliable (Field, 2014). Hence, since the α of this questionnaire is 0.86, it is indeed reliable. The α for six subscales are above 0.8 except for the Factor 5 subscale, with α 0.67, which is an acceptable value for a psychological construct (Kline, 2005). Further details on questionnaire development and the validation process are illustrated in Chapter Five. The validated questionnaire was then administered to the participants in the main study.

4.1.7. Data Collection Procedures

The data were gathered from September to December 2016 at Universiti Malaysia Kelantan, Malaysia. Quantitative data were collected from 1430 students enrolled in the English III course using the questionnaire. First, the list of lecturers teaching the English III course was obtained from the Head of English Department. The researcher contacted the lecturers and briefed them about the research and the intention to distribute a questionnaire (which would take around 30 minutes to complete) to their students during the regular class hour. Upon examining the survey, the lecturers decided they were willing to help distribute the questionnaire to their students and would contact the researcher should there be any problems or if the students needed any help answering. The decision for when to distribute the questionnaires was to be made by the lecturers (and not by the researcher) in an effort to avoid disrupting the lesson as well as to make the students feel at ease while filling it out. The lecturers were also briefed on the need to present the consent form to students before participation that included detailed information about the research and assures confidentiality.

4.1.8. Data Analysis

The quantitative data that came from the questionnaire were analysed by using SPSS Version 24 and Mplus 8. SPSS was used to conduct descriptive statistics, and Mplus was used to perform structural equation modelling (SEM) analysis. Data for RQ1 was analysed through descriptive statistics; the maximum and minimum scores, mean and standard deviation were observed for the WTC variable. The results were presented in a table. Data for RQ2 was analysed by using SEM analysis, which involves testing measurement and structural models. Tests of mediation were conducted to verify the relationships between the variables in the structural model. The results of mediation tests were then confirmed through bootstrapping analysis.

The following sections begin with an introduction to Mplus software before proceeding with detail on SEM.

4.1.8.1. Mplus as Specialist Statistical Software

Mplus was utilized for the data analysis because it is a convenient statistical computer program that allows the analysis of a wide variety of multivariate statistical models with or without latent variables in a single comprehensive modelling framework (Muthén & Muthén, 2012). In his book, *Data Analysis with Mplus*, Geiser (2013) elaborates upon the features of Mplus that make it an increasingly popular program (Moutinho & Hutcheson, 2008) in conducting SEM analysis. First, a unique feature of Mplus is that it allows for both the estimation of models with continuous latent variables (e.g., confirmatory factor analysis and structural equation modelling) and models with categorical latent variables. Second, Mplus is flexible in handling data situations that violate assumptions of common methods of parameter estimation, such as maximum likelihood (ML). Third, Mplus offers a variety of robust methods of parameter estimation so that even ordinal and clustered data can be analysed. Mplus specifies that models must be specified via syntax commands. However, the Mplus syntax is straightforward and easy to learn (Geiser, 2013). In other words, Mplus covers the most modelling techniques and easy to use syntax. These features make Mplus a user-friendly program.

4.1.8.2. Introduction to SEM

SEM is a multivariate analysis technique for exploring causality in models and the causal relations among variables. SEM is rooted in the positivist epistemological belief that was cobbled together out of regression analysis, path analysis and confirmatory factor analysis. SEM is used as a confirmatory technique to test models that are conceptually derived a priori or to test if a theory fits the data. It shows the relationship between latent variables and manifest variables. The term SEM conveys two crucial aspects of a procedure: (a) that the causal relationships between variables are represented by a series of structural (i.e. path analysis) equations and (b) that these structural relations can be modelled pictorially to enable a more precise conceptualisation of the theory under study. In short, an SEM model is composed of a measurement model and structural model.

SEM is chosen as the primary analytical procedure in this study due to its renowned strength. For instance, “SEM has the outstanding abilities of simultaneously using several indicator variables to define each construct in the model, which leads to more validity of the measurement model” (de Carvalho & Chima, 2014, p. 11). Also, SEM allows the

evaluation of relationships between constructs without random error, which distinguishes SEM from other, simpler, relational modelling techniques. Besides, social sciences research often assesses complex associations between and among variables, groups, and conditions. SEM allows modelling and testing of clusters of complex hypotheses simultaneously while evaluating mean structures and group comparisons. Using another analysis technique, different than SEM, would require some separate steps (de Carvalho & Chima, 2014). The following sections explain some of the basic concepts of SEM and a few terms which are used in this study.

4.1.8.3. Latent and Manifest Variables

Latent variables, the psychological and socio-cultural variables, are not observed directly. Manifest variables, the items on the questionnaire that serve as indicators of the underlying construct they presume to present, are observed directly. Hence, one latent variable has at least three manifest variables to represent it.

4.1.8.4. The Factor Analytic Model

Factor analysis is one of the oldest and best known statistical procedures for investigating the relationship between sets of observed and latent variables (Brown, 2006; Kline, 2005; Zygmunt & Smith, 2014). There are two types of factor analysis: EFA and CFA. Both EFA and CFA focus on how the manifest variables are linked to the latent variables. EFA is designed for situations where links between the observed and latent variables are unknown or uncertain (Reio & Shuck, 2015; Yong & Pearce, 2013). Therefore, after the formulation of questionnaire items, an EFA will be conducted to determine the extent to which the item measurements are related to the latent variables (Beavers et al., 2013). In contrast, CFA is used when the researcher postulates relationships between the observed variables and the underlying factors ‘a priori’, based on the findings of the previous empirical research, and then tests this hypothesised structure statistically (Brown, 2006; Matsunaga, 2010). Because the CFA model focuses on the link between factors and their measured variables, within the framework of SEM, it is known as a measurement model (Schumacker & Lomax, 2010).

To our knowledge, this is the first study that attempts to look at WTC from a plural society perspective. Since there are no findings from previous research to serve as a hypothesised

structure, the model was not developed 'a priori'. Therefore, both EFA and CFA were used.

4.1.8.5. The Basic Composition of SEM

As mentioned earlier, an SEM model consists of a measurement model (CFA) and a structural model (path analysis). The measurement model shows how the observed variables load onto a latent variable (factor). It concentrates on confirming factor structure and does not explain the relationship between the factors. On the other hand, the structural model shows the relationship between the latent variables by specifying which latent variable influences changes in the values of other latent variables in the model.

4.1.8.6. The Process of Statistical Modelling

In conducting this study, the researcher followed Bollen & Long, (1993), who outlined that testing measurement and structural models includes five steps: model specification, model identification, model assessment, model interpretation, and model modification. Model specification involves using all the available relevant theory, research, and information to develop a theoretical model. Model identification refers to whether unique values can be found for the parameters to be estimated. For a model to be identified, it should have a positive degree of freedom (*df*), where "more unique covariance and variance terms than parameters to be estimated" (Hair, 2006, p. 772). Model estimation entails describing the expected or hypothesised relationship between the observed, measured variables (and if applicable the unobserved, latent variables) and specifying the causal links between them (Bachman, 2004). Based on the literature review and the findings of EFA during the pilot study stage (see Chapter Five for more detail on the pilot study), a hypothesis was made concerning the relationships between the latent variables (see section 6.4.1.1). Model assessment is also known as testing model fit. It involves evaluating the model by interpreting the model fit concerning several fit indices.

To date, there has been little agreement on the best cut off values for a good model. According to Hu and Bentler (1999) a good model must have a cut-off value of close to .95 for Comparative Fit Index (CFI) and Tucker-Lewis Index (TLI), 0.08 for Standardised Root Mean Square (SRMR) and .06 for Root Mean Squared Error of Approximation (RMSEA). However, Perry, Nicholls, Clough, and Crust (2015) have

demonstrated that the proposed cut-off values by Hu and Bentler (1999) are unrealistic. Instead, they argue that while the suggested cut-off values for SRMR and RMSEA are achievable, CFI less frequently reached the cut-off of .95, and TLI seldom reached values close to .95. Hence Hu and Bentler's (1999) guideline should not be treated as a golden rule in determining model fit. Marsh, Hau, and Wen (2004) categorise researchers who apply these stringent criteria for acceptable levels of fit without taking into consideration “potential limitations in the application of the guidelines, the need for researchers to select guidelines most appropriate to their area of research” (p. 322), as being inappropriate and having misinterpreted Hu and Bentler (1999).

Therefore, the following fit indices were used to report the model fitness in the present thesis, including:

- χ^2 according to which nonsignificant χ^2 ($p > 0.05$) indicates good fit;
- RMSEA and SRMR: acceptable fit < 0.10 and good fit < 0.05 ; hence the smaller the RMSEA, the better and fitter the model is;
- TLI and CFI > 0.90 is considered as a good fit.

The last step, model modification, occurs when the fit indices suggest poor model fit. Model misfit can be detected by examining standardised residuals and modification indices (Byrne, 2001). The modification can be made by dropping observed variables or changing the number of latent variables in measurement models and deleting or adding paths in a structural model. Every time a change is made, the modified model is re-evaluated. Figure 6 summarises the process undertaken in conducting SEM analysis.

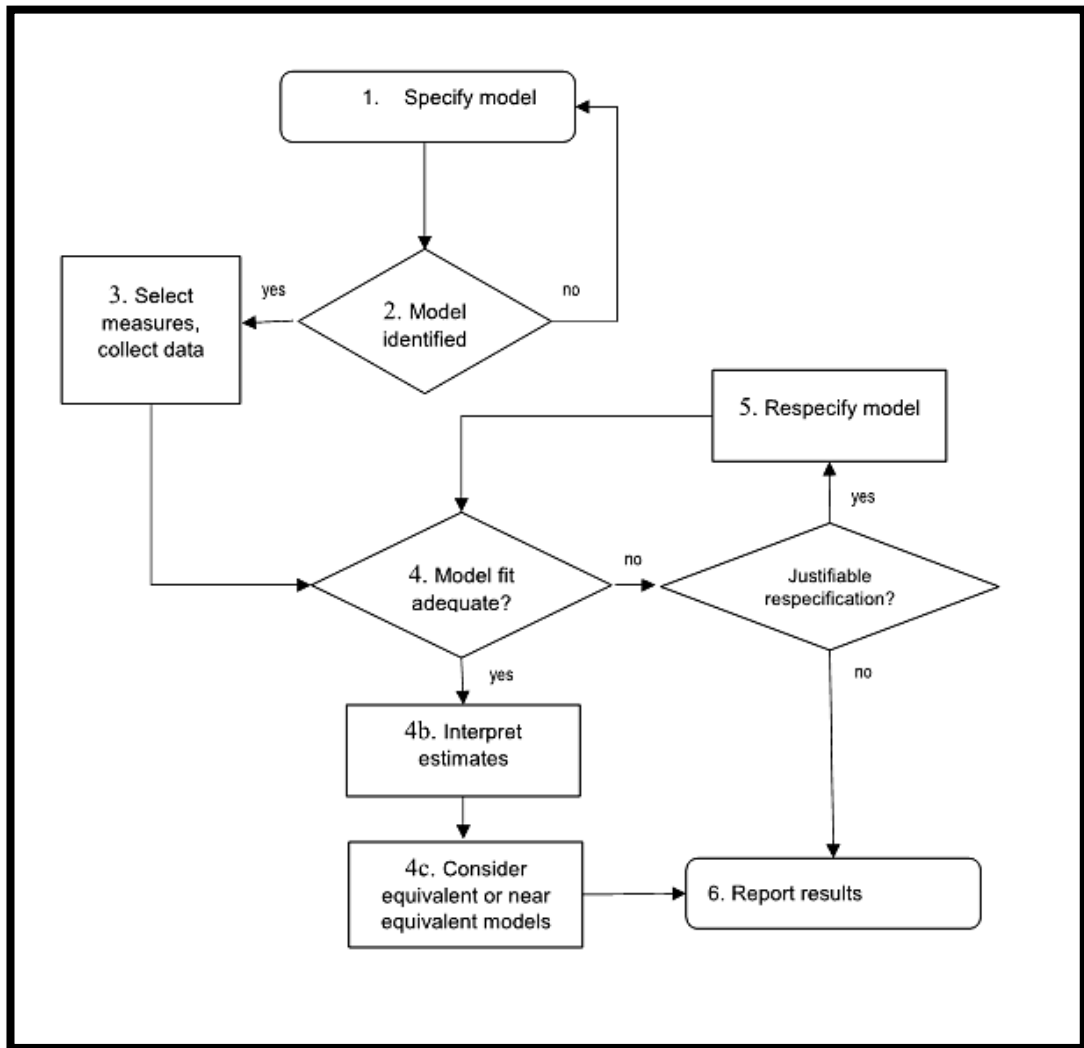


Figure 6 Flowchart of the basic steps of structural equation modelling (Kline, 2015).

4.1.9. Validity, Reliability and Generalisability

Three key concepts in quantitative methods are validity (appropriateness, quality, and accuracy), reliability (consistency and stability), and generalisability (ability of the results to be generalised to the population) (Kumar, 2011; Muijs, 2011). The following sections discuss how these concepts are applied in the present study.

4.1.9.1. Validity

Validity is defined as the “ability of the researcher to draw meaningful and accurate conclusions from all of the data in the study” (Creswell & Plano-Clark, 2007, p. 146).

There are four types of validity applied in this study: face validity, content validity, construct validity, and predictive validity.

Mackey, Mackey, Gass, and Gass (2005), Muijs (2011) and Creswell and Plano-Clark (2007) define these four types of validity as follows. Face validity refers to how closely the operationalisation of an item in the questionnaire appears to measure what it is supposed to measure. Content validity refers to whether the content of the items of a questionnaire is right to measure the latent concept (i.e. WTC) that we are trying to measure. Construct validity concerns the internal structure of an instrument and the concept it is measuring. Predictive validity refers to whether the instrument we are using predicts the outcomes we would theoretically expect it to.

The face validity and content validity were enhanced through extensive literature review. The operationalisation of each item was checked against the relevant content domain for the construct. Efforts have been made to use the items that have been previously tested. In some instances, modifications were made and new items were created. Construct validity was empirically tested by employing factor analysis where unidimensionality of measurement constructs was supported. These validity measures will be reported in Chapters Five and Six. Predictive validity is empirically tested and reported in Chapter Six. SEM was used to establish causal relationships between variables. SEM, which uses goodness-of-fit indices, is recognised as a most effective method for predictive validity.

4.1.9.2. Reliability

Reliability refers to instrument consistency and the extent to which questionnaire items are free of measurement error (Mackey et al., 2005; Muijs, 2011). The reliability of this study was achieved through the following measures: minimising bad wording by extensive review of past literature, undergoing critical discussions with the research supervisor, having expert review of the questionnaire, conducting two pilot studies (at the University of York and UMK) and distributing a bilingual questionnaire (English and BM both used in one questionnaire). Reliability of the instrument used in this study was assessed through Cronbach's alpha test of reliability (see Chapters Five and Six).

4.1.9.3. Generalisability

Generalization concerns an act of reasoning that involves drawing broad inferences from a research finding (Polit & Tatano, 2010). The present study ensures generalisability in the classic sense by having a substantial number of participants in both the pilot ($n=300$) and main phases ($n=1430$).

Qualitative Phase

The qualitative phase of this study involves two stages, the pilot study and the main study. The purpose of the qualitative pilot study was to test the feasibility and organisation of the study and methods of data collection via face-to-face or teleconference interviews descriptively. The main study was conducted to triangulate the results of the quantitative phase for research question one (RQ1) and research question two (RQ2), and to answer research question three (RQ3). The following sections will start with the pilot study before proceeding to the main study sections.

4.1.10. The Pilot Study

Contemporary researchers make extensive use of semi-structured qualitative interviews to gather the views and experiences of individuals; especially in exploring themes like identity investment (Norton, 2015) and willingness to communicate (Pattapong, 2010; Peng, 2012). Previously, the two principal options for conducting qualitative research interviews were to do them face-to-face or by telephone (Holt, 2010; Irvine, Drew, & Sainsbury, 2012; Wilson, Roe, & Wright, 1998). However, the advent of the internet brought about a change in this phenomenon, where it is now increasingly being used as the preferred medium for conducting interviews. Online interviews can be divided into two main types: asynchronous and synchronous (Janghorban, Roudsari, & Taghipour, 2014). Asynchronous online interviews are those that do not require both researcher and participant to use the internet at the same time and are usually conducted via email (Bjerke, 2010). Synchronous online interviews involve both parties using the internet simultaneously to engage in text-based chat rooms, instant messenger protocols (IM), and video conferencing (Janghorban et al., 2014; Pearce, Thøgersen-Ntoumani, & Duda, 2014).

This trend has led to burgeoning literature on the differences between the traditional interview method (face-to-face) and the internet-based methods (i.e., teleconference, emails, Skype, IM). Researchers assert that despite their advantages in terms of making the long distance interview process more feasible (Deakin & Wakefield, 2014; Hanna, 2012) and make research participants feel less inhibited (Hinchcliffe & Gavin, 2009; Jowett, Peel, & Shaw, 2011), the face-to-face method should be prioritized as its suitability as an interview mode far outweighs the internet based methods suitability (Seidman, 2013). The most apparent advantage of the face-to-face interview is that even participants in the most remote areas can be reached as it requires neither a telephone line nor internet connection. There are features of the face-to-face interview that are not shared by most internet-based modes. First, there are excellent aural-visual qualities such as facial expressions and tone of voice, which may help in building a good rapport between researchers and participants (Jowett et al., 2011; Seidman, 2013). Second, it enables the researcher to get immediate feedback from the participants, which is lacking in both email interview and instant messenger situations where both involve time lapses which allow the participants to ponder the questions before giving their feedback.

As already mentioned, the purpose of the qualitative pilot study was to test the feasibility and organisation of the study and methods of data collection via face-to-face or teleconference interviews descriptively. Several potential problems with teleconference interview were anticipated because of the nature of an internet connection in most parts of Malaysia. Also, there was a likelihood that in the main study many research participants would be selected from campuses with limited access to internet connection. Hence, to test the relative feasibility of the two methods, convenience samples of two students were interviewed face-to-face, and one student for teleconference interview. Interviewees were obtained from quantitative pilot study stage. Attempts were made to get two participants for teleconference interview, but only one student was willing to participate. This student was from the city campus; the campus with the best internet connection in comparison to the other two campuses which are in rural areas.

Evaluation of both the data from and experiences with the pilot study centred on the interview frameworks outlined by Jowett, Peel, and Shaw, (2011). This framework highlights six main practical considerations that may be key factors in decisions about whether to use face-to-face or online interview: arranging the interviews, length of interviews, technological issues, rapport, expressing emotions, and listening.

4.1.10.1. Arranging the interviews

Usually arranging a time for a face-to-face interview does not pose a problem as both interviewer and participant are at the same location. However, according to Jowett et al. (2011) arranging a time for online interviews can be problematic due to the fact that often interviewer and participant reside in different countries with different time zones. Arranging mutually convenient times for this study was also made difficult due to participants' study commitments. Most often, interviews had to be conducted late into the night as those were the only convenient, though not ideal, times. Once participants' consent had been gained and the interview mode was determined, participants were asked to suggest when they would be available to be interviewed to establish a mutually agreed date and time. Arranging the time for face-to-face interviews did not lead to any confusion due to participants residing in the same location. However, as a participant for the teleconference interview lived in Malaysia, arranging mutually convenient times was made problematic due to time zone differences where the possibility of miscalculating the time difference was present. As in traditional interview, the teleconference is subject to ethical issues where participants have the right to withdraw from the interview should they decide to do so. If this happens, the amount of time spent in arranging the time is wasted (Janghorban et al., 2014). To overcome this, instead of setting an appointment, this interview had to take place the moment the participant gave her consent to be involved in the interview, which was late in the night.

4.1.10.2. Length of interviews

Among the limitations of a teleconference interview is that it is more physically demanding than a traditional interview, requiring participants to look at the monitor and listen to the speaker. While online interviews may be time-saving for the researcher, eliminating any travel time to meet participants, interviewing online may be more time consuming for the participant and produce much less data. Jowett et al. (2011) mentions:

The online interview in this study lasted approximately three hours and produced around half the amount of data gathered in an hour-long 'off-line' interview. A word count of the transcripts revealed that the online transcripts were, on average, approximately 6 000

words long compared to an average of 12 000 words in the face-to-face transcripts. (p.358)

In this study, both face-to-face interviews lasted for 45 minutes with all intended questions answered and clarified. However, the teleconference interview took about one hour and a half to finish, including the time it took to set up the equipment and get on the teleconference board. Some of the intended questions had to be skipped from further clarification to cut time. According to de Vaus (2002) face-to-face interview can last longer than 30 minutes, as long as the researcher is aware that fatigue and impatience might affect the response quality. As for online interviews, which require extra effort (i.e. in setting up equipment and focusing on the monitor while listening to the audio), one long interview should be broken into various sessions (Jowett et al., 2011). With the present participant having to attend this interview late into the night, having more than one interview session is best to be avoided.

4.1.10.3. Technological issues

Jowett et al. (2011) assert that face-to-face and online interviews pose some problems related to unreliable audio equipment such as background noise and the audibility of participants' voices. In addition to those drawbacks, to carry out an online interview, participants must not only be technologically competent; they must also have the reliable device and a strong internet connection. If any of these criteria is not met, a smooth and successful interview is unlikely to take place.

The face-to-face interviews took place in a library discussion room, eliminating all possible background noise, and was recorded with a suitable audio recorder device on which everything the participants said was captured. On the other hand, the online interview faced several problems. Initially, it was meant to be conducted via Skype. However, since the participant did not have a Skype account, and to avoid the hassle of asking her to create one, the researcher resorted to using the teleconference medium, which did not require her to have an account. As opposed to Skype, which provides free recording service, the teleconference required a paid subscription for the conversation to be recorded. Apart from that problem, the participant was in her shared hostel room when the interview took place. As she was answering the questions, she had to stop a few times when her friends called.

Due to the background noise made by others, there were times when questions had to be repeated. Since the researcher had no control over the selection of a venue for this interview to take place, it was not possible to knowingly avoid a disruptive environment, affecting the participant's concentration and data gathering (Deakin & Wakefield, 2014). Also, despite having the best internet connection possible (as previously mentioned, this participant was from the city campus, with the best internet connection as compared to other campuses), there were a few times the monitor went blank, and we had to rely only on the audio.

Based on this experience, if teleconference interviews were to be used, most intended participants might be excluded due to the need for technological competence, software, and maintained internet connection for the duration of the discussion (Deakin & Wakefield, 2014).

4.1.10.4. Rapport, expressing emotion and listening

Jowett et al. (2011) discuss how pertinent it is for researchers conducting one-off interviews to illustrate how they intend to develop a rapport with their participants, as it can be a very tricky process. The connection between strangers takes substantial time to establish, and with internet communication being impersonal and impoverished, building good rapport might be something impossible for novice researchers to achieve. Jowett et al. (2011) argue expressing empathy is the most challenging expression for a researcher to portray via online interviewing. Unlike face-to-face communication where researchers can communicate emotion through gestures, facial expression, and voice intonation, online modes offer a very limited chance of transmitting these paralinguistic features. Typically, to overcome this situation, researchers will use IM next to the audio/video channel. IM does have paralinguistic features, specifically the use of short forms (i.e. 'lol' for 'laugh out loud') and emoticons (i.e. smiley). However, they must be used with caution as they might be interpreted differently by participants. Jowett et al. (2011) provide some guidance on how a researcher may show attentiveness towards the participant's responses in online interviewing; this is not a significant issue in face-to-face communication where eye contact, verbal prompts, and silence may be used while the participant is giving his or her recount. Researchers should not remain silent as this might be interpreted as being disinterest, and must also be careful before interjecting, which may signal impatience or an effort to move on to the next question.

Thus, face-to-face interviews posed minimal issues for establishing rapport, however, the teleconference interview was different as this was the first time the researcher ‘met’ with the participant. Luckily, this participant was an extrovert, which made the process of building rapport a swift one. However, with a low-quality internet connection at her hostel, expressing emotion and showing attentiveness were challenging. By having to ask her to repeat herself the flows of her recount and her train of thought were interrupted (Seitz, 2015).

4.1.10.5. Conclusion

Following the pilot study, the decision was made to use the traditional mode of interview rather than online interviews in the main qualitative study. This decision was made based on experience in the pilot study, as described above. However, should the main study have required follow-up interviews with the participants, the online interview would still be considered if the internet connection at the participants’ campuses were suitable.

The main study was conducted with the aim of triangulating the results of the quantitative phase for RQ1 and RQ2 and to answer RQ3. The following sections provide information relating to the main study stage.

4.1.11. The Main Study

4.1.11.1. Participants

Interview participants were selected from the 1430 students who participated in the questionnaire stage. First, when completing the questionnaire students were invited to volunteer for interviews, with those willing to participate providing their contact number on the questionnaire. Then, a few completed questionnaires were chosen by criterion sampling (Miles & Huberman, 1994) with the conceptual criterion being to ensure a variety of the three main Malaysian ethnicities (Malay, Indian, and Chinese) as participants. These questionnaires were ranked according to the number of applicable (participants’ score on items focusing on challenges faced in communicating in English on campus) questions from the interview guide, as well as potential interest, to maximise the amount of relevant information. Third, the students with the highest ranking were interviewed (if they were present and still willing to participate – otherwise the second or

third questionnaire in rank was selected), but only from some of the groups, thus introducing a certain degree of randomness to the qualitative component too. The initial plan was to interview five students from each campus for a total of 15. However, due to time constraints the final number of interviewees was 14. There were four Malay, four Indian, and six Chinese interviewees.

4.1.11.2. Instruments

All interviews were conducted using a semi-structured guide from which questions were selected depending on the direction of the discussion. As the interviewees were considered co-constructors of meaning, they were free to suggest related topics or to skip questions as they pleased.

The interview topics were selected to test the theoretical framework proposed, to probe for unanticipated implications, and to give the participants opportunities for spontaneous contributions. While the topic guide provided relatively systematic coverage of themes, the actual form of the interviews was different each time, intended to appear more like a casual conversation than a formal interview.

4.1.11.3. Data Collection Procedure

For the interview stage, 15 students of the 1430 total were randomly chosen. First, participants were contacted via the details they provide in the questionnaire. Next, appointments were set for the interviews based on the participants' preferred times and venues. At the end of the interview the participants were given with some money (RM30, equivalent to GBP5) as a token of appreciation for their time and contribution. Before starting each interview, the researcher briefly informed them of the purpose of the interview and about the use of the audio-recorder. Since the researcher shared the same linguistic backgrounds as the participants (they could converse in both English and Malay) there was the possibility of bilingual interviewing and the researcher began each interview by asking the participants their preference regarding the language of the interview. This question was asked to minimise problems that may arise due to the use of English with bilingual interviewees, as they may position themselves differently when the interviewer uses languages other than English (Pavlenko, 2007).

The interviews were recorded and transcribed, and then the transcripts were coded. All participants used English throughout the interview, except when they struggled for the best expression to illustrate their points, where they resorted to BM. Extracts were translated to be included in the final manuscript. On average, this face-to-face interview lasted around 40 minutes, except with two participants, one of which lasted only seventeen minutes and the other one hour. The interviews produced very illuminating data because as a human instrument, the researcher was able to ask, probe, and tailor the interviews in a manner appropriate for each participant as well as for the stated research questions.

4.1.11.4. Data Analysis

The qualitative data that came from the face-to-face interview was transcribed before being thematically analysed by using ATLAS.ti 8 package. Clarke and Braun (2017) define thematic analysis as “a method for identifying, analysing, and interpreting patterns of meaning (‘themes’) within qualitative data” (p.1). The following sections introduce the software utilised in transcribing and analysing the data, followed by a description of the transcribing process and then the procedure detailed by Braun and Clarke (2006).

- **ATLAS.ti as Computer-Assisted Qualitative Data Analysis Software (CAQDAS)**

The qualitative phase of this study utilised two versions of ATLAS.ti software; Versions 7 and 8. ATLAS.ti was chosen because it is a powerful CAQDAS for the qualitative analysis of textual, graphical, audio, and video data. In other words, like other CAQDAS (i.e. QSR NVIVO and MAXQDA), ATLAS.ti offers a single repository for storage and analysis of multiple files in a variety of formats, with easy access. This software allows for a systematic and effective analysis (Friese, 2014). Among its many features, ATLAS.TI enables coding to be done by merely dragging codes onto the selected piece of data. It also allows linking of the findings in a semantically meaningful way by visualising the findings and interpretations in digital mind maps known as network diagrams; “Many online reviews of ATLAS.ti mention as assets its agility and speed, excellent support for portable document format (PDF) documents, colour coding, margin display” (Zakaria & Zakaria, 2017, p. 9).

- **Transcribing the Interviews**

To transcribe the interview, the transcribing functions of ATLAS.ti 7 were used because, at that time, this function was still under development in Version 8. To start transcribing, the audio files were added to a project in ATLAS.ti 7. Next, a new text file was created and associated with the multimedia file. Then, the text file and the multimedia file were displayed side-by-side, so it was easy to manage both documents – and the researcher could simultaneously view and work the transcription process. A useful option in the software is to set the rewind time in the Association Editor, where the researcher could choose the interval time to rewind the audio from one to five seconds. This function allowed the researcher to listen or view the part that had already been transcribed based on the selected time interval. Transcribing centred around the use of F4 function key to start and stop the multimedia file.

In transcribing the interviews, the researcher followed a two-phase process. The first phase was using the ATLAS.ti 7 software to create a file containing the almost verbatim interview conversation. This file was almost verbatim because filler such as *err* and *um* were omitted. The audio recorded data was transcribed orthographically, which meant the content of the interview was transcribed as spoken, but minus grammatical errors. The transcript was also clarified by eliminating repetitions and digressions. The finished transcript was then compared to the original recorded interview to check for fit. Corrections to the transcript were made, and identifying information was changed to a pseudonym. The second phase entailed saving the files as a Microsoft Word file, where misspelt words were edited and a header that included a participant's pseudonym and personal details was added.

- **Thematic Analysis: Familiarising with Data**

This stage involved engaging and immersing in the data by reading and re-reading the transcripts, noting down initial ideas.

- **Thematic Analysis: Generating Initial Codes**

Coding involves attaching one or more keywords to a text segment to permit later identification of a statement. In the present study, both deductive and inductive coding

processes were made to the transcript stored in ATLAS.ti software by tagging and naming selections of text (known as a quotation in ATLAS.ti software) within each data item. The deductive codes were derived from the EFA conducted during the quantitative pilot phase, while the inductive codes emerged during the tagging of the quotations. Please refer Appendix A for example of the coding process conducted.

- **Thematic Analysis: Searching for Themes**

Searching for themes began when all data were initially coded and collated, and there was an extensive list of the different codes identified across the data set. This phase, which re-focuses the analysis at the broader level of themes, rather than codes, involved sorting the different codes into potential themes. Essentially, the codes were analysed and the possibility in combination to form an overarching theme was considered. The use of ATLAS.ti 8 software was helpful at this phase because it provided a visual representation to help sort the different codes into the themes. Please refer Appendix A for illustration of the process.

- **Thematic Analysis: Reviewing Themes**

This phase involved two levels of reviewing and refining the themes. Level one involved review at the level of the coded data extracts. This process means the collated extracts for each theme were read and considered whether they appear to form a coherent pattern. Once the themes did appear to form a coherent pattern, the second level of this phase commenced. Level two involved a similar process, but in relation to the entire data set. At this level, not only the validity of individual themes in relation to the data set were considered, but also whether the thematic map ‘accurately’ reflected the meanings evident in the data set. In other words, in this phase, the entire data set was re-read for two purposes. The first was, as discussed, to ascertain whether the themes ‘work’ in relation to the data set. The second was to code any additional data within themes that had been missed in earlier coding stages. Please refer to Appendix A for a sample of the developed themes.

- **Thematic Analysis: Defining and Naming Themes**

At this point, the themes for the analysis were defined and further refined. ‘Defined and refined’, here, means the researcher delved into the process of identifying the ‘essence’ of what each theme is about (as well as the themes overall) and determined what aspect of the data each theme captured. Appendix A provides a sample of the final thematic map for one of the themes identified in this study.

- **Thematic Analysis: Producing the Report**

The final stage was the write-up of the report, where the researcher provided sufficient evidence of the themes within the data. Particularly vivid examples or extracts that captured the essence of the point being demonstrated were identified and included in the report.

4.1.1. Trustworthiness

Trustworthiness is often compared to the concepts of validity and reliability in a quantitative study. This study ensures trustworthiness by applying one of the most widely employed criteria proposed by Lincoln and Guba (1985). The following sections present these criteria.

4.1.1.1. Credibility

Credibility refers to the degree to which the findings and interpretations are consistent with the ideas and meanings intended by the participants. It is analogous to internal validity in quantitative research. To ensure the credibility of this study, the researcher used two techniques or activities recommended by Lincoln and Guba (1985): triangulation and member checks. Some of the triangulation methods are triangulating via data sources, that is by using the use of a wide range of informants; and by using site triangulation (Shenton, 2004). In this study, triangulation was achieved through three steps. First, by making sure that the participants for the interview consisted of all the three main Malaysian ethnicities (Malay, Chinese and Indian). Next, the participants were enrolled in different courses across the three campuses (Bachok, Pengkalan Chepa, and Jeli). Finally, the participants came from different Malaysian states (both urban and rural

settings). Lincoln and Guba (1985) contemplate that member check is the single most significant step a researcher must make to boost a study's credibility. Checks relating to the accuracy of the data may take place either during the interview session or at the end of the data collection process (Shenton, 2004). This study employed the first option of member check. The interview was summarised and read to each participant at the end of each session, where he or she confirmed or made the necessary changes to the summarised interview content.

4.1.1.2. Transferability

Transferability refers to the degree that findings may be applicable or generalised to other settings or populations. It is analogous to external validity in quantitative research. However, it is not the researcher's task to decide if the findings can be generalised to another context, rather the responsibility lies with the reader (Lincoln & Guba, 1985). The main technique for transferability is 'thick description' (Lincoln & Guba, 1985) which was achieved by providing detailed descriptions of the characteristics of the study context, the methodology, and research findings to allow the reader to decide if the findings are transferable to other contexts.

There are three levels within this study at which transferability might be made. First, transferability may be made from the 14 individual participants to the whole university population. Next, it is possible from the entire university population to other Malaysian university contexts, especially those located in conservative states. Finally, it is possible from Malaysian undergraduates to language learners in non-Western plural societies in general (i.e. Afghanistan).

4.1.1.3. Dependability

Dependability refers to the extent that the findings would be the same if the study were replicated in a similar context with similar participants. It is equivalent to reliability in quantitative research. Lincoln and Guba (1985) stress the interrelationship between credibility and dependability, arguing that, in practice, a demonstration of the former facilitates the latter. Dependability can be achieved by maintaining an audit trail (Lincoln & Guba, 1985), which is defined as steps taken by a researcher "which allow[s] any observer to trace the course of the research step-by-step via the decisions made and

procedures described” (Shenton, 2004, p. 72). The audit trail of the qualitative part of this study was made explicit by a description of the methods of data gathering, data analysis, and interpretation; specifically, site selection, participant selection, face-to-face interview process, interview transcription method, and the interview analysis procedure. In other words, it is an in-depth methodological description to allow a study to be repeated (Shenton, 2004).

4.1.1.4. Confirmability

Confirmability refers to the extent that the findings can be confirmed by another researcher. It is equivalent to objectivity in quantitative research. Lincoln and Guba (1985) again use triangulation and audit trail as the techniques for establishing confirmability. These techniques have been explained above. In short, confirmability is achieved by providing an in-depth methodological description to allow the integrity of research results to be scrutinised.

4.1.2. Ethical Consideration

Ethical issues were considered at every stage of the data collection process to protect the rights of the participants. The steps taken were as follows. First, all participants took part in this study voluntarily and were made aware of their right to withdraw from the research at any time or stage without giving any reason. Second, they were guaranteed confidentiality, anonymity, and non-traceability. Third, they were notified that their academic results would not be affected at all by their decision to participate or not to participate in this research, or by the research itself.

Chapter Summary

This chapter described the methodology used in this research, including the objectives and questions, instruments, procedures, and data analysis methods, focusing particularly on the WTC and identity-related factors as well as on the learners’ investment. The research data for the quantitative phase were collected through the administration of a detailed questionnaire administered to 1430 Malaysian undergraduates in an English III course at UMK. These data were analysed using a range of statistical methods. The

research data for the qualitative phase were collected by interviewing 14 students from the same pool involved in the earlier questionnaire phase. The data were subjected to thematic analysis. The results are presented in Chapter Six and discussed in Chapter Seven.

In the next chapter, the quantitative phase of a pilot study conducted among 300 Malaysian undergraduates will be presented. Data gathered were subjected to EFA where the findings serve as a basis for the constructs to be covered in the main study.

CHAPTER 5: QUANTITATIVE PILOT STUDY

Overview

The previous chapter described the methodology employed in conducting the present study. It also explained that there is inadequacy in existing L2 WTC scales for application in the plural society context. Therefore, the pilot stage of the quantitative phase was conducted to create an instrument for this research context. The newly designed scale is named the Plural Society WTC (PSWTC) questionnaire. The validated version of the PSWTC questionnaire is meant to be used in the main stage of the quantitative phase of data collection.

In the following sections the rationale for developing the PSWTC questionnaire as a new instrument for a plural society context is justified. Next, the decisions made regarding data analysis of PSWTC questionnaire are reported. Then the pre-analytical stages, such as the creation of a data set, data cleaning, and decisions regarding handling of missing values and creating new variables are introduced. Then each of the different statistical tests and statistical analyses used to examine the data and measure association between my variables are covered. SPSS (version 24) was used for data cleaning, the creation of a dataset, and quantitative data analysis. Finally, EFA is employed to identify underlying factors observed and to assess the measurement validity of the instrument.

Rationale for Developing PSWTC Questionnaire

Willingness to communicate (WTC) is increasingly recognised as “the most immediate determinant of L2 use” (Clément, Baker, & MacIntyre, 2003, p. 191) which can eventually lead to determining one’s success in L2 learning and communication. This importance leads to extensive research on in China (Bamfield, 2014; Peng & Woodrow, 2010), Japan (Munezane, 2015), Korea (Edwards, 2006; Kim, 2004), Turkey (Öz et al., 2015), Iran (Fallah, 2014; Zarrinabadi & Haidary, 2014), and Malaysia (Yousef et al., 2013) where various scales have been invented to capture WTC in those different contexts. However, despite the sizeable number of scales designed to measure WTC, no

single instrument was found to attempt to measure WTC in a plural society context among non-English major undergraduates.

Therefore, the rationale for having this instrument is that it is more focused on the intended participants, where any findings (from using the instrument) can help shed light on what educators and learners in a plural society context can do to address issues related to WTC among L2 learners and overcome English and communication problems among graduates as raised by many employers (Cheong et al., 2015).

Questionnaire Development

5.1.1. Item Construction

Based on a review of the literature and of extant instruments, 62 items were developed and sorted into one of the eight subscales. Sources of each scale are described in Figure 7, and the scale items are displayed in Appendix E.

Willingness to Communicate scale
<ul style="list-style-type: none"> • Adapted from P. D. MacIntyre et al. (2001). • Eleven items (WTC in and outside classroom) • “I am willing to do a role-play in English”
Communication anxiety scale
<ul style="list-style-type: none"> • Adapted from Hong (2012) and Peng (2012) • Ten items • “I feel anxious when asked to contribute to a formal discussion in class”.
Perceived communication competence in English scale
<ul style="list-style-type: none"> • Adapted from McCroskey & McCroskey (1988) • Three items • “I am able to communicate with my friends in English”
Feared- self scale
<ul style="list-style-type: none"> • Adapted from Hwang, Ang, & Francesco (2002) • Seven items • “I fear others ridicule me”
Audience sensitivity scale
<ul style="list-style-type: none"> • Adapted from Edwards (2006) • Eight items • “I feel at ease speaking English on campus when nobody else is around”
Othering scale
<ul style="list-style-type: none"> • Adapted from Lee, Lee, Wong, & Ya’acob (2010) and Rajadurai (2010) • Ten items • “When I speak English, some people see me as arrogant”
Social Support scale
<ul style="list-style-type: none"> • Adapted from MacIntyre & Doucette (2010) • Four items • “My best friends want me to speak English”
Ideal- self scale
<ul style="list-style-type: none"> • Adapted from Islam (2013) • Eight items • “Whatever I do in the future, I think I will be needing English”

Figure 7 Sources of scales

5.1.2. Questionnaire Preparation

The accumulated items were evaluated, and it was decided whether they were to be used and the subscale to which they belonged was determined. A draft of PSWTC questionnaire was constructed and showed to two experts in the field of second language education who returned feedback about the scale and its items. The draft which initially contained different subscales for different variables was then mixed into a 10-point Likert scale as it offers more variance than a smaller Likert-scale (e.g. a 7-point scale), a higher degree of measurement precision, a better opportunity to detect changes, and more power to explain a point of view (Norman, 2010; Wittink & Bayer, 1994); the anchors of the rating scale start from ‘Not true at all’ (rated 0) to ‘Certainly true’ (rated 100). As for the items, they were randomised to avoid any biased item order. Altogether, the questionnaire consisted of 62 items. The personal information section, which contains items related to participants’ backgrounds (i.e. the language they use at home and their proficiency level), was put at the end of the questionnaire to lessen participants’ anxiety (Dörnyei, 2003). Participants were expected to spend around 20 minutes to complete the questionnaire, as both the concepts and the language used were very accessible for the participants’ levels.

A parallel Malay translated version of the questionnaire was also prepared to collect data from learners with low L2 proficiency. The translation process followed the translation framework introduced by Sperber (2004). In the first phase, the original questionnaire in English (A version) was translated into a Malay language (B version); it was then back translated into English (C version) by a Malay colleague who was born and raised in the United States. The next phase involved showing fellow PhD colleagues at the University of York, who were native speakers of English, the A version and the C version for comparison. The problematic items in both versions were identified and revised iteratively before the finalised Malay version was ready to be administered.

5.1.3. Pre-testing the Questionnaire

The first stage of pre-testing involved administering the questionnaire to three PhD students in Education at the University of York. They were asked to go through the items and answer them in a think aloud manner. In her review on applying think-aloud protocol in evaluating a newly developed questionnaire Phillips (2014) summarised the advantages of the technique as follows. First, thinking aloud enables the researcher to identify the

problems encountered by the participants in completing the questionnaire, such as challenges in comprehension, interpretation, and problems using the scale. Second, think-aloud helps the researcher to successfully examine whether participants responded as intended to instructions. Third, this technique informs the identification of minor adaptations necessary to resolve the identified problematic items. The period the three Education PhD students spent answering the questionnaire was recorded and their reactions, regarding hesitations and uncertainties, were recorded. Once they had gone through all the questions, they were asked for feedback on ambiguous items, unnecessary items, and for overall comments on the questionnaire. Their input served as the basis for the questionnaire to be administered to participants in the second pre-testing stage, where the questionnaire was administered to two undergraduate students at the same university. These students were chosen as they were not specialists in the field, so their responses were useful in locating unnecessary jargon and confirming the intelligibility of the items. Based on their feedback, the items were refined, and the questionnaire was then ready to be administered to the pilot study participants.

5.1.4. Participants

The pilot participants were identical to the target participants in the main data collection as they were students of the same cohort, but in a different course. The pilot participants were those enrolled in English II when they were in their second semester, while the main study participants are those enrolled in English III the following semester. The students who already participated in the pilot stage were screened from participating in the main study by using the stop list. Since they are from the same cohort, the pilot group's age, race, gender, and learning experience were similar to the respondents for the main study in most ways. The questionnaire was administered to 300 Malaysian undergraduates studying English II in UMK in their regular class time. Participants were informed that their participation was optional. All participants agreed to answer the questionnaire.

Questionnaire Validation

Validity is an assertion that a psychological or educational assessment tool, like a questionnaire, measures what it is supposed to measure. The most important type of validity to be established is construct validity. Before claiming that the questionnaire is

valid, a researcher must show the steps taken in gathering information to support the validity of an assessment tool.

There are many ways a questionnaire can be validated. One of the most popular is by conducting factor analysis. Factor analysis is a multivariate statistical approach commonly used in psychology, health-related professions, and education. It is used to explore the possible underlying structure in a set of interrelated variables without imposing any preconceived structure on the outcome. It represents a complete array of structure-analysing procedures used to identify the interrelationships among a large set of observed variables and then, through data reduction, to group a smaller set of these variables into dimensions or factors that have common characteristics (Nunnally & Bernstein, 1994, as cited in Pett, Lackey, & Sullivan, 2003). The ultimate goal in using factor analysis is to arrive at a parsimonious or reduced set of factors that summarises and describes the structural interrelationships among items in a concise and understandable manner (Child, 1990).

Factor analysis is most commonly used for theory and instrument development. In theory development, it determines if a series of factors exist in the data and whether they are interpretable in a theoretical sense, and it establishes underlying dimensions between measured variables and latent constructs, thereby allowing the formation and refinement of theory. As for instrument development, factor analysis condenses a large item pool into a more succinct, reliable and conceptually sound measurement instrument. The aim is to assess its construct validity. One of the critical assumptions associated with scale construction is for items measuring a construct to be relatively homogenous or unidimensional (i.e. load together on one factor). Factor analysis allows the researcher to determine the nature and number of latent variables (dimensions/factors) underlying a set of items. Once the internal structure of a construct has been established, factor analysis may also be used to identify external variables (e.g., gender and family background) that appear to relate to the various dimensions of the construct of interest (Nunnally & Bernstein, 1994 as cited in Pett et al., 2003). Hence, it is considered the preferred choice for interpreting the validity and reliability of questionnaires.

Factor analysis consists of EFA and CFA. Like EFA, the purpose of CFA is to identify latent factors. While EFA is a descriptive or exploratory procedure, in CFA the researcher must pre-specify the factor model (Brown, 2006). Accordingly, CFA is typically used in

later phases of scale development or construct validation after the underlying structure has been tentatively established in the EFA stage.

Williams, Brown, and Onsman (2012) summarise the objectives of EFA as: to reduce the number of variables, to examine the structure of the relationship between variables, for detection and assessment of the unidimensionality of a theoretical construct, to evaluate the construct validity of a scale or instrument, to achieve parsimonious analysis and interpretation, to address multicollinearity, to develop theoretical constructs, and to prove/disprove proposed theories.

Considering the above objectives, the main aim of conducting EFA in this study was to examine the internal consistency reliability and construct validity of the newly developed questionnaire. Also, to consolidate variables and generate new hypotheses about underlying theoretical processes that can be used to inform and create new theory (Reio & Shuck, 2015) about L2 WTC in a plural society.

5.1.5. Prerequisite Analysis

A reliable factor analysis requires the sample size to be big enough, though there is variance among researchers as to the suitable sample size for factor analysis. Tabachnick and Fidell suggested at least 300 cases; Hair proposes 100 cases or greater while Comrey and Lee provide this guide: 100 as poor, 200 as fair, 300 as good, 500 as very good and 1000 or more as excellent (Field, 2014; Matsunaga, 2010). As for this study, out of the 300 questionnaires distributed, 290 questionnaires were completed and returned. Only one participant chose to answer the Malay language version. The data collected were first screened for missing values and outliers. Little's test showed a non-significant p -value, indicating the data were missing completely at random (MCAR). An outlier is a score very different from the remainder of the data. This value is a concern because it might cause bias to the findings of the data. Univariate outliers were screened through examining histograms of variables, and multivariate outliers were identified using the Mahalanobis distance ($p < 0.001$). List wise deletion was used to delete outliers and cases with missing values.

A total of five students' responses were deleted because of insufficient data, leaving a sample size of 285 for analysis using SPSS version 24 software; this sample size is

considered appropriate. Aside from following the above criterion, the Kaiser-Meyer-Okin measure of sampling adequacy (KMO) was applied as it can signal in advance whether the sample size is large enough to reliably extract factors (Field, 2014). The Kaiser-Meyer-Okin statistic of this dataset (0.88) was above Kaiser's criterion of 0.5 for an adequate sample (Field, 2014). Another prerequisite for factor analysis is that items are measured at interval level so that it does not hinder the check of the next assumption; the data should be approximately normally distributed to be able to generalise the results beyond the sample (Field, 2014). However, for EFA, data is not required to be normally distributed (Zygmunt & Smith, 2014).

Normality tests seem not to be able to test the normality of distribution in this data set, by rendering p-values far lower than 0.05, although there is a pattern of normal distribution in the skewness (z-values) analysis. Based on the z-values it was concluded that the data set is approximately normally distributed (Zygmunt & Smith, 2014) and those items with z-values ± 2.5 were accepted (Tabachnick & Fidell, 2007) and retained for the next step in the preliminary analysis.

The final step before a factor analysis can be conducted is by determining whether the variables do not correlate too highly or too weakly with other variables (Field, 2014). There is one objective test to determine whether the items do not correlate too weakly, Bartlett's test. If the test gives a significant result, it can be assumed that the items do correlate. This was the case in the present dataset. However, since Bartlett's test is for a very extreme case of non-correlation (all items of the questionnaire do not correlate with other items) generating a correlation matrix was necessary. Items with $r > 0.8$ or $r < -0.8$ and $r > 0.3$ or $r < -0.3$ were eliminated. At this stage, 33 out of 62 items were retained and subjected to EFA.

5.1.6. Factor Extraction

It is commonly accepted practice to use factor analysis as an umbrella term for two different statistical techniques: component analysis and common factor analysis (Tabachnick & Fidell, 2007). These terms are often used interchangeably in the literature despite their differences (Beavers et al., 2013). Component analysis is widely described as a data reduction method used to summarise a large set of variables (Costello & Osborne, 2005). On the other hand, common factor analysis explores the underlying

constructs through items thought to be reflective measures of the construct (Byrne, 2010). It assumes that individual item scores are a result of an underlying factor or construct.

Principal component analysis (PCA) is the most widely used extraction method of component analyses and is most appropriate when the purpose is to reduce the number of items into smaller number of representative components. As for common factor analysis that includes the common (shared) variance in the extraction, principal axis factoring (PAF) and maximum likelihood (ML) are the two most common. Principal axis factoring is more popular among researchers as it requires no distributional assumptions and may be used if data is not normally distributed, whereas maximum likelihood requires multivariate normality.

5.1.7. Factor Rotation

Factors are rotated for better interpretation since unrotated factors are ambiguous. Rotation maximises high item loadings and minimises low item loadings, therefore producing a more interpretable and simplified solution (Williams et al., 2012). The goal of rotation is to attain an optimal simple structure which attempts to have each variable load on as few factors as possible, but maximises the number of high loadings on each variable (Rummel, 1970, as cited in Yong & Pearce, 2013). There are two common rotation techniques: orthogonal rotation and oblique rotation. Orthogonal rotation is employed when the factors are considered to be uncorrelated. However, in psychological research all factors are deemed to be correlated, hence the use of oblique rotation.

5.1.8. Number of Factors to Retain

Extracting too many factors may present undesirable error variance but extracting too few factors might leave out valuable common variance (Yong & Pearce, 2013). One criterion that can be used to determine the number of factors to retain is Kaiser's criterion which is a rule of thumb. This criterion suggests retaining all factors that are above the eigenvalue of 1. It has been argued that this criterion may result in the overestimation in the number of factors extracted (Costello & Osborne, 2005; Field, 2014) therefore, it is suggested to use the scree test in conjunction with the eigenvalues to determine the number of factors to retain (Yong & Pearce, 2013).

5.1.9. Exploratory Factor Analysis

Based on the logic illustrated above, principal axis factoring was chosen as the factor extraction method. Oblique rotation (direct oblimin) was used to rotate factors. The number of factors extracted was determined based on the joint consideration of four criteria: (i) eigenvalues greater than one; (ii) the scree test of eigenvalues; (iii) factor loadings above 0.30 and (iv) interpretability of factor solution. Items with cross-loadings, low loadings, or low communalities were removed. Based on these criteria, of the initial 62 items, 28 were discarded. The EFA results indicated six eigenvalues greater than one, and the scree plot also suggested six factors, accounting for 50.62% of variance. The scree plot for the principal axis factoring analysis is displayed in Figure 8. Table 3 presents the rotated factor loadings.

The first factor contained items that describe communicative situations often encountered both in and outside class. The second factor illustrates communicative anxiety in various situations, followed by the third factor which shows othering or alienation faced when communicating in English. The fourth factor reflects audience sensitivity in WTC, the fifth factor concerns face, and the sixth factor relates to cognitive complexity. Based on the characteristics of each factor, the six dimensions of the PSWTC were labelled as (1) WTC in and out of the classroom, (2) communication apprehension, (3) othering, (4) audience sensitivity, (5) face, and (6) cognitive complexity.

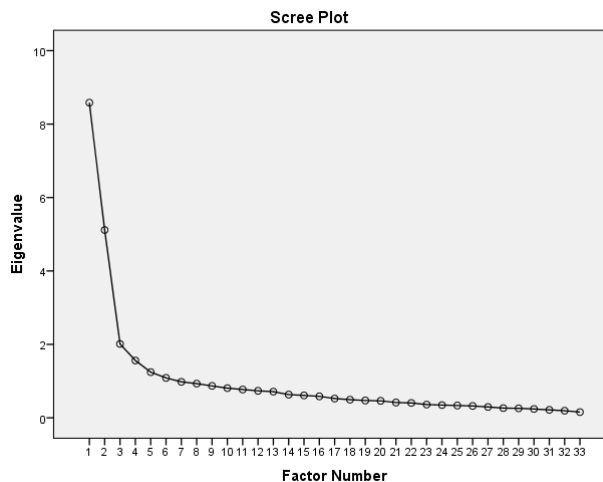


Figure 8 Scree plot of eigenvalues

Table 3 Results of EFA based on PAF

Factor	Item	Factor					
		1	2	3	4	5	6
Willingness to communicate	(56)	.820					
	(48)	.767					
	(12)	.733					
	(45)	.720					
	(24)	.711					
	(59)	.695					
	(16)	.694					
Communication apprehension	(22)		.694				
	(60)		.676				
	(19)		.639				
	(32)		.622				
	(15)		.601				
	(55)		.597				
	(25)		.549				
	(36)		.533				
	(6)		.513				
	(46)		.477				
Othering	(58)			-.783			
	(38)			-.686			
	(10)			-.666			
	(53)			-.642			
	(18)			-.580			
Audience sensitivity	(23)				-.810		
	(61)				-.743		
	(57)				-.741		
	(29)				-.661		
	(42)				-.516		
Face	(11)					-.855	
	(50)					-.568	
	(17)					-.507	
Cognitive complexity	(9)						.790
	(35)						.776
	(52)						.750

5.1.10. **Reliability Analysis**

Reliability was assessed using Cronbach's alpha coefficient (α) to measure internal consistency. In general, a questionnaire with an α of 0.8 is considered reliable (Field, 2014). Hence, since the α for the whole PSWTC questionnaire is 0.86, which showed a high internal consistency among the items of the questionnaire, it is certainly reliable. The α for six subscales are above 0.8 except for the Factor 5 (face) subscale, with α 0.67, which is an acceptable value for a psychological construct (Kline, 2005).

Finalized Questionnaire

The evaluated PSWTC questionnaire seems valid and reliable. Out of 62 items, 29 were eliminated from the initial questionnaire, which conforms to good practice in questionnaire development where items in the initial version should number around twice the finalised version. Elimination of those items made phrasing the items in both English and Malay phrases without making the questionnaire exceed four pages in length possible. All items contribute to the construct validity and reliability of the questionnaire, all items correlate more than 0.3 with the factors that underlie them, and the Cronbach's alpha does not increase significantly if one of the questionnaire items is deleted. The finalized version of the questionnaire (after conducting the validity and reliability test), therefore, differs from the original version in the following ways: a) instead of having two version: English and Malay, there is only one bilingual version, where each item is phrased in both English and Malay languages and b) there are 33 items altogether (see Appendix F).

Further research with a larger scale confirmatory factor analysis investigation needs to be conducted to determine PSWTC's possibility to be further used as a tool in research and educational practice in the context of plural societies.

Chapter Summary

Exploratory factor analysis was conducted to examine the internal consistency reliability and construct validity of the newly developed PSWTC questionnaire. Data were collected from 285 Malaysian undergraduates studying in UMK. The internal consistency alpha

coefficient of the total PSWTC was 0.86. Principal axis factoring analysis with direct oblimin rotation resulted in a six-factor solution as determined by eigenvalues greater than one, scree plot, item loadings, and interpretability of factor solution. The six dimensions of the PSWTC were labelled as (1) WTC in and out of the classroom, (2) communication apprehension, (3) othering, (4) audience sensitivity, (5) face, and (6) cognitive complexity. Sufficient psychometric properties warrant CFA to further determine its potential to be used as the tool in research and educational practice in the context of plural societies.

CHAPTER 6: RESULTS AND FINDINGS

Overview

The previous chapter presented the pilot study for the quantitative phase, where the newly constructed Plural Society Willingness to Communicate (PSWTC) questionnaire was validated through exploratory factor analysis (EFA). This chapter, therefore, proceeds with the presentation of the main phase of the study. As justified in the Methodology chapter, this research project was governed by a parallel mixed design, using quantitative and qualitative data concurrently to address various aspects of the research questions. The presentation of the data will be as follows: (1) RQ1 reports on the quantitative results of the descriptive statistics of the participants' WTC, followed by qualitative findings on the fluctuations of their WTC. (2) RQ2 focuses on the challenges faced by the participants in communicating in English. It first reports on the structural equation modelling (SEM) analysis focusing on validating the factor structure and testing the interrelationships between the six variables identified in the EFA. Next, it presents the thematic analysis of both the variables identified in the EFA and the emerging variables. The data for the SEM analysis were drawn from the validated PSWTC questionnaire, while the data for the thematic analysis were drawn from the semi-structured interview. (3) RQ3 presents the participants' investment or the effort the participants put into conversing in English despite the obstacles they encountered. Therefore, the interview findings that indicate other people's investment in the participants' English language education (i.e., family members' effort to ensure the learners use English) are excluded.

The role of the 14 interviews in this research project was to illuminate the statistics and provide insights that would have otherwise been hard or impossible to obtain through a questionnaire. As such, a deductive-inductive approach was adopted for data analysis, seeking confirmation for a priori thematic categories (derived from extant literature and the EFA results) while at the same time being open to emergent themes. The emergent themes were presented after the presentation of the themes in the a priori categories. Every individual view expressed in these interviews was appreciated as a source of subjective

meaning contributing to the general understanding of the context. Although the emphasis is on qualitative thematic analysis, the interview data were quantified where appropriate.

For a better understanding of the data, readers are advised to refer to the following background information: (1) a brief description of English ecosystem in Universiti Malaysia Kelantan (UMK), the research setting (see section 4.6) and (2) the following section on participant background data for interview phase.

Participant Background Data for Interview Phase

This section offers essential background information about the 14 interview participants, which will be significant in understanding their contributions later. Table 4 contains their pseudonyms and some background detail, while Table 5 presents selected individual participant summaries. Three participants have been chosen for profile in this section for the following reasons. The first shows a learner (Arif) who has much in common with the other learners in that he comes from a relatively privileged emergent middle-class background in which the ability to communicate in English is viewed as an asset, which made him a motivated L2 learner. However, despite his motivation, he resorted to using non-interactive strategies and receptive skills (i.e., listening to English songs and watching English movies) to improve his English language communication skills. The second (Julia) is an example of another motivated L2 learner, but in contrast to the first learner, she comes from a family who prioritise the use of the family heritage language (Mandarin). Her motivation leads her to invest in communicative strategies. The third (Anjali) is a learner, included deliberately because she portrays the emerging Malaysians, those who use the English language as their L1, and surprisingly, are unmotivated to use English on campus. These participant profiles are presented here (rather than in an appendix, for example) because they represent an essential part of the findings. Neither the participants' gender, the states they come from, the language(s) they use at home, their Malaysian University English Test (MUET: a test of English language proficiency, for admissions into Universities in Malaysia. Band 4 = satisfactory user, Band 3 = modest user, Band 2 = limited user) band, nor their Major, influenced their WTC in English when they were on campus.

Table 4 Participants' profile

Name (P)	Gender	Ethnicity	Hometown	Home language (s)	MUET band	Major
Arif	M	Malay	Perak	BM	3	CTH
Ani	F	Malay	Kelantan	KD and English	4	CTH
Kenny	M	Chinese	Perak	Chinese and English	3	CTH
Rani	F	Indian	Negeri Sembilan	Tamil and English	3	CTH
Julia	F	Chinese	Kedah	Mandarin	4	Applied Science
Shadiyah	F	Malay	Kedah	BM	3	Applied sciences
Mei	F	Chinese	Malacca	BM, Chinese, and English	4	Applied sciences
Hong	M	Chinese	Perak	Hakka	3	Entrepreneurship
Rita	F	Indian	Malacca	Tamil, BM, and English	4	Entrepreneurship
Chong	M	Chinese	Penang	Chinese	3	Entrepreneurship
Mira	F	Malay	Negeri Sembilan	BM	2	Entrepreneurship
Anjali	F	Indian	Selangor	English	4	Entrepreneurship
Kajol	F	Indian	Selangor	BM and Telugu	2	Entrepreneurship
Meng	M	Chinese	Selangor	Mandarin	3	Entrepreneurship

Notes: (P) = Pseudonym; CTH = Creative Technology and Heritage

Table 5 Participant's individual sketch

Individual sketch	
Arif	Arif is from Perak, one of the northern states in Malaysia. Arif's mother, who is a school teacher is adamant about making sure the family can communicate in English. Hence, besides communicating in their mother tongue, which is the BM, Arif's family regularly converse in English. Living in a city, he went to an English medium school, where he mixed with students from other ethnicities like Chinese and Indian, and the medium of interaction was English. However, despite the exposure and opportunity to use English, Arif claimed that his proficiency level was lower than that of his school friends. Realising his weakness and being motivated to improve, Arif is happy to communicate with those of higher proficiency levels and does not mind being corrected for making grammatical or pronunciation mistakes. Arif was mocked by his peers for using English and he then resorted to improving his L2 communication by listening to and watching English-related materials.
Julia	Julia is from Kedah, another northern state of Malaysia. Both Julia's parents could not communicate in English, so, as an only child, Julia uses Mandarin to communicate with her family. Although her parents do not prohibit Julia from conversing in English with her university friends, and acknowledge the importance of English, they were not happy to see Julia communicating with their Chinese neighbours in English. Hence, only when her parents were not around would Julia use English with her Singaporean neighbours. To Julia, communicating in English with the Singaporean neighbours was an opportunity to seize, since most people in her neighbourhood use the Chinese language. On campus, Julia made every effort to make sure she uses English; for instance, by joining debate club and by asking her friends to use English, even though the latter effort was a futile one.
Anjali	Anjali is an Indian girl who is able to comprehend her family's heritage language, Tamil, but unable to converse due to limited exposure to the

language. Anjali's family, who live among the Indian community in Selangor, a west-coast state of Malaysia, uses English as the family's L1. Anjali attended English medium schools during both her primary and secondary years. When she entered university, her Indian colleagues refused to accept she could not speak Tamil and bullied her for this shortcoming. Since it is hard for her to mix with Indian colleagues, she made friends with the Malays, where she used BM to communicate. In her effort to be accepted by the campus society, Anjali decided not to communicate in the solely the English language on campus but uses either BM or code-mixing.

RQ1: How Willing Are Malaysian Undergraduates to Communicate in English on Campus?

To answer this question, both quantitative and qualitative methods were used. The results of the quantitative method will be presented first, followed by the qualitative findings.

6.1.1. Quantitative Results

The first question this study set out to answer is to what extent the participants are willing or unwilling to communicate using English in and outside the language class. To this end, a summated score of nine WTC items for each participant was computed; the descriptive statistics of the summated scores are shown in Table 6. The analysis of WTC reported in this section was based on the data of 1400 participants after data screening following the procedures in the pilot study and the data collected were first screened for missing values and outliers.

Since there is no established norm in published research for evaluating the WTC level (Peng, 2014), the WTC profiles of the participants were interpreted from the ratio of the mean WTC score to the full score, following Liu and Jackson's (2008) and Peng's (2014) practice in their WTC research. The WTC score was drawn from the scale formed after conducting CFA (see section 6.4.1.1). Given that this was a 10-point scale (0 to 10) comprised of nine items, the full possible score on this scale was 90. Following Liu and

Jackson's (2008) and Peng's (2014) interpretations, a total score of more than 80% of the full score, which is 72 in this case (i.e. 90 x 80%), implies high WTC; while a total score of 60%-80% which is between 54 and 72 represents moderate WTC; and score lower than 60% indicates low WTC. In the present study, the mean score (46.82), along with the median (45.00) and mode (42.00), was lower than 54 (60% of the full score). These scores suggest that the participants in this study have low willingness to communicate in English, in and outside the language class.

Table 6 Descriptive statistics of summated score for WTC in English ($n = 1400$)

	<i>Min</i>	<i>Max</i>	<i>Mean</i>	<i>SD</i>	<i>Median</i>	<i>Mode</i>	<i>Skewness</i>	<i>Kurtosis</i>
Summated WTC score	3	90	46.82	14.48	45.00	42.00	.42	.29

To further explore the participants' WTC at item levels the above steps and criteria were applied. A total score of more than 80% of the full score, which is 8.0 (i.e. 10 x 80%) implied high WTC; while a total score of 60%-80% which is between 6 and 8 represented moderate WTC; and a score lower than 60% indicated low WTC. As seen in Table 7, overall, participants were somewhat willing to communicate with friends in English (mean score WTC2 = 6.3). However, this willingness changed to unwillingness in the presence of audiences. In the WTC scale, items WTC4, WTC6, WTC7, and WTC8 showed students' WTC related to the location in which the communication takes place. A substantial proportion of the participants expressed that they were unwilling to communicate in English at a coffee shop (mean score WTC4 = 4.14) or a bus station (mean score WTC8 = 4.54). Likewise, they were also reluctant to communicate in English while waiting in line both inside and outside classrooms (mean score WTC 6 = 5.20; WTC 7 = 5.28).

Items WTC1, WTC3, WTC4, and WTC9 were related to WTC when engaging in meaning-focused activities. The students expressed unwillingness "to translate an

utterance from my mother tongue to English” both inside and outside of class (mean score WTC1 and WTC3 = 5.1 and 5.73, respectively). This unwillingness increased when they were asked to perform role-plays in class (mean score WTC 5 = 4.91) and outside class (mean score WTC 9 = 4.94).

Table 7 Descriptive statistics of responses to WTC in English ($n = 1400$)

<i>No</i>	<i>Item</i>	<i>Min</i>	<i>Max</i>	<i>Mean</i>	<i>SD</i>	<i>Median</i>	<i>Mode</i>	<i>Skewness</i>	<i>Kurtosis</i>
WTC1	Outside class, I am willing to translate an utterance from my mother tongue into English in my group	0	10	5.71	2.24	5	5	.02	-.64
WTC2	I am able to communicate with my friends in English	0	10	6.34	1.99	6	5	.00	-.37
WTC3	In class, I am willing to translate a spoken utterance from my mother tongue to English	0	10	5.73	2.12	5	5	.04	-.43
WTC4	I feel at ease speaking English at a coffee shop	0	10	4.14	2.53	4	5	.45	-.43
WTC5	Outside class, I am willing to do a role-play in English	0	10	4.91	2.21	5	5	.27	-.19
WTC6	Outside class, I am willing to talk to my friend in English while waiting in line	0	10	5.20	2.26	5	5	.16	-.38
WTC7	In class, I am willing to talk to my friend in English while waiting in line	0	10	5.28	2.22	5	5	.08	-.28
WTC8	I feel at ease speaking English at the bus station	0	10	4.54	2.22	5	5	.29	-.26
WTC9	In class, I am willing to do a role-play in English	0	10	4.94	2.22	5	5	.13	-.08

6.1.2. Qualitative Findings

Recent research has shown that L2 WTC is a dynamic and context sensitive variable that fluctuates when there is interaction between potential variables. Given that participants were only interviewed once, their responses cannot provide detailed evidence of how their WTC may have fluctuated. However, there are some findings from the semi-structured interviews that have shown evidence of fluctuations in the participants' WTC levels, particularly in different contexts. Most of the participants said their WTC was high during their school years. In fact, communicating in English was the norm at the schools. Hence it was regarded as a natural experience. However, when they began university, this willingness plummeted because it was confined to specific acceptable venues only.

The participants unanimously agreed that the only acceptable places for them to communicate in English was in the classrooms where English was made compulsory, at debate club, and in their bedrooms with their roommates. It was perceived that communicating in English outside these boundaries is improper, as the participants were consistently worried about the effect of using English in this setting. Meng viewed using English in the university as something unnatural, a guilt-ridden act:

My high school friends use English at home. At school, they can freely use English. So, I used English with them without worry. It's natural. But here [the university], the chance is not there. Limited.
(Meng, Chinese)

The perception that one should not freely communicate in English in the university setting was probably rooted in the widespread practice of the university members, where almost everyone was either conversing in the mother tongue or the local Kelantanese dialect. Chong voiced criticism of this situation:

The lecturers are unwilling to use English. The staff are worse; they use [the] Kelantanese dialect. Almost no one is willing to use English here, except for the Indian students. (Chong, Chinese)

These participants' low WTC levels increased when they returned to their hometown, where English was widely spoken. Unfortunately, the limited use of English during the university days led to lower English fluency:

When I return to my hometown in Malacca, I'll struggle to construct my sentences. In Kelantan, I have to use simple English sentences to communicate. When I return to Malacca, my friends found my sentences a bit weird. Then I explain to them that this is the English I use in Kelantan to make people understand. Then my friends just laughed at me. I told them, please don't laugh. Go to Kelantan; then you'll know how hard it is. (Rita, Indian)

The above accounts by the participants suggest setting or context play a very significant role in the participants' WTC levels.

There was also evidence to show that whenever they were in the university setting, the participants' WTC fluctuated in relation to the types, categories, and characteristics of their interlocutors and audiences. Figure 9 illustrates two main types of interlocutors on campus, namely colleagues and lecturers. These types of interlocutors are further categorised into four categories: same L1, different L1, high/higher proficiency, and low/lower proficiency.

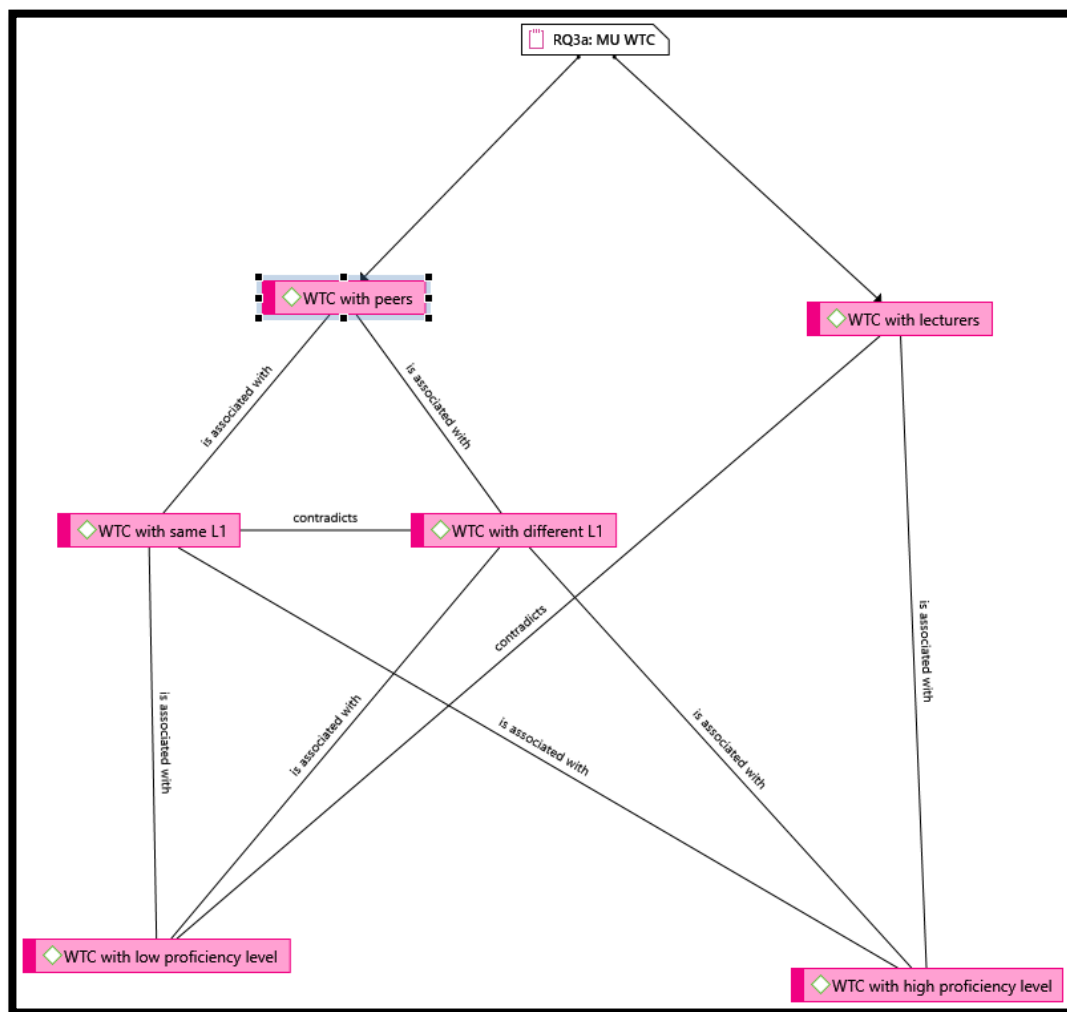


Figure 9 Categories and characteristics of Malaysian undergraduates' interlocutors

6.1.2.1. Theme 1: WTC with Peer Students

WTC with peer students is divided into two sub-themes: WTC with a peer of the same L1 and WTC with a peer of a different L1. Figure 10 illustrates a thematic map of WTC with peer students.

All 14 participants were reluctant to communicate in English with a peer student of the same L1, except if they knew the peer students received English-medium education during their school years: “In this university, 95% won't use English. I would say most of the Indian students prefer to speak Tamil. Only those from Convent schools use English.” (Rita, Indian). The following excerpts illustrate the participants' language preferences:

All my friends are Indian. I won't speak to them in English. (Kajol, Indian)

I don't prefer to speak English with Chinese. Because here, we speak our mother tongue. (Kenny, Chinese)

We Malay don't speak English among ourselves. (Arif, Malay)

This unwillingness heightened if they perceive their peer students' proficiency levels were lower than theirs.

[I am] not willing. I don't want them [my Indian friends] to think I'm trying to show off. Most of them are not proficient in English. (Anjali, Indian)

However, this reluctance turned into willingness at a venue where the use of English is expected and required. For instance, if they were having a lesson and the instructor insisted everyone use English: "If the lecturer speaks English throughout the whole class, I'll definitely use English" (Kenny, Chinese); or in debate club: "That's why I tend to use English only while I'm in debate club. Other than that, I'll use other languages." (Julia, Chinese).

On the other hand, all 14 participants expressed their willingness to communicate in English with a peer student of a different L1. Below are a few extracts from interviews with the participants that illustrate this point.

I'm comfortable to speak English when I'm with Indian or Chinese friends. (Ani, Malay)

With Malay and Indian, 90% I'll use English. (Julia, Chinese)

[I prefer to use English with] Chinese. Because they prefer to use English. (Rita, Indian)

Most of the participants are willing to communicate in English with high proficiency interlocutors:

[I'm more willing to communicate in English] with the more proficient ones. Because they understand what I'm trying to say. (Arif, Malay)

I'll use English with my friends who only know English. (Julia, Chinese)

[I'm willing to communicate in English] with Convent school girls. They don't know Tamil. So, we'll use English. (Rita, Indian)

However, two of the participants were unwilling to communicate with peer learners of higher proficiency. The first participant perceived communicating with high proficiency interlocutors as a threat to her self-confidence:

[I'm reluctant to speak English] to the ones who are good in English... They might think I'm not brilliant...I don't have the confidence. (Ani, Malay)

Meanwhile, another student mentioned his reluctance was due to his inability to construct sentences within appropriate time:

Not willing. When I use English with those with higher proficiency, I made them wait, as I struggle to come up with sentences. (Chong, Chinese)

In short, the participants were willing to communicate in English with peer learners of different L1 but became more selective when it concerned peers of the same L1.

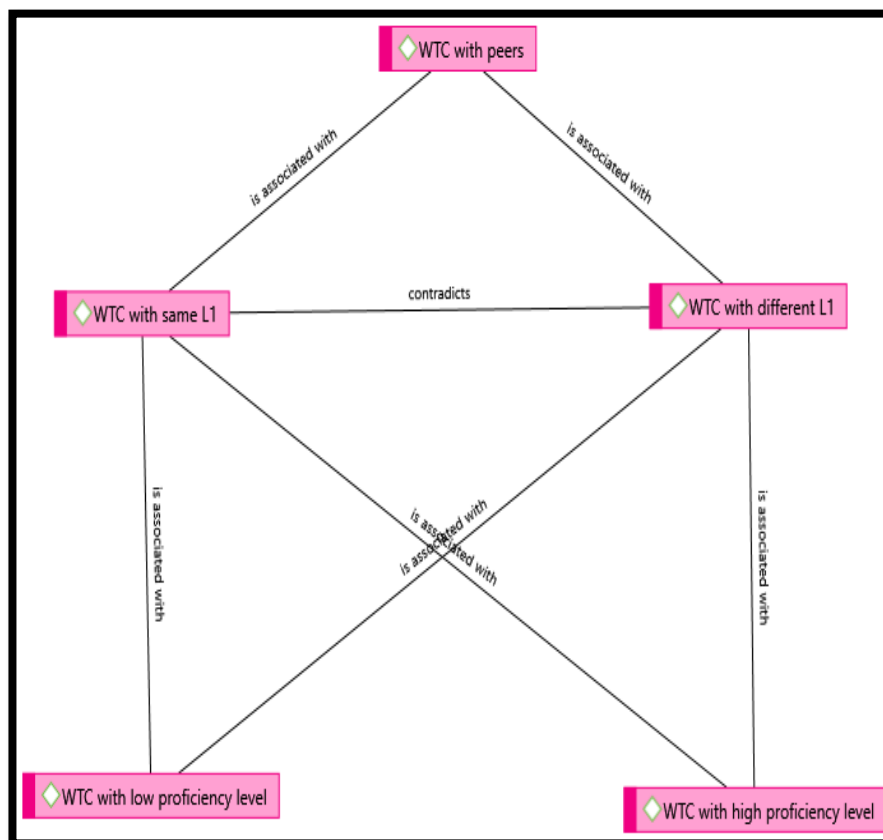


Figure 10 Thematic map of WTC with peers

6.1.2.2. Theme 2: WTC with Lecturers

The participants expressed their willingness to communicate in English with the lecturers whom they knew expected them to do so. This reply is typical: “Yes [I’m willing to communicate with English lecturers]. We are expected to use English with them” (Rani, Indian). Unsurprisingly, most of the participants were similar in their willingness to communicate in English with lecturers teaching English.

Unlike WTC with peers, the participants’ WTC with lecturers was not based on the lecturers’ ethnicity but on the lecturers’ English proficiency levels. All participants expressed willingness to communicate with lecturers they perceived as having good proficiency levels, and unwillingness to communicate with lecturers whom they felt were not as proficient in English. The participants evaluated the lecturers’ proficiency based on the language they used when teaching in class.

Yes [I'm willing to communicate in English with my lecturers], especially with those lecturers who use English in class. There are lecturers whom I can't use English with, those who teach their subjects solely in Malay. If I speak to them in English, I wonder whether they understand what I'm saying. (Kajol, Indian)

[I'm not willing to speak English with] those who teach entirely in Malay and never speak English. (Meng, Chinese)

Yes [I'm willing to use English with my lecturers]. Except for the lecturers teaching subjects using Malay". (Shadiyah, Malay)

[I'm willing to communicate in English with my lecturers] because most of the lecturers' Malay language is also weak. They understand English better. (Mei, Chinese)

Consequently, participants' willingness to communicate in English with their lecturers was limited to the few English-speaking lecturers.

6.1.3. Summary

The questionnaire results revealed that Malaysian undergraduates were not willing to communicate with or in the presence of particular interlocutors/audiences, regardless of the location or the types of activities. On the other hand, the interview findings reveal that the participants' WTC fluctuates based on the context they are in. The participants mentioned having higher WTC before coming to the university (when they were in their hometown) and decreased WTC when they were in the university setting. This low WTC will increase when they return to their hometown during university semester breaks. Surprisingly, the effect of the interlocutor/audiences on the participants' WTC was confined to only the university setting.

RQ2: What Challenges Do Malaysian Undergraduates Face in Communicating in English on Campus?

To answer this question both quantitative and qualitative instruments were used. The results of the quantitative method are presented first, followed by the qualitative findings.

6.1.4. Quantitative Results

The EFA conducted during the pilot study revealed five factors that challenge participants' WTC: audience sensitivity, face, othering, communication apprehension, and cognitive complexity. To validate the factor structure of the instrument and to test the interrelationships between the six variables identified in the EFA, SEM was employed using *mPlus* 7.0 (Muthén & Muthén, 2012). Data screening procedures (outlined in Chapter Five) resulted in 1400 valid cases for the measurement model and 1334 for the full model.

6.1.4.1. Confirmatory Factor Analysis (CFA)

Based on the EFA conducted earlier, a six-factor model encompassing WTC, audience sensitivity, face, othering, communication apprehension, and cognitive complexity was hypothesised. However, to see if competing models would better fit the data than the hypothesised model, the six-factor model was compared with a one-factor/unidimensional and a five-factor model. The three CFA models were tested to investigate the dimensionality of the scale. Maximum likelihood (ML) was employed for parameter estimation because literature suggests that it is the most widely used estimator, its use provides the de facto standard and produces accurate results in most situations (Hu & Bentler, 1999; Kline, 2005; Matsunaga, 2010). Also, ML was employed because the data was analysed by using Mplus software, which is flexible in handling data situations that violate assumptions of common methods of parameter estimation (Geiser, 2013).

Several fit indices were utilised for model comparison to determine the model that best fit the data. First, used were the Akaike information criterion (AIC; Akaike 1987) and the Bayesian information criterion (BIC) indices. It is believed that the model with lower BIC and AIC values is the more favourable model and indicates better fit. Second, the root mean square error of approximation (RMSEA) and the standardised root mean square (SRMR) where Models with lower values indicate better fit. Third, were the Tucker-Lewis Index (TLI) and the Comparative Fit Index (CFI). Both indices should be generally higher than .90 for a model to show adequate fit (Hair et al., 2010; Brown, 2006).

Therefore, the assessment of the fit indices of the present study was made following the outlines by Brown (2006) and Hair et al. (2010). According to Brown (2006) RMSEA

values less than 0.05 indicate good fit, those between 0.05 and 0.08 show adequate fit, the range 0.08–0.1 indicates mediocre fit and RMSEA values above 0.1 are a sign of poor model fit. Also, SRMR values less than 0.08 are also acceptable for model fit. Meanwhile, Hair et al. (2010) argue the smaller of χ^2 , the better; χ^2/df should be under 5; the fit indices for TLI and CFI are above 0.90, and the indicators of residuals (RMSEA) under 0.05 is preferred.

It appears the model with six factors is the better fitting model for the data. The overall chi-square was statistically significant ($\chi^2=3355.999$; $df=512$), the RMSEA was 0.06, the CFI was 0.83, the TLI was 0.82, and the SRMR was 0.05. However, based on the guidelines of Brown (2006) and Hair et al. (2010), this assessment of the model indicated a poor fit to data, and therefore it was decided to improve the model through modification. To improve the model, modification indices were examined (Hair, Anderson, Tatham, & Black, 1998). Modification indices indicate “the reduction in chi-square that would occur if the coefficient were estimated. A value of 3.84 or greater suggests that a statistically significant reduction in the chi-square is obtained when the coefficient is estimated” (Hair, Anderson, Tatham, & Black, 1998, p. 615). Consequently, from this point on the nature of the study became exploratory rather than confirmatory (Byrne, 2001).

After several iterations based on modification indices, a path of covariance was then added between error terms for the following items: 31 and 22, 28 and 24, 34 and 30, 29 and 14, 29 and 28, 12 and 4; 29 and 24, 27 and 10, 23 and 16, 32 and 18; 33 and 20; 16 and 2; 24 and 14; 26 and 16. Because there is a close semantic similarity between these items and they apparently referred to similar conditions it was highly possible that they had similar measurement errors (i.e., measurement error in one item might also affect measurement error in another item; Byrne, 2009). As a result, the initial model was revised to allow covariances between these items. As depicted in Table 8, the revised model yielded a chi-square of 2139.67 with 499 degrees of freedom ($p = .00$), CFI = 0.91, TLI = 0.90, SRMR = 0.05 and RMSEA = 0.05, and the 90% CI around RMSEA ranged from 0.047 to 0.052. In comparison, the revised model produced a significant drop in chi-square (3402.867- 2139.67 yielded $\chi^2 = 1263.20$; $df = 13$; $p = .00$). Taken together, there was sufficient empirical evidence to conclude that the revised model (Figure 11) was a significantly better fitting model, and thus, it was pursued as a final measurement model of the PSWTC.

One major issue about re-specification is it must be justified based on theoretical or conceptual backgrounds (Jackson et al., 2009). This justification is needed because re-specification to allow for correlated errors is not supportable without strong pragmatic reasoning (Cabrera-Nguyen, 2010). However, a valuable and important study by Solimun (2014) shows that the influence of the correlation measurement error in exogenous variables, in endogenous variables, and between exogenous variables does not change the structural coefficient significantly; hence, model re-specification based on modification indices should be carried out (with caution) as it can improve model fit.

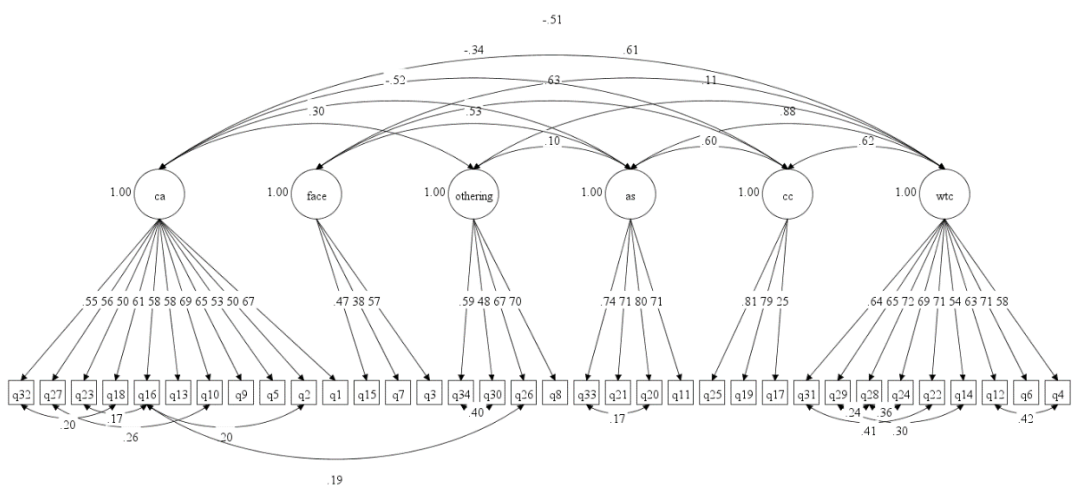


Figure 11 Standardised estimates of final measurement model of WTC in a plural society

Table 8 Goodness-of-fit statistic for the tested models

Fit index	Alternative Models		Hypothesized Model	Re-specified Model
	<i>One-factor</i>	<i>Five-factor</i>	<i>Six-factor</i>	<i>Six-factor</i>
χ^2	8188.293	3930.120	3402.867	2139.666
<i>df</i>	527	517	512	499
<i>AIC</i>	198920.522	194682.349	194165.096	192927.896
<i>BIC</i>	199450.508	195264.294	194773.021	193603.368
<i>RMSEA</i>	0.10	0.07	0.07	0.05
<i>CFI</i>	0.57	0.81	0.84	0.91
<i>TLI</i>	0.54	0.79	0.82	0.90
<i>SRMR</i>	0.11	0.06	0.06	0.05

Notes: χ^2 = chi-square; *df* = degree of freedom; *AIC* = Akaike information criterion; *BIC* = Bayesian information criterion; *RMSEA* = root mean square error of approximation; *SRMR* = standardised root mean square residual; *TLI* = Tucker-Lewis Index; *CFI* = Comparative Fit Index

The result of CFA in this study supported the model reliability and validity. Table 9 presents the estimates of the Cronbach's alpha. The Cronbach's reliability test shows that two constructs, face and cognitive complexity, have the lowest alpha-values, with 0.45 and 0.61, respectively. However, four other measurement constructs have elevated levels of reliability: alpha-values for WTC, communication apprehension, and audience sensitivity subscales are all above 0.8, while the alpha-value for the othering subscale was 0.73, very close to 0.8. Table 10 shows that the factor correlations differ considerably. The highest correlation coefficient was 0.883 between WTC and audience sensitivity. The lowest correlation coefficient was -0.020 between face and communication apprehension. The measurement model exhibited acceptable fit to the data, which supported the reliability and validity of the instrument.

Table 9 Internal reliability of each subscale

Subscale	Cronbach's α
WTC	0.88
Cognitive Complexity	0.61
Audience Sensitivity	0.84
Othering	0.73
Face	0.45
Communication Apprehension	0.86

Table 10 Factor correlations

Factor	Factor					
	1	2	3	4	5	6
1. WTC	-					
2. Cognitive Complexity	0.619	-				
3. Audience Sensitivity	0.883	0.602	-			
4. Othering	0.114	0.043	0.097	-		
5. Face	0.609	0.634	0.531	0.018	-	
6. Communication Apprehension	-0.511	-0.335	-0.517	0.305	-0.020	-

6.1.4.2. Path Analysis

Concerning SEM procedures, a full structural model hypothesising the interrelationships between WTC, audience sensitivity, face, othering, communication apprehension, and cognitive complexity was specified and evaluated. The model specification was based on theoretical grounds that centred on learners in a non-Western society displaying high collectivist characteristics. Chapter Three discussed the relationship between WTC, audience sensitivity, face, othering, and communication apprehension; five related variables identified from the literature. However, as noted in Chapter Four, cognitive complexity is a new construct that emerged during EFA and there is insufficient theoretical ground to hypothesise its effect on WTC. Therefore, the present thesis hypothesises audience sensitivity will partially mediate the effect of face, othering, and communication apprehension, and fully mediate the effect of cognitive complexity on WTC. In other words, there is insufficient theoretical ground to hypothesise partial mediation for cognitive complexity. The hypothesised structural model is shown in Figure 12.

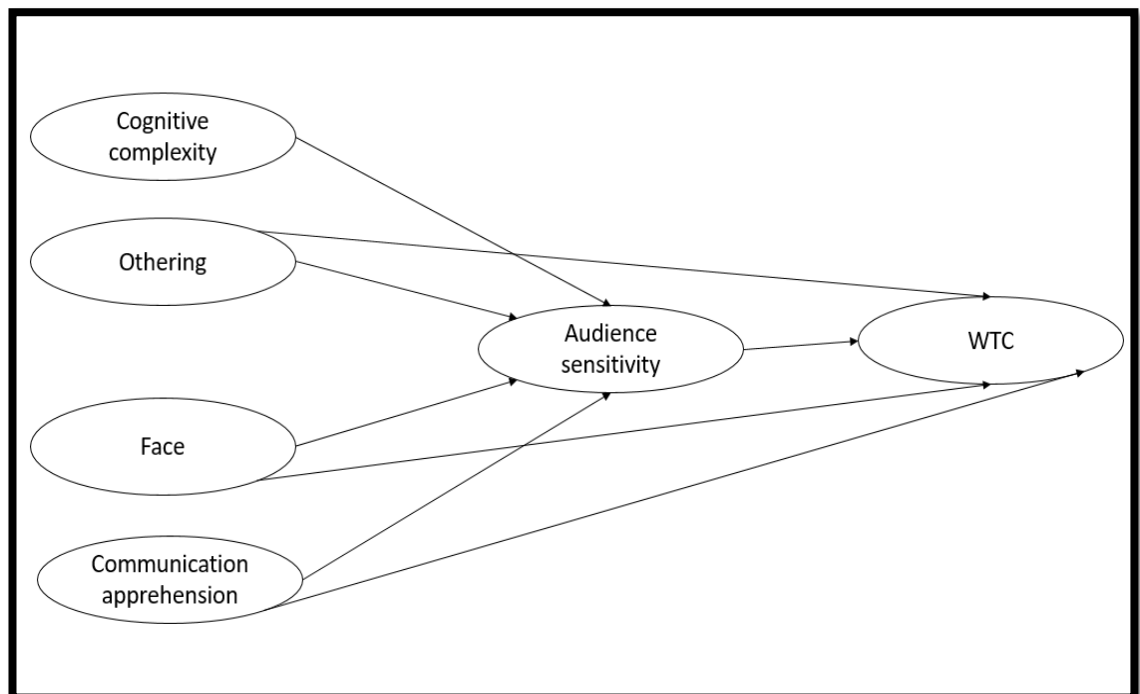


Figure 12 Hypothesised relationships among WTC, audience sensitivity, cognitive complexity, othering, face and communication apprehension.

As seen in Table 11, inspection of fit indices showed that they were all satisfactory ($\chi^2/df = 4.28$, SRMR = 0.05, CFI = 0.91, TLI = 0.90, the RMSEA was 0.05 (90% CI = 0.04 – 0.05), suggesting that the hypothesised structural model may be a reasonable representation of the structural relationships in the population.

Table 11 Fit indices for the structural model

χ^2	<i>df</i>	p	χ^2/df	RMSEA	RMSEA (90% CI) low	RMSEA (90% CI) high	CFI	TLI	SRMR
2139.705	500	0.00	4.28	0.05	0.04	0.05	0.91	0.90	0.05

The structural model, as shown in Figure 13, consists of the measurement model of six latent variables and their interrelationships. The values beside each path leading from one latent variable to another are the regression coefficients or path coefficients, indicating the extent to which a predictor variable influences a predicted variable. For instance, the coefficient for the path from cognitive complexity to audience sensitivity is 0.14. The regression coefficients for the paths in this model are all significant at < 0.01 .

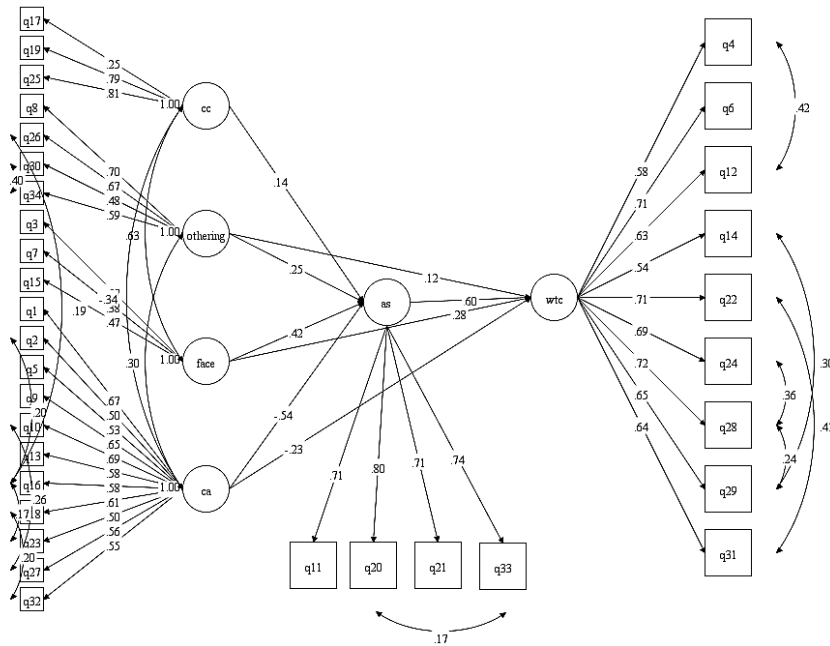


Figure 13 Standardized estimates of a structural model of WTC in a plural society.

Notes: AS=audience sensitivity; CA= communication apprehension; CC= cognitive complexity

To aid the interpretation of the practical significance of the parameter estimates in the above structural model, magnitude-of-effect (ME) estimates (f^2) for each variable were also calculated. The effect size (ES) can be useful to estimate whether the statistically significant findings are meaningful, in other words, whether the ES has capitalised on sample-specific variance (statistically significant findings just be an accident of sampling). In this study, Cohen's f^2 index was computed to estimate the ES of R^2 . The equation to compute f^2 is $f^2 = R^2 / 1 - R^2$. The guidelines of the interpretation of f^2 are: $f^2 = 0.02$ as small effect; $f^2 = 0.15$ as medium effect; and $f^2 = 0.35$ as large effect (Cohen, 1992, p. 157).

To explore the interrelated relationships between the variables, the direct, indirect, and total effects implied in the model were examined. Sobel (1987) defines these effects as follows: direct effect refers to a directional relationship between two variables; indirect effect is the effect of a predictor variable on a predicted variable through one or more intervening or mediating variables; and total effect is the combined direct and indirect

effects of the predictor variables on the predicted variable. The R^2 (i.e. = β^2) indicates the amount of variance of the predicted variable explained by the predictor variable.

As seen in Table 12 and Table 13, audience sensitivity was the strongest predictor of WTC, with β reaching 0.61 ($R^2 = 0.366$, $f^2 = 0.575$), which was of large ES. From this result, it can be inferred that the presence of audience determines the students' willingness to communicate in English. Likewise, cognitive complexity significantly predicted audience sensitivity ($R^2 = 0.029$, $f^2 = 0.021$) with small ES. This suggests that cognitive complexity is not a strong predictor of audience sensitivity. The variable face significantly predicted audience sensitivity ($R^2 = 0.067$, $f^2 = 0.067$) and significantly predicted WTC ($R^2 = 0.077$, $f^2 = 0.083$); communication apprehension exerted a significant and direct influence on WTC ($R^2 = 0.052$, $f^2 = 0.055$, small ES) and audience sensitivity ($R^2 = 0.015$, $f^2 = 0.015$, small ES); and othering significantly predicted WTC ($R^2 = 0.014$, $f^2 = 0.014$, small ES) and audience sensitivity ($R^2 = 0.022$, $f^2 = 0.022$, small ES). However, all influence is of small ES, suggesting that although the influence of these variables is non-trivial, they might not predict the dependent variables to a meaningfully substantial extent.

Table 12 Effect size of standardised direct effects

Path	Regression coefficient (β)	R^2	f^2 index
Audience sensitivity → WTC	0.605	0.366	0.575
Othering → WTC	0.119	0.014	0.014
Face → WTC	0.278	0.077	0.083
Communication apprehension → WTC	-0.228	0.052	0.055
Cognitive complexity → Audience Sensitivity	0.144	0.029	0.021
Othering → Audience Sensitivity	0.149	0.022	0.022
Face → Audience Sensitivity	0.257	0.067	0.067
Communication apprehension → Audience Sensitivity	-0.324	0.015	0.015

Table 13 Standardised direct, indirect, and total effects of the structural model

Predictor variable	Predicted variable	Direct effect	Indirect effect	Total effect	R²	f² index	p-value
Audience sensitivity	WTC	0.605	-	0.605	0.366	0.575	0.00
Othering	WTC	0.119	0.149	0.268	0.072	0.078	0.00
	Audience sensitivity	0.149	-	0.149	0.022	0.022	0.00
Face	WTC	0.278	0.257	0.535	0.286	0.400	0.00
	Audience sensitivity	0.257	-	0.257	0.067	0.067	0.00
Communication apprehension	WTC	-0.228	-0.324	- 0.553	0.306	0.440	0.00
	Audience sensitivity	-0.324	-	- 0.324	0.015	0.015	0.00
Cognitive complexity	WTC	-	0.087	0.087	0.008	0.008	0.034
	Audience sensitivity	0.144	-	0.144	0.029	0.021	0.024

6.1.4.3. Tests of Mediation

The results of the above path analysis seemed to support the hypothesis set at the beginning of the study (as discussed in Section 6.4.1.2.), that audience sensitivity mediates the relationship between cognitive complexity, othering, face, and communication apprehension (as depicted in Figure 14). To confirm this relationship, tests of mediation were conducted following the procedures outlined by Baron and Kenny (1986). To establish a mediation effect, four conditions must be met. First, the predictor variables (cognitive complexity, othering, face, and communication apprehension) must correlate significantly with the criterion variable (WTC); this path is labelled c in Figure 14. Second, the predictor must correlate with the proposed mediator (audience sensitivity), labelled path a in Figure 14. Third, the proposed mediator must correlate with the criterion (path b). Finally, to establish a complete mediation, the correlation between the predictor and the outcome when controlling for the mediator (path c) must be zero. If the first three conditions are met but the fourth is not, partial mediation is indicated. Examining the results in Table 7, these criteria were observed. Results revealed that audience sensitivity fully mediates the effect of cognitive complexity on WTC and partially mediates the effect of other predictor variables on WTC. To facilitate interpretation of the mediation model, standardized regression coefficients are displayed in Figure 14.

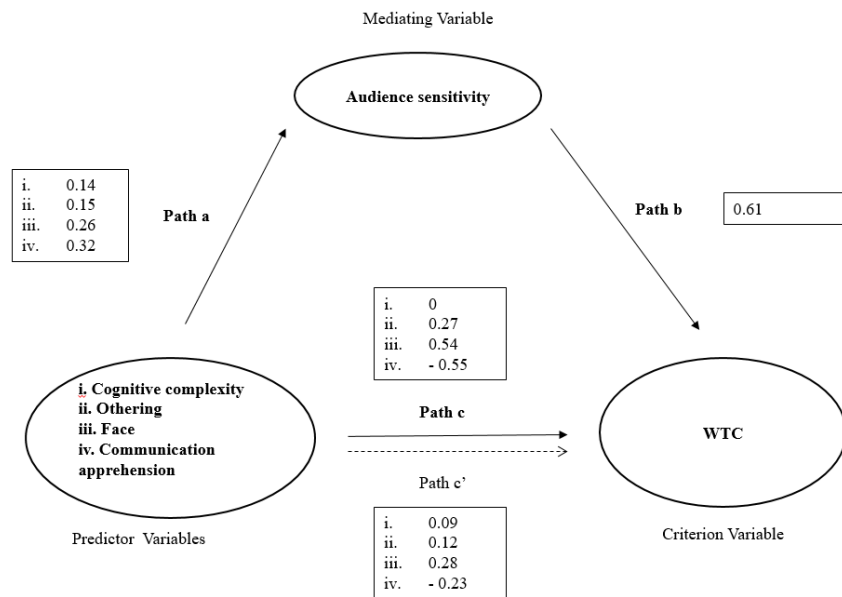


Figure 14 Standardised regression coefficients (β) for mediation tests of the effect of cognitive complexity, othering, face, and communication apprehension on WTC.

Notes: All β coefficients were significant for paths a, b and c'. For path c, all paths are significant except for the path from cognitive complexity to WTC. Path c is the unmediated effect of predictor variables. Path c' is the effect of predictor variables as mediated by audience sensitivity.

6.1.4.4. Confirming the Result of Mediation Testing Through Bootstrapping

To confirm the significance of this mediation of audience sensitivity and the predictor variables, Bias-corrected bootstrapped 95% confidence interval estimates of the indirect effect (see Preacher & Hayes, 2008; Shrout & Bolger, 2002) were then conducted. Bootstrapping is a statistical method that randomly takes a sample size of n cases from an original sample to estimate the indirect effect and replaces these cases into the original sample. This process is repeated 5,000 times, yielding 5,000 estimates of the indirect effect of audience sensitivity on the predictor variables. These 5,000 estimates thus create a sampling distribution of the indirect effect, and a 95% confidence interval can be extracted from it. Bootstrapped confidence intervals provide a more accurate estimate of the indirect effect with small-to-moderate samples size, compared with the Sobel tests (Hayes & Scharkow, 2013). The indirect effect is significant at $p < .05$ if the 95% confidence intervals do not include the value of zero.

As seen in Table 14, this test confirmed that the mediation effect was significant for all variables except cognitive complexity. This finding indicated that the hypothesized mediational model of audience sensitivity partially mediating the effects of othering, face, and communication apprehension on WTC is confirmed. In contrast, the hypothesized full mediation from cognitive complexity to WTC is not supported.

Table 14 Bias-Corrected Bootstrapped Estimates of the Mediation Model

Path				Bias-corrected bootstrapped 95% CI estimates	
Othering	→	AS	→	WTC	[.098, .217] *
Face	→	AS	→	WTC	[.185, .360] *
CA	→	AS	→	WTC	[-.421, -.247] *
CC	→	AS	→	WTC	[-.002, .174]

Notes: CI = confidence interval; AS = audience sensitivity; CA = communication apprehension; CC = cognitive complexity.

*p < 0.01

6.1.4.5. Summary of Quantitative Results

Based on the SEM analysis, this section first reported the six-underlying factor structure of the measurement model. The reliability and validity of this factor structure were supported. The path analysis illustrated the interrelationships between WTC, audience sensitivity, cognitive complexity, othering, face, and communication apprehension. The results showed that all hypothesized paths were significant and audience sensitivity was the strongest predictor of WTC. Tests of mediation established the mediating effect of audience sensitivity on the other variables and on WTC. Bootstrapping results confirmed that audience sensitivity partially mediates the effect of othering, face, and communication apprehension on WTC. However, the mediation test of audience sensitivity fully mediating the effect of cognitive complexity on WTC was not supported. As noted in section 6.1.4.2, full mediation was hypothesized for cognitive complexity because there is insufficient theoretical ground for partial mediation.

6.1.5. Qualitative Findings

The semi-structured interview, which was guided by the themes identified in the EFA, revealed that all the challenges faced by the participants could be related to a central theme of “audience sensitivity”. Audience sensitivity became apparent as a central theme after the first interview and was discussed and described by all participants, although the word “audience sensitivity” was not used. Rather, participants discussed anxiety over what “people think” whenever they communicate in English, in the lay sense of the word “audience sensitivity”. Participants’ speech that reflected audience sensitivity included discussion of perceptions of their colleagues and lecturers as the primary factor that influences their willingness to communicate in English. Illustrative quotes from the interviews are provided for each theme.

The scope and definition of each theme (audience sensitivity, othering, communication apprehension, face, cognitive complexity, limited proficiency, and limited opportunity) were arrived at through the iterative coding process, where it was both finer grained and slightly different from the construct derived from the literature. The following sections present the thematic analysis conducted to triangulate and extend the quantitative results.

6.1.5.1. Frequency Count for Themes

Error! Reference source not found. presents the frequency count for the instances of the types of challenges faced by the participants in communicating in English. The percentage of the count for each participant is also provided. Cross-case comparison can be made by an above-to-below inspection of this table.

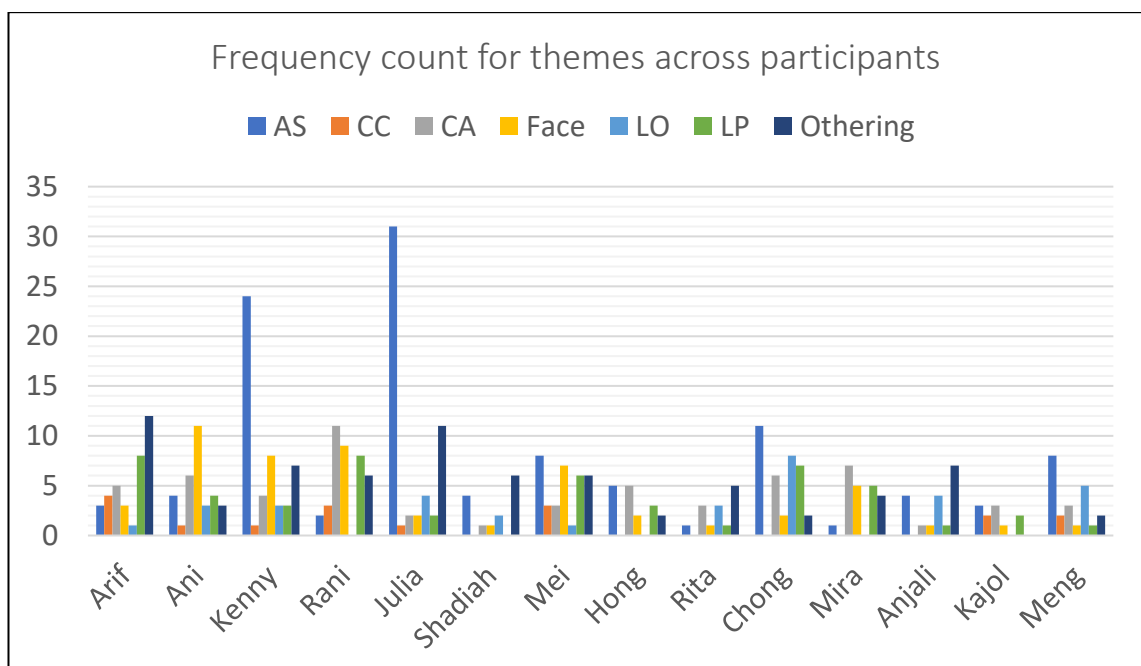


Figure 15 Frequency count for themes across participants

Notes: AS = Audience sensitivity; CC = Cognitive complexity; CA = Communication apprehension; LO = Limited opportunity; LP = Limited proficiency. Percentages were rounded to the nearest whole number and thus may exceed or not add up to 100.

As seen in **Error! Reference source not found.**, the most frequent theme emerging from the data was audience sensitivity ($n=109$), followed by Othering ($n=73$) and communication apprehension ($n=60$). The theme audience sensitivity was mostly represented in Kenny, Julia, and Chong's data, which had the largest counts ($n=24$, $n=31$, and $n=18\%$) of the fourteen participants. The least frequent theme was cognitive complexity ($n=17$), followed by limited opportunity ($n=34$) and limited proficiency

($n=51$). Notably, the highest count for face was presented in Ani ($n=11$), Rani ($n=9$) and Kenny's ($n=8$) data.

6.1.5.2. Theme 1: Audience Sensitivity

Audience sensitivity is a broad sociolinguistic phenomenon, one that is not only positive but a skill that develops in interaction with or in response to experience. In this research, it appears that Malaysian undergraduates unanimously prioritise their lecturers' and peers' feelings. Participants spoke of their concern towards these people's perceptions when they communicate in English. For instance, they expressed their reluctance to communicate in English to avoid troubling their listeners:

I don't want others to waste their time helping me. I won't be able to repay their kindness in the patience in waiting for my sentences. I have one friend in Penang who is willing to help me speak English. But being here, it is so hard to meet him. We used to speak English when we met. He was very patient in waiting for my sentences. I found out he had wasted a lot of his time helping me; he ended up did not get a good result in his exam. Since then, I vowed to myself not to waste another people's time on me. (Chong, Chinese)

Well, we can never tell if that person is cross with us for using the wrong word or wrongly pronounce a word. (Arif, Malay)

While some people found it embarrassing to mispronounce a word, Arif was somewhat worried about its effect on his listener. He feared his mistakes might make the other person mad or unhappy. Likewise, participants expressed their concern about hurting their significant others' feelings if they use English with them:

If I use English, my friends will feel not confident with themselves. They might feel they are not good. (Ani, Malay)

Some of the lecturers, I think their English is not good, so I don't want to embarrass them, so I speak Malay with them. (Kenny, Chinese)

Normally most of my Chinese friends are not good in English. So, when we are talking in English, maybe they will feel like their part or their position is lower. Like we are discriminating them. So, I normally use Mandarin with them. (Julia, Chinese)

The above concerns towards others' feeling might stem from the participants' English as a lingua franca awareness, where they acknowledge the importance of intelligibility, comprehensibility, and interpretability when communicating in English:

I have to make sure that I use simple English too. Otherwise, I'll make my friends look bad. By using good English, which my friends will struggle to understand, will only highlight their weakness. I don't want to do that. I don't want to appear better than others by making others inferior. (Anjali, Indian)

Audience sensitivity towards colleagues of different L1 shows contradicting findings, where it promotes participants' willingness to communicate in English. The accounts are as follows:

Normally I use English. But from my observation, my Malay friends are more comfortable when I use Malay. If I see my group members are more comfortable with English, I use English. If they prefer Malay, I use Malay. But I usually mix both English and Malay. (Meng, Chinese)

In the presence of some of my course mates. Especially the Malay ones. When they were communicating among themselves in Malay, and we Chinese join them, they will switch to English. They do this out of respect. So instead of talking Chinese among ourselves (in the presence of Malay), we too speak English, to respect them. (Mei, Chinese)

However, audience sensitivity towards the same L1 directly hindered participants from communicating in English. The participants appeared to be more cautious in protecting their L1 peers' feelings and dignity, as compared to when they use English with peers of

different L1. Kenny mentioned his unwillingness to communicate in English with his Chinese friends was because he did not want them to be laughed at:

I don't prefer to speak with Chinese friends. Because here, we speak our mother tongue. I'm more proficient than my friends. Most of them got MUET band 2. They are always scared. They are not confident. When they speak, people laugh at them. (Kenny, Chinese)

Meanwhile, Hong was unwilling to communicate in English with his Chinese friends because he knew they did not like it:

My friends do not prefer to use English. We are Chinese. We must use Chinese. We have to use Chinese. Chinese is more convenient for us. (Hong, Chinese)

Hong's reason was shared by Julia, who felt communicating in English with other Chinese friends was an act of making others feel uncomfortable:

If I talk in English, they will feel uncomfortable or weird. Since we are Chinese. Our mother language is Chinese. (Julia, Chinese)

On top of the above, communicating in English posed another conflict; is it a threat to one's loyalty towards one's ethnicity? A question posed by Julia to me, perceived as her effort to be consoled, to put her mind at ease, as she was at a crossroad between her love towards communicating in English, and how society would perceive her:

I think mainly because of acceptance of society. It is very weird for us to talk in English. If you don't use your language, it's like you are not supporting your own ethnic. If I use English more, it doesn't mean that I don't support my ethnicity, right? (Julia, Chinese)

Unlike the above participants, Kajol's experience was a bit different. She remarked that her unwillingness to communicate in English was not because her L1 peers did not like her doing so, but because she knew her peers' English proficiency levels were poor and she did not want to highlight their weaknesses:

If they see me talking to you in English now, they'll definitely be proud of me. But if I were to speak English with them, it's like I'm looking down on them. I don't want that to happen. (Kajol, Indian)

As for the Malay participants, the reason they don't communicate in English with the same L1 was because they were too shy to do so:

I think we are shy to use English outside class. We are Malay, we should use Malay. That's the perception. (Shadiah, Malay)

The above participant accounts show that being obliged to converse “in our mother tongue” dominated their feedback on why they prefer not to use English with, or in the presence of, peer students of the same L1. The act of communicating in English was described as making others feel “uncomfortable” because it could be “shocking” and even “offensive”. The negative effect of L1 audience sensitivity might occur due to participants' fear of being othered. The following section presents the findings on the second challenge: othering.

6.1.5.3. Theme 2: Othering

Chapter Three (section 3.4.1.2.) reviewed the concept of othering from the perspective of identity literature and highlighted that this concept has not been applied in the WTC research. Based on the participants' feedback on how they experience othering, the researcher conceptualises othering in WTC to refer to the social stigmatisation one faces because of one's reluctance to conform to the expected norm of communicating in the language of the ethnicity one belongs to by a voluntary decision to do so. It is important to note here the difference between othering and other themes identified in this study. While other themes refer to the learners as the ‘agent’, othering refers to learners' responses towards the actions of other ‘agents’ (e.g., the actions of the peers). In other words, othering leads to the ways learners respond to the danger of being othered, such as by resisting, avoiding, or compromising to being othered. The following accounts by the participants show how they experienced othering.

Anjali recounted her experience of encountering Indian colleagues who refused to accept she could not speak Tamil, her family's heritage language:

Initially, the Indians from my batch accepted my explanation, that I was brought up in an English-speaking family, and I'm willing to learn to speak Tamil. But gradually, they seemed annoyed when I was around. Usually, my other friends, the minority Indians who use English, would console me. They ask me just to ignore all the nasty remarks and looks. (Anjali, Indian)

Since it was hard for her to mix with Indian colleagues, she made friends with the Malays, where she used BM to communicate.

I have a tiny circle of friends, apart from the Malays. I have only two Indian friends. Both are like me, English speakers. One of them is a Kelantanese. Her mom speaks to her in Malay. Her dad uses English. She does not know Tamil at all. Another one is from Perak, like me, she understands some Tamil, but cannot speak the language. Other Indians mocked us. It's true that most KL Indians looked down on those speaking Tamil. But that is not the reason my friends and I use English all the time. It is because this (English) is our language. They expect us to use Tamil. When I tried to use Tamil with them and struggled for a word, they still forced me to use Tamil. It's irritating and abusive. I use Malay a lot here, to the extent that when I return to my hometown, I use it with my family. My housemates, all Chinese, speak in Malay. Especially my roommate, (a Chinese who does not know her ethnic language) uses English and Malay at all times. (Anjali, Indian)

Anjali used the following phrases to demonstrate how she was othered by her Indian friends: “They despise us”, “They pushed us away”, “Indians who do not belong”, “As if we are monsters” and “They make me feel my presence is evil”.

I started to mix my sentences since I came here. Most of my friends here are Malays. If I use English with them, it will be awkward. I don't have Indian friends. I wanted to be friends with them, but when I used English with them, they pushed me away. They thought I don't want to speak Tamil. They spread rumours that I know Tamil, but I choose not to use it because I'm embarrassed by Tamil. They looked

down on people who don't speak Tamil. But they don't know the truth about me. I guess they never met people like me. Those from Kuala Lumpur and city areas usually use English more than Tamil. I understand those from other states (suburban) don't use English. They use Tamil. So, when they meet people like me, who don't use our mother tongue, they despise us. They push us away. (Anjali, Indian)

Do you know that there's a way to know who can't speak Tamil? If you see Indians who are always alone, do not hang out with other Indians, then you can guess that these Indians are the ones who do not speak Tamil. In the beginning, I didn't know this, so I was so lonely. I didn't approach them because it was so lame to befriend another outcast. Only after suffering for some time, I know the reason they have no friends. Then, we just click. Indians who do not belong. (Anjali, Indian)

When asked whether she has been teased for using English, Anjali recounted the painful experience:

Yes, but only by Indians. When we go out, the Indians will stare at us, as if we are monsters. They did many things just to express their feelings towards us. They said that we are people who are embarrassed by our ethnicity. Sometimes when we are around, they will talk among themselves in Tamil, but with -ing added to the words. They simply wanted to mock and annoy us. We are literally being bullied. (Anjali, Indian)

I'm not comfortable to use English in front of other Indians. The way they stare at me affects me. They make me feel my presence is evil. Like I don't belong. I'm scared of them. When I notice them, I will keep my mouth shut. I don't dare say a thing. Only when they are at a distance, they can no longer hear me, will I open my mouth and speak. (Anjali, Indian)

The above excerpts show how terrifying it could be for a Malaysian undergraduate to communicate in English in this setting. Anjali's experiences supported those of other participants. Some of them were questioned for using English instead of their mother tongues:

They will stare at me as if they are going to eat me. Then they'll say "Why are you talking in English? You eat Malaysian food, but when you speak you want to use a foreign language. Who do you think you are? A foreigner?" When they say this, I normally stop talking to them. (Rita, Indian)

When I tried to speak in English, my friends pretended not to listen to what I was saying. They just ignored me. But when I changed to Tamil, they responded. (Rani, Indian)

Why are you talking to us in English when you can use Chinese?
(Julia, Chinese)

In the next excerpt, Chong shared his experience of being othered for trying to correct his friends' mistakes in English:

I have once corrected the mistakes of my group members. I did apologise before correcting them. I even mentioned that my intention was only to help the group get a good mark. But they were offended and furious at me. They said " We know you want good marks. We know you want to be the first. If you think you are better than us, then why don't you do the assignment by yourself?" I told them the grammatical errors were so obvious, and what is wrong in correcting them? But they simply said they didn't care. Before that incident, we were very close. Now, we go separate ways. Just because of (me correcting their) grammatical errors. Now, I don't want to correct others anymore. (Chong, Chinese)

There were also other forms of othering, as experienced by Arif (Malay) and Mei (Chinese). When he was in secondary school, the language Arif used to communicate with his friends, regardless of their ethnicity, was English. However, being in the

university, Arif sees no reason he needed to use English with his friends, as he does not mix with ethnicities other than Malays. “Here, I don’t communicate with friends of other ethnicities...I communicate less with Chinese and Indian. Except when we must do assignments together.” Arif expressed, “We Malay don’t speak English among ourselves” to justify the reason he was unwilling to communicate in English with his friends. However, the following interview exchanges suggest an alternative reason, where his friends were bullying him for speaking in English (Note: Int = Interviewer):

- Int : Why don’t you try to talk in English with your friends?
- Arif : I think they will feel it’s weird.
- Int : Have you ever tried?
- Arif : Yes.
- Int : What happened?
- Arif : What happened?? They... they called other friends, and together they mocked and made fun of me.
- Int : Did it happen only once?
- Arif : Not once, many times.
- Int : Many times?
- Arif : Yes. When I was in the first semester.
- Int : So, did you stop using English altogether when they mocked you?
- Arif : No.
- Int : Could you please explain?
- Arif : Well, in the beginning, I didn’t stop altogether, but I use English less every time it happened.
- Int : Did any of your friends stop befriending you for using English?
- Arif : No, they still befriend me. They only ridicule me when I use English.

The above interview exchanges show how being othered by his colleagues influences his willingness to communicate in English with or in the presence of his friends. As for Mei, she was being othered for trying to use English with her peers, despite her low proficiency level. The quotations below illuminate Mei’s (Chinese) experiences with othering:

Why are you acting as if your English is good? Are you trying to pretend that you are Western? (Mei, Chinese)

The Indian students who speak Malay. The Chinese who speak Malay. Isn't it shocking? They purposely use Malay to speak to me, just because I use English. (Mei, Chinese)

When I couldn't speak English well, they made fun of me. They thought it was fine since I was their friend. But little did they know; their action killed my motivation to speak English. (Mei, Chinese)

However, the most evident form of othering is being labelled as trying to show off. All 14 participants voiced their unwillingness to communicate in English, especially in the presence of peers of the same L1, due to a fear of being labelled as trying to show off. Some simply avoid using English while others who are more determined to improve their English resorted to explaining their reason for using English: "after class, I normally explain to them why I speak English in class. Sometimes they understand" (Kenny, Chinese). However, most of the time their friends would not, and this would often result in a detrimental consequence, being othered from their circle of friends.

If they accept me speaking English, I'll continue using English. If they keep laughing and using another language, I'll stop using English and just follow them. (Kenny, Chinese)

If I keep using English with them, they won't understand that I'm trying to improve my English. They will just say "Why do you keep using English with us? Are you underestimating us?". I don't want to lose more friends. (Chong, Chinese)

Evidence suggests that othering has led to participants' unwillingness to communicate in English, or in other words, has led to their communication apprehension, as presented in the following section.

6.1.5.4. Theme 3: Communication Apprehension

Communication apprehension refers to fear or anxiety associated with either real or anticipated outcomes when one communicates in English. Participants expressed their

communication apprehension by saying, “I’m shy to use English” (Hong, Chinese) especially “... outside class.” (Shadhah, Malay) or “When there is an audience. They give me some look that says: I don’t understand what you are saying. Please stop talking.” (Mei, Chinese). Rani’s (Indian) remarks supported Mei’s (Chinese): “I worry people won’t be able to understand me.” Ani’s apprehension was due to feelings that “I don’t have the confidence. I’m not that good.” Meanwhile, other participants expressed their worry over pronunciation and grammar as the causes for being apprehensive, “I’m scared and nervous. Who knows I’ll wrongly pronounce a word.” (Rani, Indian) and “Grammar. I’m so scared about my grammar. I’m so weak at grammar.” (Rita, Indian).

The following section provides evidence that linked participants’ communication apprehension to their concept of face.

6.1.5.5. Theme 4: Face

Face refers to sensitivity towards other people’s evaluation and judgement of one’s ability or intellect when one speaks English. The literature on face discusses two dimensions of face: face as self-promoting and face as self-threatening (Esham & Abdul, 2014; Ho, 1976; Hwang et al., 2002; Kim & Nam, 1998; Kim & Cohen, 2010; Kim et al., 2010; Seo et al., 2016). Pleasant experiences lead to heightened dignity or saving of face. On the other hand, a terrible experience leads to embarrassment or loss of face. The findings of the study revealed that when the participants communicate in English on campus, most of them encounter face-threatening experiences.

For instance, participants were anxious to present in front of their peers because they worry they might make some mistakes, which will result in being laughed at:

When asked suddenly to answer in English, and people laugh at me, I panic. I don’t know what to say. My peer perception. (Kenny, Chinese)

They were also worried their effort at communicating in English was misjudged or misinterpreted:

I consulted my lecturer about a subject I didn’t understand. I asked her in English, but she replied in Malay. I felt bad. I thought about

her perceptions towards me. It is always people's perception that stops me from using English. I fear they think of me in a bad way. (Shadiyah, Malay)

I'm embarrassed when I make pronunciation mistakes. My face will go red. (Ani, Malay)

The reason the participants regarded the experiences as one was that they worried that they would be perceived as unintelligent:

They [my colleagues] might think I'm not brilliant. (Ani, Malay)

... it just highlights how bad I am as compared to them. (Mira, Malay)

[My biggest fear is] people's judgment towards me. When I hear people speak English and bombastic words, I feel I'm so stupid. I use a mixture of English and Malay. I use simple vocab. (Anjali, Indian)

The above comments seem to provide evidence that all these fears were rooted in a need to be perceived as a bright person, hence they strive to protect their good face. In these particular cases of the learners associating communicating in English with fear of face-threat, it appears there is some overlap between a dimension of face (face as self-threatening) and othering.

6.1.5.6. Theme 5: Cognitive Complexity

Cognitive complexity refers to one's willingness to communicate in English when it concerns simple topics or required tasks. In the present study participants expressed their unwillingness to communicate in English for a cognitively complex topic or assignment. For instance, Kajol was willing to use English "only during [an] English speaking test", and Mei was willing "to talk about simple matters". Arif said "the discussion was in Malay, then we translate into English".

6.1.5.7. Theme 6: Limited Proficiency

Limited proficiency refers to one's limited command of English, especially with regards to pronunciation and vocabulary. Most participants perceived their proficiency as very low and insufficient for an enjoyable conversation in English to take place. Mira mentioned: "My proficiency is very low. Hence, I feel shy to communicate with my friends." Julia echoed Mira's statement by recounting her experience before her proficiency improved:

...most of them are very good in English. So, I was like, I'm under their level. Much much lower. That's why I feel my English is not good enough compared to them. So, I am starting out feeling uncomfortable to speak in English especially with them [debate club members]. (Julia, Chinese)

Many participants expressed communicating in English as a taxing task for them. Meng explained: "When communicating face to face, I prefer to speak Chinese. It's easier. No need to keep on translating in your mind." Another claimed pronunciation caused the barrier. Arif said: "I'm reluctant to speak English as I don't know how to pronounce most words", while Mei shared her frustration:

During presentation. I wanted to use English, but I struggled a lot and ended up saying wrong sentences. Then my friends asked me to stop using English. I had to switch to Malay, even though I wanted to present in English. (Mei, Chinese)

Besides the above limitations, their primary challenge was "I don't have enough vocabulary to use". (Rani, Indian).

6.1.5.8. Theme 7: Limited opportunity

Limited opportunity refers to the restricted chance to use English in the university because it is against the usual practice. Participants complained about the rare opportunities to use English on campus, naming that as the culprit for the decline in their English proficiency levels. Kenny expressed: "...since I came here, my English [has] deteriorated. Not much opportunity to use English." He elaborated:

You see, we don't have much chance to speak English here. We do have English week and Drama week, but these are the only time we have. I would say most of my friends are lazy to use English. In class, they are very passive. They won't answer questions in English. As for me, I will answer the questions with confidence. If my friends laugh at me, I ignore them. But this only happens if the lecturer is using English. If the lecturers themselves are using Malay, there is no way I can use English and ignore being laughed at. (Kenny, Chinese)

Like Kenny, most of the participants blamed this limited opportunity scenario on the lecturers:

I really hope the lecturers can make it compulsory to use English in class. When I was in school, it was mandatory to use English with our teachers. Even if it was broken English. But here, even though the subjects are taught in English, the lecturers talk to us in Malay. It is so frustrating. (Shadiyah, Malay)

Some blamed their peers' attitude:

Everyone uses Malay. Even the Chinese. If I use English, they don't understand it. Hence, we use Malay. The lecturers don't seem to care. Or notice. The Chinese, although their English is better than the Malays, are reluctant to use English. They prefer to use Chinese languages. If they have to communicate in another language, it will be the Malay language, not English. (Anjali, Indian)

Some of them will respond in English. But others will just use Malay. When I ask them "Why don't you use English?" They said "I can't. My grammar is terrible". I told them that is not a problem. My grammar is also weak, but we need to practice, to improve. Then they'll say "Okay. I'll try next time". But, that next time never comes. They will still use Malay. (Rita, Indian)

They will say their English is not good enough. They feel they don't need good English for their future. Most of them aim to go to work in countries which use Mandarin. If I keep using English with them, they won't understand that I'm trying to improve my English. (Chong, Chinese)

We lack diversity regarding ethnicity [in the debate club]. We are trying to recruit members from other ethnicities too [but no one from other ethnicities is interested] because we need diversity so that we will still use English. (Julia, Chinese)

In short, interaction opportunities associated with university life were considered limited. Echoing other participants' frustrations over the situation, Meng (Chinese) expressed his hope for transformations: "It's hard to find a chance to communicate in English. I hope there is change."

6.1.6. Summary

Data show convergent findings in both the questionnaire results and the interview findings pertaining to the detrimental effect of audience sensitivity, face, communication apprehension, and cognitive complexity on WTC. Audience sensitivity is found to be the main challenge the learners face in communicating in English in both the questionnaire response and the face-to-face interview. Quantitative data show othering as the least influential factor in determining the participant's WTC. On the other hand, semi-structured interview findings revealed othering as one of the most crucial factors that leads to unwillingness to communicate in English among the participants. This divergent evidence may explain two scenarios. First, divergent evidence may result from the diverse ways such a perception was elicited. In the survey, the various forms of othering were decontextualized, that is, the survey items generalise othering to happen whenever English communication takes place. In the semi-structured interview, however, the participants were able to be more specific about how they experience othering. Second, this divergent evidence might have shed light on the overlap between othering and face-threat (a dimension of face), which explains the low Cronbach alpha of face ($\alpha=0.45$) and the poor link of face to other constructs. Two themes that emerged during qualitative

analysis, which were not covered in the questionnaire analysis, are limited proficiency and limited opportunity.

This section has presented the results and findings of the challenges faced by Malaysian undergraduates in communicating in English. The findings regarding how they deal with the obstacles showed a divided approach among the participants, as illustrated by the quotations in the next section focusing on participants' investment in using English.

RQ3: How Invested Are Malaysian Undergraduates in Communicating in English?

Participants were asked to reflect on their investment in communicating in English. There was considerable variation in the types of investment they made, and the reasons they provided for this. Responses were elaborate and highly context-dependent. Previous discussion on concept of investment by Norton (1995, 2000, 2010) and the existing model of investment (Darvin & Norton, 2015) have not included specifics on the type of investment made, as such in this study the researcher has identified three unique participant investment types which varied on a continuum from highly invested (productive investment) to less invested (receptive investment) and no investment.

Productive investment refers to involvement in interactive activities, for instance, communicating in English with foreigners. On the contrary, receptive investment relates to non-interactive activities, such as listening to English songs. Findings showed that participants who were invested in both productive and receptive activities were more motivated and determined to communicate in English than their colleagues who were involved only in the receptive activities. On the other hand, participants who make neither productive nor receptive investment are those who are not motivated to use English. Figure 16 illustrates investment-related themes.

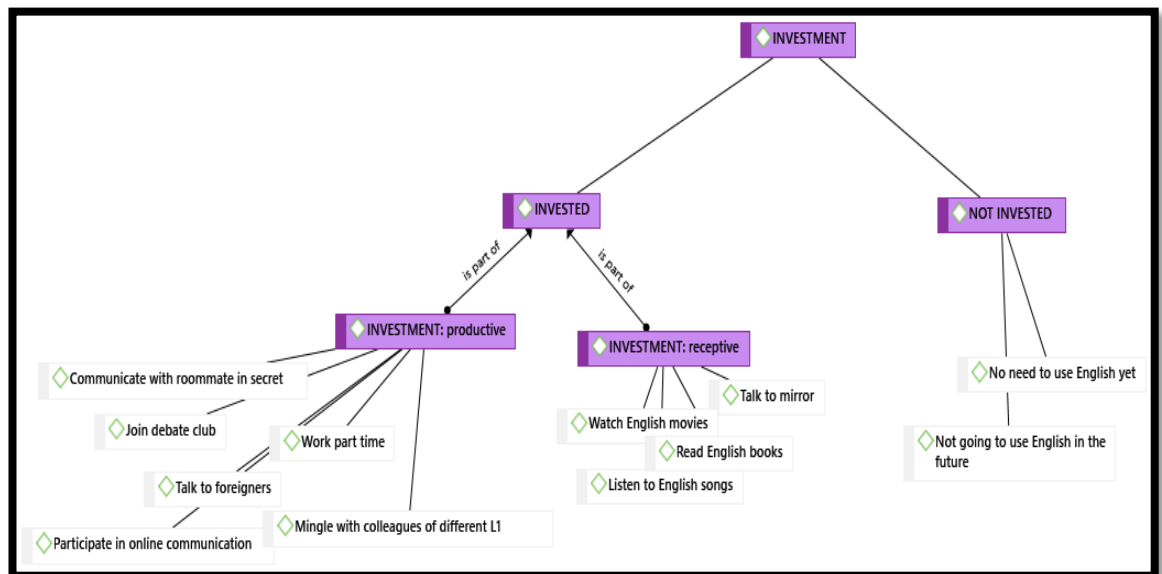


Figure 16 Thematic map of Malaysian undergraduates' investment

6.1.7. Theme 1: Receptive Investment

Most participants were motivated to communicate in English to improve their competency in the language, which will eventually result in achieving good marks in their language examination. This motivation was apparent in the following accounts of receptive investment: “I tend to improve myself but not by speaking to other people” (Ani, Malay). The most popular receptive investment was watching English movies or YouTube:

I watch videos on Youtube but without subtitles. (Ani, Malay)

I like to watch English movie. (Meng, Chinese)

I also watch English movies. I read the English subtitles. If I don't understand, I'll consult a dictionary. (Arif, Malay)

Followed by listening to English songs:

I usually listen to English songs. Try to copy how to pronounce the words in the lyrics. I also look up the meaning in the dictionary. (Arif, Malay)

I used to listen to English songs and read novels. They are not effective, but at least they help. (Rita, Indian)

And reading materials written in English:

[My effort to improve my English is] by reading English newspapers and story books. (Rani, Indian)

When asked what situations influence her willingness to use English, one of the participants mentioned she has high willingness to use English if it is related to her speaking test: “I am willing to practice communicating in English to prepare for my speaking test” (Kajol, Malay).

In short, from the participants’ narrative of how they invest in improving their English and the reason for doing so, it is apparent that the participants in the receptive investment group are extrinsically motivated learners who regard communicating in English as a strategy to excel in language examinations. Thus, this leads to their relatively low self-determination levels for facing the challenges associated with communicating in English.

6.1.8. Theme 2: Productive investment

There were fewer participants who were both receptively and productively invested. These participants were not only motivated but also determined to communicate in English despite facing the challenges in doing so.

These productively invested participants shared their various investment methods. For Kenny, communicating with Indian colleagues was his main effort:

If there are Indian students, I'll talk to them. If I see strangers, I'll approach them. Make small talk. I think it is my starting point. If I don't start, who is going to start for me? (Kenny, Chinese)

Kenny’s motivation for his determination to initiate communication in English was his realisation that “we have to be brave to speak English. Otherwise, the language will disappear”. By using the word ‘brave’ Kenny indicated the risks that came with

communicating in English on campus. However, realising the importance of English, he is willing to take the risks to make sure his mastery of the language remains intact.

However, not everyone was brave enough to face the consequences of communicating in English. Hence, some of the participants resorted to communicating in English with their roommate in secret, as illustrated by the following accounts:

I speak [English] with my roommates too. During weekends, when we spend time together watching movies. But only when our housemates are not around. They will think we're trying to show off.
(Shadiyah, Malay)

But my roommate [a Chinese] and I only use English in our room. Outside, in front of our housemates, we use Malay. Remember I mentioned just now, that all my housemates are Chinese but speak Malay? (Anjali, Indian)

Both Shadiyah and Anjali's roommates display high motivation to communicate in English. Despite their motivation to be good L2 communicators, both have no need to use English at home (Shadiyah's roommates are of the same L1 and everyone in Anjali's house is communicating in Malay).

Being involved in a debate club was another popular investment method by Chinese participants. For example, Mei, who was othered during her secondary school years for her inability to converse in proper English was now relieved that the situation had changed:

I also involve in debate club. It trains me to speak without much preparation. It develops my confidence. The main reason I join this club was to improve my English. I think if I didn't join this club, I'd suffer throughout my life. Before joining this club, I can barely say a complete sentence. Now, I can say many sentences with confidence. (Mei, Chinese)

Mei attributed her improvement in English communication competence to her involvement in the debate club. Another participant, Julia supported Mei's statement of how vital the club was to them, despite its shortcomings: "We don't have a trainer. We

are practising ourselves”. According to Julia, her motivation to improve her ability to communicate in English stemmed from her love of the English language:

...because I have passion and interest in this language, I won't stop using English. I will still force myself, like in Uni I found that most students are using other languages than English, so I somehow try to make myself using English in wherever I'm at. (Julia, Chinese)

Intrinsic motivation was apparently the driving factor that drove these participants to communicate in English, albeit having to pretend the reason for doing so was not. Meng pretended that whenever he approached a foreigner, the expected language to use was English:

When I see a foreigner, I'll pretend that he knows English. This pretence is the easiest way to communicate in English in our country. I'll pretend they know English. (Meng, Chinese)

Another popular investment method was to take up a part-time job at places where English was widely used, such as at hotels and restaurants. Chong shared how he sacrificed his semester breaks to ensure he communicates in English:

I only use English when I do my part-time work during my semester breaks. I work as a waiter. The customers communicate using the English language. So, the best alternative to improve my English communication is by working at a place where everyone uses English. (Chong, Chinese)

For other participants, their way of ensuring they communicate in English was by grabbing the opportunity whenever it presented itself, as shared by Rita (Indian):

I just talk. When in the restaurant, if the staff couldn't use English, I'll ask for the manager. Normally the manager knows English. (Rita, Indian)

Every time I return to Malacca, I make sure I speak English to the max. Because I know, when I return to Kelantan, my English will definitely get worse. (Rita, Indian)

The above accounts by Rita, Meng, and Chong show their motivation to seize every opportunity was that they knew that the chances to communicate in English on campus were very limited. In short, the participants in the productive investment group are intrinsically motivated and highly self-determined learners.

6.1.9. Theme 3: No investment

In contrast to those above who demonstrated they were motivated to communicate in English, a minority of participants indicated that they were not willing to use English on campus. When asked to describe her efforts to ensure she speaks in English, Anjali, who was continually being othered by her Indian colleagues for her inability to converse in Tamil, dejectedly said: “No strategy. I don't need good English. There's only my roommate to talk to. I need the minimal use of English; then I'll have more friends.” Anjali's remarks reflect a demotivated learner.

Julia's comment on undergraduates who were unable to converse in their mother tongue confirmed Shalini's fear of being othered:

They are tagged as a banana. You know what it means? Banana is the skin is yellow, but the inside is white. Categorise them as those who know English more than Chinese. Even back in their hometown, they talk in English with their parents. They do not know how to write Chinese and do not know how to read Chinese. But they still can pronounce [a] few Chinese words. So, they'll be tagged as a banana. (Julia, Chinese)

While participants such as Anjali made no investment due to fear of being othered, other participants' excuse was there is no pressing need to communicate in English. When asked what effort she has made toward improving her English, Mira replied with a statement of an unmotivated learner: “None so far, because we don't really need English to communicate yet”.

A surprising finding was a comment from one of the participants who mentioned that he knew one of the reasons his Chinese friends were not invested in communicating in English was that they have no intention to work at a company that uses English as the medium of communication:

...they feel they don't need good English for their future. Most of them aim to go to work in countries which use Mandarin. (Chong, Chinese)

In short, the participants in the no investment groups are either demotivated or unmotivated learners who are not self-determined in communicating in English.

6.1.10. **Summary**

The participants' investment spectrum ranges from highly invested (i.e. productive investment) to not invested. Those who were highly invested were intrinsically motivated and determined to face the challenges associated with communicating in English, while those who were not invested at all were either too traumatised by the challenges or saw no immediate need for the mastery of English communication. The greatest number of participants were slightly invested (i.e. receptive investment).

Chapter Summary

This chapter has presented analysis and findings in response to all three research questions (RQ) in this study. RQ1 and RQ2 were answered using both quantitative and qualitative methods, while RQ3 relied on interview data. Evidence shows most of the participants were willing to communicate with, and in the presence of, peer students of different mother tongues. Unfortunately, their willingness to communicate in English with those of the same L1 was limited to the following conditions: a peer student who came from an English medium school (i.e. Convent school), a setting where the use of English is required and expected (i.e. language classroom), and in secret intimate or private settings (i.e. with a roommate). As for their WTC with lecturers, most of the participants were willing to communicate only with the lecturers whom they perceived as having a good command of English. This careful selection of interlocutors and setting criteria stemmed from challenges the participants faced when they chose to communicate in English, which centralised in their sensitivity towards audiences' perceptions, feelings, judgments, and actions. Participants who have limited proficiency levels or were perceived to have low proficiency levels mentioned preference for the less cognitively complex topics and tasks than the participants who perceived they had a high command of the English language.

Overall, the participants considered limited opportunities to use English on campus as the main contributing factor to the challenges they face in communicating in English in that setting. The challenges they face and their different determinations for communicating in English suggest a loose categorisation of diverse types of investment groups among the participants.

The next chapter discusses the above results and findings in relation to existing literature and theories.

CHAPTER 7:DISCUSSION

Overview

The previous chapter presented the results and findings of the three research questions in the present thesis. The participants were third-semester students studying in an English III course in one of the universities in Malaysia. Data were gathered through a concurrent triangulation mixed methods approach, with a large-scale quantitative survey ($n=1430$) conducted in the first phase, followed by a semi-structured face-to-face interview ($n=14$) in the second. Data for the quantitative phase was subjected to exploratory factor analysis (EFA) and structural equation modelling (SEM) analysis, while the data for the qualitative stage underwent thematic analysis.

In this chapter, therefore, the findings for each research question are interpreted and discussed. To do this, first the data is linked to the findings and theories of existing second language acquisition (SLA) literature in the following fields: WTC, identity, and motivation. Next, it will be shown how the findings obtained from the questionnaire and the interview contributed to a comprehensive understanding of the learners' WTC (refers to WTC in English unless otherwise stated). Also, by integrating the findings of the three research questions, a full picture of how university context can be an arena for L2 learners' identity, motivation, and WTC in a non-Western plural society will be provided. It is anticipated that the use of the identity-based motivation perspective as an interpretive framework in holistically explaining the integrated findings will fill the gap in the knowledge available concerning WTC in a non-Western culturally and linguistically diverse (CALD) society, especially in the Malaysian context. An important note that must be added is that this investigation *drew upon the terminologies and characteristics (as a frame of reference)* of the three main constructs of Deci and Ryan's (2000 and 2008) Self-Determination Theory (SDT), rather than having *truly applied and assessed* SDT's components.

Structurally, this chapter consists of three thematic sections with relevant sub-sections. In the first section, the findings of each research question are discussed by linking them to

the existing literature. Next is a summary of the convergent, complementary, expanding, and divergent findings obtained with the mixed methods. In the third section, Deci and Ryan's (2000 and 2008) SDT framework is applied to interpret the blended quantitative and qualitative findings, based on which an identity-based motivation model of L2 WTC in Malaysia is proposed. Finally, a summary of this chapter and focus for the following chapter is provided.

RQ1: How Willing Are Malaysian Undergraduates to Communicate in English On Campus?

The qualitative findings from the face-to-face interview not only converge with the quantitative results obtained from the survey, but also illuminate the statistics and provide unexpected insights that would have otherwise been hard or impossible to obtain through a questionnaire. Quantitative results show that Malaysian undergraduates have low WTC on campus. The qualitative findings do not only confirm this result, but also provide explanations for this low level and give some indication that the level is not static, rather, it fluctuates across interlocutors and venues.

The model of this study (see Section 6.4.1.3), address the issue of variables that underlie WTC in a non-Western society, which stems from the existence of groups with different L1s. The model, therefore, complements MacIntyre et.al's (1988) model which may not have explanatory power in non-Western plural societies due to its conceptualisation of intergroup variables, which focus on the existence of L1 and L2 groups in a community (as discussed in Chapter Three).

As mentioned in the Chapter Six (section 6.4.1), to date, there is a lack of benchmarking to determine learners' WTC levels. Hence, the present study determines the participants' WTC levels by following the practice of Liu and Jackson (2008) and Peng (2014), which specify scores lower than 60% (ratio of the mean WTC score to the full score) indicate low WTC levels. Since the mean score of the participants of the present study is 46.82%, the participants are considered to have low WTC in English. This finding is already expected, because there is extensive literature focusing on East Asian learners' perceived passivity and reticence, especially with regards to communicating in English (Cheng, 2000; Shao & Gao, 2016). However, qualitative findings show that this low WTC level

is not constant, rather, it rises, and falls based on the location the learners are in. For instance, they have high WTC in English when they are in their hometown, but it decreases when they are on the university grounds. However, on campus, this low WTC increases when they are in a venue where they perceive the use of English is not only permissible but also expected. As for WTC across interlocutors, the fluctuations are based on the interlocutors' proficiency and ethnicity. WTC is low with lecturers and peers who are perceived as having poor English proficiency, as well as with peers of the same ethnicity.

This finding corresponds with the notion of WTC as a dynamic construct which may vary and fluctuate under different conditions (MacIntyre & Legatto, 2011; Mystkowska-Wiertelak & Pawlak, 2014; Peng, 2012; Shah, 2016). Syed (2016) explored the situational variables and their interaction determining the WTC of six postgraduate business students in a university classroom in Pakistan and found that participants' WTC emerged because of the complex, dynamic, and non-linear interaction between contextual, psychological, linguistic, and physiological factors. Hence, for the present study, it is suggested that one of the key conditions that has contributed to the participants' low WTC levels is the context they are in, which is a university situated in Kelantan (see section 7.5.1 on 'The role of context' below).

Participants' WTC in the language classroom was consistent with the existing literature: Asian learners' WTC in meaning-focused activities (e.g., translating from L1 to English) is higher than in form-focused activities (e.g. role-play) (Peng, 2014). It is speculated that this preference stemmed from the nature of the activities, with the latter posing a higher risk of exposing the participants to peer and lecturer evaluation. While fear of negative evaluation affects most foreign (and second) language learners (Horwitz, Horwitz, & Cope, 1986), those from collectivist cultures have been found to suffer more than their counterparts from individualist cultures (Seo et al., 2016).

RQ2: What Challenges Do Malaysian Undergraduates Face in Communicating in English on Campus?

The quantitative results obtained from the survey and the qualitative findings from the face-to-face interview, to some extent, converged with each other. Thematic analysis conducted via deductive coding in the qualitative phase, which functions as a methodological triangulation, confirms the existence of the five challenges. Through inductive coding, another two challenges were identified: limited opportunity and limited proficiency.

In the quantitative phase, a theoretical model was tested hypothesising that othering, face, and communication apprehension have both direct and indirect effect on WTC. It was also hypothesised that cognitive complexity indirectly affects WTC via the direct effect of audience sensitivity. In general, the findings provided only modest support for the study's propositions, but they contribute to the existing literature on WTC in several ways. First, the statistical model identified five challenges or predictors of WTC: audience sensitivity as the strongest predictor, followed by communication apprehension, face, othering, and cognitive complexity. Second, the mediation model suggests that audience sensitivity acted as a mediator of the association between the other challenges and WTC. Third, the bootstrap method confirmed the significance of the mediation effect of audience sensitivity and the predictor variables on WTC.

Divergence between the quantitative and qualitative findings was also observed, and inspired the researcher to delve into the reasons behind the divergent findings. Quantitative results show othering as the second least influential factor that determines the participant's WTC. On the other hand, semi-structured interview findings revealed othering as one of the most crucial factors that lead to (un)willingness to communicate in English among the participants. This divergent evidence may explain two scenarios. First, divergent evidence may result from the diverse ways such a perception was elicited. In the survey, the various forms of othering were decontextualized; that is, the survey items generalise othering to happen whenever an English communication takes place. In the semi-structured interview, however, the participants were able to be more specific about how they experience othering. Particularly, it is in communication situations that involve peers of the same ethnicity that the participants expressed instances of othering. Therefore, such divergent findings were not contradictory of each other, but instead

revealed the ethnicity-bound nature of othering. Second, this divergent evidence might have shed light on the overlap between othering and face-threat (a dimension of face); which explains the low Cronbach's alpha of face ($\alpha = 0.45$) and the poor link of face to other constructs. To some extent, these divergent findings also revealed the limitations of quantitative results generally in not reflecting factors that are left out of the questionnaire items.

Thus, the identification of audience sensitivity and othering as two fundamental challenges that hinder WTC stands as a contribution to knowledge in the WTC literature. Meanwhile, face, communication apprehension, limited opportunity, and limited proficiency further reinforce the findings in the existing literature on the influence of these challenges on WTC among Asian learners. As for cognitive complexity, which formed as a factor during the EFA, more research is needed to see the extent of its influence. The following sections discuss each challenge.

7.1.1. Audience Sensitivity

Both the questionnaire results and interview findings show audience sensitivity as the primary challenge the learners face in communicating in English. Their concern towards other's feelings impedes their motivation to speak English, decreasing their WTC. As discussed in the literature review (see section 3.6.1) the present thesis conceptualises audience sensitivity as speakers' perceptions of the effect of the language they use on the audience. However, after the iterative coding process during thematic data analysis, the present thesis conceptualises this broad sociolinguistic phenomenon as speakers' perception of the effect of the language they use on other speakers or their audience, that is not only positive but a skill that develops in response to experience.

The qualitative evidence shows that negative experiences relating to language choice heightened audience sensitivity. Both the quantitative and qualitative findings reveal that Malaysian undergraduates are reluctant to communicate in English with/in the presence of their peers of the same L1, and with those whom they perceive as having lower proficiency levels. Although the findings reveal some resemblance to Edward's (2006) study about L1 audience sensitivity among Korean learners, they contrast other findings from WTC studies. Other studies found that what matters is the level of familiarity with the interlocutor (Cao & Philp, 2006), level of involvement and behaviour of the

interlocutor (Pawlak & Mystkowska-Wiertelak (2015), and the interlocutor's gender (Riasati, 2012). In contrast to research originating in the WTC field, studies departing from an identity framework reach conclusions broadly in line with those of the current study. For instance, the data from the present study confirm the findings from identity literature, in which the interlocutor and audience's ethnicity are highlighted as significant factors in learners' willingness to speak English (Lee et al., 2010; Rajadurai, 2010a, 2010b; Wong et al., 2012). The interview findings show that some learners (i.e. Arif and Kenny) are more reluctant to speak English with interlocutors of the same ethnicity, than with those of different ethnic backgrounds when they are in Kelantan. This reluctance might be due to their awareness of the value of the traditional culture and customs of this state. Pawanteh & Kuake (2016) mentioned one of the key characteristics of the Kelantanese people is that they are ferociously loyal to their culture, tradition, and language. The authors argue that exposure to the Kelantanese people, especially living among them, exerts a strong influence towards the adoption of the Kelantanese lifestyle by others. Hence, it is no surprise that students who come from all over Malaysia seem to adopt Kelantanese values. One of the values is taking pride in one's ethnicity, which is displayed by communicating in the mother tongue. This loyalty to one's origin or ethnic identity awareness leads the participants to feel awkward talking in English with or in the presence of peers of the same L1. In comparison to those residing in a state with high ethnic diversity, like Penang and Kuala Lumpur, those staying in a state with little racial difference are bound to be more protective of their ethnic identity (Pawanteh & Kuake, 2016). This awkward feeling may explain why the participants have high WTC with peers of different ethnicities but low WTC with peers of the same ethnicity in the university setting in Kelantan. As for the learners' reluctance to communicate in English with those (i.e. peers or lecturers) of lower proficiency levels, this might be attributed to the features of a collective culture, where others' feelings and honour are given high priority (see section 7.5.1 on the role of context).

This construct operationalisation is only possible in a society that features the same characteristics as Malaysia (i.e. collective and multi-ethnic). This definition of audience sensitivity adds to the existing literature on this construct in several ways. First, it corroborates Edward's (2006) findings of L1 audience sensitivity as one of the factors influencing WTC. Second, it extends the meaning of audience sensitivity to include sensitivity to other speakers of lower proficiency levels. Third, it differentiates audience

sensitivity from the constructs face, othering, and communication apprehension, which sometimes are used interchangeably in the literature (see Table 16 for definitions of constructs).

7.1.2. Othering

Both the quantitative and qualitative findings show the participants experienced diverse types of othering. Othering within the context of this thesis is derived from the identity literature, where it refers to the social stigmatisation that one faces when using an L2 for communicating with people of the same ethnic background or with those of different language proficiency (Lee et al., 2010; Rajadurai, 2010a; Wong et al., 2012). After the iterative coding process during the thematic analysis, the present study operationalised othering as a social group phenomenon where learners face social stigmatisation for their reluctance to conform to the expected norm of communicating in the language of the ethnicity they belong to through a voluntary decision to do so. Learners' decision to opt to communicate in English indicates their awareness of facing the danger of losing face. This definition of othering adds to the literature by differentiating othering from alienation. Alienation has been defined as the act of avoiding communication because one perceives communication experiences to be negative (Burgoon, 1976). Burgoon's definition means it is the speaker who chooses to alienate himself from becoming involved in L2 communication, but it is not clear whether this fear stems from internal or external factors (i.e. anxiety or harassment). However, the definition put forward in the present study suggests othering as an act by the listener to alienate the speaker when he tries to communicate in English.

While other challenges identified in this study refer to the learners as the 'agent', othering refers to the action of other 'agents' (e.g., the actions of the peers) towards the learners when they use English. In other words, othering contributes to the ways learners respond to the danger of being othered; such as by resisting, avoiding, or compromising to being othered. This awareness towards social stigmatisation and the way learners respond to it has been termed a form of anti-stance in the L1 literature (Lanvers, 2016; Thompson, 2017). In her study focusing on 'rebellious' learner profiles among Anglophone students, Lanvers, (2016) found that these learners perceived a clash between the undesirable and unsupportive context, and their highly self-determined self. Similar findings were obtained by Thompson (2017) in her study exploring the motivational profiles (focusing

on anti-ought-to-self) among two advanced L1-English-speaking language learners of Chinese and Arabic. Her main findings show that the anti-ought-to self, which is indicative of high-level performance in some learners, has a “dominant” relationship with the context, in contrast to the “submissive” relationship of the ought-to self.

According to Jensen (2011), awareness towards the othering issue is important because it can help learners decide on whether to capitalise on being positioned as the other or refuse to occupy the position of the other by disidentification and claims to normality. Perhaps it is this awareness towards othering that is being experienced by the learners in the present study. The participants mentioned they did not have any qualms about communicating in English with peers of the same ethnicity in their hometown. However, when they are in Kelantan not only they are reluctant to speak with them, they do not even dare speak English in their presence. As already mentioned, learners’ decisions about whether or not to opt for communicating in English is associated with the dimensions of face they choose. To use English means to accept the danger of face-threat, whereas to avoid using English means to save face.

Findings from the survey and interviews suggest that participants from all ethnicities are being othered by the peers of the same ethnicity when they use English because they are perceived as snobbish and trying to show off. However, Chinese and Indian students who can speak in their mother tongues experience a lesser degree of othering as compared to those who cannot speak in their ethnic L1s. Those who cannot speak their ethnic mother tongues received worse treatment, to the extent they hide the fact that they are fluent English speakers and resort to communicating in the Malay language (i.e. Shalini). This finding contradicts Wong et al.'s (2012) and Lee et al.'s (2010) findings where it was found that only Malay students were being othered based on being perceived as snobbish and trying to show off. Meanwhile, the Chinese and Indian students in their study only faced othering if they could not converse in the mother tongue. In sum, the learners in the present study, regardless of their ethnicity, experience othering when they communicate in English because they are perceived as being arrogant.

The effect of othering on the participants of the present study seems to be beyond what they are willing to endure, which affects their motivation and investment (see section 7.4 on ‘Investment’ below). The extent of the effort the participants make to avoid othering

shows how detrimental it is to be othered, because it tarnishes one's image in making them an outcast.

7.1.3. Face

For young adults, image or face is a fundamental part of an individual. This construct has been extensively discussed in the WTC literature, especially among studies conducted in non-Western collective societies (Peng, 2014; Edward, 2006; Kim, 2004). In her study concerning WTC in English among Chinese learners Peng (2014) found that participants avoid linguistically demanding situations out of fear of being ridiculed, an act to save face. Meanwhile, in his study on WTC in English among Koreans, Edward (2006) found that the construct face is at the core of Korean society, where "speaking English can present a no-win situation in that making mistakes is considered shameful, speaking well is considered arrogant and just speaking at all is considered standing out as different" (p. 226).

Although both Peng (2014) and Edward (2006) claimed that their findings indicate the influence of face-threat on learners' WTC, there were also instances of othering (i.e. speaking at all is considered standing out as different) and communication apprehension (i.e. fear of being ridiculed). Perhaps the reason for Peng and Edward's generalisations was that these three constructs are closely related. However, as discussed in the above section on othering and the following section on communication apprehension, these three constructs are related but different. To illustrate this difference, the present study offers the following definition of face: one's sensitivity towards other people's *evaluation* and *judgement* of their ability or intellect when speaking English.

Focus on face, as a construct, is crucial as learners in collectivist cultures are profoundly influenced by the concept of face-saving. The participants mentioned how they must stop presenting in English (in the classrooms) just because their friends were laughing at them for their incorrect pronunciation, grammar, or struggles for vocabulary. Similar findings (Baran-Łucarz, 2014; Eddy-U, 2015; Faridizad & Simin, 2016) have been obtained in previous studies but, as expected, the extent of the effect of face on learners varies based on the type of culture they are in, with collectivist cultures displaying more emphasis towards face protection and fearing face loss (Ho, 1976; Kim, Cohen, & Au, 2010). One of the participants (Ani) expressed her fear that if she makes mistakes when using English,

“they might think that I’m not brilliant”. This feared self (Markus & Nurius, 1986) is what they are trying to avoid, both to protect their face and to avoid face loss.

However, some of the responses that indicated that the participants were happy to communicate with those peers whose English is better than theirs were surprising. To these participants, those with higher English proficiency were better at deciphering their intended messages than those with lower proficiency levels. This finding further supports the role of English as a ‘lingua franca’ (ELF), a language for communication among Asian learners (Lamb & Budiyanto, 2013).

In sum, a considerable contribution of the present study is its findings relating to the close link between othering and face-threat when learners in this non-Western plural society communicate in English.

7.1.4. Communication Apprehension

As noted in Chapter Three (see section 3.6.1.5), communication apprehension is a components of L2 communication confidence that is one of the most important psychological factors in determining one’s success in L2 (MacIntyre et al., 1998). Communication apprehension is defined as an "individual level of fear or anxiety associated with either real or anticipated communication with another person or persons" (McCroskey, 1977, p. 78). The present study agrees with this definition, but since the focus of the present study is on communicating in English, the definition of communication apprehension is refined as follows: One’s fear or anxiety associated with either real or anticipated communication in English. Communication apprehension appears to be similar to audience sensitivity, othering, and face threat. However, the qualitative findings of the present study shade light on the difference between communication apprehension and the other three constructs.

Audience sensitivity focuses on learners’ concern with not hurting the feelings (or pride) of peers of the same ethnicity and those of lower proficiency. Othering refers to an act of hostility by other learners. Face (threat) focuses on learners’ concern over others’ evaluations and judgements of their performance, including fear of othering by peers. On the other hand, communication apprehension refers to learners’ anxiety towards how their performance (in communication) affects their listeners. For instance, two of the

participants (Mei and Rani) worry that their listeners will not be able to comprehend their message (and not how they are judged). The interview findings also indicate that possible causes for communication apprehension among the participants are limited proficiency and limited opportunity, which are discussed in turn.

The participants perceived themselves to be low proficiency learners. Most of the participants in the present study obtained Malaysian University English Test (MUET) bands 2, 3, and 4. These bands mean they have some ability to communicate in English. However, throughout the interview sessions participants repeatedly mentioned they were afraid to communicate in English because they know their English proficiency is weak, especially their pronunciation. This fear suggests that, to these participants, to be able to communicate in English means to have flawless English. This finding further supports studies that argue that the effect of perceived competence is greater than that of learners' real competence (MacIntyre et al., 2013). If the participants have more trust in themselves, they might be brave enough to ignore this fear and embark on communicating in English.

One probable reason the participants were not able to overcome their fear is that there is no pressing need to communicate in English in the setting of the present study. In fact, the participants even mentioned there is insufficient opportunity to use English on campus. This finding supports Peng's (2014) argument that a lack of opportunities inside and outside a classroom could seriously affect students' WTC. Here, lack of opportunity interacts with low (perceived) proficiency.

Table 15 Definitions of constructs

Construct	Initial conceptualisation based on literature review	Final conceptualisation based on iterative coding
Audience sensitivity	Speakers' perception of the effect of the language they use on other speakers or their audience.	A broad sociolinguistic phenomenon which involves speakers' perception of the effect of the language they use on other speakers or the audience; a positive skill that develops in response to experience.
Othering	Social stigmatisation that one faces when using a language in communicating with people of the same ethnic background or with those of different language proficiency (Lee et al., 2010; Rajadurai, 2010a; Wong et al., 2012).	A social group phenomenon where learners face social stigmatisation for their reluctance to conform to the expected norm of communicating in the language of the ethnicity they belong to through a voluntary decision to do so.
Face	The effect of using English on a speaker (i.e. a low proficiency speaker is reluctant to communicate in English for fear of being laughed at).	One's fear towards other people's evaluation and judgement of one's intellect when one speaks English (i.e. fear of face-threat).
Communication apprehension	"Individual level of fear or anxiety associated with either real or anticipated communication with another person or persons" (McCroskey, 1977, p. 78)	One's anxiety associated with either real or anticipated communication in English with others.

7.1.5. Cognitive Complexity

As elaborated upon in the results chapter, five initial variables were subjected to EFA. However, the EFA procedure yielded an extra factor. Based on the three items forming this factor (e.g. ‘In class, I am willing to give a brief introduction about myself without notes’), which centred on the complexity of tasks and topics, the variable was termed cognitive complexity. It is the only factor in the statistical model that has only an indirect influence on WTC. Since this variable was not initially hypothesised to be one of the challenges faced by learners in this context, its effect on the participants’ WTC was not directly explored during the interview. However, perhaps previous studies’ findings on task complexity might shed some light on its influence.

The cognitive complexity of tasks, otherwise referred to as the cognitive demands of tasks, is defined in the literature as “the level of thinking skills or intellectual functioning required to accomplish certain tasks” (Hale, Taylor, Bridgeman, Carson, Kroll, & Kantor, 1996, p.12) “the extent to which task characteristics can affect the allocation of an individual’s attention, memory, reasoning and other processing resources” (Robinson, 2007, p. 17), or more simply “the thinking required ... for a task” (Skehan, 1998, p. 99). From a cognitive point of view, cognitive psychologists believe that knowledge can be organised in the form of schemata background knowledge or understanding of the world which is essential for the way we learn the language (Long, 1990). According to Kazemi and Zarai (2015), schemata cover a range of knowledge, including topic familiarity and content knowledge.

With regard to the cognitive complexity dimension of topic familiarity, Robinson’s Cognition Hypothesis (2010) and Skehan’s Trade-off Hypothesis (Skehan & Foster, 2001) predict that higher familiarity leads to higher fluency, hence contributing to WTC as it significantly affects the ease of language use (MacIntyre et al., 1998). Content knowledge and familiarity with a certain register will lead to a boost in learners’ linguistic self-confidence, while the lack of knowledge about a topic and familiarity with the register may inhibit their communication.

Kang (2005) states that learners are inclined to feel insecure about conversing on a topic about which they have little background knowledge. This statement resonates with findings on the influence of culture on one’s cognition, where it has been found that

people in collectivist cultures display a more holistic cognitive style where attention is given to contextual information (Kastanakis & Voyer, 2014). In their review of significant perceptual and cognitive differences across cultures, Kastanakis & Voyer (2014) argue that East Asians particularly display a field-dependent (i.e, focusing on others' perception), contextual information-processing mode.

This contextual sensitivity may not be limited to East Asian cultures as claimed by Kastanakis & Voyer (2014). Pawlak & Mystkowska-Wiertelak (2015) found that contextual information does play a significant role in their participants' WTC. They undertook a study to investigate changes in learners' willingness to speak in the course of a conversation about upbringing, performed in pairs, and to identify factors responsible for such changes. The participants were eight Polish majors enrolled in a three-year Bachelor of Arts program in Poland, and the data were collected using self-ratings, questionnaires, and interviews. Their analysis showed that the participants' WTC was indeed in a state of flux, being influenced by many variables including topic complexity, where even though some participants were tired of easy and familiar topics, complex topics did engage other participants.

Conversely, Cao & Philp, (2006) found the effect of the topic was complicated. They investigated the levels of learners' WTC in three classroom organisational modes: pair work, group work, and whole class work. One of their participants reported greater confidence because of preparation on the topic, while another indicated a lack of motivation and willingness to participate in the group because of advance preparation. In summary, researchers agree that familiar topics and tasks might be helpful in promoting WTC, but their use in language classrooms must be well planned because they may also have adverse effects on learners who prefer cognitively complex activities.

RQ3: How Invested Are Malaysian Undergraduates in Communicating in English?

The construct of Investment in the present study was drawn from Norton's concept of investment (Norton, 1995; Norton & Toohey, 2011; Peirce, 1996), which views language learners as investors who make effort in their learning and expect outcomes from their investment. It should be noted that contrary to its traditional use in studies which look at

language learners' struggles regarding socio-politics (e.g. Norton, 1995, 1997) its utilisation in the present thesis is to shed light on the influence of culture and context on the L2 learners inside and outside of the classroom. Therefore, its utilisation in this thesis has something in common with the work of Tong (2011) and Kim (2014). Tong (2011) applies the concept of investment to explore the relationship between identity and L2 acquisition in different contexts and with distinct groups of L2 learners among fourteen postgraduate Vietnamese students in UK higher education establishments. Kim (2014) utilises in-depth interviews to examine how the investment in the identity of English as a Second Language (ESL) learner guides pragmatic choices among thirty Korean students at a large public Midwestern university in the United States.

Diverse terms to refer to learners' investment have been identified in the findings of studies investigating challenges to communicating in English, such as 'little investment' (Norton, 1997), 'great investment' (Norton, 2000), and 'substantial investment' (Adnan, 2013). While all these terms refer to the level of investment, none of them shed light on the distinct types of investments. The qualitative phase of the present study, therefore, contributes to the current knowledge on the construct of investment by identifying three types of investment among learners: productive investment, receptive investment, and no investment at all.

The interview findings indicate that the participants can be categorised into three groups based on the distinct types of effort they exert in making sure they communicate in English on campus. The definitions of productive investment and receptive investment are inspired by Davies' (1976) conceptualisation of major stages of knowledge. According to Davies (1976), the first two stages involve receptive reading and aural skills, which require the *passive* ability to understand the text and spoken language. The third stage refers to the ability to communicate *actively* in the foreign (second) language. Thus, based on these definitions, the present thesis conceptualises productive investment as the active effort learners make in communicating in English, despite the challenges they face. Receptive investment is conceptualised as learners' passive efforts in communicating in English (due to the same challenges). The following sections discuss the loose categorisation of three types of investment groups among the participants based on their responses to contextual variables.

7.1.6. Productive Investment

The findings demonstrate that despite the challenges they face, there were still some participants who are actively invested in communicating in English. They create their own opportunities to use English. Among the opportunities created by the participants are: communicating in English with roommates in secret (i.e. Shadiyah), joining a debate club (i.e. Mei), pretending there is no other option but to use English (i.e. Mira), getting part-time employment at a place which uses English (i.e. Chong), and simply grabbing any arising opportunity to use English, such as at a restaurant (i.e. Rita). We can say that these participants display the characteristics of risk takers (Findley, 1978; Pyun, Kim, Cho, Lee, & Findley, 2014) and intrinsically motivated learners (Ryan & Deci, 2000). In other words, they display the qualities of highly determined learners (Nishida, 2013). Pyun et al. (2014), based on their study concerning L2 learners in a North American college classroom, found that their data identified risk-taking as the only significant predictor of learners' achievement in oral presentations, indicating risk-taking behaviours as closely linked with learners' WTC

Productive investment suggests that the L2 self and identity can be two different entities. Facing the challenges not by objecting to them, but by trying to blend in with the dominant identity, indicates that the participants are aware of the identity that they must conform with. The dominant identity in this context is the identity of people staying in Kelantan, where the use of Kelantan dialect (KD) or L1 is prioritised. However, by creating their opportunities to communicate in English, these participants can be categorised as autonomous and determined L2 learners. In other words, these participants display the qualities of a determined L2 self. For instance, one of the participants (Julia) thinks of herself as more English than Chinese because of her love for this language. However, she admits that on campus she does not dare to use English with her Chinese peers, even during English lessons. Nonetheless, she is determined to communicate in English. Hence, Julia and her friends who share the same passion to create opportunities to use English on campus strive to make English debate club a success. As noted in the Chapter Six, English debate club is a club that was developed and is run by the learners at the Jeli campus to provide a permissible venue to use English. Thus, there is no English debate club in the other two campuses (Bachok and Pengkalan Chepa). These learners' L2 self-determination is apparent when they make the effort to recruit as many members as

possible, coach one another (there is no lecturer as coach) and participate in debate tournaments held outside the university.

The learners in this group have a motivated and invested L2 self. However, the present findings indicate that, to these participants, the dominant identity dictates that their individual self should be that of L1 self. Therefore, it is possible to say that the identity of the participants that belong to the productive investment group is not consistent with their L2 self.

7.1.7. Receptive Investment

Another group of learners is those who are receptively invested. These participants know the importance of English but are not self-determined enough to overcome potential consequences of using English in the setting. In this sense, learners in this group have a lower self-determination level than their counterparts in the productive investment group. It is possible that this low self-determination stems from the type of motivation they have, which is extrinsic motivation. For instance, the participants who belong to this group mention that they are motivated to communicate in English when the communication is meant to prepare them for the speaking examination (i.e. Kajol). This findings about learners' motivation to communicate to excel in test-related communication activities corroborate Peng's (2012) findings.

A highly self-determined learner will employ language use strategies in improving their L2 communication. However, instead of applying productive skills, learners in the receptive group attempt to improve their English communication by using receptive skills. These strategies do not involve interaction with other people, but rather involve more passive activities such as watching English movies, reading English books, and listening to English songs (i.e. Rani). By employing language learning strategies in a setting that requires the use of the L2, it is highly probable that these learners are motivated L2 learners. However, unlike learners in the productive investment group who are intrinsically motivated, learners in this category are extrinsically motivated.

7.1.8. No Investment

The final group has extremely low investment in using English. The learners are either those who have been traumatised by the experience of using English in the study setting (i.e. Anjali), or those who do not see the need to use English to communicate (i.e. Mira). The former learner is demotivated, while the latter is amotivated. Dörnyei & Ushioda, (2011) give the following definition to differentiate these two types of motivation: While a demotivated learner is someone who was once motivated (to communicate in English) but has lost his or her interest for some reason while an amotivated learner has a lack of motivation (to communicate in English) because he or she realises that there is no point in doing so. It is important to note that the present research has no longitudinal data, therefore it is not possible to differentiate between demotivated and amotivated learners.

Learners in the first category, those who are traumatised, because of othering specifically, are initially motivated to communicate in English. The distressing experience resulted in their demotivation (Dörnyei, 2001; Dörnyei & Ushioda, 2011). The learners then resort to masking their proficiency by using poor English, and code-mixing, combining English with the Malay language. Kirkpatrick (2011) proposes that this strategy, which is a means of displaying a shared identity, can be linked to the World English phenomenon, since bilingual speakers who code-mix do not do so for the sole purpose of communication as, “by definition, people engaged in lingua franca communication do not share the same linguistic backgrounds” (Kirkpatrick, 2011, p. 219). However, the present thesis argues that this phenomenon can also be linked to English as a lingua franca awareness, because those participants employed this strategy because they were trying to be accepted by the speech community by establishing a commonality based on their shared similarities (Gu, Patkin, & Kirkpatrick, 2014). For the participants of the present study, their point of commonality, which constructs their identity, is the national language (BM), and the code-mixing between English, BM, and their mother tongue (Manglish) (Thirusanku & Yunus, 2013).

The second category of learners is made up of those who do not see the need to communicate in English, and therefore make no effort to improve their English communication skills. In other words, they display the features of amotivated learners (Deci & Ryan, 1985; Dörnyei & Ushioda, 2011). It is worth mentioning that this category partially overlaps with Malay and Chinese learners. The interview data show there are

two factors that help to define this category. First, the Malay learners see no immediate need to use English because of the widespread use of BM (even in the language classrooms). Second, some of the Chinese learners' views of their future self is not related to English society, but to Chinese society. Some of the Chinese learners noted that they intended to work in the countries where the language medium is Chinese. The attitude of these learners can be explained with reference to the notion of international posture proposed by (Yashima, 2009). Learners' international posture relates to how learners perceive themselves to be "connected to the international community, have concerns for international affairs and possess a readiness to interact with people [from the target culture]" (Yashima, 2009, p. 146). In short, some learners in the present research context are unmotivated to communicate in English because their international posture is towards Chinese-speaking societies. However, this finding must be interpreted with a degree of caution because these are second-hand accounts based on recounting of what the participants observed as happening to their peer learners (i.e. their peers' statements that they were not interested in making effort to improve their English communication because they intend to work in China), and not their international posture.

Based on this loose categorisation of three investment categories, the findings of the present study show that WTC among learners in a plural society setting is a product of personal preferences mediated by the context.

Integration of Overall Findings

When integrated, the qualitative findings expanded on the quantitative results by giving a fuller picture of WTC on campus. The survey results indicate that the participants have low WTC, but the interview data revealed this is only partially true. Although the WTC level on campus is low, there are some exceptions to this situation. Interview data revealed that WTC fluctuates on campus, subject to venues and interlocutors. Interview data also suggests that participants' WTC is higher when they are in their hometown, than when they are on campus. The finding is unexpected because a university as a learning centre should be a place where L2 communication is fostered, not discouraged; especially when UMK (the research setting) continuously strives to produce graduates who can excel internationally, as depicted in its vision: "Championing Human Capital Development with Entrepreneurial Characteristics for Global Prosperity" (UMK, 2018).

The qualitative data also significantly enriched the survey results by providing a fuller picture of the three variables or challenges (othering, face, communication apprehension) that the survey suggested, only exerted a small direct effect on WTC. The qualitative data, however, presented more contextual factors that contributed to a deeper understanding of how and where these variables become a challenge to their WTC. For instance, othering is experienced only when communicating in English with Malaysian peers of the same mother tongue, and not with peers of other ethnicities. Face does not only relate to concern about the grammatical and pronunciation accuracy, but also about being misinterpreted. Communication apprehension relates more to their overall self-confidence than specifically about communicating in the L2.

The first two research questions employed both quantitative and qualitative methods. However, due to the nature of the construct to be examined, the third research question, which focuses on learners' investment, relies solely on interview findings. There are debates concerning the best way to capture learners' investment. However, the present thesis agrees with Norton's (Norton & Early, 2011) argument that since investment is a construct that is identity-related, and concerns an individual's struggle and effort, the best conceivable way to study their investment is by listening to their stories, not by asking them to circle numbers in a questionnaire that decontextualises their individual experience. Nonetheless, the emphasis on contextualised individual learner experience does not negate the fact that these learners share some similarities in terms of the challenges they face and the way they encounter them. Therefore, based on the similarities between the participants' recounting, the present study suggests a loose categorisation of learner type based on their investment category.

Interview data suggest that there is a strong relationship between learners' type of motivation and their types of investment. The first group who is intrinsically motivated is both productively and receptively invested; the second group who is extrinsically motivated is only receptively invested, and the third group who is demotivated (or may be amotivated) is not invested at all. There are alternative interpretations of these findings. The first is in line with Norton's (Norton, 2013) argument that motivated learners are not necessarily invested learners. Another possibility is to consider the findings as shedding light on the relationships between the distinct types of motivation and learners' investment category. Regardless of the explanation, the findings do lend support to the

importance of considering investment as a construct complimentary to motivation in researching L2 learning (Norton, 2015; Norton & Toohey, 2011).

Based on the integration of overall findings, it appears that two large factors influence Malaysian undergraduate students' WTC levels. First is the university as the communicative context and second is their self-determination to communicate in English. The following sections discuss the interrelationship between the two factors.

7.1.9. Role of Context

A major finding was that the participants perceived the university as a context where the use of English is not welcomed, hence their low WTC levels. The limited places on campus where the use of English was condoned seem to confirm this perception. The participants also believe they should not use English in communicating with peers of the same ethnicity, as well as with peers or lecturers whom they perceive as having low English proficiency.

The way the participants perceived the university indicates UMK as a debilitating context for L2 communication to take place. The role of context in WTC has long been the focus of scholarly attention (Pawlak & Mystkowska-Wiertelak, 2015). Some of the recent studies on WTC, such as MacIntyre & Legatto (2011), Peng (2015), and Yashima, Ikeda, & Nakahira (2016) employ a Complex Dynamic Systems Theory (CDST) perspective in explaining the complex interaction between WTC and context. One of the emphases of the CDST perspective is the importance of context as part of the system, 'not a backdrop' (Larsen-Freeman, 2012). Another similar perspective to CDST is a person-in-context relational approach, introduced by Ushioda (2009). This perspective, which was meant for studies on motivation, differs from CDST in that it offers more space for the examination of the learner as a person, rather than as part of a system. Recognising the applicability of this perspective to WTC study, Nikoletou (2017) employs it as both the theoretical and methodological lens for researching WTC in Greece.

As outlined in the introductory chapter, Kelantan is one of the most conservative states in Malaysia (Sathian & Ngeow, 2014). In comparison to the other urban settings of Malaysia, the conservative states display a more extreme version of a collectivist culture (Pawanteh & Kuake, 2016). The following have been offered as a summary of the

characteristics of a collectivist culture: individuals are loyal to their group, others' feelings and honour are given high priority, ingroup favouritism, value and respect of elders, harmony and the absence of confrontation, a concern about loss of face, sensitive about others' evaluations, and facilitates empathy both intellectually and emotionally (Croucher, Sommier, Rahmani, & Appenrodt, 2015; Goodall & Goodall, 2014; Mann & Cheng, 2013; Hoorn, 2015).

Kelantan is also described as the cradle of Malay culture. On top of displaying the characteristics of a collectivist culture, the existing literature on the Malays describes politeness as one of the main characteristics of this ethnic group (Raybeck & Munck, 2010). Brown and Levinson (1987) define politeness as strategies used in communication to preserve others' dignity, which leads to developing a good relationship and maintaining social harmony. Taking into consideration the emphasis on politeness and empathy in the setting of the present study, it is understandable that the participants consider others' feelings in their actions. Despite coming from other parts of the country, being in this polite and emphatic culture, the participants seem to adopt the local customs in deciding whether they are willing to communicate in English or not. They first evaluate their lecturers' and peers' proficiency levels; if they know the interlocutor's proficiency is weak, they will communicate with them either in their mother tongue or the national language, in order to avoid hurting their feeling by making them feel inferior. Participants' hesitation to communicate in English with those whom they perceive as having lower proficiency levels can be interpreted as an effort to protect the interlocutors' dignity and seems to confirm the effect of the Malay collectivist culture on their WTC.

In such a context where L2 use is not prioritised, without the institution's enforcement of the use of communicating in an L2, learners who are not determined enough to communicate in the L2 will not have the willingness to do so (Clément, Baker, & MacIntyre, 2003) due to the various challenges they are bound to meet. As discussed in section 3.2.5, the aspects of a multiple ethnic society were apparently absent in the L2 WTC heuristic model. The proposed model of the present study (see section 6.4.1.3), therefore, presents a model that complements the inadequacy of the heuristic model and is hoped to have a better explanatory power in describing L2 WTC in a plural non-Western society.

7.1.10. **University as a Field**

Bourdieu's concept of field provides an explanation of the dynamic relationship between a social space (i.e., an organisation) and the people in that space (Collyer, Willis, & Lewis, 2017), which involves normalisation of certain process of practices and behaviour. Participants' public acknowledgement of the widespread use of local Kelantanese dialect (KD) on campus suggests their realisation of UMK as a field of struggle (Collyer, Willis, & Lewis, 2017) and the existence of a Community of Practice (CoP) in which they must participate. Wenger (1998) defines CoP as informal self-organising groups of individuals interested in a particular practice. In this context, the participants reacted to the practice of using KD on campus by forming their CoP, based on ethnicities. Hence, the decision about whether to communicate in English or not with an interlocutor (or in the presence of an audience) on campus was based primarily on the interlocutor's ethnicity.

One possibility is that the CoP was formed based on ethnicities to enforce ethnic identity. This CoP involves showing loyalty to the ethnicity to which one belongs, which is achieved by speaking in the ethnicity's language. One of the characteristics of CoP is a shared repertoire of practice. In this study, the shared practice identified is the extreme focus on making sure everyone speaks in his/her L1 whenever s/he is conversing with peers of the same ethnicity. This extreme focus might be influenced by the parochial characteristics of Kelantan, where acceptance into the community is gained only if one manages to speak in KD. Being in this community, it is not surprising that the learners adopt this parochial viewpoint, not by trying to converse in KD, but by making it compulsory for peers of the same ethnicity to communicate in the same L1.

A Motivation and Identity Interpretation of L2 WTC Among Malaysian Undergraduates on Campus

Based on the integration of the overall findings, where context underscores participants' motivation and identity, the researcher proposes that WTC on campus among Malaysian undergraduate students should be holistically interpreted from an identity-based motivation (IBM) perspective. Deci and Ryan's (2000) identity-based motivation model, Self-Determination Theory (SDT), is a particularly useful framework for interpreting how

learners' identities interact with their motivation, and significantly influence WTC on campus.

In this study, the overarching findings are that some participants feel their competence and relatedness needs are not sufficiently fulfilled, hence contributing to their low WTC. As noted in the literature review, SDT postulates that three needs, autonomy, competence, and relatedness are the determinants of motivation (Deci & Ryan, 1985). Specifically, learners are interested in a task and find the task important for them only when the task is perceived as voluntary and challenging. Furthermore, when feeling secure and cared for by the society, which characterises the satisfaction of the need for relatedness, learners are inclined to initiate the task and find the task pleasurable. On the contrary, if these needs are not satisfied, there is a substantial likelihood that learners feel isolated, incompetent, and controlled. As a result, they may find being involved in a task uninspiring (Deci & Ryan, 2012). SDT emphasises that while competence and relatedness are the essential psychological needs, autonomy is the most crucial determinant of intrinsic motivation (Deci & Ryan, 2012).

SDT is used in this research as an overarching framework for interpreting the merged findings from the survey and the interview at the final stage because it is a motivation model that enables the incorporation of identity-related variables. As highlighted in Chapter Two, identity can be considered one of the main factors that influence learners in a plural society such as Malaysia. SDT is acknowledged as a vast motivation theory. Therefore, by looking at WTC issue in this context through the lens of SDT, the present research hopes to open the existing WTC literature to a much larger psychological research.

Built on the self-determination framework, a motivation and identity model of L2 WTC on campus for learners in a non-Western plural society is proposed and is semantically represented in Figure 16. SDT's components are mapped to the present study's constructs by using an abstract framework (Maxwell, 2013). This abstract framework maps the relationship between concepts by looking at their shared similarities. For instance, the construct relatedness is mapped to audience sensitivity and othering because they refer to learners' relationships with the society. Competence is mapped to communication apprehension, face, and cognitive complexity because they relate to the learners' ability in using the L2. Autonomy and investment are mapped to each other since they reflect

learners' effort. In the following sections, definitions of the needs and relevant empirical findings are presented concerning Deci and Ryan's (2000) SDT.

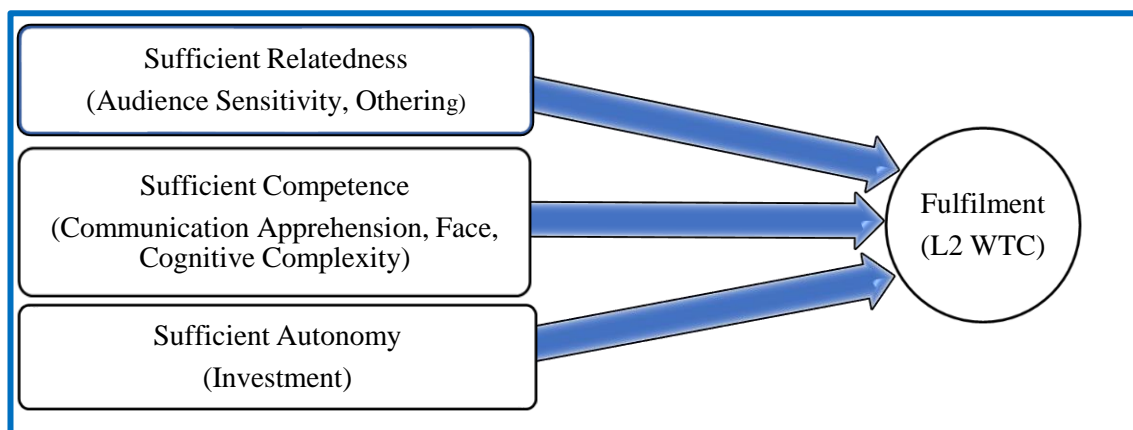


Figure 17 A motivation and identity model of L2 WTC on campus among learners in a non-Western plural society

7.1.11. **Relatedness**

In Deci and Ryan's (2000) SDT, relatedness refers to one's need for deep and meaningful connections with close others, as well as a need for broader connections to society in general. This need is satisfied when one experiences social support and feels close to others (Deci & Ryan, 2008). Another way to understand relatedness is to see it as the need for a sense of belonging. Hagerty, Lynch-sauer, Patusky, Bouwsema, and Collier (1992) defined a sense of belonging as "the experience of a personal involvement in a system of environment, which makes people feel that they are an integral part of this system or environment" (p. 173). The authors outlined two dimensions of belonging: (1) one's experience of feeling needed and accepted by the community and (2) the awareness that one's characteristics complement the identity of the community. The need to belong is a strong interpersonal motivation guiding an individual's action, and its intensity varies among cultures and among individuals (Januszek & Bargiel-Matusiewicz, 2015).

The way the participants in this study behave on campus can be interpreted as the manifestation of a strong need to belong to the campus community, the need for relatedness. The interview findings show that even the most determined participants (belonging to the productively invested group) have low WTC with low English

proficiency lecturers and L1 peers at most venues on campus, including in the language classrooms. The participants' audience sensitivity reflects that it is imperative for them to behave the way the campus community does, by exercising their campus identity and acculturation strategies. The significance of the need for relatedness on learners' WTC is in accordance with the findings of Green-Demers and Pelletier (2003, as cited in Hu and Zhang, 2017). Green-Demers and Pelletier (2003, as cited in Hu and Zhang, 2017) found that when peers and teachers fostered relatedness through providing good relationships and interpersonal support, learners were more engaged in and committed to academic endeavours.

In the present study, audience sensitivity was found to directly influence WTC with a large effect. It also has a mediating effect on the other variables of WTC. This effect indicates that relatedness was even perceived as an essential psychological need by the participants. This finding can be explained in the context of Malaysian culture. As mentioned earlier, due to collectivism, it is expected that Malaysians, especially those staying in the states that display the higher end of collectivism, tend to connect to others in the community to seek support and approval in order to have a content life. It is a common belief that in their lives Malaysians spend a lot of time building good relationships with significant people in their community. For them, the feeling of being cared for and approved of by in-group members is essential, which greatly contributes to their self-confidence. Based on this cultural value, it is argued that Malaysian learners, regardless of their ethnicity (i.e. Malay, Chinese, or Indian), value a sense of being cared for and supported by significant other people in their lives (i.e. lecturers).

The cultural value that emphasises the need to belong and be approved by in-group members makes being othered unbearable, resulting in the learners having low WTC. In environments where the need for relatedness is satisfied, learners may feel secure and become self-confident in communicating in English. Hence, they may want to challenge their ability, satisfy their curiosity, and enjoy communicating in English. From the perspective of SDT, these actions characterise intrinsic motivation to communicate in English (Deci & Ryan, 1985, 2012). However, as discussed earlier, the participants of the present study often experience othering when they communicate in the L2 outside of the designated venues. This phenomenon suggests that the campus environment does not provide sufficient relatedness for the needs of some learners, hence leading to their low WTC.

The need for relatedness has been less studied in past research than the other needs (Vallerand et al., 2008). However, the present study has shown that relatedness may play a vital role in the development of WTC among learners in a plural society, calling for the focus of further research in the years to come on this need.

7.1.12. **Competence**

The need for competence reflects an individual's inherent desire to feel effective when interacting with their environment (Deci & Ryan 2000). It also refers to an individual's need to succeed at optimally challenging tasks and to be able to attain desired outcomes. Satisfaction of this need leads to perceptions of mastery, personal success, and control of outcomes (Luyckx et al., 2009). The quantitative and qualitative findings of the present study reveal that the university environment fails to fulfil this need. The participants were laughed at and mocked when they made pronunciation mistakes in communicating in English. Some of them who initially presented in English were asked to change to Malay. These acts resulted in face loss among the participants. They began to perceive themselves as incompetent speakers or communicators, possibly because even high levels of perceived competence can drop quickly in the presence of sarcastic peers (MacIntyre, 2001). This face loss eventually leads to communication apprehension.

The study results echo some of the previous research (Gałajda, 2012; Ngo, 2015). Based on the statements given by his study participants, Galajda (2012) concluded that communication competence contributes substantially to one's willingness to communicate in both formal and informal university contexts, where positive self-perception of one's communication competence, accompanied with a low level of anxiety, leads to stronger WTC. Meanwhile, in a study focusing on the difference between English and non-English major learners in Vietnam, Ngo (2015) found that non-English majors' perceived levels of competence were critical. If they increased their sense of competence, they would feel more motivated in using the L2. However, if the perceived competence levels were low, this would result in their demotivation.

The results of the present study also expand the current understanding of competence in WTC literature. To date, WTC literature has addressed competence as Self-Perceived Communication Competence (SPCC) (Burroughs, Marie, & McCroskey, 2003; Croucher, 2013; Croucher, Rahmani, Sakkinen, & Hample, 2016; Donovan & MacIntyre,

2004; Kawamura, 2014). This definition refers to how a learner evaluates himself. However, the findings of the present study show that competence can be seen not only from the learner's self, but also from peer perceptions (Peer-Perceived Communication Competence). By mocking the learners' grammatical and pronunciation mistakes peers are expressing their dissatisfaction with the learners' proficiency and competency level. For a young adult, especially one living in a collectivist society, this act is detrimental. The effect of peer public evaluation can be illustrated based on the findings from Kim, Cohen, and Au's (2010) experiment regarding the influence of face in the collectivist society. Their results were as follows: learners' private self-definition was shaped by what others knew about them; information publicly known to one's peers is more self-defining than the actual self, and the public representation defined the self. Transferring the researchers' results to the data from the present study, it is suggested that some learners lowered their WTC to safeguard their high need to achieve a feeling of competence.

7.1.13. **Autonomy**

The need for autonomy in SDT is understood as one's need for feeling that they are acting out of their own choice and personal values, as opposed to feeling as though their behaviour is a result of force or pressure (Grolnick & Raftery-Helmer, 2013; Luyckx et al., 2009). In other words, autonomy in SDT refers to the experience of volition and the self-endorsement of one's activity (Ryan & Deci 2006, 2000). Hence, it has a different definition from "autonomy" in learner autonomy, which was defined as the ability to take charge of one's learning (Holec, 1981), by being independent (Najeeb, 2013). This difference in definition underpins understandings that autonomy in SDT and in language learning autonomy (LLA) may not be referring to the same need (Lee, 2017). Illustrating his view, Lee (2017) argues that

if students rely totally on their teachers to plan for, monitor, evaluate, and adapt what and how they learn throughout the entire course of learning, and if they are intrinsically motivated to engage in such a learning process and/or contend that the learning actions align with their personal academic agenda, they are considered autonomous learners within the framework of SDT but certainly not so within that of LLA. (p. 223)

Based on the above definitions of autonomy, the findings of the present study suggest that the relevant autonomy that the participants needed was that of SDT. The participants feel they do not have any choice but to use either the national language (BM) or their respective ethnic languages. The limited opportunity to use English and the widespread use of both BM and mother tongues across the venues on campus indicate a restricted use of English as the L2. This restriction implies that the language one uses is not subject to an individual's choice, but more of a campus identity of the university. To be accepted as part of the university community, an undergraduate must use the designated languages (mother tongues and BM), and English is not an option. A social identity perspective describes how an individual sees the world from the perspective of fellow in-group members (Haslam & Reicher, 2006). It is therefore anticipated that participants who are unwilling to communicate in English are those who believe that this choice is congruent with their in-group's choices.

This ethnic identity-infused behaviour can have negative or positive L2 communication consequences, depending on which behaviours (e.g. embracing L2 communication or disparaging it) are in-group identified (Oyserman, Fryberg, & Yoder, 2007). Thus, it is assumed that even though they have significant consequences for L2 communication, identity-infused behaviours are engaged in less for their L2 communication consequences than for their identity consequences. The lack of autonomy in deciding or using the preferred language has led the participants to various challenges in communicating in L2. The participants who are self-determined in communicating in English resorted to creating opportunities where they can exercise their autonomy. These participants' effort closely matches Cao's (2009) definition of perceived opportunity, an act of seeking an opportunity for L2 communication because whether the opportunity exists or not depends solely on the learners' perceptions. For instance, Julia joined debate club and Kenny approached Indian students and foreigners whenever opportunities arose. However, to other participants, this lack of autonomy carries only one meaning, that is, for them to stop communicating in English in public, which leads them to belong either in the receptive investment group or the no investment group.

In summary, with the application of Deci and Ryan's (2000) SDT, a more complete and contextualised picture of the factors influencing Malaysian undergraduates' WTC on campus can be obtained. Apart from supporting Darwin and Norton's (2015) view that investment showcases the relationship between language learner identity and learning

commitment, the current research lends support to Ushioda's (2011) proposition that “identity perspectives may help to explain how long-term personal motivational trajectories are shaped by current situated motivational processes and experiences” (p. 203). It also echoes MacIntyre, Baker, Clément, and Conrod's (2001) call for a caring and supportive relationship among the learning community.

Chapter Summary

This chapter presented the interpretation of the findings for the three research questions by linking them to existing findings and theories in literature. The data confirm the findings of previous research concerning WTC. First, learners in a non-Western collectivist society have low WTC. Second, learners' WTC fluctuates based on context and interlocutors. Third, face, communication apprehension, limited opportunity, and limited proficiency are some of the challenges faced by learners in a culturally and linguistically diverse society. The findings add to the knowledge on WTC by introducing audience sensitivity and othering as the most powerful challenges faced by the learners, resulting in a loose categorisation of three learner investment groups subject to potential change: productive, receptive, and no investment.

This chapter also presented the meta-inference of the blended findings obtained from the survey and interviews. The data were examined to see how the quantitative and qualitative findings informed each other by exploring the convergent, divergent, and supplementary evidence. The data revealed three interesting findings worthy of further investigation. First were the polite and parochial characteristics of the state of Kelantan as a detrimental context towards WTC. Second were the role of University as Field and the existence of Communities of Practice (which is based largely on ethnicity membership) on campus and their significant effects on WTC. Third were learners' acculturation strategies on campus exhibiting striking similarity between learners' campus identity and identity of migrants.

The overall findings were then interpreted with Deci and Ryan's (2000, 2008) SDT model, based on which an identity-based motivation model of L2 WTC in a non-Western plural society was proposed. This model argued for the fulfilment of learners' relatedness, competence, and autonomy needs to increase their WTC on campus. In the chapter that

follows, this thesis will conclude by summarising the contribution of this research to the field of WTC research and discussing its rigour, limitations, implications for pedagogical practices, and future research.

CHAPTER 8: CONCLUSION

Overview

This study drew on a hybrid theoretical framework integrating three SLA perspectives: WTC, learner identity, and motivation. Its principal aim was to document Malaysian undergraduate students' willingness to communicate in English (L2 WTC) on campus for the following reasons. First, there is a dearth of information on WTC (refers to WTC in English unless otherwise stated) in a non-Western plural society. Second, there is an urgent need to develop and validate a WTC research instrument tailored for this context, as the existing ones might not be suitable for the country's unique characteristics. Third, a study such as this could provide an in-depth understanding of the challenges Malaysian undergraduates face, the different strategies they employ to cope with these obstacles, and the effect these efforts have on their WTC. This chapter summarises the main findings, discussed in Chapter Seven, draws general conclusions, outlines the contribution of this research to the knowledge, offers some recommendations for educational practice to increase learners' WTC, discusses the rigours and limitations of the study, and makes suggestions for future research.

Summary of Findings

The findings summarised here are drawn from the quantitative data gathered during the first phase of the study, when 1430 third semester undergraduates in UMK completed a self-administered questionnaire survey, and a concurrent qualitative phase, comprising semi-structured interviews with 14 participants drawn from the same pool. Both instruments were piloted and tested to ensure their validity and reliability. The response rate for the survey, before elimination of 30 incomplete or outlier responses, was high, at 91%.

The qualitative findings from the face-to-face semi-structured interview complemented and expanded upon the quantitative results by generating rich descriptions and

contextualised evidence. The next three subsections summarise the findings for each research question.

8.1.1. RQ 1: Learners' L2 WTC Levels on Campus

This investigation revealed that, in general, the participants in the survey had low WTC levels. However, qualitative findings show that these low WTC levels are not constant, rather, they fluctuate based on the venues and interlocutors. The participants reported higher WTC when they are in their hometown, but lower WTC when they are on the university grounds. However, whenever on campus, this low WTC increases when they are in a venue where they perceive the use of English is not only permissible but expected. As for WTC across interlocutors, the fluctuations are based on the interlocutors' proficiency and ethnicity. WTC is low with lecturers and peers who are perceived as having poor English proficiency, as well as with peers of the same ethnicity.

8.1.2. RQ 2: The Challenges Learners Encounter in Communicating in English on Campus

Upon the establishment of the psychometric properties of the measures of the variables identified in the exploratory factor analysis (EFA), a structural equation modelling (SEM) analysis on the survey data showed that audience sensitivity (Malaysian learners' concern about communicating in English with/in the presence of peers of the same L1 and with those whom they perceived as having lower proficiency level) was the strongest predictor of the participants' WTC, followed by communication apprehension (individual levels of fear or anxiety associated with either real or anticipated communication with another person or persons), face (one's sensitivity towards other people's evaluation and judgement of their ability or intellect when speaking English), othering (social stigmatisation one faces because of their reluctance to conform to the expected norms of communicating in the mother tongue), and cognitive complexity (complexity of tasks and topics). The mediation model suggested that audience sensitivity acted as a mediator for the association between the other challenges and WTC. The bootstrap analysis confirmed the significance of the partial mediation effect of audience sensitivity and all the predictor variables on WTC, except for cognitive complexity.

Thematic analysis confirmed the existence of the five challenges and introduced two variables: (perceived) limited opportunity and limited proficiency. The analysis also revealed diverging findings about othering. Questionnaire analysis showed othering as the second least important variable. However, interview analysis disclosed othering as one of the most significant predictors of the participants' WTC. This finding exposed the nature of othering as a contextualised and ethnicity-bound variable. The interview analysis also revealed an interesting finding concerning othering and face. It was found that othering, to an extent, overlaps with face-threat. Learners' decisions to use English in public mean they are willing to face othering and accept the danger of face-threat, whereas the decision to avoid using English in order to avoid being othered means they want to save face from being humiliated.

8.1.3. RQ 3: Learners' Investment in Communicating in English

The evidence suggests three manifestations of behavioural choices available to the participants, which led to a loose categorisation of Malaysian undergraduates based on their types of investment in communicating in English on campus. The first category was the productive investment category. Learners in this category were intrinsically motivated to communicate in English. Therefore, they invested in productive skills such as by joining English debate clubs. The second category was the receptive groups who were extrinsically motivated to communicate in English. They invested in communicating in English by applying receptive skills such as listening to English songs. The third category was those with almost no investment at all. The learners in this group were either demotivated or amotivated to communicate in English. The challenges they encountered in communicating in English and the dominance of other languages in the setting were reported as the causes for this.

Overall Findings

The qualitative findings from the semi-structured interviews complemented and expanded the quantitative results by generating rich descriptions and contextualised evidence. Taken together, these findings suggest there was an interplay between the university campus as a complex system and the learners' determination to communicate in English.

The quantitative and qualitative findings were further integrated and interpreted with reference to Deci and Ryan's (2000) Self-Determination Theory (SDT), which was used in this study as an overarching framework for interpreting the merged findings from the survey and interviews at the final stage as it is a motivation model that enables the incorporation of identity-related variables. The construct relatedness was mapped to audience sensitivity and othering. Competence was mapped to communication apprehension, face, and cognitive complexity. Autonomy was mapped to investment. The merged findings suggest mainly that some learners feel their competence and relatedness were not fulfilled. There was evidence of a threshold level of competence needs, where most participants did not want to 'stick out' from the crowd. Being eloquent involved the possibility of being labelled as trying to show off, posing an inherent risk of being othered by their peers. Committing pronunciation mistakes imposed a face-threat that learners could be laughed at by their peers. The way the learners cope with both varying competence and relatedness needs was apparent in the investment choices they made.

General Conclusions

This study has investigated learners' willingness to communicate in English (L2 WTC) on campus in Malaysia. As discussed in Chapter Three, there is very little WTC research in non-Western plural society settings. Nonetheless, it is apparent that the issue of learners' (de)motivation to communicate in English in this setting is widely discussed in the identity literature. Therefore, the present study hypothesised that a hybrid theoretical framework integrating three SLA perspectives (WTC, identity, and motivation) would be beneficial in studying learners' WTC in this context.

The evidence from the current findings lend support and provide elaboration upon existing findings in WTC literature. It confirms the notion that WTC is a dynamic variable that fluctuates across contexts and interlocutors. However, the present data offers an alternative view concerning fluctuation across interlocutors. To our knowledge, this is the first evidence that shows learner (un)WTC with interlocutors who have lower English proficiency levels, due to the need to protect the interlocutors' face. This is also perhaps among the first studies to document (un)WTC in English with interlocutors of the same ethnicity.

This study provides an understanding of the relationship between undergraduates' identities on campus and their self-determination to communicate in English. Evidence shows that most of the learners were disheartened by the university context that did not allow them to fulfil their competence and relatedness needs. Conformity with social norms leads to unfulfilled needs of communicating in English on campus. However, few persistent others, though equally disheartened, successfully maintained their campus identity (conforming to social norms of prioritising their heritage language in public) and invested in their L2 identity by creating opportunities to communicate in English (such as by creating and joining debate club). One of the ways the higher education institutions can create these opportunities are by increasing the use of English outside classrooms in a sensitive manner. Previous studies, particularly by Canagarajah (1997) and Gao (2009) discussed how the implementation of communication opportunities outside classrooms have helped students to improve in classroom learning. Canagarajah (1997) conducted a study on the effectiveness of safe houses ("social and intellectual spaces where groups can constitute themselves as horizontal, homogenous, sovereign communities with high degrees of trust, shared understandings, and temporary protection from legacies of oppression" Pratt, as cited in Canagarajah (1997), p. 174), while Gao's (2009) study was on English club. One of the most important findings that these studies shared is learners need these communication opportunities outside classrooms because they offer sheltered places for the learners to improve their English language. At these places, learners are free to practise the language without being subjected to people's criticism on their identity. The existence of these safe places for English communication on campus is crucial, particularly in countries such as Malaysia where the undergraduate students are subjected to two conflicting discourses: on the one hand, nationalism (the national importance of Malay as a symbol for national solidarity, and on the other hand, neoliberalism (the global importance of English for young Malaysians as they enter the global labour market).

In short, learners in the present study displayed personal preferences strongly mediated by the context. Therefore, to increase learners' WTC, both the challenges presented by the context and the learners' investment must be considered. In other words, sufficient fulfilment of competence, relatedness, and autonomy needs might help in the effort to increase learners' WTC. The hybrid theoretical framework integrating three SLA perspectives (identity, motivation, and WTC) successfully accounts for WTC on campus

among undergraduates in a plural society. In particular, Deci and Ryan's (2000) Self-Determination Theory (SDT) demonstrated its explanatory power in examining the relationship between the fulfilment of innate psychological needs (competence, relatedness, and autonomy) and learners' WTC. This identity-based motivation paradigm (IBM), while it has not yet been widely applied in WTC research, is informative for future research.

Contributions of the Study

The following subsections present the contributions of the present research to the WTC field.

8.1.4. Original Findings

The most significant contribution that the study has made in understanding WTC among undergraduates in a plural society context is its empirical findings. Empirically, the present study has identified three additional variables that contribute to learners' WTC in a plural society context: audience sensitivity, othering, and cognitive complexity. Both the quantitative and qualitative evidence suggests audience sensitivity is the most significant predictor of learners' WTC. More importantly, this finding has offered a new and interesting observation concerning the influence of collective culture on learners' WTC: the participants were reluctant to communicate in English with interlocutors of lower proficiency levels in order not to threaten their face and dignity. To our knowledge, this observation is the first of its kind to be documented in the WTC literature.

Findings concerning participants' behavioural responses to othering have led to an important conceptual contribution. To date, othering and face-threat have been reported in the literature as two discrete constructs. However, it was found that there is a great overlap between the construct othering and face-threat (another dimension of face which does not overlap is face-promoting) among learners in two of the investment groups (the receptive and the no investment groups). Cognitive complexity emerged as a new factor influencing WTC during the EFA. However, bootstrapping analyses did not yield support for the results obtained in both SEM and mediation analyses. This construct is worth studying further.

Another important conceptual contribution of the present thesis is the identification of a loose categorisation of learners based on their responses to contextual challenges and their types of motivation. The practical use of this typology is discussed further in section 8.1.6.

8.1.5. Empirical Evidence Added to the Literature

The current study makes a significant contribution to the existing body of literature in understanding WTC in English among undergraduates, not only in the context of Malaysia but also at the regional and international levels. While it has built on reports in the literature of previous studies on learners' willingness to communicate, this study distinguishes itself from earlier studies through its focus on those challenges related to learners' WTC, which apply particularly to Malaysia and to other non-Western plural societies more generally.

The present study has widened and expanded the scope of WTC research. To date, most WTC studies were confined to the language classroom (e.g. Joe, Hiver, & Al-Hoorie, 2017; MacIntyre & Legatto, 2011; Mystkowska-Wiertelak & Pawlak, 2014; Nikolettou, 2017). By taking into consideration the meaning of communicative setting (which specifies that a communicative setting is not restricted to language classrooms but rather matches the outside classroom settings), this WTC research has been extended by problematising it into WTC on campus, which covers WTC both inside and outside of language classrooms.

The present study is valuable in bridging a gap in knowledge, being the first study to have synthesised three related and connected perspectives in SLA, that had been previously treated separately by researchers in each respective area, to come up with a holistic perspective from which to view WTC in a plural society: identity, motivation, and WTC. In Malaysia, many SLA studies have indirectly addressed the issue of (un)willingness to communicate in English by conducting studies focusing on English language anxiety (e.g. Jain & Sidhu, 2013) and communication apprehension (e.g. Rafek, Ramli, Iksan, Harith, & Abas, 2014; Zakaria & Hassan, 2015). Meanwhile, the (low) WTC issue has also been explored in identity literature where a few studies have looked at the relationship between English language use, motivation, and learners' identities (e.g. Lee, Lee, Wong, & Ya'acob, 2010; Rajadurai, 2010). However, none have examined these three constructs together, even though there is an overlap between these studies. In other words, this study

has proposed a new perspective to look at WTC: an identity-based motivation perspective on WTC in a plural society. Besides, it has also expanded the use of SDT to explain the SLA phenomenon focusing upon the need for competence, relatedness, and autonomy.

By providing evidence of a strong relationship between Malaysian undergraduate students' identity, motivation, and WTC, the present study makes an original contribution to the body of knowledge at the international level and fills a gap in the literature regarding such studies in non-Western plural societies. Most published studies of WTC among L2 undergraduates in non-Western context have been conducted in monocultural societies, such as China (e.g. Bamfield, 2014; Peng, 2012), Pakistan (e.g. Farzana, Xiaoguang, Salman, & Khan, 2015; Syed & Kuzborska, 2018), Thailand (e.g. Pattapong, 2010), Turkey (e.g. Öz, Demirezen, & Pourfeiz, 2015) Korea (e.g. Joe, Hiver, & Al-Hoorie, 2017) and Japan (e.g. Yashima, MacIntyre, & Ikeda, 2018), while only one (Yousef et al., 2013) has examined WTC in Malaysia. However, the participants of Yousef et al.'s (2013) study were pre-service English teachers, whom we might assume to already have high WTC in English as compared to non-English major learners. The focus on the non-English major learners in the present study is important because most of them struggle more with communicating in English, compared to English majors (Ngo, 2015).

8.1.6. Implications at the Individual, Organisational and Societal Levels

At the individual level, the findings of this study may influence learners to have a different perspective towards the factors that influence their WTC in English. Currently, some learners seem to view the challenges that are present on campus as the causes for their low WTC. However, evidence suggests that the learners themselves have an equal role in determining their WTC. Therefore, it is hoped that learners will be more invested in their own learning development.

At the organisational level, the results of this study have implications for positive social change for improving practice across the university. One of the ways is by exploiting the typological patterning of learner investment types. The typology might help language lecturers in devising ways to improve learners' WTC. Currently, there is no consensus among English language lecturers regarding whether they should use English entirely in their lessons or allow the use of mother tongues to encourage participation. The findings

of this study indicate that most learners view English lessons as one of the few opportunities to use English on campus. However, by allowing other languages to be used in English classrooms this opportunity no longer exists. Therefore, it is hoped that by enforcing English as the sole language during English lessons learners, especially those in the productive investment category, will have more opportunities to communicate in this L2. For learners in the receptive investment category lecturers can create awareness about the different learning strategies, making learners aware that their preference for watching movies, listening to songs, and reading books are receptive skills which are essential to language learning. However, they need to realise that one of the aims of second language learning is to be able to communicate in the target language with others. Hence, lecturers may encourage the learners to capitalise on their preference for watching English movies by asking them to take notes on useful phrases they can use to communicate with others around them, especially during English lessons. For learners in the no investment category (those who are demotivated to communicate in English because they have been othered for being fluent in English and not in the mother tongue), lecturers can help them, and their classmates see their fluency in English as an asset to English language learning. By appointing these learners as mentors to their peers who are struggling in this L2 the lecturers can facilitate the relatedness need of these learners and the competence needs of others.

The results of this study might also have implications at the societal level. The new knowledge obtained might aid in taking steps towards solving a larger problem, namely creating quality human capital who are fluent and willing English speakers. Findings of the present study have shown that the needs of some participants (competence, relatedness, and autonomy) were not sufficiently fulfilled due to negative connotations attached to those communicating in English. Perhaps, one way to fulfil these needs and contribute to learners' high WTC levels is by showing support when learners communicate in English.

8.1.7. Methodological Contribution

This research demonstrates the usefulness of mixed-methods for investigating WTC in a plural society setting. The statistical analyses documented the psychometric properties of the instruments used in the survey and enhanced the reliability and validity of the results. Considering there is no existing WTC scale that is suitable for plural society contexts, the

present study did not rely on standardised questionnaires developed and used by earlier researchers. Instead, instruments were developed based on the research questions and appropriateness to the Malaysian context. It is worth mentioning here that the sample size ($n = 1430$) was large enough to represent undergraduates in the state of Kelantan. The EFA employed in the pilot study ($n = 300$) is useful for identifying the factor structure underlying the scales while reducing the inappropriate items. The CFA performed on the main study data validates the factor structures of the scale. The interrelationships among the variables were explored using SEM. The results were then confirmed through tests of mediation and bootstrapping analyses. The qualitative themes identified from the textual data supplemented rich contextual evidence. The integration of both a quantitative survey employing robust psychometric analyses and a qualitative interview allowed a fuller understanding of the learners' WTC (Peng, 2014).

Limitations of the Study

Like other empirical studies, this study had some limitations, notwithstanding the researcher's attempts to follow valid and reliable research procedures, using mixed-methods to gather data from a large and representative sample with a high response rate.

The geography of Malaysia, in particular the very large distances between the states, would have made it difficult for the researcher to target a population representative of the whole country in the limited time available for field study, at an affordable cost. Therefore, it was necessary to limit the study to university campuses in a single state, the chosen being the state of Kelantan. While the sample was large enough to be considered representative of this target state, the results cannot be generalised to all parts of Malaysia. In particular, big towns and urban states, which would have been very difficult to include in the study for the abovementioned reasons of cost and distance, must be assumed to likely differ in many circumstances from conservative and rural states. Thus, the study population, limited to the state of Kelantan, cannot be considered representative of Malaysia as a whole. Nonetheless, the results may be validly generalised to other rural Malaysian states, since they also feature some resemblance to Kelantan (e.g. the states of Kedah and Terengganu), and the undergraduates studying at the universities in these states come from across the whole of Malaysia.

Another limitation arises from the fact that there was an unequal number of participants from each ethnicity, because it is common for most public universities in Malaysia to have higher number of Malay learners than Indian and Chinese. However, as the focus of the present study was on WTC among Malaysian undergraduates in general, and not to compare the WTC between ethnicities, this limitation did not affect the validity and reliability of the findings.

It should also be noted that this was a preliminary attempt to explore WTC from an identity-based motivation perspective. The mapping of the SDT components to the study variables is only specific to this study and is far from being conclusive.

Future Research

The current study used survey and semi-structured interviews to investigate Malaysian undergraduate students' WTC, which yielded valid and reliable results. Based on its findings and conclusions, some recommendations can be made for other researchers who wish to investigate WTC among undergraduates, particularly in plural societies. Constraints in domains such as time and resources have meant that this study has not addressed a number of issues that it is recommended other researchers should investigate in the future.

- Since this study has not investigated WTC in urban settings, because of time constraints, other researchers might focus on undergraduates in urban settings in Malaysia. The present study could be replicated by using the same research methodology, thus enabling such a researcher to compare his/her results with those of this study, in order to identify any similarities and differences. This would enhance and extend the knowledge of WTC in non-Western plural societies based on the level of collectivism differences.
- As this present study was limited geographically to the state of Kelantan, future studies could be conducted in other conservative states of Malaysia. Once more, this could provide valuable comparative data if built on the methodology of this study, rather than being done through a study designed anew.

- Given that the findings showed evidence of fluctuation in the participants' WTC, it is recommended that future work should include a longitudinal study of the dynamics in learners' WTC, particularly to assess the impact of context and interlocutors on learners in a plural society context.
- Finally, a vital area of future research relates to exploring WTC in designated settings on campus meant to provide opportunities for learners to freely communicate in English (e.g. debate club). An experimental study comparing learners who participate in such clubs and those who do not would then be valuable to determine more clearly whether and how communication opportunity plays a role in influencing learners' WTC in a plural society setting.

Appendix

Appendix A: Thematic analysis process: step 2, 3, 4 and 5

Generating initial codes

Data extract	Coded for
<p>Because they are still okay, just that..emm.. because they know I'm a debater. So maybe they can accept this. I don't think I'm pure Chinese. Because I tend to like English more than Mandarin. Because English is a very interesting language I think.</p>	<p>-Peer acceptance</p> <p>-Intrinsic motivation</p>

Searching for themes

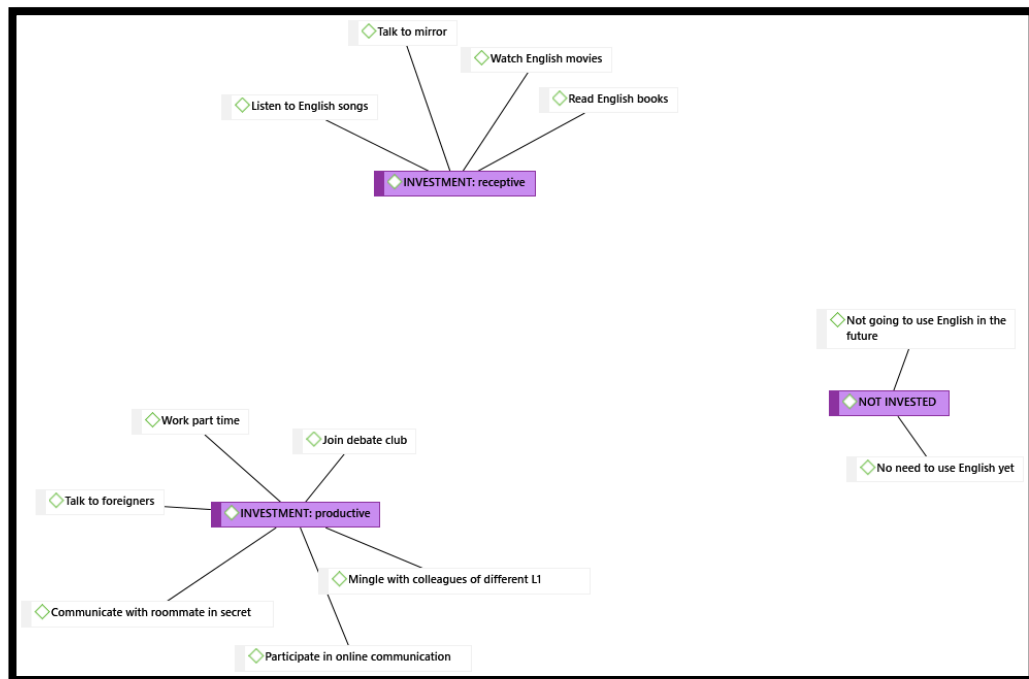


Figure 18: Initial thematic map for theme investment

Reviewing themes

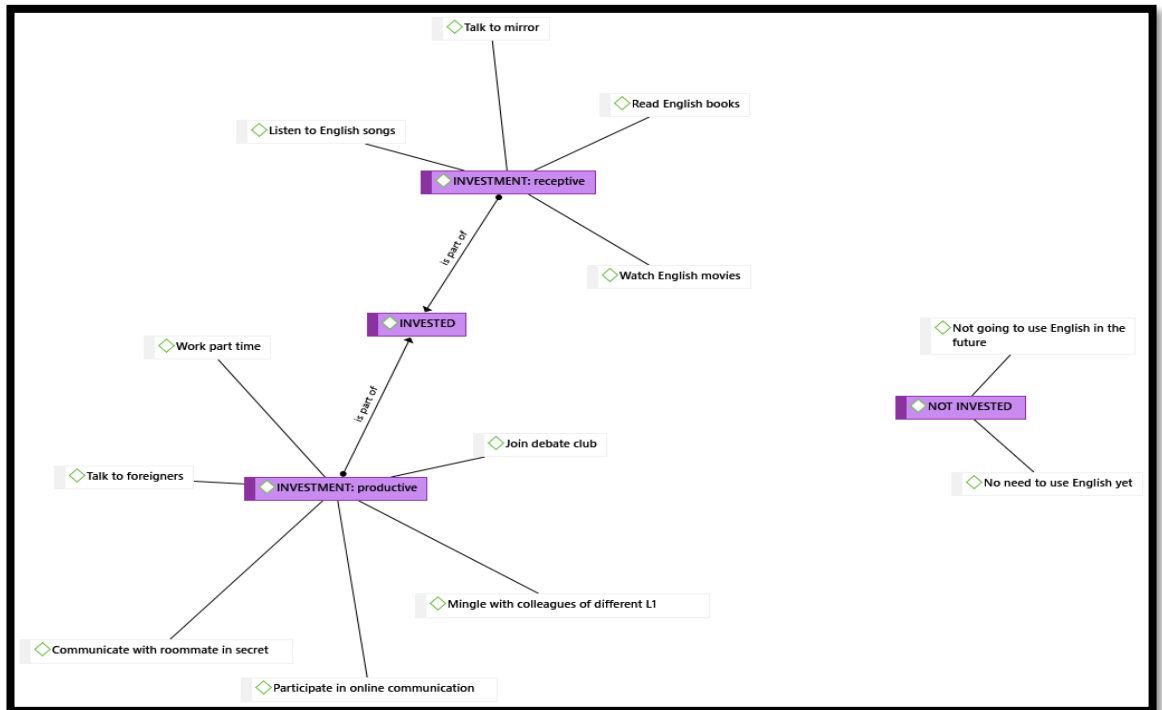


Figure 19 Developed thematic map for theme investment

Defining and naming themes

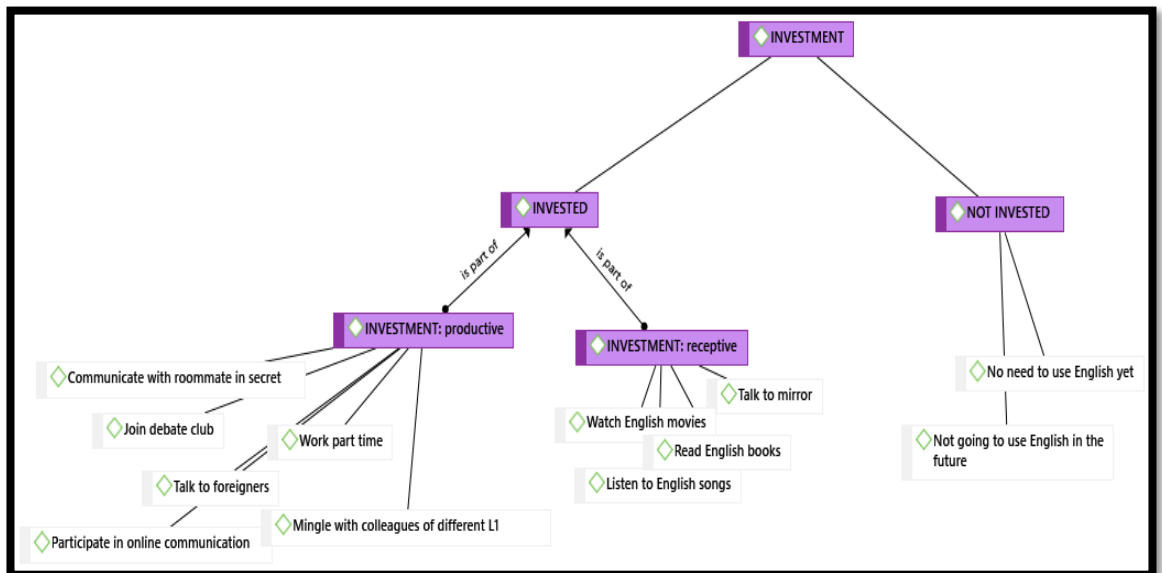


Figure 20: Final thematic map for theme investment

Appendix B: Subject Consent Form: Questionnaires

What will be involved in participation?

I understand that:

- The purpose of the proposed study is to better understand students' willingness to communicate in English.
- The study involves completing a 20 minutes questionnaire.
- I may be invited to participate in a follow-up in-depth interview.
- My responses in the survey will not have an impact on my grades and only anonymized data will be used in the research.

How will my data be handled?

I understand that:

- My participation is voluntary.
- Only the researcher will have access to the data and information collected in this study before it is anonymized.
- The data and information collected during this study will be anonymized by the researcher after two weeks the data is collected.
- I am free to withdraw from the study at any time during data collection and up to two weeks after the data is collected by informing the researcher, without any penalty being imposed on me.
- Only the researcher will have access to any personal data that I provide to allow the researcher to contact me to join the interview and that information will be destroyed once the interview data has been collected.
- The anonymized data will be stored in secure filing cabinets and/or on a password protected computer. The data will be kept for ten years after which time it will be destroyed.
- The anonymized data may be used for other academic and research purposes by other researchers inside and outside the University.
- The anonymized data may be disseminated through seminars, conference presentations, journal articles and other scholarly publications.
- The data will only be used for academic and research purposes.

What should I do if I have questions or concerns?

I understand that:

- This project has been reviewed by and received ethics clearance through the ethics committee in the Department of Education at the University of York.
- If I have any questions about this research, I should in the first instance contact the researcher (sbs516@york.ac.uk).
- If I have any concerns about the conduct of this research, I may contact the Chair of Ethics Committee via email education-research-administrator@york.ac.

Name of participant _____ Date _____ Signature _____

Name of researcher: SITI BAHIRAH SAIDI Date _____ Signature: Bahirah

Appendix C: Participant Consent Form: Interview

What will be involved in participation?

I understand that:

- The purpose of the proposed study is to better understand students' willingness to communicate in English. The study involves participating in a one-hour interview with the researcher.
- Audio recordings of the interview will be made.
- I may request to view and comment on the transcription of the interview within two weeks before it is anonymized.
- My responses in the interview will not have an impact on my grades.

How will my data be handled?

I understand that:

- My participation is voluntary, and I may withdraw myself and some or all of my data at any time before or during the interview or up to two weeks after it, by informing the researcher, without any penalty being imposed on me.
- Only the researcher administering the interview will have access to the data and information collected in this study before it is anonymized.
- The data and information collected during this study will be anonymized by the researcher in two weeks after collection.
- The anonymized data will be stored in secure filing cabinets and/or on a password protected computer. The data will be kept for ten years after which time it will be destroyed.
- The anonymized data may be used for other academic and research purposes by other researchers inside and outside the University.
- The anonymized data may be disseminated through seminars, conference presentations, journal articles and other scholarly publications.
- The data will only be used for academic and research purposes.

What should I do if I have questions or concerns?

I understand that:

- This project has been reviewed by and received ethics clearance through the ethics committee in the Department of Education at the University of York.
- If I have any questions about this research, I should in the first instance contact the investigator, Siti Bahirah Saidi (sbs516@york.ac.uk).
- If I have any concerns about the conduct of this research, I may contact the Chair of Ethics Committee via email education-research-administrator@york.ac.

Name of participant _____ Date _____ Signature _____

Name of researcher: SITI BAHIRAH SAIDI Date _____ Signature _____

Appendix D: Interview Question Framework

Participant's communication background:

1. Do you speak English with your family? Why or why not?
 - What language do you speak at home?
 - Who do you converse in English with among your family members?
 - In a week, how often do you speak English with your family members?

2. Do you speak English with your friends? Why or why not?
 - In a week, how often do you speak English with your friends?
 - How often do you speak English outside classroom with your friends?
 - How often do you speak English in classroom with your friends?
 - Do you speak English with your friends of Malay/Chinese/Indian ethnicities? Why or why not?

3. Do you speak English with your lecturers? Why or why not?
 - Which lecturer do you speak English to and why?
 - Which lecturer you feel reluctant to speak in English with? Why?
 - In a week, how often do you speak to your lecturer in English?

Students' L2 Willingness to Communicate in and out of classroom

1. How willing would you be to talk to a foreigner/acquaintance/friend in English? Can you explain?
2. What situations could influence your willingness to speak to foreigners/acquaintance/friend in English? Can you explain?
3. Have you been in situations where you wanted to speak in English, but you choose not to?
4. Who would you be the least / most willing to talk in English to? Why?

Learners' L2 confidence

Learners' L2 perceived communication competence

1. How competent do you think you are in communicating in English?
2. Do you think your communication competence is similar to most of your peers?
3. Do you think your communication competence is higher than most of your peers?
4. Do you think your communication competence is lower than most of your peers?
5. Do you think your communication competence is at the appropriate level for your study?
6. Do you think your communication competence is sufficient for you to have a communication in English?

Learners' L2 oral anxiety

1. In what situation would you feel the most nervous to speak in English?
2. Who would you feel the most nervous speaking in English to? Why?
3. In whose presence would you feel the most nervous to speak in English? Why?

Learners' othering phenomenon

1. Who would you feel the most comfortable to talk in English to? Why?
2. Who would you feel the most uncomfortable to talk in English to? Why?

Learners' audience sensitivity

4. In whose presence would you be the least / most willing to talk in English? Why?
5. In whose presence would you feel the most comfortable to talk in English to? Why?
6. In whose presence would you feel the most uncomfortable to talk in English to? Why?

Learners' face concept

1. What is your biggest fear about speaking in English? Why?
2. Do you mind if you make mistakes while communicating in English? Why?
3. Do you mind if others correct your pronunciation when you speak English?

4. Do you mind if others correct your grammar when you speak English?
5. Do you mind if others say that they cannot understand what you are saying?

Learners' Investment

1. In a week, how frequently have you tried to speak in English?
 - With whom does the communication usually occur?
 - What communication medium do you use? Face-to face conversation or through online channel?

2. Do you have any strategy to make sure you speak English while studying in this university?
 - What are the strategies?
 - Do the strategies work? If not, why?
 - How do you intend to improvise the strategies?

Appendix E: Preliminary scale

Questionnaire

We would like to ask you to help us by answering the following questions concerning willingness to communicate in English.

This is not a test. So, there are no “right” or “wrong” answers and you don’t even have to write your name on it. We are interested in your personal opinion. Please give your answers sincerely as only this will guarantee the success of the investigation. Thank you very much for your help.

Directions: Please circle the number that best reflect your opinion concerning the statements below.

0	10	20	30	40	50	60	70	80	90	100
Not true at all					Certainly true					

Statements		Scale										
Example: I am willing to sing an English song		0	10	20	30	40	50	60	70	80	90	100
1	In class, I am willing to speak to my teacher about homework assignment.	0	10	20	30	40	50	60	70	80	90	100
2	I feel at ease speaking with an English speaker on campus when nobody is around.	0	10	20	30	40	50	60	70	80	90	100
3	Outside class, I am willing to speak to my teacher about homework assignment.	0	10	20	30	40	50	60	70	80	90	100

4	When I speak English, my friends make fun of me.	0	10	20	30	40	50	60	70	80	90	100
5	I am able to communicate with an acquaintance in English.	0	10	20	30	40	50	60	70	80	90	100
6	I feel anxious when teacher asks me questions in English.	0	10	20	30	40	50	60	70	80	90	100
7	I like to think of myself as someone who will be able to speak English.	0	10	20	30	40	50	60	70	80	90	100
8	My family wants me to speak English.	0	10	20	30	40	50	60	70	80	90	100
9	Outside class, I am willing to give a short speech with notes.	0	10	20	30	40	50	60	70	80	90	100
10	When I speak English, my friends tease me.	0	0	20	30	40	50	60	70	80	90	100
11	I feel at ease speaking English in front of a friend with the same English ability.	0	10	20	30	40	50	60	70	80	90	100
12	Outside class, I am willing to translate an utterance from my mother tongue into English in my group.	0	10	20	30	40	50	60	70	80	90	100
13	My friends want me to speak English.	0	10	20	30	40	50	60	70	80	90	100
14	Whenever I think of my future career I imagine myself being able to speak English.	0	10	20	30	40	50	60	70	80	90	100
15	I feel anxious when speaking informally to my English teacher during classroom activities.	0	10	20	30	40	50	60	70	80	90	100
16	I am able to communicate with my friends in English.	0	10	20	30	40	50	60	70	80	90	100
17	I feel at ease speaking in English in front of a friend with lower English ability.	0	10	20	30	40	50	60	70	80	90	100
18	When I speak English, some people see me as being disloyal to my ethnicity.	0	10	20	30	40	50	60	70	80	90	100
19	I feel anxious when I have to volunteer answer in class.	0	10	20	30	40	50	60	70	80	90	100
20	My relatives want me to speak English.	0	10	20	30	40	50	60	70	80	90	100
21	Whatever I do in the future, I think I will be needing English.	0	10	20	30	40	50	60	70	80	90	100

22	I feel anxious when a stranger asks me a question in English.	0	10	20	30	40	50	60	70	80	90	100
23	I feel at ease speaking English in front of my Indian peers.	0	10	20	30	40	50	60	70	80	90	100
24	In class, I am willing to translate a spoken utterance from my mother tongue into English.	0	10	20	30	40	50	60	70	80	90	100
25	I feel anxious when chatting with my friends in English outside class.	0	10	20	30	40	50	60	70	80	90	100
26	I am able to communicate with a group of strangers in English.	0	10	20	30	40	50	60	70	80	90	100
27	The job I imagine having in the future requires that I speak English well.	0	10	20	30	40	50	60	70	80	90	100
28	My teacher wants me to speak English.	0	10	20	30	40	50	60	70	80	90	100
29	I feel at ease speaking English at a coffee shop.	0	10	20	30	40	50	60	70	80	90	100
30	Above all, I want to be treated with dignity.	0	10	20	30	40	50	60	70	80	90	100
31	I fear others take notes of my grammar mistakes.	0	10	20	30	40	50	60	70	80	90	100
32	I fear others ridicule me when I speak English.	0	10	20	30	40	50	60	70	80	90	100
33	If my dreams come true, I will speak English fluently in the future.	0	10	20	30	40	50	60	70	80	90	100
34	I feel at ease speaking English in front of my Malay friends.	0	10	20	30	40	50	60	70	80	90	100
35	In class, I am willing to give a short speech about my hometown with notes.	0	10	20	30	40	50	60	70	80	90	100
36	I feel anxious when asked to contribute to a formal discussion in class.	0	10	20	30	40	50	60	70	80	90	100
37	Outside class, I am willing to give a short self-introduction without notes.	0	10	20	30	40	50	60	70	80	90	100
38	When I speak English, some people see me as being rude.	0	10	20	30	40	50	60	70	80	90	100
39	It is important for me to be thought of as a clever person.	0	10	20	30	40	50	60	70	80	90	100
40	If everything goes well, I see myself speaking English fluently someday.	0	10	20	30	40	50	60	70	80	90	100

41	I feel anxious when giving an oral presentation to the rest of the class.	0	10	20	30	40	50	60	70	80	90	100
42	I feel at ease speaking English in front of a friend with higher English ability.	0	10	20	30	40	50	60	70	80	90	100
43	I fear making mistakes in front of others when communicating in English.	0	10	20	30	40	50	60	70	80	90	100
44	It is important for me to be thought of as a decent person.	0	10	20	30	40	50	60	70	80	90	100
45	Outside class, I am willing to do a role-play in English.	0	10	20	30	40	50	60	70	80	90	100
46	I fear others take note of my pronunciation mistakes.	0	10	20	30	40	50	60	70	80	90	100
47	I can imagine a time when I can speak English with native speakers from other countries.	0	10	20	30	40	50	60	70	80	90	100
48	Outside class, I am willing to talk to my friend in English while waiting in line.	0	10	20	30	40	50	60	70	80	90	100
49	I feel anxious when I have to speak without preparation in English class.	0	10	20	30	40	50	60	70	80	90	100
50	Above all, I want to be treated with respect.	0	10	20	30	40	50	60	70	80	90	100
51	When I speak English, people see me as less religious.	0	10	20	30	40	50	60	70	80	90	100
52	In class, I am willing to give a short self-introduction without notes.	0	10	20	30	40	50	60	70	80	90	100
53	When I speak English, people see me as too westernized.	0	10	20	30	40	50	60	70	80	90	100
54	The things I have to do in the future require me to speak English.	0	10	20	30	40	50	60	70	80	90	100
55	I feel anxious when asked for directions on the street in English.	0	10	20	30	40	50	60	70	80	90	100
56	In class, I am willing to talk to my friend in English while waiting in line.	0	10	20	30	40	50	60	70	80	90	100
57	I feel at ease speaking in English at the bus station.	0	10	20	30	40	50	60	70	80	90	100
58	When I speak English, my friends outcast me.	0	10	20	30	40	50	60	70	80	90	100
59	In class, I am willing to do a role-play in English.	0	10	20	30	40	50	60	70	80	90	100

60	I feel anxious when taking part in a role play in front of my class.	0	10	20	30	40	50	60	70	80	90	100
61	I feel at ease speaking English in front of my Chinese peers.	0	10	20	30	40	50	60	70	80	90	100
62	When I speak English, my friends laugh at me.	0	10	20	30	40	50	60	70	80	90	100

Finally, would you please answer a few personal questions- we need this information to be able to interpret your answers properly.

Directions: Please mark with the **sign**

Gender: Male Female

Programme of Study: _____

MUET band: _____

Matric.NO: _____ Telephone Number : _____

Ethnicity: Malay Chinese Indian Others

Please specify: _____

Language(s) spoken at home: _____

Place of residency in the last 10 years: State: _____

My house is situated in a City Village

THANK YOU

Appendix F: PSWTC Questionnaire

Questionnaire

Soal selidik

We would like to ask you to help us by answering the following questions concerning willingness to communicate in English. This is not a test. So, there are no “right” or “wrong” answers and you don’t even have to write your name on it. We are interested in your personal opinion. Please give your answers sincerely as only this will guarantee the success of the investigation. Thank you very much for your help.

Kami mohon kerjasama anda untuk menjawab soalan –soalan berikut berkaitan kesediaan untuk berkomunikasi dalam Bahasa Inggeris. Ini bukan ujian. Jadi, tidak ada jawapan yang “salah” atau “betul” dan anda tidak perlu menulis nama pada soal-selidik ini. Kami berminat dengan pendapat peribadi anda. Sila beri jawapan anda seikhlas mungkin, kerana hanya ini akan menjamin kejayaan soal-selidik ini. Terima kasih banyak di atas bantuan anda.

Directions: Please circle the number that best reflect your opinion concerning the statements below.

Arahan: Sila bulatkan nombor di dalam kotak yang mencerminkan pendapat anda berkaitan pernyataan di bawah.

0	10	20	30	40	50	60	70	80	90	100
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Not true at all										Certainly true
<i>Sangat tidak benar</i>										<i>Sangat benar</i>

Statements <i>Penyataan</i>		Scale <i>Skala</i>										
		0	10	20	30	40	50	60	70	80	90	100
Example: I am willing to sing an English song <i>Contoh: Saya sedia menyanyi lagu Inggeris</i>		0	10	20	30	40	50	60	70	80	90	100
1	I feel anxious when teacher asks me questions in English. <i>Saya resah bila guru menyoal saya dalam Bahasa Inggeris.</i>	0	10	20	30	40	50	60	70	80	90	100
2	When I speak English, my friends tease me. <i>Bila saya bercakap dalam Bahasa Inggeris, kawan-kawan mengusik saya.</i>	0	10	20	30	40	50	60	70	80	90	100
3	I feel at ease speaking English in front of a friend with the same English ability. <i>Saya rasa selesa berbahasa Inggeris di depan kawan yang mempunyai keupayaan berbahasa Inggeris yang sama dengan saya.</i>	0	10	20	30	40	50	60	70	80	90	100
4	Outside class, I am willing to translate an utterance from my mother tongue into English in my group. <i>Semasa bersama kumpulan saya di luar kelas, saya sedia menterjemah kenyataan dalam Bahasa Ibunda kepada Bahasa Inggeris.</i>	0	10	20	30	40	50	60	70	80	90	100
5	I feel anxious when speaking informally to my English teacher during classroom activities. <i>Saya rasa resah bila bercakap secara tak formal dengan guru Bahasa Inggeris semasa aktiviti dalam kelas.</i>	0	10	20	30	40	50	60	70	80	90	100
6	I am able to communicate with my friends in English. <i>Saya mampu berkomunikasi dalam Bahasa Inggeris dengan kawan-kawan.</i>	0	10	20	30	40	50	60	70	80	90	100
7	I feel at ease speaking in English in front of a friend with lower English ability. <i>Saya rasa selesa berbahasa Inggeris di depan kawan yang mempunyai kemampuan berbahasa Inggeris yang lebih rendah daripada saya.</i>	0	10	20	30	40	50	60	70	80	90	100
8	When I speak English, some people see me as being disloyal to my ethnicity.	0	10	20	30	40	50	60	70	80	90	100

	<i>Bila saya berbahasa Inggeris, sesetengah orang menganggap saya tidak setia kepada bangsa saya.</i>											
9	I feel anxious when I have to volunteer answer in class. <i>Saya rasa resah bila saya perlu memberi jawapan secara sukarela di dalam kelas</i>	0	10	20	30	40	50	60	70	80	90	100
10	I feel anxious when a stranger asks me a question in English. <i>Saya resah bila orang tidak dikenali bertanya soalan kepada saya dalam Bahasa Inggeris</i>	0	0	20	30	40	50	60	70	80	90	100
11	I feel at ease speaking English in front of my Indian peers. <i>Saya selesa berbahasa Inggeris di hadapan kawan yang berbangsa India.</i>	0	10	20	30	40	50	60	70	80	90	100
12	In class, I am willing to translate a spoken utterance from my mother tongue into English. <i>Semasa bersama kumpulan saya di dalam kelas, saya sedia untuk menterjemah kenyataan dalam Bahasa Ibunda saya kepada Bahasa Inggeris</i>	0	10	20	30	40	50	60	70	80	90	100
13	I feel anxious when chatting with my friends in English outside class. <i>Di luar kelas, saya rasa resah bila bersembang dengan kawan-kawan menggunakan Bahasa Inggeris.</i>	0	10	20	30	40	50	60	70	80	90	100
14	I feel at ease speaking English at a coffee shop. <i>Saya rasa selesa berbahasa Inggeris di kedai kopi.</i>	0	10	20	30	40	50	60	70	80	90	100
15	Above all, I want to be treated with dignity. <i>Lebih dari segalanya, saya mahu dilayan dengan bermaruah.</i>	0	10	20	30	40	50	60	70	80	90	100
16	I fear others ridicule me when I speak English. <i>Saya risau orang sekeliling akan mengejek saya bila saya berbahasa Inggeris.</i>	0	10	20	30	40	50	60	70	80	90	100
17	In class, I am willing to give a short speech about my hometown with notes. <i>Di dalam kelas, saya sedia memberikan ucapan pendek dengan merujuk nota.</i>	0	10	20	30	40	50	60	70	80	90	100

18	I feel anxious when asked to contribute to a formal discussion in class. <i>Saya resah bila diminta menyumbang kepada perbincangan formal di dalam kelas.</i>	0	10	20	30	40	50	60	70	80	90	100
19	Outside class, I am willing to give a short self-introduction without notes. <i>Di luar kelas, saya sedia memperkenalkan diri sendiri tanpa menggunakan nota.</i>	0	10	20	30	40	50	60	70	80	90	100
20	I feel at ease speaking English in front of my Malay peers. <i>Saya rasa selesa berbahasa Inggeris di hadapan kawan yang berbangsa Melayu.</i>	0	10	20	30	40	50	60	70	80	90	100
21	I feel at ease speaking English in front of a friend with higher English ability. <i>Saya rasa selesa berbahasa Inggeris di hadapan kawan-kawan yang mempunyai kemampuan berbahasa Inggeris yang lebih baik daripada saya.</i>	0	10	20	30	40	50	60	70	80	90	100
22	Outside class, I am willing to do a role-play in English. <i>Di luar kelas, saya sedia main peranan (role-play) dalam Bahasa Inggeris.</i>	0	10	20	30	40	50	60	70	80	90	100
23	I fear others take note of my pronunciation mistakes. <i>Saya risau orang disekeliling perasan kesalahan sebutan saya.</i>	0	10	20	30	40	50	60	70	80	90	100
24	Outside class, I am willing to talk to my friend in English while waiting in line. <i>Di luar kelas, saya sudi bercakap dengan kawan saya dalam Bahasa Inggeris semasa beratur.</i>	0	10	20	30	40	50	60	70	80	90	100
25	In class, I am willing to give a short self-introduction without notes. <i>Di dalam kelas, saya sedia memperkenalkan diri sendiri secara ringkas tanpa merujuk nota.</i>	0	10	20	30	40	50	60	70	80	90	100
26	When I speak English, people see me as too westernized. <i>Bila saya berbahasa Inggeris, terdapat pihak yang menganggap saya terlampau kebaratan.</i>	0	10	20	30	40	50	60	70	80	90	100
27	I feel anxious when asked for directions on the street in English. <i>Saya resah bila ditanya arah jalan dalam Bahasa Inggeris.</i>	0	10	20	30	40	50	60	70	80	90	100

28	In class, I am willing to talk to my friend in English while waiting in line. <i>Di dalam kelas, saya sedia bercakap dengan kawan dalam Bahasa Inggeris semasa sedang beratur.</i>	0	10	20	30	40	50	60	70	80	90	100
29	I feel at ease speaking in English at the bus station. <i>Saya selesa bercakap dalam Bahasa Inggeris semasa di stesen bas.</i>	0	10	20	30	40	50	60	70	80	90	100
30	When I speak English, my friends alienate me. <i>Bila saya berbahasa Inggeris, kawan-kawan menjauhkan diri dari saya.</i>	0	10	20	30	40	50	60	70	80	90	100
31	In class, I am willing to do a role-play in English. <i>Di dalam kelas, saya sedia main peranan (role-play) dalam Bahasa Inggeris</i>	0	10	20	30	40	50	60	70	80	90	100
32	I feel anxious when taking part in a role play in front of my class. <i>Saya resah bila terlibat dalam main-peranan (role-play) di hadapan kelas.</i>	0	10	20	30	40	50	60	70	80	90	100
33	I feel at ease speaking English in front of my Chinese peers. <i>Saya rasa selesa berbahasa Inggeris di hadapan kawan yang berbangsa Cina.</i>	0	10	20	30	40	50	60	70	80	90	100
34	When I speak English, some people see me as being rude. <i>Bila saya bercakap dalam Bahasa Inggeris, ada orang berpendapat saya kurang ajar.</i>	0	10	20	30	40	50	60	70	80	90	100

Finally, would you please answer a few personal questions- we need this information to be able to interpret your answers properly.

Akhir sekali, kami harap anda sudi menjawab beberapa soalan peribadi berikut- maklumat ini penting untuk membantu kami menginterpretasi jawapan anda.

Directions: Please mark with the **sign**

Arahan: Sila tanda dengan

Gender: Male Female
Jantina: Lelaki Perempuan

Programme of Study: _____ MUET band: _____
Program

Matric.NO: _____

Ethnicity: Malay Chinese Indian Others

Please specify: _____

I am willing to be interviewed: Yes No
Saya sudi ditemubual Ya Tidak

Telephone number: _____
Nombor telefon

Language(s) spoken at home: _____
Bahasa pertuturan di rumah

Place of residency in the last 10 years State: _____
Tempat menginap dalam 10 tahun terkini: Negeri

My house is situated in a: City Rural area
bandar pedalaman

THANK YOU

TERIMA KASIH

Abbreviations

AIC	Akaike information criterion
AS	Audience sensitivity
BIC	Bayesian information criterion
BM	Malay language
CA	Communication apprehension
CDST	Complex dynamic systems theory
CFA	Confirmatory factor analysis
CFI	Comparative fit index
CLT	Communicative language teaching
<i>df</i>	Degrees of freedom
EFA	Exploratory factor analysis
ES	Effect size
KD	Kelantanese dialect
KMO	Keiser-Meyer-Olkin
L1	First language
L2	Second language
MUET	Malaysian university English test
PSWTC	Plural society willingness to communicate (questionnaire)

RMSEA	Root mean square error of approximation
RQ	Research question
SEM	Structural equation modelling
SLA	Second language acquisition
SRMR	Standardized root mean residual
TLI	Tucker-Lewis index
UMK	Universiti Malaysia Kelantan
WTC	Willingness to communicate
α	Cronbach's index of internal consistency
β	Standardised regression coefficient
χ^2	Computed value of chi-square test

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